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A DICTIONARY

OF

RELIGIOUS KNOWLEDGE,

FOR

POPULAR AND PROFESSIONAL USE;

COMPRISING FULL INFORMATION ON

BIBLICAL, THEOLOGICAL, AND ECCLESIASTICAL SUBJECTS.

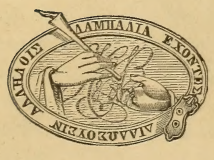
WITH SEVERAL HUNDRED MAPS AND ILLUSTRATIONS.

EDITED BY THE

REV. LYMAN ABBOTT,

ASSISTED BY THE

REV. T. J. CONANT, D.D.



Reference

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PREFACE.

THE object of this Dictionary is to furnish information on all biblical and religious topics, in a clear, compact, and popular form. Designed primarily for unprofessional readers, the household, and the Sunday-school, the editor indulges the hope that professional students of the Bible also may find it useful as a work of reference. Its general character will be understood from the following statement of some of its principal features:

I. *It is a Biblical Dictionary.* During the past few years biblical scholarship has thrown much new light on the interpretation of the Bible; and geographical and archæological researches in Bible lands and among ancient ruins have done much to elucidate its meaning. All such information respecting ancient manners and customs and sacred rites, this volume endeavors to afford. As the work has been prepared with special reference to the wants of unprofessional readers, the use of Hebrew and Greek words has been avoided; critical discussions on the original text are, for the same reason, not given; while the results of Christian scholarship are concisely presented. In cases where scholars differ upon points of interpretation, or matters of history or topography, the reader will find a summary of the several views entertained, or a brief statement of what is believed to be the best opinion. In brief, the Dictionary contains the results of scholarship, rather than the discussions—often obscure and perplexing—of the scholars.

II. *It is a Theological Dictionary.* In the theological articles the editor has endeavored to give a simple, honest, and impartial statement of the principal theological opinions of the present day, without obtruding upon them his own prepossessions. In this respect this work will be found to differ from most theological dictionaries. For example, in such articles as "Atonement" and "Baptism," the reader will find, not the arguments for the views which the editor believes to be in accordance with Scripture, but a simple statement of the principal theories entertained by different schools of theology. He has pursued the same course in treating of all—even the most fundamental—questions. Though his personal sympathies are all Protestant and Evangelical, yet, in treating of the opinions of the Rationalists and Romanists, he has endeavored to present a statement of their views which they will themselves acknowledge to be impartial and accurate. In short, his object in this department of the work has been to convey accurate information with respect to all schools of theology, divested of theological or denominational bias. Most of the more important theological articles have been submitted to leading men in the various denominations whose doctrines they respectively embody.

III. *It is a Dictionary of Ecclesiastical History.* Those subjects in which ecclesiastical history bears an important relation to modern questions are fully treated; thus the reader will find under the article "Sabbath" a full though

concise account of the Sabbath observances of all ages; and those early sects, such as the Arians, the Socinians, etc., whose doctrines still exert an important influence on modern religious thought, are fully treated; while, under the general title, "Sects," the reader will find a compact account of sects whose history and doctrines are of no interest or importance except to professional students of ecclesiastical history and philosophy. The work contains no distinct biographical articles except of Scripture characters; but biographical sketches of leading men are given incidentally; as of Wesley, under "Methodists;" Luther, under "Reformation;" Mohammed, under "Mohammedanism."

IV. *It is a Dictionary of Ecclesiastical Terms.* In general, it has been the object of the editor simply to explain the meaning of such terms, and, when they refer to ecclesiastical vestments and furniture, to describe very briefly the uses of the object. But in those cases in which the term or the thing has an important relation to modern church questions, it is more fully considered. Thus, under the article "Altar," the reader will find a history of the altar from the patriarchal age to the present time, with its various forms, from the Druidical cromlech to the modern Roman Catholic altar, illustrated by the pencil of the artist.

It is proper to add that, while free use has been made of standard authorities in the preparation of this Dictionary, it is not in any sense a compilation, nor has it been merely condensed from a larger work. Every important article in the book has been prepared with special reference to the wants of unprofessional readers; and the editor trusts that his efforts to combine the accuracy of scholarship with a simple and popular style of presentation have not been unsuccessful. Neither pains nor expense has been spared to secure the exclusion of errors. In addition to careful revision by the editor, and unusual care in proof-reading and the verification of Scripture references, the whole work has been read in proof by the Rev. T. J. Conant, D.D., concerning whom it is not too much to say that America has produced no biblical scholar more thorough, no literary workman more conscientious, and no theologian more cautious and candid.

The work is one in which the editor has been actively engaged for several years, and the preparation for it dates back to 1860. Whatever its errors and imperfections, they are not chargeable to haste in preparation. Firmly believing that the Bible is the word of God, and that its proper appreciation is the foundation of religious life in the nineteenth century as in the sixteenth; firmly believing that error is dangerless so long as truth is left free to combat it, and that Christianity needs no other defense than a fair statement of its doctrines and those of its opponents; earnestly and hopefully looking forward to the time when the partition-walls of sectarianism shall be beaten down, and all disciples of Jesus Christ shall in spirit, though not in ecclesiastical organization, constitute one holy catholic Church; believing, too, that the fair statement of those lesser differences which divide the Church of Christ is one of the best means to obliterate them, since party spirit and bigotry are the children of ignorance, the editor sends this book forth, humbly hoping that, under God's blessing, it may do its part toward the elucidation of Scripture, the unity of the Church of Christ, and the development of a broad, generous, catholic, but earnest and aggressive Christianity.

LYMAN ABBOTT.

CORNWALL LANDING, N. Y., 1873.

ABBOTT'S

POPULAR RELIGIOUS DICTIONARY.

LIST OF TITLES.

OTHER subjects, not mentioned in this list, are treated in the Dictionary, but under other titles; thus Luther is treated under Reformation; the various minor denominations under Sects, etc.

KEY.

ā, ē, ī, ō, ū, ȳ, long; ă, ĕ, ĭ, ŏ, ŭ, ў, short; câre, făr, låst, fạll, what; thêre, vẹil, term; pīque, fȋrm; dǫne, fôr, do, wọlf, food, foot; fûrl, rụde, pụsh; ç as s; çh as sh; ȼ, ȼh, as k; ġ as in ġet; s as z; x as gz; n as in liṅger, liṅk.

[The pronunciation here indicated is taken, by permission of the publishers, from "Webster's Dictionary."]

A.

Aâ'ron (âr'on).
Ab'a-nā, or A-bā'na.
Ab'a-rīm.
Ăb'bà.
Ăb'bey.
Ăb'bot.
Ăb'don.
Ā'bel.
A-bey'ançe (bā'ans.)
A-bī'a-thar.
A-bī'hu.
A-bī'jah.
Ăb'i-lē'ne.
A-bĭm'e-lēch.
A-bish'a-ī.
Ăb'ju-rā'tion.
Ăb'ner.
A-bŏm'i-nā'tion of Dĕs'o-lā'tion.
Ā'bra-ham.
Ā'bra-ham's Bo'som.
A-brăx'as.
Ăb'sa-lom.
Ăb'so-lūte.
Ăb'so-lū'tion.
Ăb'ys-sĭn'i-an Chûrch.
Ăc'a-dĕm'ies.
Ăc'ead.
Ăc'eho.
A-çĕl'da-mà.
A-ehā'ià (-yà).
Ā'ehan.
Ā'ehish.
Ăch'me-thà.
Ăch'shaph.
Ăch'zib.
Ăc'o-lyte.
Ā'ere (ā'ker).
Ăc'ta Sane-to'rum.
Ăets of the A-pŏs'tles.
Ăets of Pilate.
Ā'dah.
Ăd'am.
Ad'a-mant.
Ăd'o-nī'jah.
A-dŏn'i-zĕ'dek.
A-dŏp'tion.
Ăd'o-rā'im.
A-drăm-m'e-lēch.
Ăd'ra-mȳt'ti-ŭm.
Ā'dri-à.
Ā'dri-el.
A-dŭl'lam.
A-dŭl'ter-y.
A-dŭm'min.
Ăd'vent.
Ăd'vo-eāte.
Ăd-vow'son.
Ăd'y-tŭm.
Ae'nōn (enon).
Āf'rie-an M. E. Chûrch.
Ăg'a-bŭs.
Ā'gag.
A-gap'ē-tæ.
Ăg'ate.
Āge.
Ăg'nus Dĕ'ī.
Ăg'ri-eŭlt'ūre.
Ăg'ri-eŭlt'ūre (Festival of).
Ā'hăb.
A-hās'u-ē'rus.
A-hā'và.
Ā'haz.
Ā'ha-zī'ah.
A-hī'jah.
A-hī'kam.
A-hĭm'a-ăz.
A-hĭm'e-lēch.
A-hith'o-phēl.
Ā'ī.
Aich'ma-lō'tarch.
Aij'a-lōn.
Ā'in.
Âir.
A-krĭb'bim.
Ăl'a-bās'ter.
Ălb'.
Ăl'bi-gĕn'sēs.
Ăl-eæ-ŭn'der(ăl-egz-ăn'der).
Ăl'eæ-ăn'dri-a.
Ăl'gum-trees.
All-Saints' Dāy.
Al-lī'ançe.
Ăl'lo-eū'tion.
Ăl'mond.
Ălms.
Ălms - bōwl, Ălms - box, Ălms-chĕst.
Ăl'ōes.
Ăl'phà.
Al-phæ'us, or Al-phe'us.
Ăl Sĭrat.
Ăl'tar.
Ăm'a-lek-ītes.
Ăm'a-nà, or A-mā'nà.
Ăm'a-sà, or A-mā'sà.
Ăm'a-zī'ah.
Am-bās'sa-dor.
Ăm'ber.
Ā'mĕn', or Ā'mĕn'.
Ăm'e-thȳst.
Ăm'mī.
Am-mĭn'a-dăb.
Ăm'mon, Ăm'mon-ītes.
Ăm'mon, or Ā'mon.
Ăm'non.
Ā'mon.
Ăm'o-rīte.
Ā'mos.
Am-phĭp'o-lĭs.
Ăm'ū-let.
Ā'năb.
Ăn'a-băp'tists.
Ā'nah.
Ā'năk, Ăn'a-kĭm.
Ăn'a-nī'as.
A-năth'e-mà.
Ăn'a-thŏth.
Ăn'drew (Ăn'dru).
Ăn'gel.
Ăn'i-mal.
Ăn'i-mal Wor'ship.
Ăn'ise.
Ăn'nà.
Ăn'nas.
An-nī'hi-lā'tion-ists.
A-noint'ing.
Ănt.
Ăn'te-dī-lū'vi-ans.
Ăn'thro-pŏl'o-ġy.
Ăn'thro-po-mŏr'phism.
Ăn'tī-ehrīst.
Ăn'tī-dō'rŏn.
Ăn'tī-nō'mi-ăns.
Ăn'ti-ŏeh.
Ăn-tĭp'a-trīs.
Ăn'tī-pōpe.
Au-tō'ni-à.
Āpe.
A-pŏe'ry-phà.
A-pŏl'lo.
Ă-pol-lō'ni-à.
A-pŏl'los.
A-pŏl'ly-ŏn.
A-pŏs'ta-sy.
A-pŏs'tle.
Ăp'os-tŏl'ie-al.
Ăp'os-tŏl'ie-al Sue-çĕs'sion.
Ăp'pi-ī Fō'rum.
Ăp'ple.
Ăp'ple of Sŏd'om.
Ăpse.
Ăq'ui-là.
Ăr'a-bah.
A-rā'bi-à.
Ā'ram.
Ăr'a-mā'ie.
Ăr'a-rāt.
A-rau'nah.
Ărch-b.sh'op.
Ărch-dēa'eon (dē'kn).
Ăr'ehe-lā'us.
Ăr'ehi-tĕct'ūre.
Are-tū'rus.
Ăr'e-ŏp'a-gŭs.
Ăr'e-tŭs.
Ăr'gŏb.
Ā'ri-ans.
Ăr'is-tăr'ehus.
Ăr'is-to-tē'li-ans.
Ărk.
Ărk of the Cŏv'e-nant.
Ărk'ite.
Ăr'mā-ġĕd'don.
Ar-mē'ni-à.
Ar-mē'ni-an Chûrch.
Ar-mĭn'ians.
Ărms, Ăr'mor.
Ăr'my.
Ăr'nold-ists.
Ăr'non.
Ăr'o-er.
Ăr'taxe-erx'ēs (Ăr'tag-zerk'-zēz).
Ăr-vād.
Ā'sà.
Ăs'a-hēl.
Ā'saph.
As-çēn'sion-Dāy.
As-çĕt'i-çĭsm.
Ăsh.
Ăsh'dŏd.
Ăsh'er.
Ăsh'i-mà.
Ăsh'ke-lŏn.
Ăsh'ke-nāz.
Ăsh'ta-rŏth.
Ăsh-to-rŏth.
Ăsh-Wĕdnes'day.
Ā'sĭà (ā'shi-a).
As-per'sion.
Ăss.
Ăss (Fēast of).
Ăs'sam-ese' (Religion of).
As-sās'sins.
As-sŭmp'tion (sum'shun) (Festival of).
As-sur'ançe of Fāith (ash-shur'ançe).
As-sȳr'i-à, Ăs-shur (ăsh'ur).
As-trŏl'o-ġy.
As-trŏn'o-my.
Ăth'a-lī'ah.
Ā'the-ism.
Ăth'ens.
A-tone'ment.
A-tōne'ment (Day of).
Ăt'ta-lī'à.

At-trĭ'tion.
Au'gus-tĭn'i-an Mȯnks.
Au-gŭs'tus.
Au-rē'o-lā, or Au're-ōle.
Au'thor-ĭzed Ver'sion.
Au'to-dā-fē (au-to-dā-fā').
Ā've Ma-rī'ā.
Awl.
Axe.
A-zē'kah.

B.

Bā'al.
Bā'al, Bĕl, or Bē'lus.
Bā'al'bek.
Bā'al-ī.
Bā'al-pē'or.
Bā'a-shā.
Bā'bel (Tower of).
Bāb'ism.
Bāb'y-lon.
Bā'ca.
Bādg'er.
Băg.
Bā'laam.
Bälm, Bal'sam-tree.
Băm-bi-no.
Băm'ton Lēc-tūres.
Băn'ners.
Băn'quet.
Bȧnns.
Băp'tism.
Băp'tis-ter-y.
Băp-tists.
Ba'răb-bas.
Bā'rak.
Bär'ley.
Bärn.
Bär'na-bas.
Bar-thŏl'o-mew (St.).
Bā'ruch.
Bā'ruch (Boŏk of).
Bā'shan.
Bā'sĭl'i-ans.
Ba-sĭl'i-cȧ.
Bȧs'ket.
Băt.
Bath-kor.
Bāth-shĕ'bȧ.
Bāy-tree.
Bdĕll'ium (d l'yum).
Bēans.
Beâr.
Bēard.
Bēast.
Be-ăt'i-fi-cā'tion.
Bĕd, Bĕd'stēad.
Bee.
Be-ĕl'ze-bŭb.
Bē'er-la-hāi'-roi.
Bē'er-shĕ'bȧ.
Bee'tle.
Be-ghārds.
Be-guĭnes' (bā-*geens'*).
Bē'he-mŏth.
Bĕl'lŏws (bĕl'lus).
Bĕlls.
Bel-shăz'zar.
Be-nā'iah (-yȧ).
Bēn'e-dict'ines.
Bĕn'e-fĭçe.
Bĕn'e-fit of Cler'gy.
Bĕn-hā'dad.
Beni-Is'ra-el.
Bĕn'ja-mĭn.
Bē're-ȧ.
Ber-nī'çe.
Bĕr'yl.
Bĕth-ăb'a-rȧ.
Bĕth'a-ny.
Bĕth'-ĕl.
Be-thĕs'dȧ.
Bĕth-hō'ron.
Bĕth'-lē'hem, and Bĕth'le-hem.
Bĕth'pha-gē (fā-je.)
Bĕth-sā'i-dȧ.
Bĕth'shan.
Bĕth'-shē'mesh.
Be-ū'lah.
Bē'zek.
Bī'ble.
Bī'ble Chrĭs'tians.
Bī'ble So-çī'e-ties.
Bĭb'li-çists.
Bĭl'dăd.
Bĭrth.
Bĭrth'rĭght.
Bĭsh'op.
Bĭ-thȳn'i-ȧ.
Bĭt'tern.
Blăs'phe-my.
Blĕss'ing.
Book.
Bŏt'tle.
Bōw'ing at the Nāme of Je'sus.
Bŏx'-tree.
Boy'-bish'op.
Boyle Lĕc'tūres.
Bŏz'rah.
Brăhm.
Bräh'mȧ.
Bräh'man-ĭsm.
Bräh'mans, or Bräh'mins.
Brȧss.
Brā'zen Sēa (brā'zn).
Brā'zen Ser'pent.
Brĕad.
Brĕast'plāte, of High Priest.
Brĕth'ren.
Brĕth'ren of the Lôrd.
Brē'vi-a-ry.
Brick.
Brĭ'dle.
Brief.
Brĭm'stōne.
Brŏth'er.
Bud'dhĭsm (bood'izm).
Bŭll (Papal).
Bull, Bull'ock.
Bu'ri-al.
Bûrnt'-ŏf'fer-ing.
Bŭt'ter.

C.

Căb'a-lȧ.
Că'bul.
Cæ'sar.
Cæs'a-rē'ȧ.
Cæs'a-rē'ȧ Phĭ-lĭp'pī.
Că'ĭa-phas (-ya-fas).
Căin.
Că'lah.
Căl'a-mŭs.
Că'leb.
Căl'en-dar.
Călf.
Că'liph.
Call, Call'ing.
Căl'neh.
Ca-loy'ers.
Căl'va-ry.
Căl'vin-ĭsts.
Căm'el.
Căm'i-särds.
Căm'phīre.
Că'nȧ.
Că'naan (Kā'nan, or Kā'na-an).
Că'naan, Că'naan-ītes (-nan, or -na-an).
Căn'da-çē.
Căn'dle.
Căn'dle-mas.
Căn'dle-stĭck.
Căn'on.
Căn'on of Serĭp'tūre.
Ca-nōn'ie-al Hours.
Căn'on-i-zā'tion.
Ca-per'na-ŭm.
Căph'tŏr.
Căp'pa-dō'ci-ȧ (-dō-shĭ-ȧ).
Căp'tain.
Căp'tive.
Căp-tĭv'i-ty.
Căp-ū-çhins' (kap'yu-sheen').
Căr'a-ĭ-tes.
Căr'bo-nā'rĭ.
Căr'bun-cle.
Căr'che-mish.
Căr'di-nal.
Căr'mel.
Căr'mel-ītes.
Căr'ni-val.
Căr'riage.
Cărt.
Căr-thū'sians.
Căs'lu-hĭm.
Căs'siȧ.
Càste.
Căs'tor and Pŏl'lux.
Căs'ū-ist-ry.
Căt'a-cōmbs.
Căt'e-chĭsm.
Căt'e-chū'mens.
Căt'e-nȧ.
Căth'a-rĭ.
Ca-thē'dral.
Căth'o-lic.
Căth'o-lic Ăp'os-tŏl'ic Chûrch.
Căt'tle.
Căve.
Cē'dar.
Cēil'ing.
Ce-lĭb'a-çy.
Cĕn'chre-ȧ.
Cĕn'o-bītes.
Cĕns'er.
Cĕnt'ū-ries of Mag'de-burg or Mäg'deh-boorg.
Chā'in.
Chal-çĕd'o-ny (kăl-).
Chal-dē'ȧ (kăl-dē'ȧ).
Chal-dē'ans, or Chal'-dees.
Chăl'içe.
Chām'ber-lain.
Chām'bers of ĭm'aġe-ry.
Cha-mē'le-on (kă-).
Chăm'ois (Sha-moi').
Chăn'çel.
Chân'çel-lor.
Chânt.
Chăp'el.
Chăp'lain.
Chăp'ter.
Chărge.
Chăr'i-ot.
Chăr'i-ty.
Chas'i-dĭm.
Chē'bar.
Chĕd'or-lā'o-mer.
Cheese.
Chĕm'a-rĭm.
Chĕr'ĕth-ītes, Pē'lĕth-ītes.
Chē'rith.
Chĕr'ub, Chĕr'u-bĭm.
Chĕst.
Chĕst'nut-tree.
Chĭl'dren.
Chĭm'hăm.
Chī'os (ki-).
Chĭt'tim, or Kĭt'tim.
Cho-rā'zin.
Chrĭsm.
Chrĭs'om, or Chrĭs'ome.
Chrĭst.
Chrĭs'tian (krĭst'yan).
Chris-tiăn'i-ty (krist-yăn'i-ty).
Chris'tians.
Chrĭst'mas (krĭs'mas).
Chris-tō'lo-ġy.
Chrŏn'i-cles (Books of).
Chro-nŏl'o-ġy.
Chrȳs'o-prā'sus.
Chûrch.
Chûrch and Stāte.
Chûrch Ĕd'i-fĭces.
Chûrch of Gŏd.
Chûrch Rātes.
Chûrch-ward'ens.
Chûrch'ing of Wom'en.
Chū'zȧ.
Ci-li'ci-ȧ (sĭ-).
Cĭn'na-mon.
Cĭr'cuit.
Cĭr'cum-çĭs'ion.
Cis-ter'cians.
Cĭs'tern.
Cĭt'ies.
Cĭt'ies of Rĕf'ŭġe.
Cĭt'ies of the Plāin.
Cĭt'i-zen-shĭp.
Clăr'en-don.
Clăss-meet'ings.
Clau'dȧ.
Clau'di-ŭs.
Clĕm'ent.
Clĕr'ġy.
Clerk.
Clois'ter.
Cloud.
Clū'ni-ac Mȯnks.
Cnī'dus (nī'dus).
Cōal.
Cŏck.
Cŏl'leets.
Cŏl'leġe.
Cŏl'o-ny.
Cŏl'ors.
Co-lŏs'se.
Co-lŏs'si-ans, Epistle to (ko-lŏsh'i-anz).
Cŏm'merçe.
Cŏm-mi-nā'tion.
Cŏm-mūn'ion.
Cŏm-mūn'ion of Sāints.
Cŏn'eôrd (Form of).
Cŏn-eôrd'ançe.
Cŏn-eôr'dat.
Cŏn'eu-bīne.
Cŏn'duit.
Cŏ'ney, or Cŏn'y.
Cŏn'fer-ençe.
Con-fĕs'sion.
Cŏn'fir-mā'tion.
Con-fū'cian-ĭsm.
Cŏn'gre-gā'tion.
Cŏn'gre-gā'tion-al-ĭsts.
Cŏn'sciençe.
Cŏn'se-erā'tion.
Con-sĭs'to-ry.
Con-sŏ'çi-ā'tion.
Cŏn'sub-stăn'ti-ā'tion.
Con-trĭ'tion.
Con'vent.
Con-vĕnt'i-ele.
Con-vĕn'tion (ĕn'er-al).
Cŏn'vo-eā'tion.
Cook'ing.
Cō'os, or Cŏs.
Cŭp'per.
Cŏpts.
Cŏr'al.
Cŏr'ban.
Cŏrd.
Cŏ'rĭ-ăn'der.
Cŏr'inth.
Co-rĭnth'i-ans (Epistle to).
Cŏr'mo-rant.
Cŏrn.
Cor-nē'li-ŭs.
Cŏr'ner-stōne.
Cŏr'o-nā'tion.
Cŏr'po-ral.
Cŏr'pus Chrĭs'tĭ.
Cŏv'e-nant.
Cŏv'e-nant, Cŏv'e-nant-ers.
Cow'-wor'ship.
Crāne.
Cre-ā'tion.
Cre-ā'tion-ism.
Crē'dençe.
Creed.
Crĕs'çent.
Crête.
Crŏ'sier.
Crŏss.
Crown.
Cru'çi-fĭx.
Cru'çi-fix'ion.
Cru-sāde.
Crȳs'tal.
Cuck'oo.
Cŭ'eum-ber.
Cul-dees.
Cŭm'min.
Cu-nē'i-fŏrm.
Cŭp'-beâr'er.
Cū'rate.
Cūre.
Cūsh.
Cŭth, Cū'thah, or Cŭth'ah.
Cŭt'tings in the Flĕsh.
Cȳn'ics.
Cȳ'press.
Cȳ'prus.
Cȳ-rē'ne.
Cy-rē'ni-ŭs.
Cȳ'rus.

D.

Dā'gon.
Dăl'ma-nŭ'thà.
Dal-mā'ti-à (-mā'shī-à).
Da-măs'eus.
Dăn.
Dăn'ęing.
Dăn'i-el, or Dăn'iel (-yel).
Dăn'i-el (Book of).
Dăn'i-el (Apocryphal Additions to).
Da-rī'us.
Dā'ta-ry.
Daugh'ter.
Dā'vid.
Dāy.
Dēa'eon.
Dēa'eon-ess.
Dēan.
Dēath.
Dē'bir.
Dēb'o-rah.
Dē-eăp'o-lis.
Dē-erē'tals.
Dē'dan.
Dēd'i-eā-tion (Feast of).
De-fend'er of the Fāith.
De-hā'vītes.
Dē-ism.
Dē'mas.
De-mē'tri-ŭs.
Dē'mon.
De-mō'ni-ac.
Dēp'o-sī-tion.
De-prăv'i-ty.
Dēp'ū-ty.
Der'be.
Der'vish.
Dēs'ert.
Deū'ter-ŏn'o-my.
Dĕv'il.
Dī'al.
Dī'a-mond.
Dī-ā'mà, or Dī-ăn'à.
Dī-bon.
Dīēs I'ræ.
Dī'et.
Dĭm'is-so-ry Lĕt-ters.
Dī'nah.
Dī'o-çēse.
Dī'o-nȳs'i-ŭs (dī'o-nīzh'i-ŭs).
Dīp'tyehs.
Di-rĕct'o-ry.
Dis'çi-pline.
Dis'çi-pline (Book of).
Dis'çi-pline (First and Second Books of).
Dis-mis'sion.
Dis'pen-sā'tions.
Dis-per'sion.
Dis-sent'ers.
Dīv'i-nā'tion.
Dī-vōrçe'.
Dŏe'tor.
Dŏ'eg.
Dŏg.
Dŏg'mà.
Do-mĭn'ie-al Lĕt'ter.
Do-mĭn'i-eans.
Dŏn'a-tists.
Dōor'keep'er.
Dōr.
Dō'than.
Dove.
Dox-ŏl'o-gy.
Drūg'on.
Drēams.
Drēss.
Drū'ids.
Drū'ses, or Druse.
Drū-sīl'là.
Dū'mah.
Dŭng.
Dū'rà.
Dŭst.

E.

Ēa'gle.
Ēast.
Ēast (Worshiping toward the).
Ēast'er.
Ēast'ern Chûrch.
Ē'bal and Gĕr'i-zĭm.
Eb'on-y.
Ec-çe Hŏ'mo.
Ec-elē-si-ās'tēs.
Ec-elē'si-ās'tie-al His'to-ry.
Ec-elē'si-ās-ti-eŭs.
Ec-elē-si-ŏl'o-gy.
E'clipse of the Sŭn.
Ec'ū-mĕn'ie-al Coun'çil.
Ē'den.
Ēd'i-fi-eā'tion.
Ē'dom.
Ē'dom-ītes.
Ēd're-i.
Eg'lon.
Ē'gȳpt.
Ek'ron.
Ē'lah.
Ē'lah (the Valley of).
Ē'lam.
Ē'lath.
Ēld'dăd.
Ēld'ers.
Ē'le-ā'leh.
Ē'le-ā'zar.
Ē'li.
E-lī'ab.
Ē'li-ē'zer.
E-lī'jah.
Ē'lim.
Ēl'i-phăz, or E'lī-phaz.
E-lĭs'a-bĕth.
E-lī'shà.
Ēl'ka-nah.
Ēl'kosh.
Ēl-la-sar.
Ēl'y-mās.
E-lȳs'i-ŭm (e-lĭzh'i-um).
Em-bălm'ing.
Ēm'ber-dāys.
Em-broid'er-y.
Ēm'e-rald.
Ēm'e-rods.
Ē'mim.
Ēm'-ma-ŭs.
En-eămp'ment.
En-çȳe-lie-al.
Ēn'dôr, or Ēn'dor.
Ēn-gan'nim.
Ēn'gē'dī.
En'gine.
Ē'noeh (Book of).
Ēn'-rō'gel.
Ēp'a-phrăs.
E-păph'ro-dī'tus.
E-phē-si-ans, The Epistle to the (-fē'zhī'ans).
Ēph'e-sŭs.
Ēph'od.
Ē'phra-ĭm.
E'phra-im (Wood, or Forest of).
Ep'i-eū're-ans, or Ep'i-eurē'ans.
E-plph'a-ny.
E-pis'eo-pa-çy.
E-pis'eo-pā-li-ans.
E-pis'tles (e-pis'ls).
Ē'reeh.
Ē'sar-hăd'don.
Ē'sau.
Ēs'eha-tŏl'o-gy.
Ēs-dra-ē'lon.
Ēs'dras, or Ēs'dras (Books of).
Ēsh'eŏl (Văllev of).
Ēsh'te-mō'à.
Ēs'sēnes.
Ēs'ther (ēs'ter).
Ēs'ther (Book of).
Ēth'bā-al.
E'thi-ō'pi-à.
Eth-nŏl'o-gy.
Eū-nŭeh.
Eū-phrā'tēs.
Eū-rō-elv-dŏn.
Eū'ty-ehŭs.
E'van-gĕl'ie-al, E-văn'gel-ist.
Ēve.
Ēv'er-lâst'ing.
Eves, or Vig'ils.
E'vil-me-rō'daeh.
Ex-eom-mū'ni-eā'tion.
Ĕx'e-eū'tion-er.
Ex'e-gē'sis.
Ex-hôrt-ers.
Ex'o-dŭs (The) of the Is'ra-el-ītes.
Ex'o-dŭs (The Book of).
Ex'or-çism, Ex or-çist.
Ex-pĕr'i-mĕnt'al Re-lig'ion.
Ex-trēme' Unc'tion.
Eȳe.
E-zē'ki-el (Book of).
E'zi-on-Gā'ber, or Gē'ber.
Ez'rà.

F.

Fae'ul-ties.
Fâir Hā'vens (The).
Fâirs.
Fāith.
Fā'kirs.
Făl-lōw-Deer.
False Chrîsts.
Făm'i-ly.
Făm'ine.
Fa-năt'ic.
Fâst.
Făt.
Fā'ther.
Fē-lix.
Fĕl-lōw-shĭp.
Fĕnçe.
Fĕr'ret.
Fĕs'ti-vals, or Feasts.
Fēs'tūs.
Fĕt'i-çhism.
Fifth-Mŏn-arch-y Mĕn.
Fig, Fig'-tree.
Fil'ió-que.
Fir.
Fīre.
Fīre'pān.
Fīrst'-Fruits.
Fish, Fish'ing.
Fitch'es.
Flâg.
Flăg'el-lants.
Flāx.
Flēa.
Flood.
Flȳ, Flies.
Fŏnt.
Food.
Foot, Feet.
Foot'man.
Fŏr'est.
For-give'ness.
Fount'ain.
Fŏx.
Fran-çis'eans.
Frank-in'çense.
Frat-ri-cel'li.
Free Cŏn'gre-gā'tions.
Free-Lŏve.
Free Re-lig'ioŭs As-sō'ci-ā'tion.
Frī'ar.
Friends of Gŏd.
Friends (Society of).
Frŏg.
Full'er.
Fū'ner-al Rītes.
Fûr'naçe.
Fûr'ni-tūre.
Fūt'ūre Pŭn'ish-ment.
Fūt'ūre Stāte.

G.

Gā'al.
Găb'ba-thà.
Gā'bri-el.
Găd.
Găd'a-rà.
Ga-lā'ti-ans (-lā-shī-ăns).
Ga-lā'ti-ans (Epistle to the).
Găl'ba-nŭm.
Găl'i-lee.
Gall.
Găl'li-o.
Ga-mā'li-el.
Gāmes.
Gär'den.
Gär-lie.
Gāte, Gāte'wāy.
Găth.
Găth'-hē'pher.
Gā'zà.
Gĕ'bà.
Gĕ'bal.
Ged-a-lī'ah.
Ge-hā'zī.
Gems.
Gĕn'e-ăl'o-gy.
Gĕn'e-ăl'o-gy of Jē'sus Chrîst.
Gĕn'er-al (Roman Catholic).
Gĕn'er-ā'tion.
Gĕn'er-ā'tion (Eternal).
Gĕn'e-sis.
Gen-nĕs'a-rĕt (Sea of).
Gĕn-tīle.
Gē'rar.
Gĕr'i-zĭm.
Ger'man U-nīt'ed E'vangĕl'ie-al Chûrch.
Ger'shon-ītes.
Gē'shur.
Geth-sĕm'a-ne.
Gē'zer.
Gī'ants.
Gīb'be-thŏn.
Gīb'e-ah.
Gīb'e-on.
Gīd'e-on.
Gifts of Tongues.
Gil-bō'à, or Gil'bo-ă.
Gil'e-ad.
Gil'găl.
Gird'le.
Gir'ga-shītes.
Glass.
Glēbe.
Glŏss, Glŏss'a-ry.
Gnăt.
Gnŏs'tics.
Gōad.
Gōat.
Gŏd.
Gŏd'li-ness.
Gō'lan.
Gōld.
Gōld'en Nŭm'ber.
Gō-li'ath.
Go-mŏr'rah.
Good-Frī'day.
Gō'shen.
Gŏs'pel.
Gŏs'pel-er.
Gŏv'ern-or.
Gō'zan.
Grāçe.
Grāil (Holy).
Grass.
Greāt Sea.
Greeçe.
Greek Chûrch.
Gre-gō'ri-an Chânt.
Grōve.
Guelphs, and Ghīb'el-līnes.
Guīld.

H.

Hăb'ak-kŭk, or Ha-băk'kuk.
Ha'dad.
Hăd'ad-ē'zer.
Hā'dēs.
Hădj'i.
Hā'gar.
Hăg'ga-ī.
Hâir.
Hăl'lēl.
Hăl'le-lu'jah.
Hām.
Hā'man.
Hā'math.
Hā'mor.
Hămp'ton Court Cŏn'ference.
Hănd'i-eraft.
Hănd'ker-chief.
Hăng'ings.
Hā'ran.
Hâre.
Här'lot.
Här'mo-ny.

Ha-rō′shĕth.
Hăr′rōw.
Härt.
Hár′vest.
Hăv′i-lah.
Hawk.
Hăz′a-el.
Hā′zel.
Hā′zer.
Ha-zē′roth.
Hĕad′-drĕss.
Heärth.
Hēa′then.
Hēav′en.
Hē′brew (-brụ).
Hē′brews (Epistle to).
Hē′bron.
Hĕl′bŏn.
Hĕll.
Hĕm of Gär′ment.
Herd, Herds′man.
Hĕr′e-sy.
Her′mas.
Her′mon.
Hĕr′od.
He-rō′di-ans.
Hĕr′on.
Hĕsh′bŏn.
Hĕx′á-plá.
Hĕz′e-kī′ah.
Hī′e-răp′o-lĭs.
Hī′e-rärch′y.
Hī′e-ro-glўph′ies.
Hĭgh-plāces.
Hĭgh-priest.
Hĭl-ki′ah.
Hĭ′ram.
Hĭt-tītes.
Hī′vītes.
Hŏ′băb.
Hŏ′ly, Hŏ′li-ness.
Hŏ′ly Ghŏst.
Hŏm′i-ly.
Hŏ′moi-ou′si-an.
Hook, Hooks.
Hop-kins′i-an-ism.
Hŏr (Mount).
Hŏ′rīte.
Hŏr′mah.
Hŏr′net.
Hŏrns.
Hŏrse.
Hŏrse′-leech.
Ho-săn′nă.
Ho-sē′á.
Hŏs′pĭçe.
Hŏs′pi-tals.
Hour (our).
House.
Hŭ′gue-nots.
Hŭl′dah.
Hŭl′se-an Leet-ures.
Hŭ-măn′i-tā′ri-ans.
Hŭnt′ing.
Hŭ′shāi.
Hŭsks.
Hŭz′zab.
Hў-ē′nă.
Hўmn, Hym′nŏl′o-ġy.
Hў-pŏs′ta-sis.
Hўs′sop.

I.

Ī-ĕŏ′ni-ŭm.
Ī-ĕŏn′o-clăsts.
Id′do.
Ī-dē′al-ĭsm.
Ī-dŏl′a-try.
Ī, H. S.
Ĭ′jon.
ĭl-lū′mi-nā′tī.
ĭl-lū′mi-nā′tion.
ĭl-lўr′i-cŭm.
ĭm′aġe-wor′ship.
ĭ-măm′, ĭ′măn, or ĭ-manm′.
Im-măe′ū-late Con-çĕp′-tion.
Im-măn′u-el, or Em-măn-u-el.
ĭm′mor-tăl′i-ty.
ĭm-mūt′a-bĭl′i-ty.
ĭm′pu-tā′tion.
ĭn-eär-nā′tion.
ĭn-çense.
ĭn-eŭm′bent.
ĭn′dex.
ĭn′dià (ĭnd′yà, or ĭn′dī-à).
ĭn′dians (N. A., Religion of).
In-dŭe′tion.
In-dŭl′ġen-çes.
In-făl′lĭ-bĭl′i-ty.
ĭn′fi-dĕl′i-ty.
ĭn-hĕr′ĭt-ançe.
ĭnn.
ĭn′qui-sĭ′tion.
ĭn-spi-rā′tion.
ĭn-stal-lā′tion.
ĭn-stĭ-tū′tion.
ĭn-ter-çĕs-sion.
ĭn′ter-dĭct′.
ĭn-ter-mē′di-ate Stāte.
In-tōn′ing.
In-vest′ūre.
ĭn′vo-eā′tion of Sāints.
I′ron (i-urn).
ĭr′ri-gā′tion.
ĭ′saac (ī′zak).
ĭ′sā′iah.
ĭsh′-bō′sheth.
ĭsh′ma-el.
ĭsh′ma-el′ites.
ĭs′ra-el.
ĭs′sa-char.
ĭt′a-ly.
ĭth′a-mar.
ĭt′ta-ī.
ĭt′u-rē′à.
ı′vo-ry.

J.

Ja-ā′zer, or Jā′zer.
Jăb′bok.
Jā′besh.
Jā′bin.
Jā′çinth.
Jā′eob.
Jăe′o-bītes.
Jā′eob's Wĕll.
Jā′el.
Jā′hăz.
Jā′ir.
Jā′i-rŭs (Gr. Ἰαΐρος), Esth. xi., 2.
Jāmes.
Jāmes (General Epistle of).
Jăn′nēs and Jăm′brēs.
Jăn′seu-ĭsts.
Jā′pheth.
Jā′sher.
Ja-shō′be-ăm.
Jās′per.
Jā′van.
Jĕb′u-sītes.
Jĕd′u-thŭn.
Je-hō′a-hăz.
Je-hoi′a-ehin.
Je-hoi′a-dā.
Je-hoi′a-kĭm.
Je-hŏn′a-dăb.
Je-hō′ram.
Je-hŏsh′a-phăt.
Je-hŏsh′a-phăt (Valley of).
Je-hō′vah.
Jē′hu.
Jĕph′thah.
Jĕr′e-mī′ah.
Jĕr′i-chō.
Jĕr′o-bō′am.
Je-ru′sa-lĕm.
Jĕsh′i-mŏn.
Jĕs′se.
Jĕs′ū-its.
Jē′sus Chrĭst.
Jē′thro.
Jew (jū, or jụ).
Jew (Wan′der-ing).
Jēz′e-bĕl.
Jez′re-el.
Jō′ab.
Jō′ash.
Jŏb.
Jō′el (Book of).
Jo-hā′nan.
Jŏhn.
Jŏhn (Epistle of) (jŏn).
Jŏhn (Gospel of).
Jŏk′tan.
Jŏn′a-dăb.
Jō′nah.
Jŏn′a-than.
Jŏp′pà.
Jŏr′dan.
Jō′seph.
Jo-sē′phus.
Jōsh′ū-à.
Jōsh′u-à (Book of).
Jo′si-ah.
Jōt.
Jō′tham.
Joûr′ney (jûr′ny).
Jū′bal.
Jū′bi-lee (Year of).
Jū′dah.
Jū′das.
Jūde (Epistle of).
Jū-dē′à.
Jŭdġ′es.
Jŭdġ′es (Book of).
Jŭdġ′ment (Day of).
Jŭdġ′ment-hall.
Jū′dith (Book of).
Jŭg′ġer-naut′.
Jū′ni-per.
Jū′pi-ter.
Jŭs′ti-fi-eā′tion.

K.

Kā′desh.
Kăd′mon-ites.
Kē′dar.
Kē′desh.
Kēi′lah.
Kĕn′ites.
Ke-tū′rah.
Kēy (ke).
Kĭng.
Kĭng′dŏm.
Kĭngs (Book of).
Kĭr.
Kĭrch′en-tag.
Kĭr′-hăr′a-sĕth.
Kĭr′jath-je′a-rĭm.
Kĭ′shon.
Kĭss.
Kīte.
Knīfe (nīf).
Knīght′hood.
Kō′hath-ītes.
Kō′rah.
Kō′ran (Al).

L.

Lā′ban.
Lăb′a-rŭm.
Lā′ehish.
Lā′i-ty.
Lā′mā-ĭsm.
Lā′meeh.
Lăm′en-tā′tions.
Lămp.
La-ŏd′i-çē′à.
Lăps′ed Chrĭs′tians.
Lăp′wĭng.
Lā′res, Mā′nēs, and Pe-nā′-tēs.
La-sē′à.
Lā′shà.
Lăt′i-tūd′i-nā′ri-ans.
Lā′ver.
Law.
Law′yer.
Lāy′ing on of Hănds.
Lăz′a-rŭs.
Lēad.
Lē′ah.
Lēath′er.
Lēav′en (vn).
Lēb′a-non.
Lēe′turn.
Lēet′ūr′ers (lēkt′yụr-).
Leek.
Lees.
Lĕg′ate.
Lē′ġends, or Lĕġ′ends
Lē′hī.
Lĕnt.
Lĕn′til.
Lēop′ard.
Lĕp′er, Lĕp′ro-sy.
Lĕs′sons.
Lē′vi.
Le-vī′a-than.
Lē′vītes.
Lē-vīt′i-eŭs.
Lĭb′er-al Chrĭs′tians.
Lĭb′er-tĭne.
Lĭb′nah.
Lĭçe.
Lĭ′gūre, or Lĭġ′ūre.
Lĭl′y.
Lĭn′en.
Lĭ′on.
Lĭt′a-ny.
Lĭt′ter.
Lĭt′ūr-ġy.
Lĭv′er.
Lĭz′ard.
Lōan.
Lŏ′eust.
Lŏl′lards.
Look′ing-glàss.
Lŏrd's Prāyer.
Lŏrd's Sŭp′per.
Lŏt.
Lŏt, or Lŏts.
Lŏve′-fēast.
Lū′çi-fer.
Lūke.
Lūke (Gospel of).
Lū′ther-ans.
Lў′e′a-ō′ni-à.
Lў′ci-à (lĭsh′ĭ-à).
Lў′d′dà.
Lў′d′i-a.
Lў′si-as (lĭsh′ĭ-as).
Lўs′trà.

M.

Mā′a-eah.
Măe′ea-bees.
Măç′e-dō′ni-à.
Maeh-pē′lah.
Ma-dŏn′na.
Măġ′da-là.
Mā′ġī.
Măġ′ie, Ma-ġī-cian (ma-jish′an).
Măġ′is-trātes.
Mag-nĭf′i-eat.
Mā′gōg.
Mā′ha-nā′im.
Mak-kē′dah.
Măl′a-ehī.
Măl′lows.
Măm′mon.
Măm′re.
Măn.
Ma-nās′seh.
Ma′nās′sēs (Prayer of).
Măn′drāke.
Mān′ger.
Mā′ni-ehe′ans.
Măn′nà.
Măn′ū-sĕrĭpts.
Mā′rah.
Mār′ble.
Ma-rē′shà.
Mā′ri-ŏl′a-try.
Mārk.
Mārk (Gospel of).
Mär′o-nītes.
Mär-/riaġe (măr′rij).
Mär′thà.
Mär′tyr.
Mā′ry (The Virgin).
Mā′ry Măg′da-lē′ne.
Mass.
Ma-tē′ri-al-ĭsm.
Măt′thew (math′thu).
Măt′thew (Gospel of).
Mat′thī′as (math-thi′as).
Măt′tock.
Mēals.
Mēans of Grāçe.
Mēas′ūres (mĕzh′yụrz).
Mēat-ŏf′fer-ing.
Mĕd′e-bà.
Mē′di-a.
Mē′di-a′tor.
Mēd′i-çine.
Me-ġid′do.
Mĕl′ehīte Chûrch.

Měl-chĭz'e-dĕk.
Mĕl'i-tà.
Mĕl'on.
Mĕm'phis.
Mĕn'a-hĕm.
Mĕn'di-eant Or'ders.
Me'nī.
Mĕn'non-ītes.
Me-phĭb'o-shĕth.
Mĕ'rāb.
Mĕr'a-rītes.
Mer-cū'ri-ŭs.
Mer'çy.
Mĕr'i-bah.
Mĕ-rō'dach-băl'a-dăn.
Mĕ'rom.
Mĕ'shà.
Mĕ'sheeh.
Mĕs'o-po-tā'mi-à.
Mes-sī'ah.
Mĕ'theg-ăm'mah.
Mĕth'od-ĭst.
Me-thū'se-lah.
Mĭt'ro-pŏl'i-tan.
Mī'eah.
Mī'ehael.
Mī'ehal.
Mieh'mash.
Mĭd'i-an.
Mĭg'dol.
Mī-lē'tus.
Milk.
Mill.
Mil'le-nā'ri-ans.
Mil'ler-ites.
Mil'let.
Mine, Mīn'ing.
Mĭn'is-ter.
Mint.
Mir'a-ele Plāys.
Mir'a-eles.
Mir'i-am.
Mis'e-rē're.
Mis'sa.
Mis'sal.
Mis'sions (mĭsh'uns).
Mĭ'tre.
Mĭt'y-lē'ne.
M z'ra-ĭm.
Mō'ab.
Mō'ab-īte Stōne.
Mō-hăm'med-an-ĭsm.
Mōle.
Mō'leeh.
Mōn'a-ehĭsm.
Mo-närch'i-ans.
Mŏn'as-tĕr'y.
Mo'ner-gism.
Mŏn'ey.
Mŏn'ey-chān'gers.
Mo-nŏph'y-sīte.
Mŏn'o-thē'ĭsm.
Mŏn'ta-nists.
Mŏnth.
Moon.
Mŏr'al Sçī'ençe.
Mo-rā'vi-ans.
Mŏr'de-eāi.
Mō'reh (Hill of).
Mō'reh (Plain of).
Mŏ-rī'ah.
Mŏr'mons.
Mŏr'tar.
Mō'ses.
Mŏs-lems.
Mŏsque (mŭsk).
Mŏth.
Mŏurn'ing.
Mouse.
Mū-ēz'zin.
M f'fiers.
Mŭl'bĕr-ry.
Mūle.
Mûr'der.
Mŭr'rain.
Mŭ'sie.
Mŭ'sie-al ĭn'strụ-ments.
Mŭs'tard.
Myrrh (mer).
Myr'tle (mer'tl).
Mys'i-à (mizh'i-à).
Mŷs-ter-ies.
Mŷs'ties.

N.

Nā'a-măn.
Nā'bal.
Nā'bŏth.
Nā'dàb.
Nā'hăsh.
Nā'hŭm.
Nā'in (naĭn).
Nā'ioth (-yoth).
Năntes (E'dict of) (nănts).
Năph'ta-lī.
Năph'tu-hĭm.
Năr'thex.
Nā'than.
Nā-thăn'a-el.
Năz'a-rēnes.
Năz'a-rĕth.
Năz'a-rīte.
Ne-ăp'o-lis.
Ne-bā'ioth, Ne-bā'joth.
Nĕ'bo.
Nĕb'u-chad-nĕz-zar.
Ne-erŏl'o-gy.
Ne'he-mī'ah.
Ne'he-mī'ah (Book of).
Nĕ'o-phytes.
Ner'gal.
Ner'gal-sha-rē'zer.
Nē'ro.
Nes-tō'ri-ans.
Nĕth'i-nĭm.
Nĕt'tle (nĕt'tl).
New Year (Feast of) (nū).
Nib'hăz.
Nie'o-dē'mus.
Nie'o-lā'i-tans.
Nī-eŏp'o-lis.
Nīght (nīt).
Nile.
Nĭm'rŏd.
Nĭn'e-veh.
Nĭs'rŏeh.
Nĭ'trē.
Nŏ'ah.
Nŏb.
Nŏn-jū'rors, or Nŏn'jū-rors.
Nŏn-rĕs'i-dençe.
Nôrth.
Nŏv'i-çes.
Nŭm'bers.
Nŭn, Nŭn'ner-y.
Nŭne Dĭm-ĭt'tis.
Nŭn'çi-o (-shĭ-o).
Nŭt.

O.

Ōak (ōk).
Ōath (ōth).
Ō'ba-dī'ah.
Ō'bed-ē'dom.
Ō'bit, or Ŏb'ĭt.
Ob-lā'tions.
Ōe'tave.
Ŏf'fer-ings.
Ŏf'fi-çes.
Ŏg.
Oil.
Ŏl'ive.
Ŏl'ives, Mount of ŏl'i-vĕt.
Ŏm-nĭp'o-tençe.
Ŏm'ni-prĕs'ençe.
Ŏm-nis-ciençe (om-nĭsh'-ens).
Ŏm'ri.
Ōn.
Ō-nĕs'i-mŭs.
Ōn'ions (ŭn'yunz).
Ŏn'y-chà.
Ō'nyx.
Ō'phel.
Ō'phir.
Ō'pus, Ŏ'pe-rā'tum.
Ŏr'a-ele.
Ŏr'a-to-ry.
Ŏr'ders.
Ŏr'di-nal.
Ŏr'di-nā'tion.
Ō'reb.
Ō-rĭg'i-nal Sĭn.
Ō-rī'ŏn.
Ŏr-muzd.
Ŏr'na-ments.
Ŏr'tho-dox.
Ŏs'prey.
Ŏs'si-fraġe.
Ŏs'trich.
Ŏth'ni-el.
Owl.

P.

Pa-çĭf'i-eā'tion, or Păç'i-fi-eā'tion.
Pā'gans.
Pa-gō'dà.
Pāint, Pāint'ing.
Pāl'açe.
Păl'es-tīne.
Pall.
Pălm, Pălm-tree (păm, păm'-trē).
Pălm'ers (păm'er).
Pălm-Sŭn'day (păm'sŭn-dy).
Pal'sy.
Pam-phŷl'i-à.
Pān'the-ĭsm.
Pā'phos.
Pär'a-bles.
Pär'a-dīse.
Pa'ran.
Pā'ri-ah.
Pär'ish.
Pär'sees, or Par-sees'.
Pär'son.
Pär'thi-à.
Pär'tridge.
Pâss'o-ver (Feast of).
Pâs'tor.
Păth'ros.
Păt'mos.
Pā'tri-ärch.
Pā'tron, Pāt'ron-aġe.
Paul.
Pau-lī'çi-ans.
Pāx.
Pāx Vō-bīs'eum.
Pēaçe-of'fer-ing.
Pēa'eŏck.
Pearl (perl).
Pē'kah.
Pēk'a-hī'ah.
Pē'leg.
Pĕl'i-ean.
Pĕn-ançe.
Pe-nī'el.
Pĕn'i-tĕn'tial, Priēsts (pĕn'-ĭ-tĕn'shal, prēsts).
Pĕn'i'tĕn-tial Psälms (sämz).
Pĕn'i-tents.
Pĕn'ta-teueh (-tūk).
Pĕn'te-eŏst.
Pĕn'te-eŏst'ăls.
Per-ăm'bu'lā'tion.
Pe-rē'a.
Per-fēe'tion-ists.
Per-ga-mŏs.
Pĕr'iz-zītes.
Per'se-vēr'ançe (of Saints).
Per'si-à (per'shĭ-à).
Pē'ter.
Pē'ter (Epistles of).
Pē'ter-pençe.
Phā'raōh (fā'ro, or fā'ra-o).
Phăr'i-sees.
Phe-nī-çe.
Phĭl'a-d l'phī-a (classical pron. Phĭl'a-del-phī'à).
Phĭ'-lē'mon.
Phĭ'-lē'mon (Epistle to).
Phĭl'ip.
Phi-lĭp'pī.
Phi-lĭp'pi-ans (Epistle to).
Phĭ-lis'tines.
Phĭn'e'has.
Phrŷg'i-à.
Phŷ-lăe-ter-y.
Pī'bĕ'seth, or Pĭb'e-sĕth.
Pī'late (Pŏn'ti-us) (pon'shĭ-us).
Pī'late's Stâir'eāse.
Pil'grim-a-ġes.
Pil-lars (Cŏn'se-erā'ted).
Pīne.
Pĭn-na-ele.
Pĭs'gah.
Pī-sĭd'i-a.
Pī'son.
Pĭt.
Pĭtch.
Pĭ'thom.
Plāgue (The) (plāg).
Plāgues of E'gypt.
Plānts.
Plē'ia-dēs (-ya-deez).
Plow.
Plū'ral'ĭst.
Pō'et-ry.
Pōme-grăn'ate (pŭm-grăn'-ĕt).
Pon-tĭ'fex.
Pon-tĭf'ie-al.
Pŏn'tus.
Pool.
Pōpe, Pa'pa-çy.
Pŏp'lar.
Pōrch.
Pōr'ter.
Pŏs'i-tiv-ĭsm.
Pŏs'tils.
Pŏt'i-phar.
Pŏt'ter, Pŏt'ter-y.
Præ-tō'ri-ŭm.
Prāise Meet'ing.
Prâyer (prâr).
Prâyer-book.
Prâyer-mill.
Prēach'ing.
Pre-çĕn'tor.
Pre-dĕs'ti-nā'tion.
Prē'ex-ĭst-ençe (-egz-ĭst'-ens).
Prĕf'a-çes.
Prĭ'ate.
Prēs'by-tē'ri-ans.
Prēs'en-tā'tion.
Priēst (prēst).
Prĭ'mate.
Prĭs'on (prĭs'n).
Pro-çĕs'sions.
Prŏe'tor.
Prŏp'a-găn'dà.
Prŏph'ets.
Prŏph'ets (School of).
Prŏs'e-lŷte.
Prŏt'est-ants.
Prŏv'erbs.
Prŏv'i-dençe.
Prŏv'inçe.
Psälms.
Psal'ter (sawl'ter).
Pŭb'li-eans.
Pū'dens.
Pul.
Pŭn'ish-ment.
Pûr'ga-to-ry.
Pū'ri-fi-eā'tion.
Pū'rim.
Pū'ri-tans.
Pū'sey-ītes.
Pu-te'o-li.
Pŷ'gärg.
Pŷr-a-mid.
Pŷth'a-gō're-ans, or Pŷ-thăg'o-rē'ans.

Q.

Quāil (kwāl).
Qua-ter'ni-on.
Queen.
Quick'sănds.
Quiv'er.

R.

Răb'bah.
Răb'sha-kĕh.
Rā'chel.
Răd'i-eals.
Rā'hāb.
Răin'bōw.
Ra-mē'sēs.
Rā'moth-ġil'e-ad.
Rā'tion-al-ĭsm.
Rā'ven.
Rēad'er.
Re-bĕk'ah.
Rē-ehab-ītes.
Re-eôrd'er.
Rĕe'tor.
Re-eū'sant.

Re-dĕmp′tion (-dĕmp′-shun).
Rĕd Sea.
Reed.
Rē-fīn′er.
Rĕf′or-mā′tion.
Rē-fôrmed Church.
Re-gĕn′er-ā′tion.
Rĕg′is-ter (Păr′ish).
Rē′gi-ŭm Dō′nŭm.
Rē′ho-bō′am.
Rains (rānz).
R l′īes.
Rē-lig′ion.
Rĕl′lyan-ists.
Rĕm′phan.
Re-pĕnt′ançe.
Rĕph′a-ĭm.
Rĕph′a-ĭm (Valley of).
Rĕph′i-dim.
Rēs′ur-rĕc′tion.
Rēs′ur-rĕc′tion of Jĕ′sus Chrīst.
Reu′ben.
Rĕv′e-lā′tion.
Rĕv′e-lā′tion (Book of).
Rĕv′er-end.
Re-vīv′als.
Rē′zin.
Rē′zon.
Rhē′gi-ŭm (rē′-).
Rhōdes (rōdz).
Rĭb′lah.
Rĭght′eoŭs-ness (rī′chŭs-nes).
Rĭm′mon.
Rīte, Rĭt′ū-al-ĭsm.
Rĭv′er.
Rĭz′pah.
Rŏb′ber-y.
Rŏd.
Rōe.
Ro-gā′tion-dāys.
Rō′man Căth′o-lic Church.
Rō′mans (Epistle to).
Rōme (City of).
Rōme (Empire of).
Room.
Rō′sa-ry.
Rōse.
Ru′bries.
Ru′by.
Rue.
Rŭs′so-Greek Chûrch.
Ruth.
Rўe (rī).

S.

Săb′a-ŏth (Lord of).
Săb′bath.
Săb′bath-Schools.
Sab-băt′ic-al Yĕar.
Sa-bē′ans.
Sa-bĕl′li-ans.
S ck′el-ōth.
Săe′ra-ments.
Săe-ri-fīce (-fīz).
Săd-du-çees.
Săf′fron.
Săl′a-mĭs.
Să′lā′thi-el.
Săl′eah.
Să′lem.
Să′lim.
Sălmā, Săl′mon.
Să-lō-me.
Salt.
Salt Sea.
Salt (Valley of).
Săl′ū-tā′tion.
Sa-mā′ri-â (classical pron. Săm′a-rī′à).
Sa-măr′i-tan Pĕn′ta-teūch.
Sa-măr′i-tans.
Să′mos.
Săm′o-thrā′ci-â (-thrā′shi-à)
Săm′son.
Săm′u-el.
Săm′u-el (Books of).
San-băl′lat.
Săne′ti-fi-ca′tion.
Săn′dal.
Săn′de-mā′ni-ans.
Săn′he-drim.
Săp′phire (săf′ïr, or săf′ur).
Să′rah.
Săr′dis.
Săr′di-us.
Săr′do-nўx.
Sar′gon.
Să′tyrs (sā′tur).
Saul.
Seāpe′-gōat.
Scho-lăs′tic.
Schools.
Sçhwenk′fĕld′ĕrs.
Scôr′pi-on.
Scoûr-ging.
Serïbes.
Sçўth′i-an (sĭth′-).
Sēal.
Sēa′son.
Sē′ba.
Se-çĕd′ers.
Sē′eret Dis′çi-plïne.
Sĕet.
Se′ir.
Sē′lā.
Se-leū′çi′a (classical pron. Sēl′eu-çī′a) (-shī-à).
Sen-năeh′e-rïb, or Sĕn′na-chē′rïb.
Sĕph-ar-vā′im.
Sĕp′tu-a-gĭnt.
Sĕr′a-phĭm (fĭm).
Se-rā′pis.
Ser′mon on the Mount.
Ser′pent.
Ser′pent-chärm′ers.
Sĕx′ton.
Shāk′ers.
Shā′lem.
Shăl′lum.
Shăl′ma-nē′ser.
Shăm′gar.
Shĕb′nà.
Shē′ehem.
Sheep.
Sheep′fold.
Shĕik.
She-kī′nah.
Shĕm.
Shĕp′herd (shĕp′erd).
Shew′brĕad (shō′bred).
Shī′loh.
Shĭm′e-ī.
Shĭp.
Shī′shăk.
Shĭt′tah-tree, Shĭt′tim.
Shrōve′-Tūes′day.
Shu′nem.
Shûr.
Shu′shan.
Sïb-mah.
Sĭd′dim.
Sī′don.
Sī′hon.
Sī′las.
Sĭlk.
Sī-lō′am, or Sĭl′o-ăm.
Sĭl′ver.
Sĭm′e-on.
Sī′mon.
Sĭm′on-y.
Sĭn.
Sĭn (Wilderness of).
Sī′nāi.
Sī′nim.
Sĭn′ïte.
Sĭn′-of′fer-ing.
Sĭn′to-ĭsm.
Sïs′e-rà.
Sī′và.
Slāv′er-y.
Smyr′nà (smûr′nà).
Snāil.
Sō.
Sōap.
Sō′çial-ĭsm.
So-çin′i-ans.
Sō-coh.
Sŏd′om.
Sŏd′om-ïtes.
Sŏl′o-mon.
Sŏl′o-mon's Serv′ants.
Sŏl′o-mon's Sŏng.
Sŏngs of De-grees′.
Sŏns of Gŏd (sŭns).
Sŏs′the-nēs.
South.
Sōw, Sōw′er, Sōw′ing.
Spăr′rōw.
Spī′çes.
Spī′der.
Spïke′nard.
Spĭr′it.
Spĭr′it′ū-al-ĭsm.
Spònge (spŭnj).
Spōn′sors.
Stae′te.
Stär in the Ēast.
Steel.
Stē′phen (Stē′vn).
Stō′ïes.
Stool.
Stôrk.
Străn′ger.
Stў′lïtes.
Sŭb-dēa-eon (-dē′kn).
Sŭe′eoth.
Sŭe′eoth-bē′noth.
Sŭf′fra-gans.
Sŭf′fraĝe.
Sŭn′-Wôr′ship.
Sū′per-ĕr′o-gā′tion.
Sū′per-nāt′ū-ral.
Sū′pra-lap-sā′ri-ans.
Swal′lōw.
Swan.
Swē′den-bôr′gi-ans.
Swïne.
Sўç′a-mïne-tree.
Sў′e-a-mōre-tree.
Sў-ē′ne.
Sўm′bol-ĭsm.
Sўn′a-gŏgue (sĭn′a-gŭg).
Sўr′i-a.
Sў′ro-Phœ-nï′ci-an.

T.

Tā′a-năch.
Tăb′er-na-ele.
Tăb′er-na-eles (Feast of).
Tăb′i-thà.
Tā′bôr.
Tăd′môr.
Tăh′pan′hēs.
Tăl′-leth.
Tăl′mud.
Tăm′muz.
Tā′na-ïtes.
Tā′ō-ism.
Târes.
Tär′shish.
Tär′sus.
Tär′ta-rŭs.
Täx′es.
Te Dē′um.
Te-ko′a.
Tē′mà.
Tē′man.
Tĕm′per-ançe.
Tĕm′per-ançe Sō-çī′e-ties.
Tĕm′plars.
Tĕm′ple.
Temp-tā′tion of our Lord.
Tĕn Com-mànd′ments.
Tēnt.
Tē′rah.
Tĕr′a-phĭm.
Tē′trärch.
Thăṅks′giv-ing-dāy.
Thē′a-tre.
Thēbes.
The′ŏd′i-çy.
The-ŏl′o-ġy.
The-ŏph′i-lŭs.
Thĕs′sa-lo′ni-ans (Epistle to).
Thĕs′sa-lon′i-eà.
Theū′das.
Thôm′as (tŏm′as).
Thôrn.
Thûgs.
Thў′a-tī-rà.
Thyïne-wood.
Ti-ā-rà.
Tī-bē′ri-as.
Tī-bē′ri-ŭs.
Tĭg′lath′pi-lē′ser.
Tim′o-thў.
Tĭm′o-thў (Epistles to).
Tĭn.
Tïr′ha-kah.
Tïr′sha-thà.
Tïr′zah.
Tïthes.
Tĭt′tle (tĭt′tl).
Tī′tus.
Tī′tus (Epistle to).
Tō′b.
To-bī′ah.
Tō′bit (The Book of).
Tŏngues (Confusion of) (-fū′zhun).
Tŏn′sure.
Tō′paz.
Tôr′toise (tôr′tis).
Town′-elerk.
Tra-dĭ′tion (-dĭsh′un).
Trançe.
Trăn′sub-stăn′ti-ā′tion (-stăn′shĭ-ā′shun).
Tree of Lïfe—of Knŏwledġe of Good and E′vĭl.
Trĭ′al.
Trĭb′ūte.
Trĭn′i-tā′ri-ans.
Trō′ās.
Tro-ġў′li-tŭm.
Trŏph′i-mŭs.
Tsā′bi-ans.
Tū′bal.
Tū′bal-eāin.
Tū′bïn-gen School.
Tўch′i-eus.
Tўpes.
Tўre.

U.

Ū′la-ī.
Ūn-elēan′ness.
Ū′ni-eôrn.
Ū′ni-fôrm′i-ty.
Ū′ni-tā′ri-ans.
Ū′ni-vers′al-ists.
Ûr.
Ū-rī′ah.
Ū-rī′jah.
Ū′rïm and Thūm′mim.
Ū-tĕn′sils.
Ū′zal.
Ūz′zah.
Ūz-zī′ah.

V.

Vāle, Văl′ley.
Văsh′tī.
Veil.
Vēr′ger.
Vēr′sions.
Vēst′ments (Ee′elē′si-ās′tie-al).
Vĕs′try.
Vī-ăt′i-eŭm.
Vïe′ar.
Vï-eā′ri-oŭs.
Vïl′la-ġes.
Vïne.
Vïn′e-gar.
Vïsh-nu.
Vïs′it-ā′tion.
Vow.
Vûl′gate.

W.

Wā′fers.
Wal-dĕn′sĕs.
Wär.
Wăsh′ing (wŏsh′ing).
Watch′es of Nïght.
Wāy.
Wēa′sēl.
Week.
Weights (wāts).
Wĕll.
Whāle (hwāl).
Whēat (hweet).
Wil′der-ness of the Wan′-der-ing.
Will (Freedom of).
Wil′lōws.
Wïn′dōw.
Winds.
Wine.

Wĭs'dŏm of Sŏl'o-mon.
Witch'eräft.
Witch of Ēn'dŏr.
Wolf (wo͝olf).
Wo͝ol.
Word of Gŏd (wûrd).
Worm (wûrm).
Worm'wood.
Wor'ship (wûr'ship).
Writ'ing.

Y.

Yēar.
Yōke.
Young Men's Chris'tian Associ-ā'tion.

Z.

Zăe'ehē-us.
Zăeh'a-rī'ăh.
Zăeh'a-rī-ăs.
Zā'doe.
Zal-mŭn'nà.
Zăph'nath-pā'a-nē'ah.
Zăr'e-phāth.
Zăr'than.
Zĕal'ots.
Zĕb'u-lŭn.
Zĕeh'a-rī'ah.
Zĕd'e-kī'ah.
Zĕm'a-rītes.
Zĕph'a-nī'ah.
Zĕ'rah.
Zĕr'e-dà.
Ze-rŭb'ba-bĕl.
Zĭr'u-ĭ'ah.
Zīk'lăg.
Zĭm'rī.
Zĭn (Wilderness of).
Zī'on (Mount of).
Zĭph.
Zĭp-pō'rah.
Zō'an.
Zō'ar.
Zō'bà, Zō'ba-li.
Zō'phim (Field of).
Zō'rah.
Zo'ro-ăs'tri-an Re-lĭg'ion.
Zū'zims.

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A DICTIONARY

OF

RELIGIOUS KNOWLEDGE.

Aaron (the signification is uncertain; *mountaineer, enlightener, fluent,* are all suggested), the son of Amram and Jochebed, and the elder brother of Moses and Miriam,[1] was born, perhaps, before Pharaoh's cruel decree for the slaying of the Hebrew offspring. He was a Levite, and as first-born would naturally be priest in his household before appointed high-priest of the nation by God. He married Elisheba, of the tribe of Judah, daughter of Amminadab, and sister of Nahshon, captain of the Hebrew host;[2] and by her had four sons, Nadab, Abihu, Eleazar, and Ithamar. The two former were slain for their profanation of the sacred service.[3] The high-priesthood descended to the two latter, being part of the time in the family of the one, part of the time in that of the other.[4] Aaron seems to have been characteristically an eloquent speaker, and probably a man of the emotional type of piety; certainly, despite his numerous faults, or rather his one great fault, a man of real godliness.[5] That fault was a wayward, impetuous disposition, easily influenced for good or ill; one that in its best estate stayed itself upon and was sustained by the stronger and more resolute character of his younger brother. The whole story of his life is one continually illustrative of the dangers which beset a man of good impulses but weak will. We first meet him, at the age of eighty-three, going out into the wilderness to meet his brother Moses, and join with him in the perilous undertaking for the deliverance of Israel.[6] The dangers of that deliverance he shared with Moses, and in their repeated interviews with Pharaoh, supported by his brother's presence, showed no sign of fear or irresolution. But when, a little later, Moses left the people in his charge at the foot of Mount Sinai, he yielded without a protest to their clamor for an idol, erected a golden calf, though still as the representative of Jehovah; on Moses's re-appearance, with criminal weakness, Aaron cast the blame upon the people, whom he should have led, and did but follow.[1] His repentance appears to have been genuine, however, and his sin did not prevent his installation into the office of high-priest with appropriate and divinely appointed ceremonies.[2] He learned something by experience, and submitted without a murmur to the condign punishment of his sons, Nadab and Abihu.[3] When Miriam (q.v.), jealous of the influence of Moses's Ethiopian wife, revolted against his authority, Aaron yielded to her influence, and joined in her revolt. But that she was the ringleader is evident, both from the tone of the narrative and from the condign punishment visited upon her.[4] On even such occasions as the rebellion of Korah, Dathan, and Abiram, a revolt more against the ecclesiastical authority of Aaron than the political authority of Moses, Aaron, in checking the plague by the censer, acted under the direction of his brother, while, by the blossoming of his rod, his priestly office received a new and miraculous ratification from God.[5] Leaning, as he did throughout his life, on Moses, it is not wonderful that he shared his sin at the Desert of Zin and its punishment.[6] His death followed speedily at Mount Hor, still known as the "Mount of Aaron." His robes and office were transferred to Eleazar, who alone was present with Moses at his death and burial.[7] The Aaronites, his descendants, constituted an important family in the subsequent history of Israel.[8] See MOSES; PRIEST.

Abana (*perennial*) and **Pharpar** (*swift*), the "rivers of Damascus." The *Barada* and the *Awaj* are now the chief streams of Damascus, the former representing the Abana, and the latter the Pharpar, of the text. The *Barada* rises in the Antilibanus, at about twenty-three miles from the city, after flowing through which, it runs across the plain,

[1] Exod. vi., 20; 1 Chron. vi., 2, 3.—[2] Exod. vi., 23. The name is the same as Elizabeth.—[3] See ABIHU.—[4] See ITHAMAR.—[5] Psa. cvi., 16.—[6] Exod. iv., 14.

[1] Exod. xxxii.—[2] Lev. viii. The direction for his installation is to be found in Exod. xxix.—[3] Lev. x., 1–3.—[4] Numb. xii.—[5] Numb. xvi., xvii.—[6] Numb. xx., 1–13.—[7] Numb. xx., 22–29; xxxiii., 38. See HOR.—[8] 1 Chron. xii., 27; xxvii., 17.

till it loses itself in the lake or marsh *Bahret el-Kibliyeh*. The *Awaj*, or Pharpar, rises on the south-east slopes of the Hermon, and flows into the most southerly of the three lakes or swamps of Damascus. [2 Kings v., 12.]

Abarim (*beyond*, i. e., beyond the Jordan), a mountain or range of highlands on the east of the Jordan, in the land of Moab, facing Jericho, and forming the eastern wall of the Jordan valley at that part. Its most elevated spot was "the Mount Nebo" from which Moses viewed the Promised Land before his death. These mountains are mentioned in Numb. xxvii., 12; xxxiii., 47, 48; and Deut. xxxii., 49.

Abba, a Hebrew word signifying *father*. Our word papa appears to have been derived from it. It was probably in common use as a term of endearment in the Aramæan dialect of Palestine during the New Testament age, and as such was employed both by Christ and Paul to express the tender and affectionate relation between the children of God and their Heavenly Father, but always in connection with the Greek word signifying father. The combination, Abba Father, is well rendered by Luther "dear Father." [Mark xiv., 36; Rom. viii., 15; Gal. iv., 6.]

Abbey, a society of persons of either sex, secluded from the world, and devoted to religion and celibacy, and under the government of an abbot or an abbess. It derives its name from its chief officer. A similar institution, governed by a prior or prioress, second in rank to the abbot or abbess, is called a priory. It differs from cloister, which is a generic term for any institution for religious seclusion, from monastery, which is for monks, and from nunnery, which is for females, or nuns, alone. The abolition of the abbeys under Henry VIII. led to a diversion of the property, while the name was retained. Whence we have Westminster Abbey, because the church was formerly connected with a monastery; and Newstead Abbey, the residence of Lord Byron, because it was originally employed for monastic purposes. See MONACHISM; MONASTERY; CONVENT.

Abbot (*father*), the superior of an abbey of monks. This title has not been strictly confined to them, however, but has also been employed by heads of religious orders—by monks, and even by priests or laymen, who enjoy the revenues of the abbey, but govern it by a vicar. The French form of the same title, abbé, was assumed at one time by so many unordained theological students as to form a considerable and influential class. Abbess is the feminine form of the same word, and is given to the lady superior of an abbey of nuns. Generally she is chosen from the nunnery, must be over forty years of age, and for eight years a nun.

Abdon (*servant*), son of Hillel, of the tribe of Ephraim, and tenth judge of Israel. He succeeded Elon, and judged Israel eight years. Nothing is recorded of him but that he had forty sons and thirty nephews, who rode on young asses—a mark of their consequence. He is thought to be the same person as Bedan, mentioned in 1 Sam. xii., 11. [Judges xii., 13–15.]

Abel, the name of several places in Palestine; probably signifies a *meadow*.

1. ABEL-BETH-MA-ACHAH, a town of some importance, in the extreme north of Palestine, which fell an early prey to the invading kings of Syria and Assyria. In 2 Chron. xvi., 4, the name is changed to ABEL-MAIM, "Abel on the waters." It is also called simply Abel in 2 Sam. xx., 14, 18. [2 Sam. xx., 19; 1 Kings xv., 20; 2 Kings xv., 29.]

2. ABEL-MIZRAIM, *i. e.*, the mourning of Egypt; the name given by the Canaanites to the floor of Atad, at which Joseph, his brothers, and the Egyptians made their mourning for Jacob. It was east of the Jordan. [Gen. l., 11.]

3. ABEL-SHITTIM ("the meadow of the acacias"), in the "plains" of Moab; on the low level of the Jordan valley. Here—their last resting-place before crossing the Jordan—Israel "pitched from Bethjesimoth unto A. Shittim." The place is most frequently mentioned by its shorter name of SHITTIM. [Numb. xxxiii., 49.]

4. ABEL-MEHOLAH ("meadow of the dance"), in the north part of the Jordan valley, to which the routed Bedouin host fled from Gideon. Here Elisha was found at his plough by Elijah returning up the valley from Horeb. [Judges vii., 22; 1 Kings iv., 12; xix., 16–19.]

5. "The GREAT STONE OF 'ABEL,' in the field of Joshua the Bethshemite." [1 Sam. vi., 18.]

Abel (*breath, vapor, transitoriness*), so called probably from the shortness of his life, was the son of Adam. The account of his life is all contained in the fourth chapter of Genesis, and is important only on account of its bearing upon the subject of sacrifices (q. v.). The question why his offering should have been accepted and that of Cain rejected, has been much discussed, and many hypotheses proposed: as, 1, that he offered the firstlings of his flock, while Cain, a cheaper offering in the fruits of the ground; 2, that his was a proper propitiatory sacrifice, involving the shedding of blood, and indicating his repentance for sin, while Cain's was only a gift, and indicated no sense of sin; 3, that Abel, by offering the flesh of those beasts whose skin covered his bodily nakedness, indicated his sense of the need of the gift of the garments of righteousness from God; 4, that God had commanded a sacrifice of blood for sin, and that Cain, following his own reason, substituted another, and,

as he conceived, a more rational sacrifice. But there is no Scripture ground for supposing any other reason than that one, being offered in real faith, was a true act of worship, while the other was perfunctory and formal. The only Scriptural references to Abel, except those in Gen. iv., are Matt. xxiii., 35; Luke xi., 51; Heb. xi., 4; xii., 24.

Abeyance (*expectancy*). In the Church of England, if the incumbent die and the church becomes void, the living is said to be in *abeyance* until the next incumbent be presented, admitted, and inducted.

Abiathar, high-priest and fourth in descent from Eli, who was of the line of Ithamar, the younger son of Aaron. Abiathar was the only one of all the sons of Ahimelech the high-priest who escaped the slaughter inflicted upon his father's house by Saul, in revenge for his having inquired of the Lord for David, and given him the show-bread to eat; though from Mark ii., 26, it would appear that the show-bread was given not by Ahimelech, but by Abiathar, who seems to have ministered with his father. The death of Ahimelech made Abiathar the high-priest. He fled to David, and was thus enabled to inquire of the Lord for him. He adhered to David in his wanderings while pursued by Saul; was with him while he reigned in Hebron, the city of the house of Aaron; carried the ark before him when David brought it up to Jerusalem; continued faithful to him in Absalom's rebellion; and "was afflicted in all wherein David was afflicted." For some reason not explained in the Scriptures, David, notwithstanding his affection for Abiathar, divided the office of the priesthood between him and Zadok, the representative of the rival family of Eleazar.[1] When Adonijah set himself up for David's successor on the throne in opposition to Solomon, Abiathar sided with him, while Zadok was on Solomon's side. For this Abiathar was deprived of the high-priesthood, and banished to his native village, Anathoth (q. v.), in the tribe of Benjamin. His life was spared only in consideration of his faithful services to David. The statement of 1 Kings iv., 4, that Zadok and Abiathar were the priests, may indicate simply that the office was legally vested in the latter, though he was not permitted to exercise the duties of his office under Solomon. Nothing more is heard of him after his deposition, which fulfilled the prophecies of 1 Sam. ii., 27–36, iii., 11–14, that the priesthood should be taken from the family of Eli. See ZADOK. [1 Sam. xxii.; xxiii., 9; xxx., 7; 2 Sam. xv., 24–36; xvii., 15–17; xix., 11; 1 Chron. xv., 11; 1 Kings ii., 26.]

Abihu (*worshiper* or *son of God*), the second of the sons of Aaron, who, with his brothers Nadab, Eleazar, and Ithamar, was consecrated for the priesthood. When, at the first establishment of the ceremonial worship, the victims offered on the great brazen altar were consumed by fire from heaven, it was directed that this fire should always be kept up, and that the daily incense should be burned in censers filled with it from the great altar. But one day Nadab and Abihu presumed to neglect this regulation, and offered incense in censers filled with strange or common fire. For this they were instantly struck dead by lightning, and were taken away and buried in their clothes without the camp.[1] As immediately after the record of this transaction, and in apparent reference to it, comes a prohibition of wine or strong drink to the priests whose turn it might be to enter the tabernacle, it is not unfairly surmised that Nadab and Abihu were intoxicated when they committed this serious fault in their ministrations. [Exod. vi., 23; xxviii., 1; Lev. x., 1–11; Numb. iii., 1–4.]

Abijah (*worshiper of Jehovah*) appears in five different forms in the Bible, as Abijah, Abijam, Abia, Abiab, and Abi.[2] It is the name of several different personages, of whom the two most important are the following:

1. Son and successor of Rehoboam, and second king of Judah, B.C. 958. He made a vigorous but unsuccessful attempt to bring back to their allegiance the ten tribes who had rebelled under Rehoboam (q. v.). His address on the eve of battle to the Israelites indicates that he was attached to the religious forms of his great-grandfather David, though he did not possess his spiritual faith.[3] In his first battle a million and a half of men were engaged, according to our English version, though, according to some texts, it should read a hundred and fifty thousand. He was successful, but did not follow up his successes, relapsed into idolatrous practices, and died after a short reign of three years. A brief account of his life is given in 1 Kings xv., in which place he is called Abijam, and a fuller one in 2 Chron. xiii., the writer of which refers for further details to the books of a prophet by the name of Iddo, whose writings are lost.

2. A descendant of Eleazar, the son of Aaron, who gave his name to the eighth of the twenty-four courses into which the priests were divided by David.[4] Only four of the courses returned from the captivity, of which that of Abijah was not one.[5] But the four were divided into the original twenty-four, with the original names; and hence it happens that Zacharias, the father of John

[1] 2 Sam. viii., 17. See AHIMELECH.

[1] See AARON.—[2] Abijam is the usual form in Kings: 1 Kings xiv., 31; xv., 1, 7, 8, though in one case Abi is used; compare 2 Kings xviii., 2, with 2 Chron. xxix., 1: Abijah in Chronicles: 2 Chron. xiii. Abia is a Greek form of the same word: Matt. i., 7; Luke i., 5; but see 1 Chron. iii., 10. Abiah is an incorrect mode of Anglicizing Abijah: 1 Sam. viii., 2; 1 Chron. ii., 24; vi., 28; vii., 8.—[3] Compare 2 Chron. xiii., 9–11, with 1 Kings xv., 3.—[4] 1 Chron. xxiv., 10; 2 Chron. viii., 14; Neh. xii., 4, 17.—[5] Ezra ii., 36–39; Neh. vii., 39–42.

the Baptist, is described as belonging to the course of Abia, *i. e.*, Abijah.[1]

Abilene, a tetrarchy of which the capital was Abila, a city situated on the eastern slope of Antilibanus, in a district fertilized by the River Barada. Its name probably arose from the green luxuriance of its situation.[2] The name thus derived is quite sufficient to account for the traditions of the death of Abel, which are associated with the spot, and which are localized by the tomb called *Nebi Habil*, on a height above the ruins of the city. The city of Abila was 18 miles from Damascus, and stood in a remarkable gorge called *Sûk Wady Barada*, where the river breaks down through the mountain toward the plain of Damascus. The precise limits of the district are unknown. The only Scriptural reference is Luke iii., 1.

Abimelech (*father of the king* or *royal father*). **1.** It is probable that this title "royal father" was employed as a common salutation of respect toward the Philistine kings, and thus became a designation of royalty in Philistia, as Pharaoh was in Egypt. This explains the repeated use of the name or title in reference to Philistine kings.[3] Oriental kings still exercise the right of taking any unmarried woman for their harem;[4] nor is it uncommon to murder the husband that his wife may be seized by the tyrant. It was in accordance with this custom that Abimelech took Sarah from Abraham, and afterward his successor, perhaps his son, took Rebekah from Isaac. [Gen. xx.; xxi., 22–32; xxvi.]

2. The word is also twice used as a proper name; once in 1 Chron. xviii., 16 (where some Hebrew manuscripts and the most ancient versions read *Ahimelech*),[5] for the priest Ahimelech (q. v.), and once in Judg. ix. The latter Abimelech was the illegitimate son of Gideon (B.C. 1200). He murdered all his brethren excepting Jotham, seventy in number, and took the throne which the Israelites had offered to Gideon, and he had refused.[6] Jotham escaping, prophesied, in the famous parable of the trees, the fate which would overtake the citizens of Shechem for consenting to this massacre. "Let fire," said he, "come out from Abimelech and devour the men of Shechem." After submitting three years to the powerful but unprincipled despotism of Abimelech, the men of Shechem rebelled against him. The rebellion was put down with a strong and merciless hand; and in the course of the campaign Abimelech, surrounding with his men the temple of the god Berith, into which the defeated Shechemites had fled, piled branches from the forest around it, set fire to them, and consumed both the temple and those who had sought refuge in it. In attempting, on a second campaign, the same method of warfare, he was felled to the ground by a piece of a millstone flung from the wall by a woman. He was mortally wounded, and called on his armor-bearer to kill him, in the vain hope thus to escape the peculiar disgrace which attached to the warrior who was slain by a woman's hand.[1] The story of his life and death, narrated in the ninth chapter of Judges, is important, both because it affords a striking illustration of the ancient methods of war, and because it narrates the first effort to establish a monarchy among the Hebrews.

Abishai (*father of gifts*), one of the sons of Zeruiah, David's sister, and a younger brother of Joab. Along with his brothers, Abishai attached himself early to the cause of David, shared with him in his protracted perils and struggles, and became ultimately one of the leading men around his throne. He appears to have been more distinguished for his courage and military prowess than for the graces of a divine life. On one occasion, when he accompanied David to the camp of Saul, and found the latter asleep on the ground, he sought permission to embrace the opportunity of at once putting an end to the persecutor's life.[2] On another occasion he would fain have rushed upon Shimei, when coming forth to curse David in the day of his calamity, and inflict on him summary vengeance, but was again met by the stern resistance of David.[3] We find him also associated with Joab in the crafty and cruel policy to which Abner fell a victim, after he had been reconciled to the king.[4] These are the darker spots in the history of Abishai; but the faith, and devotedness, and chivalrous ardor which he displayed in the cause of his leader must not be forgotten. None cast their lot with David more heartily than Abishai, or risked more on his account. On one occasion, to rescue David's life, he placed his own in imminent peril, and slew the Philistine giant Ishbi-benob, by whom his uncle was like to have been overcome. He was also one of the three who broke through the Philistine host, to obtain for David a draught of water from the well of Bethlehem. He is specially named in connection with the victories that were gained over the Edomites and the Ammonites,[5] as a large share of the honor belonged to him. In regard also to personal bravery and individual exploits, he is ranked in the second class of David's heroes, and is celebrated as having withstood 300 men, and slain them with his spear.[6] No account has been preserved of his latter days, or of his death. See ABNER.

Abjuration, a formal and solemn recantation or denial of some doctrine, religious

[1] Luke i., 5.—[2] See ABEL.—[3] Gen. xx., 2; xxvi., 1; title of Psa. xxxiv. See ACHISH.—[4] See WOMEN; HAREM.—[5] Compare 2 Sam. viii., 17, and title to Psa. lii.—[6] Judg. viii., 22, 23.

[1] 2 Sam. xi., 21.—[2] 1 Sam. xxvi., 5–9.—[3] 2 Sam. xvi., 9.—[4] 2 Sam. iii., 30.—[5] 1 Chron. xviii., 12; 2 Sam. x., 10.—[6] 2 Sam. xxiii., 18.

or political, either previously entertained by the party abjuring, or charged upon him. In both the Roman Catholic Church and the Church of England, such a formal abjuration of heresy is sometimes required of the real or suspected heretic. In the former Church, the refusal to abjure is punished by the Inquisition. In the latter, abjuration is required before the heretic is received again into the communion of the Church.

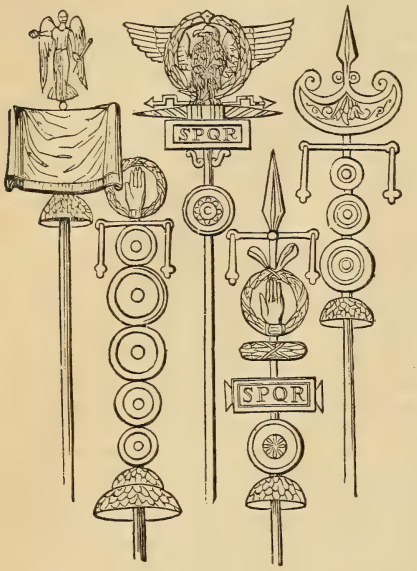
Abner (*enlightening*), son of Ner, Saul's uncle,[1] and commander-in-chief of his army. He was a man of unquestionable military ability, and of prominence in the military annals of his age, but of an unscrupulous ambition, and capable of treacheries unworthy of a true hero. He first appears in history at the battle in the valley of Elah, where, after David's encounter with Goliath, he introduced the shepherd-boy to the king. With Saul, he pursued David in the Wilderness of Ziph; and when the latter, with Abishai, crept down to the sleeping-camp and carried off the spear and cruse of water from Saul's bolster, it was to Abner he called out from the distant hills, in bitter sarcasm, "Art not thou a valiant man? * * * Wherefore, then, hast thou not kept my Lord the king?" After the death of Saul, it was he who prevented the union of the tribes under David by proclaiming Ishbosheth king of Israel, and sustaining the falling house of Israel during his imbecile reign. Defeated in the battle of Gibeon, and hard pursued by Joab's fleet-footed brother Asahel (q. v.), he killed him reluctantly in self-defense, rallied his troops at the hill of Ammah[2] as the sun went down, and proposed to the wearied followers of Joab a truce, which they were only too glad to accept. In the desultory war that followed between the house of David and the house of Saul, the unscrupulous Abner was the real, the imbecile Ishbosheth only the nominal king. At length the haughty general, "making himself strong for the house of Saul," and not improbably having designs upon the succession, married Rizpah, Saul's concubine. Ishbosheth mildly remonstrated. Abner replied with insulting language which the king dared not resent; then, pretending an indignation which he could hardly have felt, he abandoned the house he could no longer sustain, to sell his services to David. He sheltered his treachery under the plea that the Lord had appointed David to reign over all Israel—a fact which he conveniently forgot till it served his ambition to remember it. He went up to Hebron, closed the compact with David in the Oriental fashion with a feast, and started for his home to consummate his treachery by winning over the subjects of Ishbosheth to his new master. Tradition says he was to have as his pay the command of the united armies of Judah and Israel. Just at this juncture David's nephew, Joab, returned from a pillaging expedition, laden with spoil. The proposition of Abner was reported to him. He dreaded the ascendency of so powerful a rival. He hated the man who had slain his brother Asahel. Oriental public sentiment regards it as the duty of the next of kin to avenge the death of the slain. Conscience, therefore, did not deter him from revenge. He endeavored to break up the compact by denouncing the treacherous Abner as a spy, but without success. He then resorted to treachery, sent messengers after Abner, called him back, took him aside, as if for a private conference, and assassinated him in the gate of the capital he had just quitted. Abishai seems to have co-operated in some way in the murder,[1] though how is not clear. This murder was a direct insult to David. The Oriental sheikh guards with his own life the person of the guest who has eaten at his table. David was filled with indignation at the crime, but dared not punish it. He compelled the assassins to participate in the funeral ceremonies, followed the bier himself as a mourner, and uttered a simple elegy over the grave of the dead, but left the avenging of the double wrong to his son Solomon, who did not fail to execute the commission intrusted to him. Abner's death was the signal for the assassination of Ishbosheth (q. v.), and a general movement throughout Israel for that union of the two kingdoms which Abner had proposed but did not live to consummate. He left one son, Jaasiel, who is described, at a later period, as chief of the Benjamites. [1 Sam. xvii., 55, 57; xxvi., 7, 13–16; 2 Sam. ii.; iii.]

[1] There is some uncertainty about his relationship, but this is the better opinion. Compare 1 Sam. ix., 1; xiv., 51, with 1 Chron. viii., 33; ix., 39.—[2] Mentioned only in 2 Sam. ii., 24.

Abomination of Desolation. This phrase is used by Christ in prophesying the approaching destruction of Jerusalem, and is evidently borrowed by him from the prophecies of Daniel.[2] Of the fulfillment of these prophecies there are two interpretations. The earlier commentators, following the Jewish interpreters, have considered them fulfilled by the profanation to which the Temple was at various times subjected by heathen conquerors. It was thus profaned prior to Christ's time by Antiochus Epiphanes (170 B.C.), who dedicated the Temple to Jupiter, and sacrificed unclean things to him on the altar of burnt-offerings; it was again similarly profaned by the legions of Titus, who, after the capture of the city (A.D. 70), brought their standards to the Temple, set them up in the holy place, and offered sacrifice to them, for the Roman ensigns were really symbols of the heathen deities; and finally it was treated with even greater impiety by the action

[1] 2 Sam. iii., 30. — [2] Compare Matt. xxiv., 15, and Mark xiii., 14, with Dan. ix., 27; xi., 31; xii., 11.

of Hadrian, who, after the destruction of the city, set up a figure of a boar over the Bethlehem gate of the city, erected a temple to Jupiter on the site of the Jewish Temple, and caused an image of himself to be set up in what answered to the most holy place. To this interpretation it is objected, first, that neither of these acts constituted a sign of the destruction of the city, since one occurred before the prophecy, and the other after the city was destroyed; second, that the abomination of desolation indicates an abomination committed by the Jews themselves, which should cause the desolation to fall upon them. The second interpretation, therefore, explains the phrase by the iniquities practiced by the Zealots, who, in the reign of terror which preceded the destruction of Jerusalem, gained absolute control of the city. Their outrages certainly were such as to constitute an abomination of desolation. They took possession of the Temple, converted it into a stronghold and "shop of tyranny," disannulled the priestly succession, cast lots for the high-priesthood, gave the office to a rustic "not only unworthy of the high-priesthood, but that did not well know what the high-priesthood was," ridiculed the oracles of the prophets, murdered remorselessly whoever resisted or endeavored to escape from their rule, were easily bribed to permit such as could pay for the poor privilege to flee from the city, yet, refusing even the rights of burial to all others that sought safety from the carnival of blood in flight, left their dead bodies to putrify under the hot sun of the Orient. This view is confirmed by Josephus, who says that it was an ancient saying, current at the time, that "the city should then be taken and burned by right of war, when a sedition should invade the Jews, and their own hand should pollute the Temple of God."

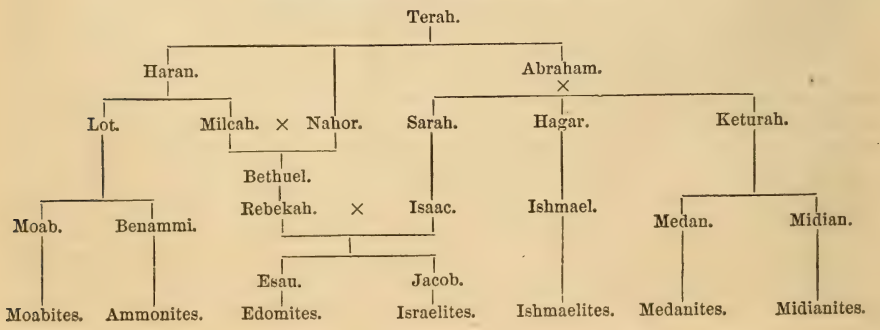


Ancient Roman Standards.

Abraham (*father of a multitude*). Among all names in sacred or secular history, saving only that of the Son of God himself, there is perhaps none more important in its varied relations than that of Abraham. It has entered alike into the Jewish and Mussulman traditions, and is scarcely less important in pagan history than in that of the Christian Church. Well is he called the father of a multitude, for not only does the Jewish nation, and so the Christian Church, trace its history back to him who was the founder of a race to bear witness to the one true God, but also connected with his house are no less than six important Oriental nationalities, besides the Israelites—the Moabites, Ammonites, Edomites, Ishmaelites, Medanites, and Midianites. The curtailed genealogical table below shows his relation to some of the other more important Biblical characters.

Nor is it his place in history alone which gives to him his importance. As the Friend of God and Father of the Faithful, his life and character afford at once the most striking and the most extraordinary exemplification of that life of faith which the Gospel makes the common privilege of all—the most striking, by reason of the singular and

FROM SHEM NINE GENERATIONS TO



even romantic incidents of his life—the most extraordinary, since 4000 years of development have produced no character before whose brighter glory the faith of Abraham grows dim.

We first meet with Abram (*high father*), for this was his original name, in Ur of the Chaldees (q. v.), the precise location of which is still a matter of dispute, but which lay somewhere in the region north-east of the confluence of the Tigris and the Euphrates. He was certainly surrounded by an idolatrous people. His own father, Terah, was an idolater.[1] With Terah, his father, Sarai, his wife, and Lot, his nephew, he takes part in one of those great migratory movements from the East to the West which has now so nearly completed the circuit of the globe. At Haran the family divides; Terah dies, and Abram, with his wife and nephew, led by the command of God, continue their movement westward. He is now seventy-five years of age. With his entrance upon the land of Canaan, his eventful life begins. We shall not attempt to follow the story of that life in all its detail, but only to mark the more striking and significant events in it.

Into Canaan Abram brought that worship of the true God which was to go out thence into all lands. How he himself was taught the knowledge of the true God, the sacred narrative does not tell us. Almost his first act, however, was to build an altar there, to be the seed of the universal Church. A wanderer, living in tents throughout all his life, he had in the land promised to him and his seed only two possessions—an altar and a burial-place. A famine like that which afterward drove Jacob and his sons into Egypt, drove their progenitor there, for Egypt was the granary of the world. There is no evidence that he went by divine direction; if not, this fact may explain how it came to pass that he fell a prey to unmanly fears. The beauty of his wife, who was also his half-sister,[2] attracted the King of Egypt. With the cunning which displayed itself conspicuously in some of his descendants, he sought to save his life by concealing the fact that Sarai was his wife, and gained position and wealth at the court by a dissimulation which endangered and might have sacrificed his wife's honor but for the interposition of God.[3] Returning from Egypt loaded with increased wealth, "flocks and herds and tents," the conjoined family of Abram and Lot found that "the land was not able to bear them that they might dwell together," and they separated. Abram, with a generosity which proves that his religion of faith was also one of good works, gave the choice of the land to Lot, who, with worldly wisdom as short-sighted as it was selfish, chose the well-watered plain of the Jordan, attracted by its fertility, and indifferent to the vices of its inhabitants. The first evidence of his folly was his being captured, with other inhabitants of the plain of Sodom and Gomorrah, by Chedorlaomer (q. v.). The impetuosity and vigor of Abram's pursuit attest him at once a warm friend and a not insignificant warrior; while his conference with Melchizedec (q. v.), on his return in triumph, introduces us to one of the most interesting of the minor characters of the Bible. Coming back to a childless tent and a barren wife, it is not strange that his faith faltered. He believed that only in his adopted son Eliezer (q. v.) would his seed be blessed. When God declared to him that not Eliezer should be his heir, but his own son, he asked a sign; yet even then no other sign was given than the solemn ratification of the divine promise. In the Orient, when a covenant was to be made, it was customary for the contracting parties to procure an animal for sacrifice, divide it, place the halves opposite each other, and then pass between them. Thus Abram, at God's command, divided three animals chosen for sacrifice, and placed the pieces, in covenant fashion, over against each other; "and it came to pass that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." Still the fulfillment of the promise delayed. At length Sarai's impatience prevailed, and at her request her Egyptian bondwoman became Abram's wife, and in her son Ishmael (q. v.) Abram believed he had at last the long-promised heir. Again God appeared to the patriarch, yet more explicitly announcing that his heir should be the child of his wife Sarai, and in attestation of that promise changed his name to Abraham (*father of a multitude*), and Sarai's into Sarah (*princess*); while at the same time he established, as a perpetual witness of the covenant, that rite of circumcision which possibly before, certainly afterward, was common to many people of the East. It was not long after this that three mysterious strangers appeared and foretold the terrible visitation about to overtake Sodom and Gomorrah[1]—a prophecy fulfilled despite the patriarch's intercession, since ten righteous men were not to be found within the walls of the doomed cities. And now event follows event with startling rapidity. Isaac is born, the child of Abraham's old age; at Sarah's instance, Hagar and Ishmael are driven from the tent to seek a home in the wilderness; a divine command requires him to sacrifice his only son Isaac; and, strong in the faith that God can even raise him from

[1] Josh. xxiv., 2.—[2] Gen. xx., 12. Or possibly half-niece. Some scholars think that the phrase daughter here stands for granddaughter, and that Sarah is identical with the Iscah mentioned in Gen. xi., 29. —[3] "The candor of the historian is shown by his exhibiting in such strong relief the dissimulation of Abram and the straightforward integrity of Pharaoh" (E. Harold Browne, D.D., "Speaker's Commentary" on Gen. xii., 11).

[1] See Cities of the Plain.

the dead,[1] he prepares to offer the sacrifice, the consummation of which is prevented by divine interference. After this epoch the incidents in the life of Abraham are less important, yet still characteristic of the age and state of society. The death of Sarah and the marriage of Isaac leaves Abraham alone in his old age. He marries again, and by his wife Keturah has six sons—Zimran, Jokshan, Medan, Midian, Ishbok, and Shuah. Some of them became the founders of important tribes; but Abraham never forgot the promise of God to Isaac; and while he bestows upon the other children liberal gifts, sends them away from Isaac, who remains in possession of the paternal estate. The death of Abraham, which followed not long after, reconciles the ancient feud between Sarah and Hagar, and Scripture narrative contains few touches more pathetic than the simple statement that his sons Isaac and Ishmael buried him in the cave of Macpelah, in the field which he had himself purchased for the tomb of his wife Sarah. He was 175 years old at his death.

To the Bible student the life of Abraham has a many-sided interest. It is full of touches, graphic and pictorial, of Oriental life and customs. The caravan, the tent, the chief resting at noon beneath its shadow; his wife in her own tent, ready to make the cakes and prepare the usual meal of milk and butter; the servant, ready to kill the calf for the unexpected guest; the system of service—a slave system, indeed, yet one in which the steward of the household is as son and heir, and is characterized by a fidelity which our mere mercantile methods rarely, or never, secure — all these afford a photographic picture of patriarchal life, the remains of which still linger in Oriental customs to attest the truthfulness of the description.[2] Yet far deeper than this is the interest which attaches to the life of Abraham as it is read by the devout student. It is not only that the covenant with Abraham, reaching down through the ages, is merged but not lost in that with Christ; it is not only that the attempted sacrifice of Isaac points to the perfected sacrifice of God's own son; it is not only that the narrative is full of hints and suggestions of the later revelations of the New Testament, such as, "God will provide himself a lamb for a burnt-offering;"[3] it is not only that the story of Abraham is an eloquent testimony to the value of family religion; far more than this: of all the lives of faith which Paul has grouped in a record for our inspiration, that of Abraham is the grandest.[4] The more we note the conformity of his outward life to that of the Bedouins of to-day, the more we recognize the force of that religious faith which has made Abraham, indeed, the Father of the Faithful. "The hands are the hands of the Bedouin Esau; but the voice is that of Abraham, Isaac, and Jacob—the voice which still makes itself heard across deserts and continents and seas; heard wherever there is a conscience to listen, or an imagination to be pleased, or a sense of reverence left among mankind."

Of this faith, the most remarkable illustration is the patriarch's ready compliance with the divine command to sacrifice his only son Isaac. That the account of this act of faith has been received with skepticism by many readers is not surprising, since probably very few have read it who have not experienced the difficulty of the passage. It should, however, be remembered that it is treated in the Bible as a trial of faith, that God foresaw the end from the beginning, that he knew not only that Abraham would yield a ready obedience to the command, but would also be saved from fulfilling the sacrifice, and that the example of faith thus afforded would accomplish in future ages an incalculable amount of good, immeasurably more than enough to outweigh the immediate anguish of the trial in the father's heart. On this subject it has been well said by Dean Stanley: "There are doubtless many difficulties which may be raised on the offering of Isaac; but there are few, if any, which will not vanish away before the simple pathos and lofty spirit of the narrative itself, provided that we take it, as in fairness it must be taken, as a whole — its close not parted from its commencement, nor its commencement from its close; the subordinate parts of the transaction not raised above its essential primary intention. And there is no difficulty which will not be amply compensated by reflecting on the near approach, and yet the complete repulse, of the danger which might have threatened the early Church. Nothing is so remarkable a proof of a divine and watchful interposition, as the deliverance from the infirmity, the exaggeration, the excess — whatever it is—to which the noblest minds and the noblest forms of religion are subject. We have a proverb which tells us that 'man's extremity is God's opportunity.' St. Jerome tells us that the corresponding proverb among the Jews was, 'In the mount of the Lord it shall be seen;' or, 'In the mountain the Lord will provide;' that is, 'As he had pity on Abraham, so he will have pity on us.'"

Abrahamites, a Christian sect which arose in the end of the eighth and beginning of the ninth centuries, taking their name from Abraham or Ibrahim, their founder. At Antioch, of which he was a native, he revived the opinions of the Paulicians (q. v.), and succeeded in gaining over to his sect a great number of the Syrians. This sect, however, was violently opposed by the Patriarch Syr-

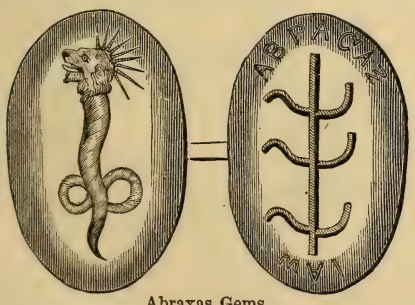
[1] Heb. xi., 19.—[2] Gen. xii., 5; xii., 10–13; xiii., 1; xv., 1; xvi., 1–3; xviii., 1, 6–8; xx., 11, 12; xxiv., 1–3, 67.—[3] Gen. xxiv., 8.—[4] Heb. xi., 8–19.

iacus, who seems to have soon extirpated them. The name Abrahamites was also given to a sect of monks in the ninth century, who were exterminated by the Emperor Theodorus for their idolatry.

The Abbé Gregoire, in his "Histoire des Sectes Religieuses," mentions a modern sect of this name as having been discovered in Bohemia in 1782. They seem to have professed the religion of Abraham before his circumcision, to have believed in God, the immortality of the soul, and a future state of rewards and punishments; but they rejected baptism, the doctrine of the Trinity, the divine legation of Moses, and recognized no Scripture but the Decalogue and the Lord's Prayer. M. Gregoire admits them to have been a simple and virtuous people. Though somewhat numerous, they were so scattered that they escaped public notice for a considerable period; but, when discovered, aroused so bitter a persecution that they were forced to claim the protection of Emperor Joseph II. This he refused, but required them to join the Lutheran, Reformed, or Greek Church, or to leave the country, to which they could not return except by embracing the Roman Catholic religion. They were, in consequence, banished to Hungary.

Abraham's Bosom. This phrase, used in Luke xvi., 22, as a description of heaven, takes its significance from the practice customary in the Orient, at the time of Christ, of reclining on couches at meals in such a way that each guest rested upon the bosom of his left-hand neighbor.[1] This position with respect to the master of the house was one of especial honor, and only occupied by dear friends. To lie in Abraham's bosom, thus became a metaphor expressive of the highest spiritual condition and felicity, and, as such, was employed by Christ in contrasting the condition of Lazarus in the other world with that of the rich man who had his good things in his lifetime. See MEALS; PARADISE.

Abraxas. A number of ancient gems, bearing, in addition to other Egyptian de-



Abraxas Gems.

signs, the title of Abraxas, have been discovered in various parts of Egypt. Their origin is uncertain. By some scholars they are believed to be heathen in their nature; by others, to have been formed by the Egyptian Gnostic Basilides.[1] The latter opinion has been more generally entertained, and has given them the name of Basilidian gems. They appear, whatever their origin, to have been used as amulets to guard against poison, witchcraft, and similar ills. Their virtue lay in the word Abraxas. This is composed of seven Greek letters, which, according to Greek numeration, represent the number 365—the number of heavens and of angelic orders, according to the teaching of Basilides. The word itself thus stood probably, though its meaning is not clear, for the Supreme Lord of the heavens; though some have regarded it as standing only for chief of the angelic host, others have found in it a mystical reference to Jesus Christ, and yet others to the sun—the ruler of the 365 days which make up the year. Whether Basilides invented the term, or borrowed it from the heathen, is uncertain.

Absalom (*father of peace*), the son of David by Maachah;[2] also called in 1 Kings xv., 2, 10, Abishalom.[3] He inherited the beauty which seems to have been a characteristic of the family of Jesse, and was in this respect the very flower and pride of the nation. The magnificence of his hair was something wonderful. Year by year its weight was counted.[4] He had a sheep-farm near Ephraim, and apparently another property in the king's dale;[5] Stanley says near the Jordan valley. The outrage committed on his sister Tamar by his half-brother Amnon[6] it devolved on him to avenge; for in polygamous countries the honor of a sister is even more intrusted to the brother than to the father. Amnon was slain by Absalom's retainers, and Absalom himself was compelled to retire in exile to his father-in-law's court at Geshur (q. v.). Thence he was brought back and seemingly reconciled to David through the influence of Joab. But his five years of separation from the paternal home had produced an estrangement not easily healed. That strength and violence of will which made him terrible among his brethren was now to vent itself against his father. He courted popularity by constantly appearing at the royal seat of judgment in the gateway of Jerusalem. He affected royal state by the unusual display of chariots and war-horses, and runners to precede him. For four years[7] he thus undermined his father's authority; then, under pretext of a pilgrimage to Hebron, he there set up his claims to the throne, and became suddenly the head of a formidable revolt. Ahithophel, David's most confidential friend and trustiest adviser, and the grandfather of Bathsheba, David's fa-

[1] See BANQUET.

[1] See GNOSTICISM.—[2] 2 Sam. iii., 3; 1 Chron. iii., 2.—[3] Compare 2 Chron. xi., 20.—[4] 2 Sam. xiv., 25, 26.—[5] 2 Sam. xiii., 23; xviii., 18.—[6] See AMNON.—[7] In 2 Sam. xv., 7, the date of "forty" years should probably be "four."

vorite wife, joined him.[1] So did Abiathar, the chief-priest, and constant companion of the king from the days when he had fled, an outlaw in the forest of Hareth, from the persecutions of Saul. Broken in courage by these desertions, crushed by parental grief, weighed down by remorse,[2] David, on the morning of the day he received the news of the rebellion, fled, without attempting resistance, from the city of Jerusalem. Of that flight after-history records a most pathetic description. He fled on foot. He would not suffer the ark or the priests to share his misfortunes. The proffered services of Ittai of Gath could not arouse him from his despondency, nor could the insults of Shimei awaken his indignation. One precautionary step alone was taken. Hushai, a master of political strategy, was sent back to join the insurgents, and defeat, if possible, the treacherous counsel of Ahithophel. It was not till the exiles had reached the Jordan valley, not till the sun had set behind the western hills, and David in an agony of prayer had poured out his soul before God, that peace came back to his distraught soul, and he fell at length into a quiet and restful sleep.[3] Meanwhile Absalom had arrived from Hebron, and, by the advice of Ahithophel, took the desperate step—the decisive assumption, according to Oriental usage, of royal rights—of seizing what remained of the royal harem in the most public and offensive manner—a remarkable fulfillment of Nathan's prophecy,[4] and a punishment singularly just for David's sin with Bathsheba. The next advice was equally bold. The aged counselor himself offered that very night to pursue and cut off the king before he had crossed the Jordan. That single death would close the civil war. But Hushai, fresh from the top of Olivet, with his false professions of rebellion, drew a picture of the extreme difficulty of following Ahithophel's counsel, and sketched the scheme of a general campaign. Absalom gave way to the false counselor, and Hushai immediately sent off his emissaries to David. Barely escaping the pursuing runners of Absalom, who got upon their track, Jonathan and Ahimaaz (q. v.) brought the intelligence to David, and before daybreak he and those who were with him were across the Jordan; there they saved themselves from immediate danger in the fortress of Mahanaim. Three months passed by of preparation by Absalom to consummate his rebellion by the death of his father the king, and the destruction of his army. Of what nature was this handsome, long-haired youth, we may judge from the fact that such bloody counsel as that of Hushai could be grateful to him: "Of him, and of all the men that are with him, there shall not be left so much as one." Amasa, his cousin, was put in command of the rebel army, and the pursuit of the fleeing king was commenced. But David, meanwhile, had taken heart. Allies had come to his succor from unexpected quarters.[1] His army was well organized in three divisions, under the command of Joab, Abishai, and the faithful Ittai. Reluctantly the king remained behind in the fortress. Of the battle which ensued in the forest of Ephraim (q. v.) history has preserved only the record of the close. David's veterans of the Ammonite wars were familiar with the interlacing thickets characteristic of the wild trans-Jordanic region. The troops of Absalom lost their way. Absalom, riding at full speed on his royal mule, suddenly met a detachment of David's army, and, darting aside through the wood, was caught by the head—perhaps entangled by his long hair[2]—between the thick boughs of an overhanging tree—"The Great Terebinth"—swept from the animal, and there remained suspended. None of the ordinary soldiers ventured to attack the helpless prince. Joab alone took upon himself the responsibility of breaking David's orders. He and his ten attendants formed a circle round the gigantic tree, inclosing its precious victim, and first by his three pikes, then by their swords, accomplished the bloody work. Hard by was a well-known ditch, or pit, of vast dimensions. Into this the corpse was thrown, and covered by a huge mound of stones. Alike among Jews, Mohammedans, and Christians, the name of Absalom is forever covered with infamy.



Absalom's Tomb.

Mussulman legends represent hell as yawning, at the moment of his death, beneath the feet of the unhappy prince; and the modern Jews, as they pass the monument in the val-

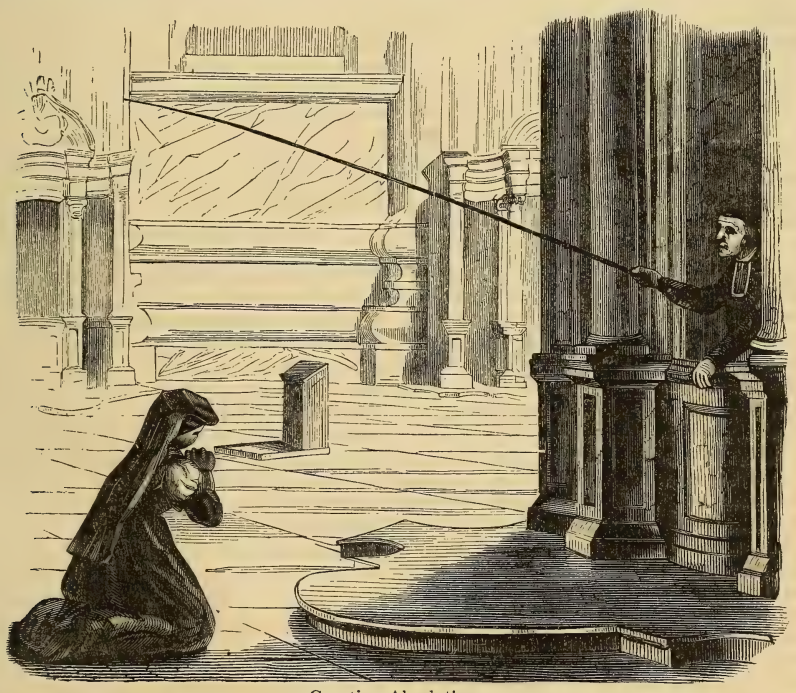
[1] Psa. xli., 9; lv., 12–14, 21. See Ahithophel.—[2] Psa. xli., 9; lv., 12–14, 21.—[3] Psalms xliii., xlii., lv., iv., and iii. were composed at this time, and, read in this order, afford a wonderful revelation of David's experience.—[4] 2 Sam. xii., 11.

[1] See Shobi, Machir, Barzillai.—[2] So says Josephus, *Ant.* vii., 10, § 2.

ley of Kidron, to which they have given his name, have buried its sides deep in the stones which they throw against it in execration. This monument, just outside the walls of Jerusalem, is reported by tradition to be that erected by Absalom himself in memory of the three sons whom he had lost;[1] but the Ionic pillars which surround its base show that it belongs to a much later period. Absalom left one daughter, named after his sister, Tamar.[2] [2 Sam. xiii.–xix.]

Absolute stands opposed to relative, and means that the thing is considered in itself, and without reference to other things. In the language of modern metaphysics, the Absolute is the unconditioned, unalterable, original—that which is the ultimate ground of the phenomena of the visible world. It is very nearly synonymous with Deity, except that in metaphysical discussions it is purely impersonal. The word is the centre of a great deal of important and fundamental, but mystical, discussion. One class of philosophers contend that we have no knowledge of the Absolute; that we know things and beings only in their relations; that the relative alone is the subject of thought. Another class maintain that though we only apprehend the Absolute in its relations, yet we have a real conception of the Absolute; that though "to think is, in a certain sense to condition, yet the condition is in the thought itself always apprehended as the condition of the subject, never as the condition of the object." Again, one class of thinkers maintain that the Absolute is a real being, to be identified with God, while another school assert that it is only an idea—"a logical abstraction formed by the mind operating upon its own conceptions, and eliminating from them all conception of space, time, bounds, conditions, or relativity."

Absolution, originally a term of Roman law, signifying acquittal, is now used in an ecclesiastical sense. In the primitive Christian Church, members that had given scandal by gross and open sins were excluded from the Lord's Supper, or from the congregation altogether, and could be re-admitted only if they repented and underwent the penance laid upon them by the Church. When they had done so, the presbyter, along with the elders, pronounced the absolution in presence of the congregation, meaning that the congregation forgave the offense on their part, and received the sinner again into their number. Down to the third century, the concurrence of the congregation continued to be necessary to absolution. But by the fourth century it had become a right of bishops to absolve, and the public confession had gradually turned into a private confession before the priest, who now imposed the penance of himself, modified or remitted it, and then absolved, excepting in the case of gross crimes, which were called



Granting Absolution.

[1] Comp. 2 Sam. xiv., 27, with xviii., 18.—[2] 2 Sam. xiv., 27.

reserved cases, and in which the priest left the pardon to be granted by a bishop, archbishop, or the Pope himself. Absolution had not, as yet, been extended to any but open and gross sins; but when the dominion of the hierarchy over men's minds had reached its height, and the Fourth Lateran Council (1215) had made auricular confession at least once a year obligatory, confession and its attendant absolutions were extended to all sins whatever; and the absolution was made to convey, not merely as before, forgiveness on the part of the Church, but forgiveness in the sight of God. The formula, "*God* or *Christ absolve thee*," which was used till the twelfth century, was changed into "*I absolve thee;*" thus ascribing to the priest the power to forgive sins in the sight of God. This is still the received theory of absolution in the Roman Catholic Church, sanctioned by the Council of Trent, and grounded on John xx., 21, 23. In the Greek Church, on the contrary, the ancient form is still employed. The ceremony of granting absolution as it is practiced in Rome during Holy Week is a very singular one, at least to the Protestant observer. The crowds are too great to allow individual conference with each one. The cardinal who grants the absolution takes his seat in the confessional box; the crowd approaches; valets preserve order; five or six penitents kneel at once; and the cardinal then reaching out a long pole, touches their heads in quick succession about as rapidly as one can count. This serves as a complete pardon for all past transgressions.

In the reaction of the reformation against the priesthood, the doctrine of absolution was generally abandoned. At least it was not recognized by Luther, and it has no place in the liturgy of Calvin, though Calvin himself is reported to have regretted its omission. In the Episcopal Church, the doctrine and practice of absolution was preserved, and still finds a place in the Prayer-book. The language employed, however, is somewhat ambiguous, and there is some difference of opinion as to its proper interpretation. But all authorities unite in regarding it in a light very different from that of the Roman Church. In a general way the Episcopal doctrine of absolution may be thus stated: Some power of absolving or remitting sins was bestowed upon the apostles, and for this assertion the following passages of Scripture are cited: Matt. xvi., 19; xviii., 18; John xx., 21–23; Acts ii., 38; 2 Cor. ii., 10; Gal. vi., 1; James v., 14, 15. This power remains with their successors in the ministry, and is bestowed upon the priest at the time of his ordination. It is not, however, a discretionary power of forgiving sins, for it is not claimed that the priest has any discernment of the spirit and hearts of men as the apostles had, but is only a power of pronouncing authoritatively in the name of God the divine pardon and forgiveness to all true penitents and sincere believers. "It must be regarded," says a recent Episcopal authority, "as an authoritative act of the Church sown broadcast, to become an individualized pardon of sin wherever there is good soil in which it can take root."

Abyssinian Church. The country of Abyssinia forms the principal part of those territories which the ancients comprised under the name of Ethiopia. A tradition among the people themselves attributes their conversion to Christianity to the instructions of the treasurer of Candace, queen of Ethiopia.[1] The best historical authority, however, attributes the origin of the Abyssinian Church to the middle of the fourth century, at which time it appears to have been organized by Frumentius, who was ordained bishop of Auxuma, the chief city of the Abyssinians, by Athanasius. In doctrine the Church is Monophysite (q. v.), or Eutychian; that is, they maintain that there is only one nature in the person of Christ, his humanity being absorbed in his divinity. But even on this point they are by no means agreed among themselves, the theological controversies concerning the person of Christ being exceedingly bitter on such questions, for example, as whether Christ praises the Father in heaven, or reigns equal with him. In other respects they resemble the Romish Church in both faith and worship. They practice the invocation of saints, prayer for the dead, and the veneration of relics. They maintain monastic institutions, and their churches are richly ornamented with pictures; but they deny transubstantiation, reject the use of images, and practice a form of circumcision on both sexes. The priests may be married men, but may not marry after receiving orders. They are very illiterate, and there is no preaching. The supreme government lies with a patriarch, called Abuna (*i. e.*, Our Father). He is appointed to his office by the Patriarch of Alexandria; and for the purpose of securing greater learning than could be found in an Abyssinian, he is required to be a foreigner. He resides at Gonder, where he has a handsome palace. Several unsuccessful attempts have been made by the Romish Church to compel the submission of the Abyssinian Church to the Roman pontiff.

Academics, a name given to such philosophers as adopted the doctrines of Plato. They were so called from the name of the place in which that philosopher was accustomed to meet and converse with his pupils. This was a garden, or grove, in the suburbs of Athens, said to have once belonged to the hero Academus. In the fifth century B.C. it was beautified by Cimon, the son of Miltiades, and given to the city as a pleasure-ground. It is to the present day known

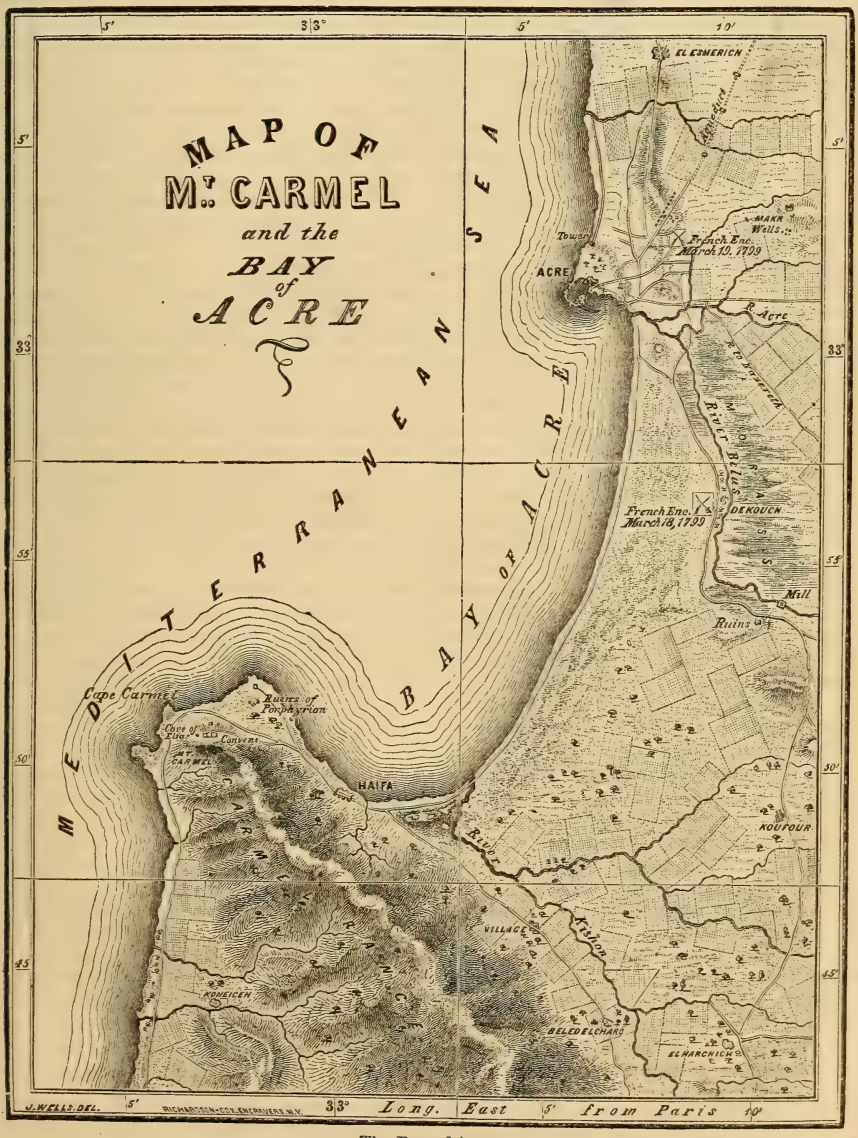
[1] Acts viii., 27.

as the *Akademia*. The variations of doctrine among the successors of Plato gave rise to three successive schools, known respectively as the Old, the Middle, and the New Academy; the first teaching the doctrines of Plato in their purity; the second, in a modified form; the third, pursuing *probability* as the only attainable wisdom. Socrates is said to have professed that all he knew was that he knew nothing; Arcesilaus, the founder of the Middle Academy, to have denied that he knew even that. The Academics and Epicureans (q. v.) were prominent sects in philosophy at the time of Christ's birth.

Accad, one of the five cities that were built by Nimrod in the land of Shinar, or Babylonia.[1] It is supposed that a remarkable pile of ancient buildings, known by the name of *Aker-koof*, and situated in Sittacene, about nine miles west from the Tigris, may be the remains of the ancient city; but nothing certain can be ascertained on the subject, especially as so little is known of the original place itself.

Accho (*sun-heated*), now called *Acre*, or more usually, by Europeans, *St. Jean d'Acre*, the most important sea-port town on the Syrian coast, about thirty miles south of Tyre. It was situated on a slightly project-

[1] Gen. x., 10.



The Bay of Acre.

ing headland, at the northern extremity of that spacious bay which is formed by the bold promontory of Carmel on the opposite side. In the division of Canaan among the tribes, Accho fell to the lot of Asher, but was never wrested from its original inhabitants;[1] and hence it is reckoned by the classical writers among the cities of Phœnicia. No further mention is made of it in the O. T. history, but it rose to importance after the dismemberment of the Macedonian empire. Along with the rest of Phœnicia, it fell to the lot of Egypt, and was named Ptolemais, after one of the Ptolemies—probably Soter. It was afterward taken by Antiochus the Great, and attached to his kingdom. The only notice of it in the N. T. is in connection with St. Paul's passage from Tyre to Cæsarea, where it is called by its Egyptian name, for which, however, with the decay of Greek and Roman sway, the ancient name has been substituted. In modern history it possesses a position of greater importance. The key to Palestine, it has suffered successive sieges —by Baldwin, by Saladin, by Richard, by Khalil, by Napoleon, by Ibrahim Pacha, and by Sir Charles Napier. Its only importance at the present time is as a military post; its municipal regulations are according to the laws of war, and its partially-restored fortifications, between two and three miles in length, are skillfully planned and very substantial. Its population in 1819 was computed at 10,000, of whom 3000 were Turks, the rest Christians of various denominations.

Aceldama (*the field of blood*). There are in the N. T. two differing accounts of the death of Judas; one by Matthew, the other by Luke.[2] According to Matthew, Judas returned the money paid him for the betrayal to the Sanhedrim; they received it, and purchased with it a potter's field, as a burial-ground for strangers, because it was not lawful to put the price of blood into the treasury. Wherefore he says "that field was called the field of blood unto this day." He adds that this fulfilled a prophecy of Jeremiah: "And they took the thirty pieces of silver, the price of him that was valued, whom they the children of Israel did value, and gave them for the potter's field as the Lord appointed me." Luke says Judas purchased a field with the reward of iniquity, "and falling headlong, he burst asunder in the midst, and all his bowels gushed out;" and that the notoriety which attached to it from this circumstance caused it to be called Aceldama, i. e., *the field of blood*. These two accounts present two difficulties: 1. There is no such prophecy in Jeremiah as is indicated by Matthew; 2. The accounts themselves seem to conflict. 1. The solution of the first difficulty is afforded by the fact that a similar prophecy is found in Zech. xi., 12, 13. Either, as Alford has supposed, the sacred writer, quoting from recollection only, made a mistake in his reference, or the name was subsequently changed by a transcriber's error; and Mr. Barnes has shown that the change of a single letter in the Greek would suffice to account for the alteration in names. 2. The other difficulty is more considerable. The most probable explanation is, that Matthew has given the fuller account, and that in Acts Judas is said to have purchased the field because it was purchased with his money. It is not uncommon in the sacred, as in other narratives, to represent one as doing what he is only the cause or occasion of another's doing.[1] According to this explanation, the facts would be as follows: Judas returned the money to the priests. They purchased with it a field of some well-known potter, at a small price, probably because it had been rendered useless for tillage by excavation for clay. Hither, by a coincidence which must be regarded as of divine ordaining, Judas, drawn by remorse, retreated to commit suicide, and his bloody and violent, but mysterious death, coupled with the fact that the price of treachery had purchased the field, gave to it its name of Aceldama. The site is unknown. The ecclesiastics, however, have fixed upon a site for it—a point just outside the walls of Jerusalem, on the south of Mount Zion, formerly used as a burying-place by the Armenian Jews of Jerusalem. That the "field of blood" should ever have been regarded as a sacred spot is one of the curiosities of Church history. Such, however, is the fact. It was believed in the Middle Ages that the soil of this place had the power of very rapidly consuming bodies buried in it; and in consequence either of this, or of the sanctity of the spot, great quantities of the earth were taken away; among others, by the Pisan Crusaders in 1218, for their *Campo Santo* at Pisa, and by the Empress Helena for that at Rome.

Achaia signifies, in the N. T., a Roman province, which included the whole of the Peloponnesus, and the greater part of Hellas proper, with the adjacent islands. This province, with that of Macedonia, comprehended the whole of Greece; hence Achaia and Macedonia are frequently mentioned together in the N. T. to indicate all Greece.[2] In the time of the Emperor Claudius it was governed by a proconsul, translated in our English version "deputy," of Achaia.[3]

Achan (*troubler*), an Israelite of the tribe of Judah, who, when Jericho and all that it contained were accursed and devoted to destruction, secreted a portion of the spoil in his tent. For this sin Jehovah punished Israel by their defeat in the attack upon Ai. When Achan confessed his guilt, and the

[1] Judg. i., 31.—[2] Matt. xxvii., 5-10; Acts i., 18, 19. See Judas Iscariot.

[1] Matt. xxvii., 59, 60; John xix., 1; Acts ii., 23.—[2] Acts xix., 21; Rom. xv., 26; 2 Cor. ix., 2; 1 Thess. i., 7, 8.—[3] Acts xviii., 12.

booty was discovered, he was stoned to death, with his whole family, by the people, in a valley situated between Ai and Jericho, and their remains, together with his property, were burned. From this event the valley, which is situated in the northern boundary of Judah, received the name of Achor[1] (i. e., *trouble*). It retained its significance to a late day.[2] The severity of the punishment does not accord with our modern ideas, nor with the exigencies of modern society, and its inclusion of the family with the guilty head is not consonant with our ideas of justice. It is to be remembered, however, that Achan's act was one of military insubordination, and plunderers are, to the present day, punished by the rules of war both summarily and severely; that it is not at all improbable that his household were accessories, and certainly could hardly have been ignorant of his crime; that severer punishments were needed in that age and among that people than at the present era, and that the punishment seems to have accomplished its end in putting a stop to private robbery and plunder in the future campaigns of Israel under Joshua, as well as in warning the people against disobedience of God's commands.[3] Achan is also spelled Achar in 1 Chron. ii., 7. [Josh. vii.]

Achish (*angry*), called also, in the title to Psa. xxxiv., Abimelech (q. v.), the name of a king of Gath (q. v.), or possibly a general title of royalty, like Abimelech or Pharaoh. David twice sought refuge in the court of Achish from the persecutions of Saul. On the first occasion, being recognized as the Hebrew warrior by some of the officers of the Philistine court, he was, it is said, "sore afraid of Achish, king of Gath, and he changed his behavior before them, and feigned himself mad in their hands." Mad persons were regarded with a sort of supernatural horror, as possessed by evil spirits, and David was suffered to escape. To defend David from the charge of prevarication, it has also been insisted that the trying experiences through which he had passed, the news of the wholesale murder of the priest Abimelech's family, and the fear of the Philistines, combined to derange his mind temporarily. But the history as recorded in 1 Sam. xxi., 10–15, and the xxxivth Psalm, composed on this occasion, are both inconsistent with this hypothesis. On his second flight to Achish, David received a present of the walled city of Ziklag, and remained in the territory of the Philistines for a year and four months. He secured the confidence of Achish, but could not avoid the suspicion of his officers, and their protests prevented him from going up to the battle of Gilboa. The Achish mentioned in 1 Kings ii., 39, 40, was probably a descendant of the other. [1 Sam. xxi., 10–15; xxvii.; xxix.]

Achmetha, the ancient and Scriptural name of Ecbatana, the metropolis of Media. It occurs in the Scriptures only in Ezra vi., 2, where it is said that the decree of Darius was found at Acmetha, which is rendered in the margin, and by many commentators, *in a coffer*. In the Apocrypha and in Josephus, Ecbatana is the word used. Two cities of the name of Ecbatana seem to have existed in ancient times: one the capital of Northern Media; the other the metropolis of the more important province known as Media Magna. The site of the former appears to be marked by the very curious ruins at *Takht-i-Suleïman* (lat. 36° 28′, long. 47° 9′); while that of the latter is occupied by *Hamadan*, which is one of the most important cities of modern Persia. There is generally some difficulty in determining, when Ecbatana is mentioned, whether the northern or the southern metropolis is intended. Few writers are aware of the existence of the two cities, and they lie sufficiently near to one another for geographical notices, in most cases, to suit either site. The northern city was the "seven-walled town" declared by Herodotus to have been the capital of Cyrus; and hence it was, most probably, there that the roll was found which proved to Darius that Cyrus had really made a decree allowing the Jews to rebuild their temple. The peculiar feature of the site of *Takht-i-Suleïman* is a conical hill rising to the height of about 150 feet above the plain, and covered both on its top and sides with massive ruins of the most antique and primitive character.

Achshaph (*fascination*), a royal city of the Canaanites, in the northern part of Palestine, and on the eastern borders of the tribe of Asher. Its site is uncertain, but it is most probably to be identified with the ruined village of Kesaf, a little south of the Litâny, and nearly midway between the Mediterranean and the Upper Jordan. [Josh. xi., 1; xii., 20; xix., 25.]

Achzib (*falsehood*). **1.** A town in the plain of Judah, probably the same with the Chezib mentioned in Genesis xxxviii., 5, where Shelah was born, and the Chozeba of 1 Chron. iv., 22; where his descendants were finally located. [Josh. xv., 44; Mic. i., 14.]

2. A town belonging to Asher from which the Canaanites were not expelled. It is now es-Zib, on the sea-shore, about ten miles north of Acre. [Judg. i., 31.]

Acolyte (*follower*), a name occurring first about the third century, and applied to functionaries who assisted the bishop and priests in the performance of religious rites, lighting the candles, presenting the wine and water at the communion, etc. They were considered as in holy orders, allowed to wear the surplice, and ranked next to sub-deacons. From the fact that one of their duties was

[1] Josh. vii., 26; xv., 7.—[2] Isa. lxv., 10; Hos. ii., 15.—[3] An illustration of the moral effect produced by the punishment is afforded by Josh. xxii., 20.

to light the candles on the altar, they were sometimes called accensorii. Their services have, since the seventh century, been performed by laymen and boys, who are improperly called acolytes; but in the Romish Church aspirants to the priesthood are still at one stage consecrated as acolytes, receiving candles and cups, as the symbols of the office.

Acre. The word occurs twice in the Scriptures as a measure of land: once in 1 Sam. xiv., 14; once in Isa. v., 10. The word so translated properly signifies a *yoke*, by which two oxen were bound together; but it came to be used metaphorically of the quantity of ground which they could plough in a day.

Acta Sanctorum (*Acts of the Saints*), a title given to collections of the lives of the saints of the ancient Church. The most celebrated of these collections is that commenced by Heribert Rosweyd, and continued by Boland in the seventh century. It has now been 200 years in progress, and has reached the fifty-sixth folio volume. Fifty more folio volumes are expected to complete the work, which is under the direction of the Jesuits. There are other similar collections, more ancient, of the lives of the martyrs, known as *Acta Martyrum*, the first of which, now lost, was written in the third century.

Acts of the Apostles, the fifth book of the New Testament, and the last of its historical books. The title was given, not by the author, but by a transcriber. That the author of this book is the same as that of the third Gospel, is evident from several considerations, from the address to Theophilus, and the reference to a previous treatise similarly addressed;[1] from the strong resemblance in the style of the two books; from parallelisms particularly noticeable in the description of the shipwreck in Acts and the storm on the Sea of Galilee in the Gospel; from intimations slight, and yet noticeable, of the author's knowledge of disease and his use of medical terms;[2] and from the fact that Luke, who describes himself as the traveling-companion of Paul even to Rome itself, is several times referred to by Paul as being with him in Rome.[3] That the author of both is Luke is the universal testimony of antiquity.[4]——The sources of the author's information appear to have been personal knowledge, inquiry of contemporaries, and documents preserved in the primitive churches. That he was with Paul, and knew personally the more important events narrated, is evident from the form of his narration. That the story of the shipwreck was written by an eye-witness is, for example, unmistakable.[5] Other events, as, for example, the deliverance of Peter—in the account of which the very name of the servant who opened the door is given[1]—are written with a detail which indicates very plainly that the information was obtained from those who were present. The length and seeming accuracy of Stephen's address[2] is such as has given rise to the hypothesis that it was preserved among the documents of the Church at Jerusalem, from which source it was taken by Luke. The story of Paul's conversion is evidently derived from Paul himself. In reporting the speeches of the apostle, Luke seems to have given only the substance in a condensed form; but the traces of Paul's peculiar style are unmistakable in them, especially in those which are reported at any length.——The history was written for the universal Christian Church, Jew and Gentile. The opening address to Theophilus (of whom nothing else is known) is only a form of dedication, if, indeed, the name is not allegorical, standing for all those who love God. The word "*lover of God*" gives some warrant to this hypothesis. The object of the history appears to have been to give an account of the fulfillment of the promise of the Father by the descent of the Holy Spirit, and the results of that outpouring by the dispersion of the Gospel among Jews and Gentiles. As the Apostle Paul was the chief instrument in this aggressive work of Christianity, the book is in reality a life of the Apostle Paul. But it has been well said that it might rather be called the Acts of the Holy Ghost than the Acts of the Apostles. The work of the apostle is described only as it relates to the extension of the Gospel among the Gentiles. What the four Gospels are to the earthly life of Christ, that of the Acts is to the ministration of the Spirit.——The time and place of writing are uncertain. It seems most probable that it was written in Rome, about two years after Paul's arrival there, as related in chapter xxviii., 16. The chronology of the book is involved in much obscurity, and has given rise to a great deal of discussion among scholars. It can never be settled with any degree of certainty; but the following chronological table, taken from McClintock and Strong's "Cyclopædia," may help the reader in tracing the course of its history:

DATE.	LEADING EVENTS.	CHAPTER.
May, A.D. 29.	Election of Matthias	i., 15–26.
29.	Descent of the Holy Spirit	ii., 1–41.
June, 29.	Cure of the cripple, etc.	iii., iv.
July, 29.	Judgment of Ananias and Sapphira.	v.
Sept., 29.	Appointment of Deacons	vi.
Dec., 29.	Martyrdom of Stephen	vii.
April, 30.	Conversion of the Eunuch	viii.
May, 30.	Conversion of Paul	ix., 1–21.
31.	Prosperity of the Church	ix., 31.
Summer, 32.	Peter's preaching tour	ix., 32–43.
Sept., 32.	Conversion of Cornelius	x.; xi., 1–18.
Spring, 33.	Paul's escape from Damascus to Jerusalem	ix., 22–30.
34.	Founding of the Church at Antioch.	xi., 19–26.
Spring, 44.	Martyrdom of James and imprisonment of Peter	xii.
44.	Paul's eleemosynary visit to Jerusalem	xi., 27–30.
44, 45.	Paul's first missionary tour	xiii., xiv.

[1] Compare Acts i., 1, with Luke i., 3.—[2] Compare Luke iv., 38; viii., 43, 44, with Acts iii., 7; xii., 23; xiii., 11; xxviii., 8.—[3] Comp. Acts xxviii., with Col. iv., 14; 2 Tim. iv., 11; Philem. 24.—[4] For further account of author, see Luke.—[5] Acts xxvii. See also Acts xvi., 11–16; xx., 5, 13.

[1] Acts xii., 13.—[2] Acts vii.

DATE.	LEADING EVENTS.	CHAPTER.
Spring, 47.	Paul's "second" visit to Jerusalem.	xv., 1–35.
47–51.	Paul's second missionary tour.....	xv., 36–xviii., 22.
49.	[1st Epistle to the Thessalonians.]	
50.	[2d Epistle to the Thessalonians.]	
51–55.	Paul's third missionary tour.....	xviii., 23–xxi., 17.
51.	[Epistle to the Galatians.]	
54.	[1st Epistle to the Corinthians.]	
54.	[2d Epistle to the Corinthians.]	
54.	[1st Epistle to Timothy.]	
55.	[Epistle to the Romans.]	
55–58.	Paul's first visit and imprisonment at Rome.....	xxi., 18–xxviii., 31.

Acts of Pilate. It was customary in the Roman Empire for local governors to send to the emperor an account of remarkable transactions occurring in their respective provinces. These were entitled the *Acts* of their governments. Such an account, sent by Pilate to the Emperor Tiberius concerning Jesus Christ, his miracles, death, and resurrection, is referred to by some ancient writers. Nothing is known, however, of this document except through such incidental references in later ecclesiastical writers.

Adah (*ornament*), one of the wives of Lamech, and also one of the wives of Esau. The latter seems to have been originally called Judith,[1] but, in accordance with a practice quite common in the East, with a change of state assumed a change of name. [Gen. iv., 19; xxxvi., 4.]

Adam (*red earth*, or *earthy red*). The meaning is not altogether clear; some scholars derive it from the material of which his body is said to have been composed, others from the ruddy glow which characterizes a body in the state of health, while still others find a derivation in an entirely different Hebrew word indicating *resemblance*, from his likeness to God.[2] The story of his creation, temptation, and fall, as contained in the first three chapters of Genesis, is familiar, and need not be repeated here. After his sin he was expelled from the garden. He had subsequently sons and daughters born to him—how many we are not told; three of his sons only being mentioned—Cain, Abel, and Seth.

It is very certain that this Scripture narrative, as it would be read by the plain, unlettered reader, would not be difficult of interpretation. He would judge unhesitatingly that it was intended to afford a narration of the origin of the human race; that in the opinion of the writer the whole race sprang from a single pair; that the first man was created at a comparatively recent period, within certainly from four to six or seven thousand years before Christ; that he was made pure, innocent, holy; that from his first estate he fell by transgression, and that the sin in which the whole human race is now involved was in consequence, or at least partly in consequence, of this transgression. But scientific theories throw some doubt upon this interpretation. It is asserted that the human race did not spring from one pair, but from several; that it did not originate at a comparatively recent, but at a very remote period; and that it has not fallen from a perfect state into its present condition, but risen to its present condition from one of abject ignorance and barbarism. These opinions, maintained by certain scientific and philosophic schools, have given rise to some peculiar interpretations of the Scriptural history, arising in the main from an endeavor, honest even when mistaken, to reconcile the Bible and the theories of science, by conforming the account of the first to the hypotheses of the second.

The first of these interpretations is the allegorical. Of these, perhaps the most important and the most natural is that of Swedenborg, who taught that Adam was a type of the primeval state of the human race, in which man lived in direct communion with God; that gradually, and by a series of sins, occupying perhaps many generations, typified by the allegorical account of Adam's fall, the human race became estranged from God by conceiving that the source of knowledge and of life was or might be in themselves. Substantially the same system of interpretation is adopted by a very different school. To those inclined to rationalism, the story is a poem in prose, a typical account of temptation and sin, whose historical accuracy is very doubtful, and not at all important. "We are all in the garden," says James Freeman Clark; "we are at first placed in Paradise, and each has in himself all the four *dramatis personæ*—Adam, Eve, the Serpent, and the Voice of God. Adam is the will, the power of choice, the masculine element in man; Eve is the affection, the desire, the feminine element in man; the Voice of God is the higher reason in the soul, through which infinite truth commands, *i. e.*, the higher law; and the Serpent the lower reason in the soul, the cunning element, the sophistical understanding, which can put evil for good, and good for evil. The garden is our early innocence, where there is no struggle, no remorse, no anxiety; where goodness is not labor, but impulse." Other men have reached a similar result by a different process. The Biblical account was written several centuries after the Creation, between two and three thousand years, at the least computation. Moses, the probable author, they say, does not profess to have received any especial revelation from God on the subject of the origin of the race. That there was a first man, that he was originally made in the image of God, that the human race lost that image by disobedience, and ever loses it by disobedience to his law, all this is divine truth which the writer was inspired by God to teach. But they maintain that the details were not important, nor was he, according to their conception, inspired to teach on any of the scientific questions connected with the creation of man and the origin of the races. They insist that, while the Scripture appears

[1] Gen. xxvi., 34.—[2] See the different derivations in McClintock and Strong's "Cyclopædia," art. ADAM.

to indicate that Adam was the first man, it may be that the narrative was intended only to give us the origin of society, and of man as one of the human family; they assert that the Scripture narrative is not even inconsistent with the theory that, *as an animal*, man was developed from lower animals, since there must have been a time when the body thus developed was first endowed with a human soul; they declare that while the narrative also seems to indicate that the whole race sprang from this one pair, it does not expressly say so; and it may be that the writer is only giving the origin, as he subsequently only gives the history, of the Hebrew race, and that there is even something in the Scripture itself to favor such a view, inasmuch as the narrative of Cain implies the existence of other persons upon the earth than the descendants of Adam.[1] Without attempting to contribute any thing to these formidable discussions, but only to advise our readers of their existence, we think it sufficient to say that science has discovered nothing inconsistent with the great religious teachings of the creation and fall of man as embodied in the first three chapters of Genesis. Even if it were possible that further investigation should ever demonstrate, as it certainly has not done, the previous existence of beings possessed of the anatomy of the human frame, there would be nothing in the discovery which need shake the Christian's faith in the Word of God as a divine revelation of religious truth.[2]

Accepting, however, the narrative as a simple and trustworthy history, to be interpreted according to its natural meaning, some other questions of interpretation remain to be briefly noted. Man was made, it is said, "in the image of God." What is meant by this declaration? That some mystical writers have deduced from this the conclusion that God possesses a human body, and have even attributed sex to the Divine Being, will not, perhaps, surprise any one who is at all familiar with the vagaries of the human intellect. Others, regarding it as descriptive of the spiritual nature, have deduced the conclusion that the human soul is in all its parts an exact counterpart of the Divine. More generally, however, this phrase is understood to mean merely that man was made with a spiritual nature, which separated him by an impassable gulf from the animal creation on the one hand, and linked him to the Divine Creator on the other. It certainly does not imply perfection of knowledge or of nature. Adam may have been, for all that the Bible tells us, a savage in knowledge, though innocent and pure in heart. But the grand truth that the human soul is of kin to God, reiterated again and again in the Bible, and constituting indeed the fundamental doctrine which underlies the Gospel teaching, both concerning sin and redemption, is one which finds no place in any other religion, except as it is borrowed from that of the Hebrews. To the Greeks, the gods were made in the likeness of man. To the Hebrew, man was made in the likeness of God. This one contrast epitomizes the difference between the Christian and the heathen religions. This conception of humanity is inwrought in our very language. To be merciful, pitiful, loving, kind; in a word, to be godlike in our treatment of our fellow-men, is to be humane, *i. e.*, human, according to the highest conception of what humanity should and may be.——Of the serpent and his part in the temptation, we speak elsewhere;[1] concerning the tree of which Adam was forbidden to eat, there is nothing to be said. There is nothing from which we can form any conception of the character, either of that tree or of the tree of life subsequently mentioned; certainly nothing analogous to them has any existence now. The *language* used descriptive of them is that of allegory; and it is probable that this language first gave rise to the idea that the whole account might be construed as an allegory founded on fact. Neither is it possible to identify now the region where the momentous trial took place; but even those who interpret the story allegorically agree that the beginnings of human society were in a garden, and the tradition of other nations, in this as in so many other respects, confirm the teachings of the Hebrew Scripture. It is worthy of note, however, that Adam and Eve were driven not from Eden, but from the garden merely,[2] and that the curse pronounced on him was not labor—for before the fall he was set "to dress and to keep" the garden—but the fact that the earth should thereafter bring forth thorns and thistles, and all his labor be wrought in sorrow, and in spite of obstacles.[3] For discussion of antiquity of race, see CHRONOLOGY; and for that, and question of origin of race, MAN. See also CREATION; EDEN; EVE; SERPENT. [Gen. i., ii., iii.]

Adamant, the translation of the Hebrew word *shâmîr* in Ezek. iii., 9, and Zech. vii., 12. In Jer. xvii., 1, it is translated "diamond."[4] In these three passages the word is the representative of some stone of excessive hardness, and is used metaphorically. Since the Hebrews appear to have been unacquainted with the true diamond, it is very probable, from the expression in Ezek. iii., 9, of "adamant *harder than flint*," that by *shâmîr* is intended *emery*, a variety of *corundum*, a mineral inferior only to the diamond in hardness. Emery is extensively used for polishing and cutting gems and other hard substances. See DIAMOND.

[1] Gen. iv., 14, 15, 17.—[2] See INSPIRATION.

[1] See SERPENT.—[2] Gen. ii., 8; iii., 23. See EDEN.—[3] Gen. ii., 15; iii., 18, 19.—[4] The word elsewhere translated diamond is a different one.

Adonijah (*Jehovah is my Lord*), the fourth son of David by Haggith ("the dancer"), born at Hebron while his father was king of Judah;[1] like Absalom, remarkable for his personal beauty—like Absalom, dear to the heart of his father, who, from his childhood, never put any restraint upon him.[2] After the death of his three brothers, Ammon, Chileab, and Absalom, he determined to seize the throne which his father had promised to his younger son Solomon. What hidden springs were at work—how far (as seems implied) the new concubine of the aged king, Abishag the Shunamite, was in Adonijah's favor—whether, as has been conjectured, she was the beautiful Shunamite of the Canticles—whether Adonijah had already professed for her that affection which he openly avowed after his father's death—are among the secrets of the harem of Jerusalem, of which only a few hints transpire to awaken, without satisfying, our curiosity. He took precisely the same course that had been adopted by Absalom. He assumed the royal state, and the same number of runners to clear the streets, and the same unwonted addition of horses to his chariots. He won over the two chief among the older advisers of the king, Joab and Abiathar (q.v.). Their names and influence secured many followers. The conspirators, a formidable band, met to seal their conspiracy by a feast at the spring of En-rogel, where afterward were the royal gardens, and where they would have at once a natural altar for the sacrificial feast, and water for the necessary ablutions. In this general disaffection there remained faithful to the cause of Solomon "the mighty men;" "the body-guard;" two high personages obscurely indicated as Shimei and Rei; probably David's two brothers, Shimeah and Raddai;[3] Zadok, the younger chief-priest and seer, and Nathan, the chief representative of the prophetic order. David's wife, Bathsheba, succeeded in arousing the languid energies of the aged and infirm king, who directed that Solomon should be at once anointed as the king. The youth, mounted on the royal mule, and accompanied by Nathan and by Benaiah, the priestly head of the royal guard, went down from the palace to Gihon. Here Zadok and Nathan anointed him; the trumpet proclaimed, according to the ancient custom,[4] the completion of the inauguration; he was welcomed by a shout from the multitude, "Long live King Solomon," was brought into the palace and seated on the throne, and here received the obeisance of the people, and even the greetings of David himself, who was brought in upon his bed for the purpose. The same trumpet note which roused the enthusiasm of the citizens of Jerusalem startled the conspirators at Adonijah's feast. The festivities were broken off. Adonijah fled to the altar for refuge, and was promptly pardoned by Solomon, on condition that he should "show himself a worthy man," with the threat that "if wickedness were found in him, he should die." His subsequent proposal, after his father's death, to have Abishag for his wife, whether prompted by affection or, as Solomon interpreted it, by ambition, brought him, shortly after, to his death. [1 Kings i., ii.]

[1] 2 Sam. iii., 4.—[2] 1 Kings i., 6.—[3] See David's genealogy in note, under art. DAVID.—[4] 2 Kings ix., 13; xi., 14.

Adoni-zedec (*Lord of Righteousness*), the King of Jerusalem at the time the Israelites invaded the land of Canaan. The name—note the meaning—was no doubt the official name of the Jebusite kings at Jerusalem. He and the surrounding tribes belonged to the race of the Amorites, who appear to have occupied nearly all that part of Canaan which afterward fell to the tribe of Judah, and of the fullness of whose iniquity at the time of the conquest special mention is made. He combined with the neighboring princes, Hoham, king of Hebron, Piram, king of Jarmuth, Japhia, king of Lachish, and Debir, king of Eglon, to destroy the Gibeonites for having made peace with Joshua, and, at the head of the confederate kings, laid siege to Gibeon. Joshua marched to the relief of his new allies, utterly routed the combined forces of the Amorites, and put Adoni-zedec and the other princes to death, after having taken them from the cave in which they had found a temporary asylum. It was on this memorable occasion that Joshua called upon the sun to stand still, that he might have time to complete his victory. See JOSHUA (BOOK OF). [Josh. x., 1–27.]

Adoption. Scarcely any examples of adoption are to be found in the Old Testament. The reckoning of the sons of the concubine as those of the actual wife,[1] and the operation of the levirate law,[2] are not instances in point. But Abraham appears to have adopted Eliezer as a son, and Moses was adopted by Pharaoh's daughter;[3] and though, in the line of Hebrew home history, no parallel to these occurs, yet we have an instance, when the Jews were removed into captivity, in the case of Mordecai and Esther.[4] Adoption was common under the Roman law; according to which, by a formal act, a relationship was established exactly like that between a father and his own son. This custom, which is still frequent in the East, has furnished St. Paul[5] with a beautiful illustration of the Great Father's kindness to the estranged children of men, in adopting them into the household of faith, where their relation is not that of servants to a master, but that of children to a parent.

[1] Gen. xvi., 2; xxx., 3.—[2] Gen. xxxviii., 8; Deut. xxv., 5, 6.—[3] Gen. xv., 2; Exod. ii., 10.—[4] Esther ii., 7, 20.—[5] Rom. viii., 15, 23; ix., 4; Gal. iv., 5; Eph. i., 5.

Adoraim (*two mounds*), a town in the south-west of Judah, fortified by Rehobo-

am. It is identified by Dr. Robinson with *Dura*, a large village without ruins, five miles west by south from Hebron, on the eastern slope of a cultivated hill, with olive-groves and fields of grain all around. [2 Chron. xi., 9.]

Adrammelech (*the splendid king*). **1.** One of the gods whose worship, together with that of Anammelech (*image of the king*), was introduced into Samaria by the Sepharvites, colonists from Assyria. The worshipers of these idols caused their children to pass through the fire in honor of them. From the etymology, Adrammelech has been referred to the sun, and Anammelech to the moon, as the companion of the sun. From the sacrifice of children by fire, some have inferred that by Adrammelech is meant Saturn; others identify him with Moloch. The Yezidees, or devil-worshipers, probably descendants of the Assyrians, retain a striking vestige of this species of idolatry in their sacred symbol called *Melek Taus*, or King Peacock, a name by which they personify Satan, the chief object of their reverence. [2 Kings xvii., 31.]

2. Son of the Assyrian king Sennacherib, who, together with his brother Sharezer, murdered their father in the temple of Nisroch at Nineveh, after the failure of the Assyrian attack on Jerusalem (B.C. 680), and fled into Armenia. [2 Kings xix., 37; 2 Chron. xxxii., 21; Isa. xxxvii., 38.]

Adramyttium, a city of Asia, by some commentators erroneously confounded with Adrametum, in Africa. It was situated on the coast of Mysia (q. v.), at the head of an extensive bay, facing the island of Lesbos. It was a place of some importance, and, under the Romans, the court town of the district. It has no Biblical interest, except as illustrating St. Paul's voyage from Cæsarea in a ship belonging to this place. Ships of Adramyttium must have been frequent on this coast, for it was a place of considerable traffic. The modern Adramyti is a poor village, but it is still a place of some trade and ship-building. [Acts xxvii., 2.]

Adria. This term occurs but once in the Scripture.[1] As there used, it includes not only the Venetian Gulf, but all that part of the Mediterranean between Crete and Sicily. Ptolemy bounds Italy on the south, Sicily on the east, Greece on the south and west, and Crete on the west by Adria, or the Adriatic Sea. It is now confined to the gulf lying between Italy on the one side, and the coasts of Dalmatia and Albania on the other. Its bounds are only important as fixing the site of Paul's shipwreck.

Adriel (*flock of God*), son of Barzillai, to whom Saul gave his daughter Merab, although he had previously promised her to David.[2] His five sons were among the seven descendants of Saul whom David surrendered to the Gibeonites in satisfaction for the endeavors of Saul to extirpate the latter. [1 Sam. xviii., 19; 2 Sam. xxi., 8, 9.[1]]

Adullam. 1. A city of Judah, in the lowland of the Shefelah, the seat of a Canaanite king, and evidently a place of great antiquity. Fortified by Rehoboam, it was one of the towns occupied by the Jews after their return from Babylon, and still a city in the times of the Maccabees. Its exact site is not known, but it appears to have been not far from the Philistine city of Gath. The limestone cliffs of the whole of that locality are pierced with extensive excavations, some one of which may possibly have been the "Cave of Adullam," the refuge of David. [Gen. xxxviii., 1, 12, 20; Josh. xv., 35; xii., 15; 2 Chron. xi., 7; Neh. xi., 30.]

2. But it is more probable that the CAVE of ADULLAM was in the mountainous region east of Judah toward the Dead Sea, where such caves abound, and where one has been found bearing the name of Dhullam. David's usual haunts were in this quarter.[2] The land of Moab, where his father took refuge, was contiguous. The cave itself is a perfect labyrinth of passages, which have never been fully explored, and is approached only by a foot-path along the side of the cliff. David and his followers, inside this cave, would have been able to defy the whole strength of Israel. This cave is in the immediate vicinity of Tekoah, six miles south of Bethlehem. [1 Sam. xxii., 1; 2 Sam. xxiii., 13.]

Adultery. According to the Jewish law, an illicit intercourse between a married woman and a man not her husband. If the woman were not married, it was considered fornication, and this whether the man were married or not. The reason of this distinction is that, in the latter case, there could not be an introduction of spurious children into the family. The punishment of this crime in the earliest ages seems to have been burning, but by the Mosaic law it was stoning, and that whether the woman was actually married or only betrothed,[3] provided she was free. If she was a slave, she was to be whipped, and possibly the man also, and he was to offer a trespass-offering.[4] In the Mosaic code there was a very remarkable enactment, called the "law of jealousies." It was, in effect, an appeal to the Lord by means of an offering, and the drinking of "the bitter water" to decide her guilt or innocence. If she was innocent, the "water of jealousy" did not harm her; if she were guilty, it produced fearful consequences.[5] This was the only case of trial by ordeal sanctioned by the Jewish law, and it is supposed to have been a modification of an ancient custom which could not be entirely abrogated. At the time of Christ, the law inflicting the pen-

[1] Acts xxvii., 27.—[2] 1 Sam. xviii., 19.

[1] For explanation of the statement in 2 Sam. xxi., 8, 9, see MERAB.—[2] 1 Chron. xi., 15.—[3] Lev. xx., 10; Deut. xxii., 22–27.—[4] Lev. xix., 20–22.—[5] Num. v., 11–31.

alty of death upon the guilty party had become obsolete. Indeed there is no authentic case in later Jewish history of an execution occurring under it. Unchastity had become a universal vice, and the flagrant wickedness of Herod Antipas[1] is only an illustration of the morals of the society of his age. The attempt of the Pharisees, therefore, recorded in John viii., 2–11, was to compel Jesus either to revive an old and almost forgotten statute, or to assume the responsibility of repealing it; and his reply must be taken to indicate the licentiousness of the age, nowhere so flagrant as among the priests, who were Epicureans in philosophy and voluptuaries in practice. Adultery, in the symbolical language of the O. T., means apostasy from the worship of the true God,[2] and derives peculiar significance from the fact that the connection between God and his people is symbolized by marriage.[3] It is in this symbolical sense that Christ speaks of the Jews of his day as an adulterous generation.[4]

Adummim, an ascending road between Gilgal and Jerusalem, and one of the landmarks of the boundary of Benjamin.[5] It is described as on the "south side of the river," which is the position still occupied by the road leading up from Jericho and the Jordan valley to Jerusalem, on the south face of the gorge of the *Wady Kelt*. The pass is still infested by robbers, as it was in the days of our Lord, of whose parable of the Good Samaritan this is the scene.

Advent. The name is applied to the season (four weeks in the Roman, Lutheran, and English churches, six weeks in the Greek Church) preceding Christmas. The origin of this festival as a church ordinance is not clear. Tradition attributes it to St. Peter. The earliest historical trace of it is found about the middle of the fifth century, when Maximus Taurmensis wrote a homily upon it. It is observed in the English and Protestant Episcopal churches by special church services, and in the Roman Church by fasting, and abstinence from public amusements and festivities. As it immediately precedes the time celebrated as the Nativity of our Lord, it is appropriately considered a time of penitence in preparation for that event. Advent Sunday is the nearest Sunday to St. Andrew's Day, November 30th. In the Episcopal and Roman Catholic Churches that Sunday has long been considered as the beginning of the ecclesiastical year.

Advocate. This term is used ecclesiastically to designate several officers in the Romish Church. The *advocatus causarum*, who appeared in the secular courts as the representative of the bishop, in cases involving the temporalities of his Church; the *advocatus soli*, or advocate of the territory, who administered justice in secular affairs in the name of the bishops and abbots; the *advocatus diaboli*, a person appointed at Rome to contest the claims of any candidate for canonization; the *advocatus Dei*, appointed to sustain those claims; and the *Pope's advocates*, appointed to defend the interests of the Holy Father in all courts. The same term is applied by Christ to the Holy Spirit, translated in our version Comforter, and to Christ himself by the Apostle John.[1] See Holy Ghost; Trial.

Advowson, the right of presenting to the bishop in the Church of England a candidate for a vacant church in his diocese. The person possessing the right is called a patron. The advowson sometimes pertains to a manor or land, and is bought and sold with it, and sometimes it is held as a personal right. Legal questions frequently arise in connection with advowsons, as where there are different claimants, or where a patron dies, or the advowson is sold during the vacancy of the church.

Adytum (*inaccessible*), the most retired and secret place of the heathen temples, into which none but the priests were permitted to enter, answering to the Holy of Holies of the Jews. In the ancient Christian churches the altar-place received the same name. See Chancel.

Ænon, the place where John baptized near to Salim. Its location is involved in uncertainty. No less than four different sites are assigned by prominent geographers. The most probable position is that assigned by Robinson, who places it near the northeastern border of Judea, in the vicinity of Samaria. [John iii., 23.]

African Methodist Episcopal Church, a body of Christians, composed entirely of colored persons, in the United States and Canada. It was organized in 1816 by a number of colored Methodists who believed they could be freer and more useful in a separate communion. The civil war, and the consequent emancipation of the blacks, greatly enlarged the territory of this Church, which before had conferences in only two of the Slave States. In doctrines and government it substantially agrees with the M. E. Church. Its highest literary institution is Wilberforce University, near Xenia, Ohio; it publishes two religious papers, and has 7 bishops, 1000 preachers, 5000 local preachers, and about 375,000 members.

Agabus (the meaning is uncertain), a Christian prophet in the apostolic age, mentioned twice—in Acts xi., 28, and xxi., 10. In the former case he predicted that a famine would take place in the reign of Claudius "throughout all the world"—a common expression among the Jews for Palestine, as it was

[1] See Herod.—[2] Jer. iii., 6–9; Ezek. xvi., 22, 32; xxiii., 37; also Rev. ii., 22.—[3] Jer. ii., 2; iii., 14; xiii., 27; xxxi., 32; Hosea viii., 8, 9.—[4] Matt. xii., 29; xvi., 4; Mark viii., 38.—[5] Josh. xv., 7; xviii., 17.

[1] 1 John ii., 1.

among the Greek and Roman writers for the Greek and Roman worlds respectively. Josephus, Dio Cassius, and Tacitus all testify to the fulfillment of this prophecy in several famines during the reign of Claudius Cæsar, extending not only throughout Judea, but also throughout Greece and Rome. Queen Helena, of Adiabene, sent subsidies to the Jews on the occasion of one of these, which Josephus designates as "the great famine." Many of the inhabitants were swept away by it. On the second occasion upon which Agabus appears, he prophesies that Paul will be bound and delivered to the Gentiles—a prophecy subsequently fulfilled by the apostle's arrest at Jerusalem.[1]

Agag (*flame*), possibly the title of the kings of Amalek, like Pharaoh of Egypt, and Achish (q. v.) among the Philistines. One king of this name is mentioned in Num. xxiv., 7, and another in 1 Sam. xv., 8, 9, 20, 32. The latter was the king of the Amalekites, whom Saul spared, together with the best of the spoil, although it was the well-known will of Jehovah that the Amalekites should be extirpated.[2] For this act of disobedience Samuel was commissioned to declare to Saul his rejection, and he himself sent for Agag, and cut him in pieces. See SAUL; SAMUEL; HAMAN.

Agapetæ (*beloved*), a title given in the early ages of the Church to virgins who dwelt with monks, and others professing celibacy, in a state of so-called *spiritual* love. This intercourse, however, soon occasioned great scandal in the Church, and at length became the cause of such evils that it was synodically condemned by the Lateran Council, 1139.

Agate, one of the precious stones in the high-priest's breastplate.[3] It is a variety of quartz, occurring in the form of pebbles, semi-transparent and uncrystallized, composed of parallel or concentric layers differently tinted. Agate is also the rendering of another Hebrew term.[4] A transparent or sparkling stone seems meant by the word which is so translated; possibly it may be the ruby.

Age. In the patriarchal times, and under the Mosaic dispensation, a long life was considered a peculiar blessing to the individual, and as betokening prosperity in the state. Great respect was therefore paid to the aged in private life. In the redemption-payment for a vow, indeed, the old man was rated at a less sum than the young man; but this was natural, and, besides, was connected with the lighter burdens imposed on elder persons; the Levites, for example, being excused from the more laborious work of their office after the age of fifty. In regard to public affairs, the counsel of the aged was specially to be regarded. A similar respect was paid to the aged among the Egyptians and the Greeks, and receives illustrations from the Oriental customs of the present day. Among the Arabs it is very seldom that a youth can be permitted to eat with men. See PATRIARCHS. [Exod. xx., 12; Lev. xix., 32; xxvii., 2–7; Numb. viii., 25; 1 Kings xii., 6–8; Job v., 26; xxxii., 6, 7.]

Agnus Dei (*Lamb of God*). An amulet worn by the Romanists as a safeguard from evil. It is a small cake of wax stamped with a lamb bearing the banner of the cross. The wax is selected from such as has been blessed; it is mixed with balsam and holy oil, and stamped; after which it is baptized in holy water. Romanists attach a high value to the possession of an Agnus, and accordingly these medals are a source of no small gain to those from whom they are purchased. The ceremony of distribution is



Agnus Dei.

performed with much pomp, and is accompanied by a special benediction and a number of indulgences. The baptism and benediction of the Agnus Dei is regarded as a very solemn and important ceremony of the Romish Church. It is performed by the Pope himself in the first year of his pontificate, and repeated every seventh year thereafter. Though their efficacy has not been declared by Romish councils, belief in their virtue has been strongly and universally established in the Church of Rome since the seventh or eighth century.

Agriculture. The cultivation of the ground was the first employment of man, and many Biblical references indicate that it was maintained up to the days of Moses.[1] The regulations of the Mosaic law pointed the Israelitish people to agriculture as the true source of national wealth, and gave such direction to their industries as rendered them peculiarly an agricultural people. In their later history, two at least of their kings were taken from the farm, and two of their prophets were also husbandmen.[2] The indications are also numerous that among the ancient Hebrews agriculture reached considerable perfection. From these references, interpreted

[1] Acts xxii., 25.—[2] Exod. xvii., 14; Deut. xxv., 17–19.—[3] Exod. xxviii., 19; xxxix., 12.—[4] Isa. liv., 12; Ezek. xxvii., 16.

[1] Gen. ii., 15; iv., 2; v., 29; viii., 21, 22; xiii., 10; xxvi., 12; xxxvii., 7.—[2] 1 Sam. xi.. 4, 5; xvi., 11, 12; 1 Kings xix., 19; Amos i., 1.

and confirmed as they are by the discovery of various representations on the sculptured



Oriental hoeing. From the Egyptian Monuments.

monuments and painted tombs of Egypt and Assyria, we gather the following facts:

The first process was, of course, ploughing,[1] which was rude and superficial. After the ground was ploughed, and the clods broken and leveled, the various seeds were differently sown, according to their nature: the "fitches" and the "cummin" were scattered; while the "wheat," and the "barley," and the "spelt," were planted in rows. In threshing, too, proper rules were observed: the fitches and the cummin were beaten out with a staff or rod; but the heavy threshing-instrument, or cart, was used upon the



Ancient Egyptians hoeing and sowing the Land and felling Trees.

wheat, care being taken that it was not injured by the wheels or the hoofs of the horses. There was the same orderly proceeding in the cultivation of the vine.[2] Every seventh year the fields of Israel were to lie fallow. Besides the religious meaning of the regulation, no doubt the practice was, in more than one way, advantageous to the land. During this Sabbatical year every part of the country was free: the poor might collect, anywhere they chose, the spontaneous product of the ground; in the spirit of which enactment was the license given to a man who passed through his neighbor's vineyard, or his neighbor's corn-field, to eat his fill, but not to carry grapes away; to pluck the ears, but not to apply a sickle to the corn.[3] It is not expressly said that it was customary to burn the stubble, but we may infer the practice from the regulation in case of fire spreading from one field to another.[4] That manures were known, we can not doubt, from the incidental references to the bodies of the wicked as dung upon the face of the field.[5] The irrigation of their fields, where needful, the Israelites must have learned from the Egyptians.

The chief kinds of grain cultivated by the Hebrews were wheat and barley. Sometimes it would seem that beans, and lentils, and millet, and spelt, were used for bread; lentils, however, were more generally the material for pottage.[1] Fitches and cummin were, as we have before seen, cultivated, and cucumbers, or gourds; and, from the mention of the garden of cucumbers and the lodge in it, we may suppose that they were extensively grown. Of the melons, and leeks, and onions, and garlic, which the Israelites remembered with regret they had eaten in Egypt, we have no further mention.[2] They might, however, have been grown in the "gardens of herbs," in which wealthy persons delighted, and which required careful watering.[3] Rye and oats are not spoken of in Scripture; and to the present day the former is hardly at all known in Syria. Flax was cultivated for the garments of fine linen, of which we frequently read. It is mentioned in Josh. ii., 6; and it was one of the materials — most likely of home production—which the notable housewife spun into clothing for her household.[4] Whether cotton was in use may admit of doubt.

For an account of the various agricultural operations and implements, see PLOW; SOWING; IRRIGATION; HARVEST. For an account of the agricultural seasons, see SEASONS.

Agriculture (Festival of), a solemnity which, since about 180 B.C., has been regularly observed in China about the middle of October. In every town throughout the empire one of the chief magistrates, accompanied by a procession bearing flowers and agricultural emblems, marches through streets adorned with triumphal arches, out of the eastern gate of the city, as if to meet the new season. There they find a gigantic figure of a cow, made of burned clay, upon which sits a beautiful living boy only partially and carelessly dressed, continually lashing the cow. This is emblematic of the constant application which is necessary for all rural labors; the haste and diligence which is required prevents time for dressing before going to work. At the emperor's palace the monstrous cow is stripped of her ornaments, and, her belly having been opened, several small cows of the same materials as the large one are taken out and distributed by the emperor among the ministers of state, to remind them of the care and diligence required in all agricultural matters, that the land may yield abundant produce, and the wants of the people may be supplied. The emperor is said also on this day to afford an encouragement to the practice of industry in agricultural operations by setting before them a royal example in his own person.

[1] See PLOUGH.—[2] Isa. xxviii., 24-28; v., 1, 2.—[3] Exod. xxiii., 10, 11; Deut. xxiii., 24, 25.—[4] Exod. xxii., 6.—[5] 2 Kings ix., 37; Jer. viii., 2; comp. Isa. xxv., 10.

[1] Ezek. iv., 9; 2 Sam. xvii., 28; Gen. xxv., 29-34.—[2] Isa. i., 8; Numb. xi., 5.—[3] Deut. xi., 10; 1 Kings xxi., 2.—[4] Prov. xxxi., 13.

Ahab (*father's brother*), son of Omri, and seventh king of Israel. He reigned twenty-two years,[1] B.C. 918–896. He was, on the whole, the weakest of all the Israelitish monarchs; and the lesson we learn from his life is the depth of wickedness into which a weak man may fall, though he be not devoid of good feelings and amiable impulses, when he abandons himself to the control of one stronger in purpose, but more unscrupulous. Between the history of Ahab and Jezebel and the story of Macbeth and Lady Macbeth there is a striking parallel. There had long been a beneficial commercial connection between the Hebrews and the Phœnicians, and familiarity had rendered the idolatries of the latter less obnoxious to the former. Still, though under Jeroboam the worship of golden calves had been introduced in Dan and Bethel,[2] they were intended as symbols of Jehovah. Ahab carried the connection of his kingdom with the Phœnicians beyond that of his predecessors by his marriage to Jezebel (q. v.), the daughter of the King of Tyre. Under her influence he undertook to establish the worship of Baal as the national religion, and constructed for that purpose a temple to the sun-god at Samaria. "He did more," says the sacred narrative, "to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."[3] His wife undertook to exterminate the priests of Jehovah. He dared not remonstrate. And though, despite the general decadence of religion, there were many left who did not yield to the influence of the court, yet the prophets of Jehovah were saved in the general persecution only by fleeing to the caves and fastnesses of the wilderness.[4] The three-years' drought which God sent upon the land, and the slaying of the prophets of Baal by the brook Kishon,[5] gave some promise of a reformation. The king would have yielded; but the queen prevented, and drove the prophet Elijah to seek refuge in flight. That Ahab was not wholly given over to unscrupulous despotism is clear from the story of Naboth (q. v.), for he would have bought his unhappy subject's vineyard if the victim would have sold it. The scheme of murdering the owner was his wife's; and his own deep and apparently genuine sorrow, when rebuked for his iniquity by Elijah, shows him not to have been without some sense of remorse, though not enough to lead him to repentance and a better life. In his first two campaigns with the Syrian king, Benhadad (q. v.), he was successful; but in the third, which he undertook with Jehoshaphat, the king of Judah, despite the warnings of the prophet Micaiah, he was struck between the joints of his armor by a stray arrow, and mortally wounded. He felt his death-wound; but in that last hour a nobler spirit appeared in him than had ever manifested itself in life. He would not suffer his wound to be disclosed, lest the army should be discouraged. He remained erect in his war-chariot till, as the sun went down, the Syrian army retired to the fortress of Ramoth-gilead. Then the warrior-king, whose death Benhadad accounted more important than the defeat of the army which he led,[1] sank down in the chariot, which was already red with his unstaunched blood, while the herald of the Hebrew army proclaimed: "Every man to his own city, and every man to his own country,"[2] as Micaiah[3] had prophesied he should. The body of the king was brought to Samaria and buried there; and while one washed the chariot in the pool of Samaria, near where Naboth had been stoned to death, the dogs licked up the royal blood—a literal fulfillment of the prophecy of Elijah. Ahab left three children by Jezebel—a daughter, Athaliah, and two sons, Ahaziah and Joram, or Jehoram, all of whom suffered violent deaths. He also left, by other wives, seventy other sons, who were put to death by the orders of Jehu (q. v.).

[1] 1 Kings xvi., 29.—[2] 1 Kings xii., 25–33.—[3] 1 Kings xvi., 29–33.—[4] 1 Kings xviii., 3, 4. See Obadiah.—[5] See Elijah.

Ahasuerus (prob. *lion-king*), the name or title of several Persian monarchs, of whom three are mentioned in the Bible — one in Dan. ix., 1, generally believed to be Astyages; a second in Ezra iv., 6, whom scholars have been unable to identify with either of the Persian kings, though he is now generally believed to be the same as Cambyses;[4] and the third, and most important, the Ahasuerus of the Book of Esther, who is undoubtedly the Xerxes of profane history. Xerxes appears to be a Greek form of the word Ahasuerus; and the characters of the two kings, as described respectively in sacred and profane history, correspond. "Ahasuerus is a capricious despot, who repudiates his wife because she will not expose herself to the public gaze in a drunken festival; raises a favorite vizier to the highest honors one day, and hangs him the next; commands the massacre of a whole people, and then allows them, in self-defense, to commit a terrible carnage among his other subjects. All this weak and headstrong violence agrees exactly with the character of that Xerxes who commanded the sea to be scourged because it broke down his bridge over the Hellespont; beheaded the engineers because their work was swept away by a storm; wantonly, and before the eyes of the father, put to death the sons of his oldest friend, Pythias, who had contributed most splen-

[1] 1 Kings xxii., 34.—[2] 1 Kings xxii., 36. The Septuagint adds, "for the king is dead."—[3] The same name, but not the same person as Micah. Nothing more is known of him than the account in 1 Kings xxii., 1–35; 2 Chron. xviii.—[4] So Smith, Kitto, and M'Clintock and Strong. For a full argument, the reader is referred to Kitto.

didly to his armament; shamefully misused the body of the brave Leonidas; and, after his defeat, like another Sardanapalus, gave himself up to such voluptuousness as to issue an edict offering a reward to the inventor of a new pleasure."[1] This Xerxes, or Ahasuerus, in the beginning of his reign (B.C. 480), organized an expedition for the purpose of subjugating Greece. At the first serious disaster he fled back to Persia, leaving Mardonius to extricate the remainder of his army as best he could. Arriving at home, he surrendered his government to his ministers, and himself to drunken orgies, which lasted continuously for days and even weeks, and to self-indulgence in a lust which made successively his brother's wife and his son's wife the victims of his amours, and his brother and his nephews the victims of his hate. In the third year of his reign, according to profane history, Xerxes called a great assembly, at which he deliberated, and took measures for the subjugation of Greece. In the third year of his reign, according to Scripture,[2] Ahasuerus summoned a divan of all the great officers of his kingdom at Shushan, whom he entertained and banqueted for a period of six months. It is possible that these assemblages are the same, though we are inclined to put the story of Esther at the time of Xerxes's return from Greece a year later. At this feast, whenever it was held, the sovereign commanded the presence of his queen, Vashti. In Persia the virtuous wife rarely, if ever, unveiled her face to the view of any but her husband's most confidential friends. To demand that she should do so before this drunken court was an insult, and Vashti, with becoming dignity, refused to attend. The weak monarch was not merely irritated during his state of intoxication; but after he had returned to his sober reason, instead of honoring her higher sense of decency, retained his anger at the disobedience of his queen, degraded Vashti from her royal station, and sent out an edict, ludicrous enough to modern ears, which enacted the implicit submission of all the females in the monarchy to the will of their husbands. After this, a general levy of beautiful damsels was made, to supply the seraglio of the king, out of whom he was to select his queen. Josephus tells us that this was a contrivance of his courtiers, anxious to erase the image of Vashti from the capricious monarch's mind. Hadassah, or Esther, the cousin-german of Mordecai, a distinguished Jew, who had brought her up from her childhood, had the fortune to please the king: she was put in possession of the royal apartments, her birth still remaining a secret. Among the rival candidates for the royal favor were Mordecai and Haman. Mordecai had the good fortune to detect a conspiracy against the life of the king, who was throughout his tyrannical reign threatened with assassination, and perished by the hand of an assassin at the last; but Haman soon outstripped all competitors in the race of advancement. Perhaps the great destruction in the families of the Persian nobility, particularly of the seven great hereditary counselors of the kingdom during the Grecian war, may account, if any cause is wanting besides the caprice of a despot, for the elevation of a stranger to the rank of first vizier. Mordecai alone, his rival (for this supposition renders the whole history more probable), refused to pay the accustomed honors to the new favorite. Haman, most likely secretly informed of his connection with the queen, and fearing, therefore, to attack Mordecai openly, determined to take his revenge on the whole Jewish people. He represented them to the king as a dangerous and turbulent race, and promised to obtain immense wealth, 10,000 talents of silver — equal, according to Prideaux, to £2,000,000 sterling, that is, over $10,000,000— no doubt from the confiscation of their property to the royal treasury, which was exhausted by the king's pleasures, and by the Grecian war. On these representations, he obtained an edict for the general massacre of the Hebrew people throughout all the provinces of the empire, of which Judea was one. The Jews were in the deepest dismay; those in Susa looked to Mordecai as their only hope, and he to Esther. The influence of the queen might prevail, if she could once obtain an opportunity of softening the heart of Ahasuerus. But it was death, even for the queen, to intrude upon the royal presence unsummoned, unless the king should extend his golden sceptre in sign of pardon. Esther trembled to undertake the cause of her kindred; but, as of Jewish blood, she herself was involved in the general condemnation. Having sought the favor of God by a fast of three days, she appeared, radiant in her beauty, before the royal presence. The golden sceptre was extended toward her; not merely her life, but whatever gift she should demand, was conceded by the captivated monarch. The cautious Esther merely invited the king, and Haman his minister, to a banquet. Haman fell into the snare; and, delighted with this supposed mark of favor from the queen, supposed all impediments to the gratification of his vengeance entirely removed, and gave orders that a lofty gallows should be erected for the execution of Mordecai. The king, in the mean time, during a sleepless night, had commanded the chronicles of the kingdom to be read before him. The book happened to open at the relation of the valuable but unrequited service of Mordecai, in saving the king's life from a conspiracy within his

[1] Milman's Hist. of the Jews, bk. ix. The narrative part of this article is also taken, with modifications, from Milman.—[2] Esther i., 3.

own palace. The next morning Ahasuerus demanded from the obsequious minister, "in what manner he might most exalt the man whom he delighted to honor?" The vizier, appropriating to himself this signal mark of favor, advised that this highly-distinguished individual should be arrayed in royal robes, set on the king's horse, with the royal crown on his head, and thus led by one of the greatest men through the whole city, and proclaimed to the people as the man whom the king delighted to honor. To his astonishment and dismay, Haman is himself commanded to conduct in this triumphant array his hated rival, Mordecai. In terror he consults his wife and the wise men as to his future course; he is interrupted by a summons to the banquet of Esther. Here, as usual, the king, enraptured with his entertainment, offers his queen whatever boon she may desire, even to the half of his kingdom. Her request is the deliverance of her people from the fatal sentence. The detection and the condemnation of the minister was the inevitable consequence. Haman, endeavoring to entreat mercy, throws himself upon her couch. The jealous monarch, either supposing, or pretending to suppose, that he is making an attempt on the person of the queen, commands his instant execution; and Haman, by this summary sentence, is hanged on the gallows which had been raised for Mordecai, while the Jew is raised to the vacant vizieralty. Still, however, the dreadful edict was abroad: messengers were dispatched on all sides throughout the realm, which extended from India to Ethiopia, on horseback, on mules, on camels, and on dromedaries, permitting the Jews to stand on the defensive. In Susa they slew 800 of their adversaries; 75,000 in the provinces. The act of vengeance was completed by the execution of Haman's ten sons, who, at the petition of Esther, suffered the fate of their father. So great was the confusion and the terror caused by the degree of royal favor which Mordecai enjoyed, that the whole nation became objects of respect, and many of other extraction embraced their religion. The memory of this extraordinary event has been ever since celebrated by the Jews in the feast of PURIM. Of the subsequent history of Ahasuerus Scripture makes no mention.

Ahava, a river or a place, it is not clear which, where Ezra collected the second expedition which returned with him from Babylon to Jerusalem. By some scholars it is identified with the Euphrates; by others it is regarded as a branch of the Euphrates; and by yet others as a town, probably the modern Hit, on the Euphrates, due east of Damascus. [Ezra viii., 15, 31.]

Ahaz (*possessor*),[1] son of Jotham, and twelfth king of Judah, reigned sixteen years —B.C. 742–726. He was, according to our version of 2 Kings xvi., 2, twenty years of age at the commencement of his reign, but more probably, according to other versions, twenty-five years old. He seems to have had a mania for foreign religious practices. Not only did he employ all the existing sanctuaries, but he introduced new ones in every direction. Altars were planted on the corners of the streets, and in the Temple-courts, on which incense was burned to the heavenly bodies. At the Temple-entrance chariots were kept, dedicated to the sun, with their sacred white horses, as in Persia and Assyria, ready to be harnessed on great occasions. A new altar was erected, after the pattern of one which the king had seen in Damascus. The time-honored ornaments of the Temple were removed. The entire Temple-service fell into utter neglect.[1] At the same time the worship of Moloch, the savage god of Amnon, was openly established, a brazen statue of the god was erected, and before it Ahaz even offered in sacrifice one or more of his own sons.[2] His reign was accordingly characterized by a series of desolating wars—a divine punishment for his sins. At the commencement of his reign, Pekah, king of Israel, and Rezin, king of Damascus, laid siege to Jerusalem. Isaiah prophesied the overthrow of the allies, and the deliverance of Judah;[3] but notwithstanding the divine succor vouchsafed according to this prophecy, Ahaz increased his idolatrous practices. One condign judgment after another fell upon his kingdom. Elath was captured, Judah was devastated, and two hundred thousand inhabitants were carried away captive. Ahaz, looking not to God, but to man for safety, made an alliance with Tiglath-pileser (q. v.), king of Assyria, who freed him from his most formidable enemies, but at a costly price; for Judah became tributary to Assyria, and Ahaz, after sending all the treasures of the Temple and of his own palace to the Assyrian king, appeared before him in person as his vassal. Learning nothing by misfortune, he plunged only deeper and deeper into idolatry, and dying at length, at the early age of forty-one, was refused a burial with his royal ancestors.[4] The only real service he rendered the kingdom was his introduction of the sun-dial, probably from Assyria.[5] His reign, by its iniquities, extorted from the contemporaneous prophets some of the most sublime enunciations of true spiritual religion in contrast with the religion of forms and ceremonies, as well as one of the most clear and marvelous prophecies of the future Messiah, of whose coming the temporal deliverance afforded to the besieged city of Jerusalem was but a type. The first, seventh, eighth, ninth, seventeenth, and eight-

[1] Spelled in Matt. i., 9, Achaz.

[1] 2 Kings xxiii., 5, 7, 11, 12; xvi., 17, 18; 2 Chron. xxviii., 24; xxix., 3, 7, 16.—[2] 2 Kings xvi., 3. Compare Deut. xii., 31; also 2 Kings xvii., 17; xxiii., 10; Isa. xxx., 33. See MOLOCH.—[3] Isa. vii.—[4] 2 Chron. xxviii., 27.—[5] Isa. xxxviii., 8. See DIAL.

eenth chapters of Isaiah, the fifth and sixth chapters of Hosea, and the book of the prophecy of Obadiah, are attributed to his reign. The last four chapters of Micah belong probably to the following reign, but illustrate the corruptions introduced in that of Ahaz. [2 Kings xvi.; 2 Chron. xxviii.]

Ahaziah (*whom Jehovah sustains*). **1.** Son of Ahab and Jezebel, and eighth king of Israel, reigned B.C. 896. He continued the idolatrous worship of his father, and his short reign was characterized by the failure of his only considerable commercial enterprise, and by the rebellion of the Moabites. He fell through a lattice, that is, probably, from the window of his chamber, and died in consequence, in accordance with the prophecy of Elijah. His sending to inquire the issue of his sickness to the god of Ekron, and his attempted violence against Elijah, are both characteristic of the family to which he belonged. See ELIJAH; JEHOSHAPHAT. [1 Kings xxii., 51; 2 Kings, i. 18; 2 Chron. xx., 35–37.]

2. Sixth king of Judah, youngest son of Jehoram, and by his mother, Athaliah (q. v.), grandson of Ahab, and therefore nephew of the preceding Ahaziah. He is also called Azariah and Jehoahaz.[1] He maintained the idolatrous religion and evil practice of the house of Ahab, and was controlled in his brief reign, which lasted but one year, B.C. 845, by the unscrupulous counsel of his mother.[2] He allied himself with his uncle, Jehoram, king of Israel, brother and successor of the preceding Ahaziah, against Hazael, the new king of Syria. The two kings were, however, defeated at Ramaoth, where Jehoram was severely wounded. The revolution carried out in Israel by Jehu under the guidance of Elisha, broke out while Ahaziah was visiting his uncle at Jezreel. As Jehu approached the town, Jehoram and Ahaziah went out to meet him, and the former was shot through the heart by Jehu. The accounts of Ahaziah's death vary. He appears to have at first escaped from Jehu, who left his servants to follow him, while he himself drove on to Jezreel to make sure of Jezebel. Ahaziah fled up the ascent of Gur,[3] near the city of Ibleam, and concealed himself for a time in Samaria, where he was, a day or two later, detected, and mortally wounded. A second time he made his escape, only to die at Megiddo. He was buried in Jerusalem. This appears to be the best reconciliation of the seemingly contradictory accounts in 2 Kings ix., 27, and 2 Chron. xxii., 9. [2 Kings viii., 25–29; ix., 16–29; 2 Chron. xxii.]

Ahijah or **Ahiah** (*brother of the Lord*), a prophet of Shiloh in the days of Solomon and Jeroboam. He delivered two remarkable prophecies—one addressed to Jeroboam, announcing his destined elevation to the throne, and the rending of the ten tribes from Solomon; the other was delivered, in the prophet's extreme old age, to Jeroboam's wife, in which he foretold the death of the king's son, the future destruction of Jeroboam's house, and the captivity of Israel. These prophecies give a high idea of the faithfulness and boldness of Ahijah, and of the eminent rank which he attained as a prophet. He also appears to have written some annals of Solomon's reign. [1 Kings xi., 29–40; xiv., 1–17; 2 Chron. ix. 29; x., 15.]

Ahikam (*brother of the enemy*), the son of Shaphan the scribe, and father of Gedaliah (q. v.). He was an officer at the court of Josiah and Jehoiakim, was one of the delegates sent by Hilkiah, in the reign of Josiah, to consult Huldah (q. v.), and subsequently protected Jeremiah the prophet.[1] [2 Kings xxii., 12, 14; xxv., 22; 2 Chron. xxxiv., 20; Jer. xxvi., 24; xxxix., 14; xl., 5.]

Ahimaaz (*brother of anger*), son of Zadok, the high-priest in David's reign. When David fled from Jerusalem during Absalom's rebellion, he was accompanied by Zadok and Abiathar, and their sons, Ahimaaz and Jonathan. It was arranged that they should return to the city with Hushai (q. v.), the Archite, who should act as spy, and forward through Ahimaaz and Jonathan whatever intelligence he could obtain. A message soon came to them that Absalom meditated an immediate attack, and that David must cross the Jordan without delay. They started on their errand, but being suspected and pursued, they were concealed by a woman in a well until the search for them was over, when they hastened to David and gave him the important information. This signal service rendered to David by Ahimaaz at the hazard of his life, must have tended to ingratiate him with the king, who gave an honorable testimony to his character when he pronounced him a "good man."[2] He was a professed runner or footman, a very swift one, and was employed on several occasions in that capacity. That craftiness which fitted him for his secret service at the time of Absalom's rebellion, was exhibited in a less honorable way in later life. After the death of Absalom, Joab employed Cushi to be the bearer of the tidings to David. So urgent was Ahimaaz to be allowed to run also, that at length he gained Joab's consent to follow Cushi. He managed to outrun Cushi, and, arriving first, reported to the king the good news of the victory, but suppressed the fact of Absalom's death, leaving this task to Cushi. Thus he had the merit of bringing only good tidings, without the alloy of the disaster of the death of the king's son.

[1] 2 Chron. xxii., 6; xxi., 17.—[2] His age is uncertain; but forty-two, in 2 Chron. xxii., 2, is probably a copyist's error for twenty-two. See 2 Kings viii., 26.—[3] Stanley calls it a "well-known caravanserai." It was more probably a hill-side, or perhaps a pass. It is only mentioned in 2 Kings ix., 27. See IBLEAM.

[1] See JEREMIAH.—[2] 2 Sam. xviii., 27.

There is no evidence that Ahimaaz was ever a high-priest; it is supposed that he died before attaining that office. The Ahimaaz spoken of in 1 Kings iv., 15, who was Solomon's captain, was a different person. See DAVID. [2 Sam. xv., 24–37; xvii., 15–22; xviii., 19–33.]

Ahimelech (*brother of the king*), high-priest in the reign of Saul. In the reign of David there were two high-priests, Zadok and Abiathar, who represented the rival families of Eleazar and Ithamar (q. v.). Their genealogy is involved in almost inextricable confusion. We are told that Zadok was the son of Ahitub, that Ahimelech was the son of Ahitub; that Abiathar was the son of Ahimelech, that Abiathar was the father of Ahimelech; that Ahimelech was the high-priest in the days of Saul; that Abijah was the high-priest in the days of Saul; that David fled to Nob *alone*, and received the show-bread and the sword of Goliath from Ahimelech, that he had companions with him, and received the sword and the show-bread from Abiathar. The reader curious to investigate these apparent contradictions, may do so by referring to and comparing 1 Sam. xiv., 3, 18; xxi., 1; xxii., 9, 11, 20; xxiii., 6; 2 Sam. viii., 17; 1 Chron. vi., 7, 8, 52; xviii., 16. While the whole subject is involved in great uncertainty, the probable explanation is as follows: There were two persons of the name of Ahitub—one belonging to the family of Ithamar, the other to the family of Eleazar. The son of one was Zadok,[1] of the other was Ahimelech. The latter person was also called sometimes Abimelech, sometimes Ahiah.[2] His son Abiathar ministered with him. He was of the family of Ithamar, and a great-grandson of Eli. He first appears in sacred history under the name of Ahiah, at the beginning of Saul's reign, at which time he brought up the ark of God, at Saul's direction, at the battle of Michmash.[3] God gave no answer to Saul's request for guidance — perhaps to indicate his displeasure with the king for his rash oath; and from that time forth, perhaps for that reason, the headstrong king inquired at the ark no more.[4] The same reasons which gradually estranged Saul from God led to his becoming estranged from the priesthood; Samuel's sharp rebuke at Gilgal, and his subsequent anointing of David, which could hardly have failed to come to Saul's ears, added to the king's anger against all the servants of God; and when Doeg, the Edomite, reported the fact that the show-bread and the sword of Goliath had been given to David (perhaps not by Ahimelech directly, but by his son Abiathar, who ministered with him[5]), despite Ahimelech's defense, who seems to have acted in entire ignorance of the rupture between Saul and David, Ahimelech and his whole household, eighty-five priests, besides women and children, were ruthlessly massacred by the king's command. Abiathar alone escaped. See ABIATHAR; ZADOK; HIGH-PRIEST. [1 Sam. xiv., 3; xxi., 1–9; xxii., 9–23.]

Ahithophel (*brother of foolishness*) was not only one of David's council, but his intimate personal friend.[1] His son Eliam was one of David's body-guard, and the father of his favorite wife, Bathsheba.[2] The wrong inflicted upon her may have disaffected him. He joined Absalom's rebellion, at all events —a defection which occasioned David more alarm than any other incident in the rebellion. To his treachery he added the scandalous advice to Absalom to publicly dishonor his father by appropriating his harem. His subsequent counsel in favor of an immediate pursuit of David was rejected for the treacherous counsel of Hushai; whereupon he gave up the cause as lost, left the court, went home, and hanged himself. This is the only case of suicide mentioned in the O. T. (except in war), as that of Judas is the only one mentioned in the N. T.; and this fact, as well as their common treachery, and the application by Christ to his own betrayal of David's expressions respecting Ahithophel,[3] have caused the latter to be regarded as a type of Judas, and the lvth Psalm, to the utterance of which he seems to have given occasion, as an unconscious Messianic prophecy. It seems incredible that such a name as his should have been given to one during his life who possessed the reputation attributed to him in 2 Sam. xvi. It is therefore supposed, with reason, to have been given to him after his death, in derision of his infamous course and its disastrous personal result. If this be so, it is a striking instance of answer to prayer that he should be called the brother of foolishness, whose counsel David prayed might be turned to foolishness. See DAVID; ABSALOM; HUSHAI. [2 Sam. xv., 12, 31; xvi., 15–23; xvii., 1–14, 23.]

Ai (*heap of ruins*), a city east of Bethel, and beside Bethaven. It was the second city taken by Israel after the passage of the Jordan. It is notable as being the scene of the disaster which led to the discovery and punishment of Achan's sin. It was subsequently captured by an ambush, and utterly destroyed. The site is a matter of great uncertainty. It is called Aija in Neh. xi., 31, and Aiath in Isaiah x., 28. [Josh. vii., 2–5; viii., 9; ix., 3; x., 1, 2; xii., 9.]

Aichmalotarch (*the prince of the captivity*), the title of a governor asserted by some writers (though the fact is uncertain) to

[1] Possibly Zadok was a grandson. Comp. 1 Chron. vi., 7, with Neh. xi., 11. But the addition of the name Meraioth in the latter passage is probably a transcriber's error. — [2] 1 Chron. xviii., 16; 1 Sam. xiv., 3. — [3] 1 Sam. xiv., 3, 18. — [4] 1 Chron. xiii., 3. — [5] So it would appear from Mark ii., 26.

[1] 1 Chron. xxvii., 33, 34; Psa. lv., 12–14. — [2] Comp. 2 Sam. xi., 3, with xxiii., 34. — [3] John xiii., 18.

have been elected to rule that portion of the Jews who settled in Babylon and its neighborhood after the dispersion of the Jewish nation, consequent upon the destruction of Jerusalem.

Aijalon (*a place of deer* or *gazelles*), also spelled Ajalon, a city of the Kohathites, originally allotted to the tribe of Dan, which tribe, however, was unable to dispossess the Amorites of the place. Aijalon was one of the towns fortified by Rehoboam, and we last hear of it as being in the hands of the Philistines. Being on the very frontier of the two kingdoms, we can understand how it should be spoken of sometimes as in Ephraim, and sometimes as in Judah and Benjamin.[1] It is represented by the modern Yalo, a little to the north of the Jaffa road, about fourteen miles out of Jerusalem. [Josh. xix., 42; xxi., 24; Judg. i., 35; 1 Sam. xiv., 31; 2 Chron. xxviii., 18.]

Ain (*a spring*) occurs most frequently in the Bible in combination, in which cases it is usually spelled En; as, Engedi (*fountain of the kid*). But the older form is still preserved in the modern Arabic names. Thus Engedi is Ain Jiddy. It occurs by itself in the Bible—once as the name of a place on the eastern border of Palestine,[2] probably the modern Ain-el-Azy, the main source of the Orontes; also as the name of a Levitical city in Simeon;[3] probably the same as the En-rimmon, re-inhabited by the men of Judah after their return from the captivity.[4] Perhaps it should read Ain-Rimmon, instead of Ain and Rimmon.

Air. Some expressions in which this word occurs seem to require notice. The phrase "to beat the air" alludes to a boxer who, instead of striking his antagonist, hits vainly into the air. "Speaking into the air" is speaking uselessly, the words making no impression. The Pythagoreans believed the air to be peopled with spirits, under the government of a chief who there held his seat of empire. The Jews entertained the same opinion. To this notion Paul probably alludes in describing Satan as the Prince of the power of the air. [1 Cor. ix., 26; xiv., 9; Eph. ii., 2.]

Akrabbim (*scorpion cliffs*), a range of hills to the south of the Dead Sea. The whole region is infested with scorpions, whence the name. It is also called Maalehacrabbim. [Numb. xxxiv., 4; Josh. xv., 3; Judg. i., 36.]

Alabaster. By the English word alabaster is to be understood both that kind which is also known by the name of *gypsum*, and the *Oriental* alabaster, which is a fibrous carbonate of lime, and much valued on account of its translucency and its variety of colored streakings. Both these kinds, but especially the latter, have been long used for various ornamental purposes, such as the fabrication of vases, boxes, etc.; and the ancients considered alabaster the best material in



Alabaster Vessels from the British Museum. The inscription on the middle vessel denotes the quantity it holds.

which to preserve their ointments. Vases of white alabaster have been found among the ruins of Nineveh, which were used for holding ointments or cosmetics. The word alabaster occurs in the N. T. only in the account of the woman who brought an alabaster box of spikenard,[1] and poured it on the Saviour's head as he sat at meat in the house of Simon. This was probably a vase rather than a box. The Oriental alabasters often had a long, narrow neck; and it not only accords with the Greek to suppose that the woman broke this in two, but makes the act far more expressive. She would reserve nothing for herself, but devote the whole to her Lord. This seems a better construction of the passage than to suppose that she merely broke the seals of the box—a supposition entertained by some commentators.

Alb (*white*), a vestment worn by the Romish priest, corresponding to the surplice of



The Alb.

the Episcopal clergy. A white robe has been universally considered an important part of the sacerdotal dress, and is probably bor-

[1] Comp. 1 Chron. vi., 66, 69, with 2 Chron. xi., 10.—[2] Numb. xxxiv., 11.—[3] Josh. xv., 32; xix., 7; xxi., 16; 1 Chron. iv., 32.—[4] Neh. xi., 29.

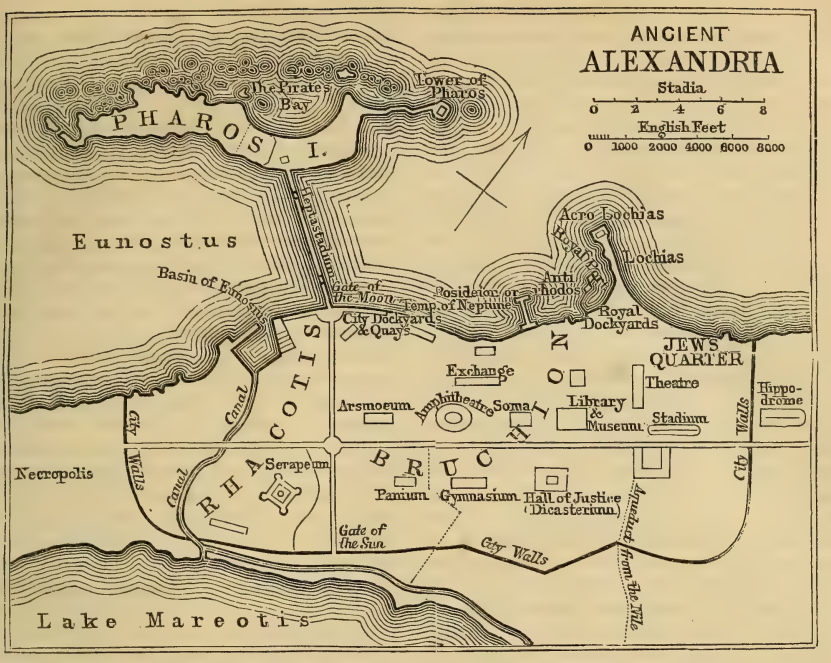
[1] Matt. xxvi., 7; Mark xiv., 3.

rowed from the linen ephod of the ancient Jewish priests. In the early Church, it was worn for eight days by the newly-baptized, who were consequently called *Albati;* and the Sunday after Easter, on which latter day the catechumen usually received baptism, was called *Dominica in Albis*—the Lord's day in White, or Whitsunday.

Albigenses, a name applied to several religious sects that abounded in the south of France about the beginning of the thirteenth century. They were certainly not the same in their origin with the Waldenses (q. v.), with whom they have been sometimes confounded. It is difficult to ascertain with any accuracy their creed, since our information is derived almost entirely from their bitter foes. It is certain, however, that they were very earnest opponents of the Papal power, and denounced in no measured terms the Roman Church. They are supposed, however, to be doctrinally identical with the Cathari (q. v.). They acquired their name, probably, from the name of the diocese Albi, in which they were dominant. This district, in Languedoc, was the first point against which the crusade of Pope Innocent III. (1209) was directed. The immediate pretense of the crusade was the murder of the Papal legate and inquisitor, Peter of Castelnair, who had been commissioned to extirpate heresy in the dominions of Count Raymond of Toulouse; but its real object was to deprive the count of his lands, as he had become an object of hatred, from his toleration of the heretics. It was in vain that he had submitted to the most humiliating penance and flagellation from the hands of the legate, Milo, and had purchased the Papal absolution by great sacrifices. The legates, Arnold, Abbott of Citeaux, and Milo, who directed the expedition, took by storm Beziers, the capital of Raymond's nephew Roger, and massacred 20,000—some say 40,000—of the inhabitants, Catholics as well as heretics. "Kill them all," said Arnold; "God will know his own!" Simon, count of Montfort, who conducted the war under the legates, proceeded in the same relentless way with other places in the territories of Raymond and his allies. Of these, Roger of Beziers died in prison, and Peter I. of Aragon fell in battle. The conquered lands were given, as a reward, to Simon of Montfort, who never came into quiet possession of the gift. At the siege of Toulouse (1218) he was killed by a stone, and Counts Raymond VI. and VII. disputed the possession of their territories with his son. But the Papal indulgences drew fresh crusaders from every province of France, to continue the war. Raymond VII. continued to struggle bravely against the legates and Louis VIII. of France, to whom Montfort had ceded his pretensions, and who fell in the war of 1226. After hundreds of thousands had perished on both sides, a peace was concluded, in 1229, at which Raymond purchased relief from the ban of the Church by immense sums of money, gave up Narbonne and several lordships to Louis IX., and had to make his son-in-law, the brother of Louis, heir of his other possessions. These provinces, hitherto independent, were thus, for the first time, joined to the kingdom of France; and the Pope sanctioned the acquisition, in order to bind Louis more firmly to the Papal chair, and induce him more readily to admit the Inquisition. The heretics were handed over to the proselytizing zeal of the order of Dominicans, and the bloody tribunals of the Inquisition; and both used their utmost power to bring the recusant Albigenses to the stake, and also, by inflicting severe punishment on the penitent converts, to inspire dread of incurring the Church's displeasure. From the middle of the thirteenth century, the name of the Albigenses gradually disappears. The remnants of them took refuge in the East, and settled in Bosnia.

Alexander, a coppersmith or brazier, who, with Hymeneus and others, broached certain heresies touching the resurrection, for which they were excommunicated by the Apostle Paul. The false opinions they adopted are not particularly described, but the probability is, from what we learn of Hymeneus, who is represented as denying the resurrection, and saying that it was past already, that both of them were tinged with that Gnostic spirit which would impair the realities of Gospel truth. They probably held that the resurrection of the dead was simply the elevation of the soul, by the knowledge of the truth, into a higher sphere; and this doctrine was perhaps coupled with another, viz., that all thus raised might follow purely their own inclinations. One Philetus is described as falling into the same error. See GNOSTICS. [1 Tim. i., 20; 2 Tim. ii., 17, 18; iv., 14.]

Alexandria, a celebrated city and sea-port of Egypt, on the Mediterranean, twelve miles from the mouth of the River Nile, named in honor of Alexander the Great, who founded it B.C. 332. He selected it for the Greek colony which he proposed to found, from the great natural advantages which it possessed, and from the admirable harbor formed by the deep water between Rhacotis and the isle of Pharos. It was built upon a strip of land between the sea and Lake Marcotis, and connected with the isle of Pharos by a long mole nearly a mile in length. Two main streets, 240 feet wide, crossing each other at right angles in the middle of the city, left a free passage for the sea-breezes. The public works, the royal docks, the exchange, the temple of Neptune, the tomb of Alexander, etc., occupied nearly one-third of the whole extent of the city. There were also a theatre, an amphitheatre, a gymna-



sium, a stadium, a hall of justice, public groves or gardens, and, towering above all, the temple of Serapis. The most important of all the public buildings were, however, those belonging to the College of Philosophy. They were built near the royal palace, and contained a hall, used as a lecture-room and dining-room, with a covered walk on the outside, and a free library, which soon became the largest and most famous in the world. It contained, under Cleopatra, 700,000 volumes. Schools of philosophy clustered around this library, and rendered Alexandria so illustrious that men eminent in every department of learning resorted thither for instruction.

Alexandria is mentioned in the Scriptures only incidentally, and only in the book of Acts.[1] It has, however, played an important part in the religious history of the world. A large number of Jews were planted there by Alexander the Great. They possessed equal rights with the Greek population, had a part of the city allotted to them, were governed by their own code of laws and by their own governor, and possessed many fine synagogues. At the time of Christ they numbered one-third of the entire population. Imbibing much of the philosophy of the Greeks, yet not relinquishing their own religious faith, the Alexandrian Jews became a distinct and peculiar sect, and were famous alike for their literary culture, and for their corruption of the simple faith of their fathers. It was here that the celebrated Septuagint (q. v.) translation of the Hebrew Scriptures was made, in direct violation of the precepts of the stricter rabbis of Palestine, who alike forbade their students to study Greek themselves, or by translation to afford the Greeks the means of studying the Hebrew Scriptures. The mingling of Oriental, Jewish, and Greek minds, which was peculiar to Alexandria, produced a new, but curious rather than useful, school of thought. It was scrupulous in its adherence to rules, but uninspired by genius. It applied to the interpretation of Scripture the metaphysics of Plato, corrupted by the mystical fancies of the Orientals. Endeavoring to evade the irrepressible conflict between the simple truths of the Bible and the erudite and often incomprehensible teachings of heathenism, it constructed a conglomerate philosophy, the ruins of which are barely preserved in ancient history as a curiosity of literature. The Alexandrian Jews were looked down upon by their brethren of Palestine with contempt, not altogether undeserved, for their corruptions of Judaism; nor was the Gospel of Christ any less corrupted when, later, the Christians of Alexandria repeated the experiment of the Jews, and their city became the cradle of that curious combination of Christian truth and heathen superstition known as Gnosticism (q. v.).

After the rise and development of Christianity as a political power in the Roman Empire, Alexandria became the scene of bitter and bloody contests between the Christians and the heathen. At length, under the reign of Theodosius, A.D. 389, the temple of Serapis was sacked by the Christians, under the leadership of their arch-

[1] Acts vi., 9; xviii., 24; xxvii., 6.

bishop, Theophilus; and after the god and his altar had been destroyed, and the frauds by which his priests had imposed upon the people had been exposed, the temple was converted into a Christian church. This put an end to heathenism, and for a time Alexandria became to Egypt what Rome was to Western, and Constantinople to Eastern Europe—the religious capital. Its library, although seriously injured by the Christian mob, continued to make it an important centre of philosophic thought; but its mystical and allegorical interpretations rather befogged than illuminated the truth. At length, A.D. 638, the city was captured by the Arabs under Amron. John Philoponus, a famous Alexandrian philosopher, but the last of his school, implored in vain that the library might be spared. The answer of the Omar, as reported, exhibits a degree of fanaticism so great, that it is not strange it has excited the skepticism of Gibbon. "If these writings of the Greeks," said he, "agree with the book of God, they are useless, and need not be preserved; if they disagree, they are pernicious, and ought to be destroyed." Destroyed they were; and tradition reports that so vast was the collection, that though distributed among the 4000 baths of the city, it supplied them with fuel for nearly six months. The destruction of the Alexandrian Library is probably the greatest piece of vandalism the world has ever witnessed, and with it the religious and philosophical importance of the city came to an end. The modern Alexandria is fast rising, however, into a place of commercial importance.

Algum or **Almug Trees.** It is evident that these are two forms of the same word, as they occur in passages referring to the same events,[1] and differ only in the transposition of letters. Various conjectures have been formed, in the attempt to identify this tree, but no certain conclusion has been reached in regard to it. The arguments, however, are more in favor of the red sandal-wood than of any other tree. This wood is very heavy, hard, and fine-grained, and of a beautiful garnet color.

All-Saints' Day. A festival observed by the Romish and Episcopal churches. Pope Boniface, in the seventh century, obtained by gift from the Grecian emperor, Phocas, the Pantheon at Rome, consecrated it to the honor of the Virgin Mary and all the martyrs, and appointed a feast of the apostles to be held, which was subsequently changed from spring to fall, and from a feast of apostles to one commemorating All Saints. The day was popularly called All-Hallow's Day, whence comes the title All-Hallow E'en, applied to the evening before, which the Scotch and Irish are accustomed to spend in sports and festivities, some of which are said to be relics of Druidism.

[1] 1 Kings x., 11, 12; 2 Chron. ix., 10, 11.

Alliance, a confederacy formed by treaty between two nations for their amicable intercourse and mutual advantage. Such compacts are designated in Scripture by various terms, *e. g.*, league, covenant, treaty. Anterior to the Mosaic law, such alliances with foreigners were not forbidden to the Hebrews. Abraham was in alliance with some of the Canaanitish princes; and his treaty of alliance with the Philistine king, Abimelech, afterward renewed by their sons,[1] is a model of its kind. It leaves all details to the honest interpretation of the contracting parties. Even after the law, such alliances with distant nations as could not be supposed to have any dangerous effect upon the religion or morals of the people, were not deemed to be prohibited. The ground on which Joshua and the elders were condemned for treating with the Gibeonites—*i. e.*, that they were near neighbors—would imply this.[2] On their first establishment in Palestine, lest intercourse with foreign nations should draw them into the worship of idols, alliance with such nations was strongly interdicted.[3] But with the extension of their power under the kings, the Jews were brought more and more into contact with surrounding nations, and alliances became common in order to develop their commerce.[4] After the division of the kingdom, it was the policy of Israel and Judah to strengthen themselves, the one against the other, by such foreign alliances.[5] The political and religious effect of this intercourse with the heathen was to bring the Hebrews into a state of vassalage to the great empires of Egypt or Assyria, and to weaken that sentiment of separation which it was of the utmost importance for them to maintain. The disastrous consequences of even the seemingly least objectionable alliances, often declared against by the prophets, may be seen in the long train of evils to both kingdoms which ensued from the marriage of Ahab with Jezebel. For the rites by which an alliance was ratified, see COVENANT.

Allocution (*address*), in the language of the Vatican, denotes the address delivered by the Pope at the College of Cardinals, or at any great Church gathering, on any ecclesiastical or political circumstance. It may be considered as corresponding in some measure to the official explanations which constitutional ministers give when questions are asked in Parliament, or to the political messages of the French chief executive.

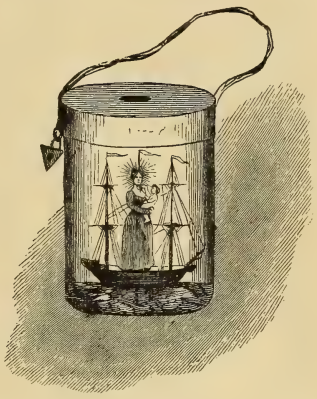
Almond, a tree or shrub, which is a native of Asia and North Africa. It is cultivated in Europe on account of its beautiful flowers; for there the fruit scarcely ever comes to maturity. In Palestine it blossoms

[1] Gen. xiv., 13; xxi., 22–33; xxvi., 26–30.—[2] Josh. ix., 3–27.—[3] Exod. xxiii., 32; Deut. vii., 2.—[4] See Solomon's treaties, 1 Kings v., 2–12; ix., 27; x., 28, 29.—[5] 1 Kings xv., 16–21; 2 Kings xvi., 7–9.

as early as January, and sometimes matures its fruit in March. Hence it is called in Hebrew "the waker," from its being the tree that awakes earliest in spring from the winter's sleep. This gives the peculiar significance to the vision of Jeremiah.[1] The flowers are pink, arranged generally in pairs. The fruit is a two-lobed kernel, inclosed in a shell. The "Jordan almond" is the recognized market name for the best samples of this fruit. The shape of the nut is remarkably graceful, and it was the pattern selected for the bowls of the golden candlestick.[2]

Alms. Alms-giving was rightly held in high honor among the Jews. The Mosaic law made special provision for the protection of the poor and the outcast, by requiring that portions should be left for them to glean from the produce of the field, the vineyard, and the olive, and that every third year each proprietor should bestow the tithe of his produce upon the Levite, the stranger, the fatherless, and the widow.[3] The importance of alms-giving as a virtue is frequently recognized,[4] and the practice was still kept up among the Jews after the spirit of love, which alone gave value to the act, had departed.[5] In the Apostolic Church, along with commands explicit against the ecclesiastical beggary of false religions,[6] are earnest exhortations to remember the poor, and abundant evidence that this was done, not merely occasionally and fitfully, but upon a somewhat carefully organized system.[7] The practice of systematically contributing every Sabbath has been continued to the present time in the Romish Church. Chrysostom declares that it was an early practice to provide boxes for the receipt of alms, and he compares this with the later custom of providing holy water, giving the preference to the former. On Passion-week these alms were bestowed with peculiar liberality.——Among the Mohammedans, very great importance is attached to alms-giving; and it is the most important of all the modes of acquiring merit in Buddhism. At the same time, beggary as well as alms-giving is encouraged, the fakirs and dervishes of Mohammedan, and the begging friars of popish countries, being restricted to a life of poverty, and being compelled to rely for their support on the charity of the faithful.

Alms-bowl, Alms-box, Alms-chest, the receptacle provided by different churches for the reception of alms. In the Buddhist Church this is a bowl, in which the priest receives food contributed by the faithful. It is regarded with a superstitious reverence, and the method of its use is prescribed by minute regulations. In the Brazilian (R. C.) Church a box is used, which is slung over the shoulder of the pious beggar. In the



Alms-box.

Church of England a chest is provided by the canon law at the door of each church, to receive offerings for the poor—a custom borrowed from the Primitive Church, being older than the days of Chrysostom.

Aloes, the name of a costly and fragrant wood, which should not be confounded with the bitter and nauseous aloes famed only as a medicine, nor with those stiff specimens which, under the name of "American aloes," are cultivated on well-trimmed lawns. The Eastern aloes is an immense tree, growing on the mountainous regions south and east of Silket. The wood is burned by the Chinese in their temples. It was also a favorite perfume of the Emperor Napoleon I., and was frequently burned in his palace. The word aloes occurs in several passages in the O. T., but only once in the N. T. These references indicate that it was also used by the Hebrews as a perfume. [Numb. xxiv., 6; Psa. xlv., 8; Cant. iv., 14; John xix., 39.]

Alpha, the first letter of the Greek alphabet. These letters were used as numerals. Alpha, therefore, denotes *one*—the first. And as Omega is the last Greek letter, our Lord calls himself Alpha and Omega—the First and the Last: implying his divine eternity. [Rev. i., 8, 11; xxi., 6; xxii., 13; compare Isa. xliv., 6.]

Alphæus. Alphæus is described in Matt. x., 3, as the father of James the Less, one of the apostles. According to the same evangelist, Mary was the mother of James and Joses, while, according to John, she was the wife of Cleophas.[1] This, together with the fact that the two words are only different Greek forms of the same Hebrew word, have led to the supposition that Cleophas and Alphæus are the same person. A Cleophas is also mentioned as one of the two disciples who went to Emmaus, and were joined by

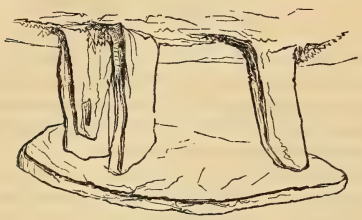
[1] Jer. i., 11, 12.—[2] Exod. xxv., 31–37; xxxvii., 19, 20.—[3] Lev. xix., 9, 10; xxiii., 22; Deut. xiv., 28; xv., 11; xxiv., 19; xxvi., 2–13; Ruth ii., 2.—[4] Job xxix., 13; Psa. xli., 1; cxii., 9; Prov. xiv., 31; Isa. lviii., 3–7.—[5] Matt. vi., 1–4.—[6] 2 Thess. iii., 10.—[7] Luke xiv., 13; Acts xi., 30; xx., 35; Rom. xv., 25, 27; 1 Cor. xvi., 1–4; Gal. ii., 10; 1 Tim. v., 10.

[1] Matt. xxvii., 56; John xix., 25.

Jesus on the way, after the resurrection.[1] Whether he is also to be identified with Alphæus is uncertain. See JAMES; MARY; BRETHREN OF THE LORD.

Al-Sirat. The sharp bridge which the Mohammedans believe to be laid over the middle of hell, and which must be crossed by all at the close of the solemn judgment, whether destined for paradise or the place of torment. This bridge is described as being "as long as the earth, no broader than the thread of a spider's web, and of a height proportioned to its length." The just shall pass it like lightning, but the wicked shall fall and precipitate themselves into hell-fire.

Altar [*High*]. In all ages and in almost all religions, worship has been connected with altars, upon which the sacrifices have been placed and usually burned. Ruins of such altars are still found among the Druid-



Druidical Cromlech.

ical remains in Great Britain It is by many supposed that it was for this purpose that the rude structures known as cromlechs were employed, though others regard them as sepulchral monuments. Egyptian inscriptions also contain specimens of the ancient altars of the East, and, in Persia, stone altars of great antiquity are still found. The first altars were probably made of turf, or of stones rudely piled, and were of various forms.



Druidical Altars.

Among the Romans, those dedicated to the heavenly gods were raised to a great height; those for the infernal deities were holes dug in the ground; while those of the terrestrial gods were nearly even with its surface. The great temples of Rome generally contained three altars. Their character is indicated in some of the ancient coins. The altar at Athens, inscribed to the Unknown God,[2] has occasioned no little discussion. The design of the inscription is not understood, but other authors than Paul speak of the unknown god at Athens.

Cain and Abel appear to have worshiped

[1] Luke xxiv., 18.—[2] Acts xvii., 22, 23.

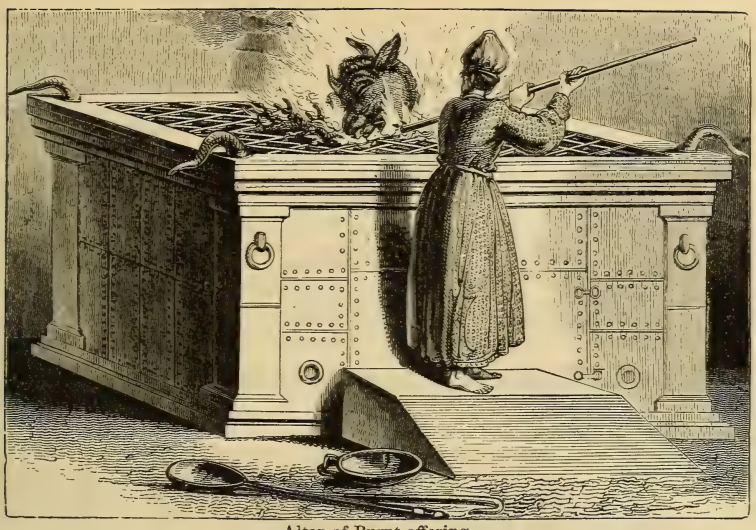


Forms of ancient Heathen Altars. 1, 2, 3. Greek; 4. Egyptian, 5. Babylonian; 6. Roman; 7, 8. Persian.

at some primitive form of altar, but the first altar distinctly mentioned is that of Noah.[1] From this time the history of the altar is that of Jewish worship.[2] The law forbade the employment of any tool[3] in the construction of a stone altar, probably to prevent the addition of any sculptured ornaments.

The altars of the tabernacle were two—the *altar of burnt-offering* and the *altar of incense.* The former was a frame-work of shittim (acacia) boards, overlaid with brass (copper or bronze), five cubits in length and breadth, and three cubits high. As it was thus hollow, it has been supposed that, in accordance with the command above noticed, it was filled within with earth when the camp was stationary. There appears to have been a ledge or projection on which the priests stood while officiating: below this there was a brass grating or net-work, which was let down into the altar, possibly to support the fire. Four rings were attached to this net-work, through which staves, likewise of wood overlaid with metal, might be passed when the altar was removed. There were also horns to the altar, which occasionally were sprinkled with blood: to these horns the victims were tied; and a person fleeing hither for safety laid hold of them.[4] As steps were forbidden,[5] it has been thought that a slope of earth was made from the ground to the ledge. But it is not certain that the ledge was high enough from the ground to require it. Various utensils belonged to this altar, as pans to receive the ashes, shovels to clear any thing away, basins to receive the blood, flesh-hooks to remove the parts of the victims, and fire-pans, perhaps censers. This altar was placed at "the door of the tabernacle of the tent of the congregation." The fire on it was never to go out.[6] A larger

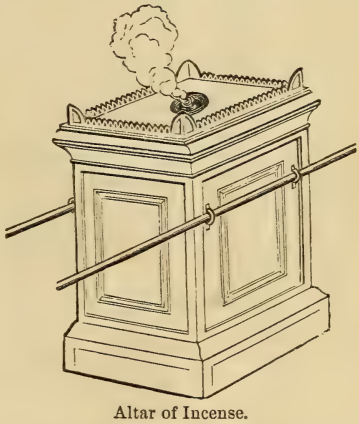
[1] Gen. viii., 20.—[2] Gen. xii., 7; xiii., 4; xxii., 9; xxvi., 25; xxxiii., 20; xxxv., 1, 3; Exod. xvii., 15.—[3] Exod. xx., 24, 25.—[4] Exod. xxvii., 1–8; xxix., 12; 1 Kings i., 50, 51; ii., 28; Psa. cxviii., 27.—[5] Exod. xx., 26.—[6] Exod. xl., 29; Lev. vi., 9, 13.



Altar of Burnt-offering.

altar of burnt-offering was constructed by Solomon for the Temple; it was twenty cubits in length and breadth, and ten cubits high, and was entirely of brass.[1] No detailed description is given of it; and it is uncertain whether the ascent to it was by steps or by a gradual slope. This was repaired by Asa, removed by Ahaz to make room for a new altar of Syrian fashion, cleansed by Hezekiah, and repaired again by Manasseh.[2] We hear nothing further of it. For the second Temple, the altar was erected before the Temple itself was begun,[3] Josephus says, on the spot where Solomon's had stood. This was profaned by Antiochus Epiphanes; and a new one was built by Judas Maccabæus, both being of stone. The altar made by Herod was fifteen cubits high, and equal in both length and breadth, each being fifty cubits. The figure it was built in was a square; it had corners like horns; and the passage up to it was by a gentle acclivity from the south. It was formed without any iron tool; nor did iron so much as touch it at any time. From the south-west horn a pipe conducted the blood of the victims by a subterranean passage to the Kedron. Under the altar a cavity, with a marble covering, received the drink-offerings. On the north side were several iron rings for securing the victims; and there was a red line round the middle to show where the blood was to be sprinkled, above or below it.

The *altar of incense* was made of shittim-wood overlaid with gold; whence it is called also "the golden altar." It was a cubit in length and breadth, and two cubits high. It had horns, occasionally sprinkled as those of the brazen altar. It had a "top" or "roof," and a border of gold, and golden rings, with wooden staves overlaid with gold, to carry it. It was to stand in the holy place "before the veil that is by the ark of the testimony." On this incense was to be burned every day; and once a year an atonement was to be made upon it.[1] This is the altar referred to in Isa. vi., 6; Rev. viii., 3, 5.



Altar of Incense.

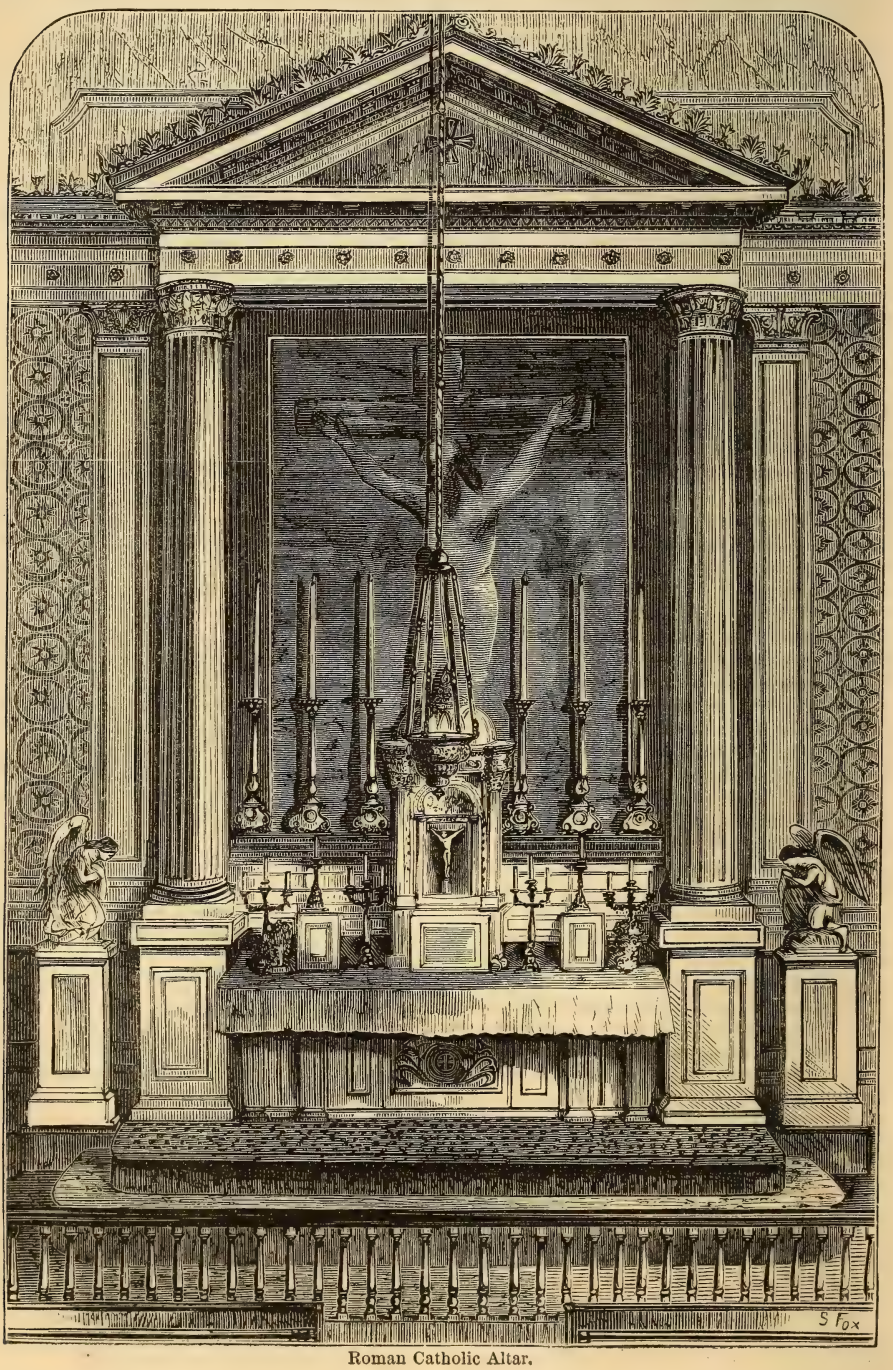
In Solomon's Temple it was of cedar overlaid with gold.[2] We have no notice of it at the building of the second Temple; but later we are told in the Apocrypha that Antiochus Epiphanes took it away, and that Judas Maccabæus restored it or made another.

There is no evidence that in the Apostolic Church an altar was known; for the reference in Heb. xiii., 10, is not to a piece of ecclesiastical furniture, but to the cross of Christ. Bingham assures us that the term altar and table were indifferently used in

[1] 2 Chron. iv., 1.—[2] 2 Kings xvi., 10-16; 2 Chron. xv., 8; xxix., 18; xxxiii., 16.—[3] Compare Ezra iii., 2, 3, with verses 9, 10.

[1] Numb. iv., 11; Exod. xxx., 1-10; xl., 5.—[2] 1 Kings vi., 20; 1 Chron. xxviii., 18.

the primitive Church for the article on which the Eucharist was placed. This altar or table was, at all events, very simple in its structure, had no images upon or about it, not even the cross, apparently, until the fourth century. There was but one altar or table in each church, sometimes only one in each city. They were at first constructed of wood, but in the sixth century it was decreed that they should be built of stone, the object being to represent Christ, the foundation-stone of the Church. As, however, the doctrine of transubstantiation came to be more generally accepted, and the mass to



Roman Catholic Altar.

be regarded as an actual sacrifice, not as a memorial service, the communion-table came to be regarded more and more as a true altar. At the present time, in the Romish Church, every altar has three steps going up to it, covered with a carpet. It is decked with natural and artificial flowers, according to the season of the year, and no cost is spared in adorning it with gold, silver, and jewels. The tabernacle of the holy sacrament is placed on the holy altar, on each side of which are tapers of white wax, except at all offices for the dead, and during the last three days of Passion-week, at which time they are yellow. A crucifix is placed on the altar. There is a copy, written in a legible hand, of the *Te igitur*, a prayer addressed only to the first Person of the Trinity. The altar is furnished with a little bell, which is rung thrice when the priest kneels down, thrice when he elevates the host, and thrice when he sets it down. There is also a portable altar or consecrated stone, with a small cavity in the middle of the front side, in which are put the relics of saints, and it is sealed up by the bishop. Should the seal be broken, the altar loses its consecration. The furniture of the altar consists of a chalice and paten, or holy plate, for the bread and wine, both of gold or silver; a pyx, or box, for holding the wafer, at least of silver-gilt; a veil in form of a pavilion, of rich white stuff, to cover the pyx; a thurible of silver or pewter for the incense; a holy-water pot, of silver, pewter, or tin; also corporals, palls, purificatories, etc. About the time of Charlemagne it became common to have several altars in one church—a custom which has since spread. The side altars were usually erected on pillars, side walls, or in chapels, while the main or high altar stands always in the choir. The Greek churches have generally only one altar. In the Reformation the idea of an altar was done away with, as well as that of an actual sacrifice. It lingers, indeed, in the writings of certain Episcopalians, but is not to be found in the Episcopal rubric, from which it was finally excluded, though not till after a long and bitter controversy. In popular language the term is used to describe the communion-table, and also, in composition, other articles of church furniture, as, for example, the *altar-cloth*, a covering frequently provided for the table; the *altar-piece*, a picture placed over it; and the *altar-rails*, introduced by Archbishop Laud, to guard the table from the public.

Amalekites. This tribe is first mentioned in connection with the expedition of Chedor-laomer.[1] We find them occupying the country between Palestine, Idumea, and Mount Sinai, on the elevated plateau[2] now called *er-Rakhmah;* their seats having at a very early period been probably further eastward. Amalek,[1] the grandson of Esau, was perhaps the progenitor of a clan, which was intermingled with an older race. The Amalekites were a nomadic people, their towns only collections of tents; they were rich in flocks and herds, which they seem to have acquired by their bold predatory habits. They attacked the Israelites in Rephidim, but were beaten off with signal slaughter.[2] They subsequently, in conjunction with the Canaanites, defeated Israel, when, in the reactionary movement after the ill report of the spies, the tribes tried, against the divine command, to enter Palestine at once. The destruction of this nation, threatened for their attacks upon the Israelites, was predicted by Balaam.[3] They joined in some of the expeditions into Palestine in the times of the judges, bringing, it would seem, their cattle and families, as if to settle there.[4] They were almost exterminated by Saul, and afterward only small troops of them or individuals are mentioned.[5] Agag was the general title of their chief. Haman and his house, by some supposed to be the last of the race mentioned in Scripture, perished, like the rest of the nation, in conflict with his hereditary foes the Jews.[6]

[1] Gen. xiv., 7.—[2] Numb. xiv., 25, 40–45.

Amana, the name of a hill or mountain, mentioned only in the Song of Solomon iv., 8. It was probably the southern part of the Antilibanus,[7] which is sometimes called Amanon by the Rabbins, and in which the River Abana (also called Amana) has its source.

Amasa (*a burden*), son of Ithra, or Jether, and Abigail, and nephew of David. He first joined David when the latter was a fugitive from Saul, at Ziklag, and was made one of the captains of the forest-band. He afterward joined Absalom's rebellion; was made commander-in-chief; was totally routed by Joab; was, despite his rebellion, pardoned and made successor to Joab by David, who sent him in pursuit of the remnants of Absalom's army. In conducting this pursuit, he was assassinated by Joab (q. v.). [2 Sam. xvii., 25; xix., 13; xx., 4–12; 1 Chron. ii., 17; xii., 16–18; 1 Kings ii., 5, 32. The name also occurs in 2 Chron. xxviii., 12.]

Amaziah (*strengthened of the Lord*), son of Joash, and ninth king of Judah. He succeeded to the throne at the age of twenty-five, and reigned twenty-nine years, B.C. 839–809. His first act was the punishment of the murderers of his father, and in this he was commended for respecting the law of Moses by not including the children in the doom of the parents.[8] Amaziah attempted to re-impose the yoke of Judah upon the Edomites, and, for this purpose, hired an auxiliary force of 100,000 men from the King of Israel for 100,000 talents of silver. This

[1] Gen. xxxvi., 12, 16; 1 Chron. i., 35, 36. —[2] Exod. xvii., 8–16; Deut. xxv., 17–19.—[3] Numb. xiv., 40–45; xxiv., 20.—[4] Judg. iii., 13; vi., 35; xii., 15.—[5] 1 Sam. xv.; xxvii., 8; xxx., 1, 13; 2 Sam. i., 8.—[6] Esther iii., 1; vii., 10.—[7] See Lebanon.—[8] 2 Chron. xxv., 4.

is the first instance of a mercenary army employed by the Jewish people. A prophet commanded him to send back the auxiliaries,[1] and Amaziah was rewarded for his obedience by his success against the Edomites. Elated by his victory, he had the assurance to challenge Joash (q. v.), king of Israel, to battle, but was completely defeated, and taken prisoner to his own city, Jerusalem, which was captured by Israel. Joash, satisfied with having thus humbled him, left him his throne. After surviving his disgrace fifteen years, he finally fell, like his father, a victim to a conspiracy formed against his life. He was succeeded by his son Uzziah (q. v.). [2 Kings xiv., 1–20; 2 Chron. xxv.]

Ambassador. There are early examples of ambassadors—persons empowered to convey a message on the part of a nation or a sovereign. They were often men of high rank, and were dispatched sometimes with hostile purpose, sometimes with courteous congratulations or inquiries. Any injury done to them was considered a great affront. St. Paul designates those who are intrusted with the message of the Gospel as Christ's ambassadors. [Numb. xx., 14; xxi., 21; xxii., 5, 15; Josh. ix., 4; 2 Sam. x., 1–7; 2 Kings xviii., 17; xx., 12, 13; 2 Chron. xxxii., 31.]

Amber. It is usually supposed that the Hebrew word thus translated denotes not the fossil resin called amber, but some compound metal — as of gold and silver — of extraordinary brightness. [Ezek. i., 4, 27; viii., 2.]

Amen (*firm, faithful, verily*), a word used in strong asseverations, fixing, as it were, the stamp of truth upon the assertion it accompanied, and making it binding as an oath. Among the Rabbins, "Amen" involves the ideas of a judicial oath, and of truthfulness. Thus, to illustrate the first, the people were to say "Amen" as the Levites pronounced each of the curses upon Mount Ebal;[2] and the woman upon trial of jealousy was to say "Amen" to the oath of cursing of the priest;[3] signifying by this an assent to the conditions under which the curses would be inflicted. The second idea — of truthfulness — is illustrated by 1 Kings i., 36; Jer. xxviii., 6, in which the assertions are made with the solemnity of an oath, and strengthened by the repetition of "Amen." "Amen" was the proper response of a person to whom an oath was administered;[4] and God, to whom they appeal as a witness to their sincerity, is called the God of Amen.[5] The word is also used after ascriptions of praise.[6] It is a tradition, that the "Amen" was not uttered by the people in the Temple; but in the synagogues and private houses it was customary for the persons present to say "Amen" to the prayers offered by the minister or the master of the house. This custom remained in the early Christian Church;[1] and not only public prayers, but also those offered in private, and doxologies, were concluded with "Amen."[2] Again, we find it at the beginning of a sentence, to signify the certainty of what was about to be said, as very frequently in our Lord's discourses, where it is usually rendered "verily."[3] The promises of the Gospel, too, are said to be "yea and amen," to indicate their stability. And once the word is used as a proper name, applied to Him from whose lips every syllable is assured truth;[4] so that, though heaven and earth should pass, nothing that he has spoken can remain unaccomplished.

Amethyst, the ninth jewel on the breastplate of the Jewish high-priest.[5] The Oriental amethyst is a gem of great hardness and lustre; violet, and occasionally red; the Occidental amethyst is a variety of quartz of much beauty, but not difficult to cut. This stone derived its Hebrew name from its supposed property of inducing dreams. Its Greek name, *not to intoxicate*, from which the English word comes, implied that it was a charm against drunkenness. The amethyst is mentioned as one of the foundations of the New Jerusalem.[6]

Ammi (*my people*), a figurative name, applied to the kingdom of Israel in token of God's reconciliation with them, in contrast with the equally significant name Loammi (*not my people*), indicating their rejection. In the same manner, Ruhamah (*having obtained mercy*) contrasts with Loruhamah. [Hos. i., 6, 8, 9; ii., 1.]

Amminadab (*kindred of the prince*), the son of Ram or Aram, who was great-grandson of Judah. His daughter Elisheba was the wife of Aaron; and his son Naashon, or Nahshon, prince of Judah in the wilderness. In the genealogy of Christ the name occurs as Aminadab. [Exod. vi., 23; Numb. i., 7; ii., 3; vii., 12, 17; x., 14; Ruth iv., 19, 20; 1 Chron. ii., 10; Matt. i., 4; Luke iii., 33.]

Ammon, Ammonites, the descendants of one of the sons of Lot.[7] Their original territory, after they became a people, lay toward the east of Palestine, beyond the River Jabbok. It appears, however, that they were not the original occupants of this region, but wrested it from a race of giants,[8] and settled upon it. They took a very active part in the efforts made by the tribes on the further side of Jordan to oppose the march of the Israelites in their progress to the land of Canaan. This hostile spirit, which they

[1] 2 Chron. xxv., 7.—[2] Deut. xxvii., 15–26.—[3] Numb. v., 22.—[4] Neh. v., 13; viii., 6; 1 Chron. xvi., 36.—[5] Isa. lxv., 16. The original is translated, in our version, Truth.—[6] Psa. cvi., 48.

[1] 1 Cor. xiv., 16.—[2] Rom. ix., 5; xi., 36; xv., 33; xvi., 27; 2 Cor. xiii., 14.—[3] Matt. xxv., 40; John iii., 3, 5, 11.—[4] 2 Cor. i., 20; Rev. iii., 14.—[5] Exod. xxviii., 19; xxxix., 12.—[6] Rev. xxi., 20.—[7] Gen. xix., 38.—[8] Deut. ii., 20.

evinced at the outset, continued through future generations, and broke out in many fierce encounters between the two nations. The Ammonites were governed by a king and by princes.[1] It has been conjectured that Nahash[2] was the official title of the king, as Pharaoh was of the Egyptian monarchs. Throughout their history there is rarely any reference made to customs of civilization; on the contrary, we find everywhere traces of the fierce and cruel habits of marauders in their incursions.[3] Moloch (q. v.) was their chief divinity; and the fact that this deity was worshiped not in a house or high place, but merely in a booth or tent, is a confirmation of their nomadic life. During the time of the Maccabees, various battles were fought between the Ammonites and the Jews; and during the changes that ensued first under the Grecian, then under the Roman supremacy, the Ammonites lost their independent position, and gradually became amalgamated with the general Arab population.

Ammon or **Amon** (the meaning is uncertain) is the name of an Egyptian god, in whom the classical writers unanimously recognize their own Zeus and Jupiter; hence the name Jupiter Ammon. His chief temple and oracle in Egypt were at Thebes, a city peculiarly consecrated to him, and which is probably meant by the No[4] and No-Amon of the prophets. He had a celebrated temple



Image of Ammon.

in Africa, in a beautifully fertile spot in the Libyan Desert. The ram was sacred to Ammon, and he is represented sometimes as a ram of a blue color, and sometimes as a man with the horns of a ram, or wearing a cap with two high plumes. Servius says they put these horns of a ram upon his statues, because the responses of his oracle were involved or twisted like a ram's horn. When the sun entered the first sign of the zodiac, Aries, the ram, that is at the vernal equinox, the Egyptians celebrated in the most extravagant manner a feast to Ammon. Jewish rabbis allege, and some Christian writers coincide in the opinion, that one reason for the institution of the Passover was to prevent the Jews from falling into the idolatrous practices of the Egyptians; that at the full moon, when the Egyptians were in the height of their festivities, and were sacrificing to the sign of the zodiac called the Ram, God enjoined them, in opposition to this, to kill a young ram for an offering. Hence Tacitus, the Roman historian, speaks of "the ram slain, as it were, in profanation of Ammon." The power worshiped under the form of Ammon was unquestionably the generative principle in nature; either as embodied in the sun — he is called at Thebes Ammon Re, *i. e.*, Ammon, the sun—or in the fertilizing overflow of the Nile at the autumnal equinox. His statues are accompanied by figures of trees and other vegetable products. As king of gods in the mythology of Egypt, we can easily understand why he should have been especially mentioned in Scripture when the gods of Egypt are singled out for vengeance.[1]

Amnon (*faithful*), eldest son of David by Ahinoam the Jezreelitess, born in Hebron while his father's royalty was only acknowledged in Judah. He dishonored his half-sister Tamar, and was in consequence murdered by her brother. [1 Chron. iii., 1; 2 Sam. iii., 2.]

Amon, the name given by Manasseh to his son and successor, who was the fifteenth king of Judah, B.C. 643–641. Following his father's example, he devoted himself wholly to the service of false gods, and, after a short and inglorious reign of two years, was assassinated by his own servants. Zephaniah the prophet gives a fearful picture of the moral condition of Jerusalem during his reign.[2] He was buried in the same place with his father, in the garden of Uzza. Josiah, his son, succeeded him. [2 Kings xxi., 19–26; 2 Chron. xxxiii., 21–25; Matt. i., 10.]

Amorite, correctly **Emorite** (*mountaineer*), a people descended from Emor, the fourth son of Canaan,[3] by much the largest and most powerful of the original tribes that inhabited the land of Canaan before the Israelitish conquest. As dwelling on the elevated portions of the country, they are contrasted with the Canaanites, who were dwellers in the lowlands; and the two thus formed the main broad divisions of the Holy Land.[4] In the very earliest times they are occupying the barren heights west of the Dead Sea, at the place which afterward bore the name of Engedi; hills in whose fastnesses—"the rocks of the wild goats"—David afterward took refuge from the pursuit of Saul.[5] From this point they stretched west to Hebron,

[1] Judg. xi., 12; 2 Sam. x., 3.—[2] 1 Sam. xi., 1; 2 Sam. x., 2.—[3] 1 Sam. xi., 2; Amos i., 13.—[4] Nahum iii., 8.

[1] Ezek. xxx., 14–16.—[2] Zeph. i.—[3] Gen. x., 16; 1 Chron. i., 14.—[4] Numb. xiii., 29; Deut. i., 7–20, 44, "mountain of the Amorites;" and see Josh. v., 1; x., 6; xi., 3.—[5] Gen. xiv., 7; 1 Sam. xxiii., 29; xxiv., 2.

where Abram was then dwelling under the "oak-grove" of the three brothers, Aner, Eshcol, and Mamre.[1] At the time of the conquest, they are represented as having five kings, whose respective seats were Jerusalem, Hebron, Jarmuth, Lachish, and Eglon;[2] and they had also possessed themselves of considerable territory on the east side of the Jordan, having driven the Moabites, its former possessors, across the wide chasm of the Arnon, which thenceforward formed the boundary between the two hostile peoples.[3] Partly from being so numerous and powerful a tribe, and partly from their occupying that portion of the land with which the Israelite came into earliest and closest contact, their name was sometimes taken so as to include all the Canaanitish tribes.[4] Hence we sometimes find a city said to be occupied by Amorites which appears elsewhere assigned to another tribe, as Jerusalem, described as Amorite in Josh. x., 3, 5, and Jebusite in xv., 63. Their strength and valor, as well as numerical greatness, are particularly mentioned by the prophet Amos.[5]——The Amorites seem early to have attained to a bad pre-eminence among the Canaanite progeny, for the corrupt and dissolute manners which distinguished the race. In the time of Abraham, their iniquity was emphatically noticed, and those that inhabited the fertile plain where Sodom and Gomorrah stood were made a monument of divine punishment, for a warning to the rest. Those who dwelt on the east side of the Jordan, forming two kingdoms under Sihon and Og, including all Gilead and Bashan, on Sihon's refusal to let the Israelites pass peaceably, were conquered by Moses, and assigned to the tribes of Reuben, Gad, and half Manasseh.[6] Those within the bounds of Canaan proper made a stout resistance to the arms of the Israelites, but without avail. Their five kings were destroyed by Joshua; and though the nation was by no means exterminated, they henceforth existed only in fragments or detached portions, and were chiefly confined to the more mountainous parts of the country. Thus they existed in the period of the Judges.[7] Occasional skirmishes, it would seem, still took place between them and their conquerors, for it is noted in Samuel's time, as a thing distinctive of the period, that there was peace with the Amorites.[8] Saul, in the age that followed, dealt so unjustly with the Gibeonites, who were of Amorite stock, that a divine judgment avenged them.[9] David wrested the stronghold of Zion from the Jebusites, another section of the old Amorite race.[10] We find them even so late as the reign of Solomon, who subjected the remnant of them to bond-service.[1] There is also a notice of them as existing after the captivity.[2]

[1] Gen. xiv., 13; comp. xiii., 18. — [2] Josh. x., 5. — [3] Numb. xxi., 13–26.—[4] Gen. xv., 16; xlviii., 22; Deut. i., 20; Amos ii., 9, 10.—[5] Amos ii., 9.—[6] Deut. ii., 26–30; iii., 8–10.—[7] Judg. i., 34–36; iii., 5.—[8] 1 Sam. vii., 14.—[9] 2 Sam. xxi.—[10] 2 Sam. v., 6–9.

Amos (*burden*) was a native of Tekoah, a small town in the tribe of Judah, about twelve miles distant from Jerusalem. The surrounding country being sandy and barren, was destitute of cultivation, and fit only to be occupied by those addicted to pastoral life. Among these the prophet was originally found; and though it was counted no disgrace among the ancient Jews to follow this occupation, kings themselves being found in it,[3] yet there is no reason to suppose that Amos belonged to a family of rank or influence. No mention is made of his father, and it appears that he had been in poor circumstances,[4] and was called at once to exchange the life of a shepherd for that of a prophet. Though a native of the kingdom of Judah, he discharged the functions of his office in that of Israel by an express divine commission to occupy it as the scene of his labors. The time at which he prophesied is stated in general terms[5] to have been in the reigns of Uzziah, king of Judah, and Jeroboam II., king of Israel, the former of whom reigned B.C. 810–758, and the latter B.C. 825–784; but in which of these years he was called to the office, and how long he continued to exercise it, we are not told. That he was contemporary with Hosea, appears not only from the dates assigned in both their books, but from the identical state of affairs in the kingdom of the ten tribes which they both so graphically describe. Idolatry, with its concomitant evils, effeminacy, dissoluteness, and immoralities of every description, reigned with uncontrolled sway among the Israelites in the reign of Jeroboam, the son of Joash. It is chiefly against these evils that the denunciations of Amos are directed.

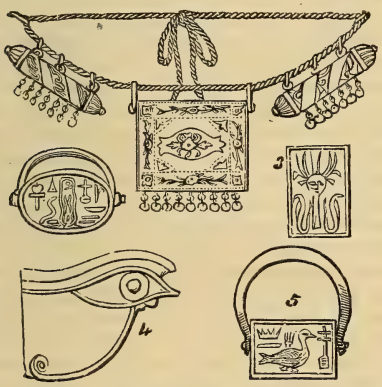
The book of Amos may, for convenience, be divided into three parts. Chapters I. and II. include sentences pronounced against the Syrians, the Philistines, the Phœnicians, the Edomites, the Ammonites, the Moabites, the Jews, and the Israelites; chapters III.–VI., special discourses against the Israelites; chapters VII.–IX., visions, partly of a consolatory and partly of a commendatory nature, in which reference is had both to the times that were to pass over the ten tribes previous to the coming of the Messiah, and to what was to take place under his reign. In point of style, Amos holds no mean place among the prophets. Though not characterized by sublimity, he is distinguished for perspicuity and regularity, embellishment and elegance, energy and fullness. His images are mostly original, and taken from the natural scenery with which he was familiar; his rhythm is smooth and flowing, and his parallelisms are in a high degree natural and com-

[1] 1 Kings ix., 20, 21.—[2] Ezra ix., 1.—[3] 2 Kings iii., 4. Compare Jews; Commonwealth.—[4] Amos vii., 14.—[5] Amos i., 1.

plete. In description, he is for the most part special and local; he excels in the minuteness of his groupings, while the general vividness of his manner imparts an intense interest to all that he delivers. It appears that the scene of his ministry was Bethel.[1] Whether he left that place in consequence of the interdict of Amaziah the priest, is not known. According to tradition, he afterward returned to his native place, where he died, and was buried with his fathers; but no dependence can be placed on this tradition.

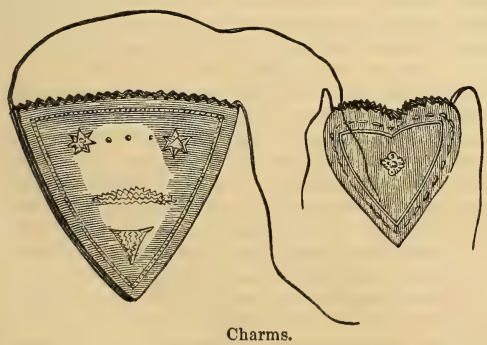
Amphipolis, a city of Macedonia, through which Paul and Silas passed on their way from Philippi to Thessalonica. It was distant 33 Roman miles from Philippi. It stood upon an eminence on the left or eastern bank of the River Strymon, just below its egress from the Lake Cercinitis, and at the distance of about three miles from the sea. Its site is now occupied by a village called *Neokhório*, in Turkish *Jeni-Keni*, or "New Town." [Acts xvii., 1.]

Amulet. It appears to have been a general custom in ancient times, by no means ob-



1. Modern Oriental Amulet. 2, 3, 4, 5. Ancient Egyptian.

solete at the present day, for persons to endeavor to secure themselves against witch-



Charms.

craft, specially the Evil Eye, and against disease, by the use of amulets or talismans.

[1] Amos vii., 10–14.

These were sometimes scrolls inscribed with sacred words; sometimes they were stones, or shells, or pieces of metal, on which cabalistic figures were engraved. Among the ornaments of the Hebrew women amulets are to be reckoned; and of this nature were probably the ear-rings mentioned in various places.[1] The same custom was maintained among the Greeks, by whom these charms were called phylacteries (q. v.), the term amulet being of Latin origin. They are worn to the present day by the Jews, and extensively in the Orient. From the heathen and Jews the custom passed into the primitive Christian Church, where it was long maintained in spite of the decrees of ecclesiastical councils, and the indignant protests of the more intelligent clergy. See ABRAXAS.

Anab (probably *place of grapes*), a town in the mountainous district of Judah, from which, as from Hebron, Debir, and other places, Joshua cut off the Anakim (q. v.). A small place of the same name, and in the same locality, has been discovered in modern times about ten miles S.S.W. of Hebron. [Josh. xi., 21.]

Anabaptists (*rebaptizer*), a name sometimes applied to all those who reject infant baptism, and insist upon rebaptizing those who have been sprinkled in infancy. But as the Baptists deny that sprinkling is baptism, so also they refuse the title of Anabaptists. This word is usually applied to a sect in Germany arising about the time of the Reformation. Besides their views concerning baptism, they entertained peculiar ideas in respect to the character and organization of the Church. They originated at Zwickau in 1520; maintained that they possessed the gift of prophecy, and skill to interpret divine revelations; declared that ignorance was no bar to religious teaching; sought to restore a community of goods; and thus with theological views combined those which were socialistic and political. One branch, the Abecedarians, maintained that all knowledge, even that of the alphabet, tended to hinder men from attending to the voice of the Spirit, and must be discouraged. They were bitterly persecuted, and resorted to violence to resist their persecutors. Münster became the centre of their operations. Bockhold, their leader, sent out from this point violent proclamations threatening destruction to all who dissented from him. His death and the capture of the city did not put an end to the sect, though it seems to have checked their excesses. The Romish Church naturally enough attributed these excesses to the Reformation, and the Reformers, in turn, were exceedingly indignant with the Anabaptists for the op-

[1] Gen. xxxv., 4; Isa. iii., 20; Hos. ii., 13. See ORNAMENTS.

probrium brought upon the Reformed movement. As most of our information concerning them comes from their opponents, it is probable that their doctrinal views have been misstated, and their political violence somewhat exaggerated.

Anah (*an answer, answering*), the son of Zibeon, grandson of Seir the Horite, and father of Aholibamah, Esau's wife.[1] That but a single person is meant, son being in the one case used for descendant, appears thus: The Anah in Gen. xxxvi., 2, and 25, must be the same, for each is declared to be the father of Aholibamah, Esau's wife. But the same Anah must be identical with the Anah in verse 24, for the one as well as the other was the son of Zibeon. Further, it seems, from our translation, as if Anah was the daughter of Zibeon.[2] But here daughter is used in a larger sense; the text should rather read "Aholibamah, daughter of Anah, and granddaughter of Zibeon." Anah was identical with Beeris, *the man of the fountain*—a name which he received from the fact that it was he who "found the warm springs in the wilderness," for this is the true translation of Gen. xxxvi., 24. There is an apparent discrepancy in his being termed a Hittite,[3] a Hivite,[4] and a Horite.[5] But Horite is simply an appellative, *mountaineer*, and designates persons not according to their race, but according to their mode of life; and of the two other designations, one is the more general, and the other the more specific, genealogical distinction. Hittite often stands[6] in a more general sense for an inhabitant of Canaan.

Anak, Anakim. The word, *anak*, in the singular, signifies *neck-chain;* in the plural, *anakim*, it denotes long-necked persons. The name is applied to a race of giants who inhabited Hebron and the surrounding country. They are variously called "sons of Anak,"[7] "children of Anak,"[8] and "sons of the Anakim;"[9] in our version improperly Anakims, so that it is doubtful whether they descended from one of the name of Anak, or bore the name merely from being men of lofty stature. The report of their great height terrified the Israelites in the time of Moses, but afterward the Anakim were driven from their possessions by Joshua, and seem to have been nearly extinguished as a people. A few families existed in the country of the Philistines, from whom, doubtless, came the famous Goliath of Gath. These people are depicted on the Egyptian monuments as a tall, light-complexioned race. [Deut. ix., 2; Josh. xi., 21, 22; xiv., 12–15; xv., 13, 14; Judg. i., 20.

Anani'as (the Greek form of Hananiah, whom *Jehovah has graciously given*).

1. One who professed himself a Christian, and who, in order to gain the credit of liberality, sold, in conjunction with his wife Sapphira, a piece of land, part of the price of which he brought to the apostles, pretending it was all he had received by the sale. Peter was enabled to detect the fraud, and, at his stern rebuke, Ananias was struck dead. The same fate, for the same sin, shortly after befell Sapphira; and they remain striking examples of the mischievous results which will sometimes arise even now from the endeavor to carry profession beyond principle, from people aiming to appear better in the Church than they really are. [Acts v., 1–11.]

2. A Jewish disciple at Damascus, to whom Paul's conversion was announced in a vision, and through the laying on of his hands the apostle's sight was restored. Nothing more is known of his history, except the tradition that he was subsequently bishop of Damascus. [Acts ix., 10–18; xxii., 12–16.]

3. The son of Nebedæus, appointed high-priest by Herod, king of Chalcis, A.D. 48—succeeding Joseph, son of Camithus. He was sent to Rome A.D. 52 by the Procurator Cumanus, on a charge of oppression, brought against him by the Samaritans, but was acquitted, and probably resumed his office. He was, however, deposed shortly before Felix quitted his government, and was ultimately assassinated at the beginning of the last Jewish war. St. Paul was arraigned before him. [Acts xxiii., 2–5; xxiv., 1.]

Anathema, a Greek word, signifying *set apart* or *devoted*. Strictly speaking, therefore, it signifies any thing set apart to God, and, as well as its derivative, *anathemata*, was used in the Middle Ages to designate gifts and ornaments bestowed upon the Church, and consecrated to the worship of God. More commonly, however, from being used to indicate a gift which could not be redeemed, and in this sense applied to animals, it came to indicate persons who were set apart to death, and so grew to be synonymous with accursed.[1] The word was used in devoting idolaters to destruction.[2] Thence it passed into the Jewish Church, where it was used in excommunication. Whether in the N. T. it indicates a judicial sentence, or is used only to indicate a moral and social condemnation, is uncertain. The English word occurs but once,[3] where the Syriac words, *maranatha* are added, meaning, "The Lord cometh"—that is, "the Lord is at hand;" the same idea is expressed in Phil. iv., 5. The Greek word, however, occurs frequently, and is generally translated *accursed*.[4] From the Jewish, and possibly the early Christian, it passed into the Romish Church. It was the customary form used in excommunicating heretics

[1] Gen. xxxvi., 2, 14, 18, 20, 24, 25, 29; 1 Chron. i., 38, 40, 41.—[2] Gen. xxxvi., 2, 14.—[3] Gen. xxvi., 34.—[4] Gen. xxxvi., 2.—[5] Gen. xxxvi., 20.—[6] Josh. i., 4; 1 Kings x., 29; 2 Kings vii., 6; comp. also Gen. xxvii., 46, with xxviii., 1.—[7] Numb. xiii., 33.—[8] Numb. xiii., 22.—[9] Deut. i., 28.

[1] Lev. xxvii., 28, 29; Numb. xviii., 14.—[2] Exod. xxii., 20; Numb. xxi., 2, 3; Josh. vi., 17.—[3] 1 Cor. xvi., 22.—[4] Rom. ix., 3; 1 Cor. xii., 3; Gal. i., 8, 9.

and other offenders, and is employed to the present day as a sanction to the canons of the Church. "Which if any man deny, let him be anathema," is the customary formula with which the Ecumenical Council ratifies each decree. In the Middle Ages the effect of the anathema pronounced against any individual was indeed terrible. He was shut out from intercourse with the brethren while he lived, and, if he died without the removal of the sentence, was denied the honor of Christian burial. He could neither engage in the customary employments nor enjoy the usual comforts of life. See DISCIPLINE, INTERDICT.

Anathoth occurs as a personal name in some of the genealogies,[1] but it is chiefly known as a Levitical town of Benjamin, the place to which Abiathar was banished by Solomon, and the birthplace and residence of Jeremiah.[2] It lay about three or four miles north of Jerusalem, and is supposed to be the same with Anata, discovered by Robinson, which stands on a broad ridge of hills at the distance of an hour and a quarter from Jerusalem. It is now a mere village of some fifteen or twenty houses, but shows remains of ancient walls and foundations, and the quarries still supply Jerusalem with building-stone.

Andrew (*manly*), one of the twelve apostles. He was a son of Jonas, a brother — whether younger or older is not known—of Peter, and one of the first to accept Christ, to whom he immediately brought his brother. He was by trade a fisherman, a resident of Bethsaida, and a townsman of Philip. With Philip and John he attended the preaching of John the Baptist at the ford of Bethabara, and there met Jesus; but returned to his nets at the Sea of Galilee, whence he was called, several months later, by Jesus to become a fisher of men. He was ordained with the other apostles; but the only incidents narrated of him are his suggestion of the five loaves and two small fishes, at the time of the feeding of the five thousand at the Sea of Galilee, his introduction of the Greeks to Jesus during the Passover week, and his question respecting the destruction of Jerusalem. Tradition reports him to have preached the Gospel in Scythia, Greece, and Asia Minor, and to have been at length crucified at Achaia for refusing to sacrifice to the heathen gods. The cross on which he is reputed to have suffered was in the form of an ×, and is called, accordingly, St. Andrew's Cross. An apocryphal "Acts of Andrew" and a similar "Gospel of Andrew" are referred to by some ancient writers, but both are now lost. [Matt. iv., 18; x., 2; Mark i., 16; xiii., 3; Luke vi., 14; John i., 35–44; vi., 8; xii., 22; Acts i., 13.]

Angel. The word so translated, both in the O. T. and N. T., properly signifies *messenger*, and is frequently so translated,[1] and in this sense is applied both to a prophet and a priest;[2] and by many scholars its use in Rev. i., 20; ii., 1, etc., is supposed to indicate the bishop or presbyter of the church addressed. In general, however, the term is applied to an order of created beings of great power, knowledge, and dignity, which are designated as both evil and good. Belief in such an order of beings is very wide-spread, if not almost universal. They hold a prominent place in the religion of the Mohammedans, as they did in that of the Greeks and the Romans, by the former of whom they were known as *demons*, by the latter as *genii* and *lares*.——The writings of the Jewish Rabbis, and of the theologians of the Middle Ages, as, indeed, of some more modern scholars, are full of unprofitable discussions concerning the nature and functions of angels. At the same time, it is impossible for any believer of the Bible to doubt that they exist, and that they fill an important sphere in the divine economy. From the numerous references scattered throughout the Word of God, we gather that there are both good and evil angels;[3] that the former are clothed with a "celestial body," in form analogous to that of man;[4] that their numbers are great, and that they possess great power;[5] that they are holy, doing God's will;[6] that some of them have fallen from their first estate;[7] that in some way difficult for us to understand, they share in the redemption of Christ.[8] Interested they certainly are in the progress of the Church. Much they have learned from it, and eagerly do they watch its development; for they acquire knowledge by degrees. Of many things they are ignorant, and as their enlarging faculties apprehend more and more of the greatness and mercy of God, their blessedness is increased.[9] They possess a growing intelligence; and it shall grow on forever. For they do not die, neither can disastrous change affect them; though they stand with humble reverence before their Creator.[10] Not only do they praise God, but they perform his work, occupied at his command with various commissions of mercy and of judgment. And though there are long periods in Scripture history during which we do not read of angels being visible, still it does not follow that their operations were suspended. They guarded Elisha in Dothan; and yet his servant, till his eyes were supernaturally opened, saw them not. Neither must it be supposed, because angels have been employed, that natural or secondary causes were excluded. A pestilence, of an ordinary type,

[1] 1 Chron. vii., 8; Neh. x., 19.—[2] 1 Kings ii., 26; Jer. i., 1.

[1] 1 Sam. xi.; Job i., 14; Luke vii., 24; ix., 52.—[2] Hag. i., 13; Mal. ii., 7.—[3] Matt. xxv., 31; 1 Tim. v., 21; Jude 6.—[4] Judg. xiii., 6; Acts i., 10.—[5] Psa. lxviii., 17; Matt. xxvi., 53; Luke ii., 13.—[6] Heb. i., 7, 14.—[7] 2 Pet. ii., 4; Jude 6.—[8] Eph. i., 10; Phil. ii., 10; Col. i., 20.—[9] Matt. xxiv., 30; Luke xv., 7, 10; Eph. iii., 10; 1 Pet. i., 12.—[10] Isa. vi., 2; Luke xx., 36.

no doubt, ravaged David's kingdom; yet an angel directed the avenging scourge.[1] By the ministry of angels, punishment has been inflicted on the ungodly. But their more happy employment is to tend God's people.[2] Thus they have delivered men from prison, have given wholesome directions, comforted those in danger, and conveyed them to their peaceful rest.[3] But the most wonderful part of their function was when they waited on their Lord. They ministered to him after his temptation in the wilderness, strengthened him under his conflict in the garden, rolled away the stone from his tomb at his resurrection, and attended at his ascension; and they will wait on him when he comes again in judgment, and arrange the order of that great day.[4]——There are not a few indications in Scripture to sustain the doctrine held by the Jews in ancient times, and also by many of the Christian fathers, that a guardian angel has been assigned by God to each individual believer[5] for his especial protection and spiritual comfort; and some of the best scholars are of the opinion that the reference in Matt. xviii., 10, to the angels of children, and that in Rev. i., 20, to the angels of the churches, is to the guardian angels who keep watch over the children of God.

The doctrine of angels, both good and bad, is an important part of the doctrine of Swedenborg. According to him, angels possess bodies like men; live together like men in the natural world; are withheld from evil and preserved in purity only by the redeeming power of Christ; live with the Lord immediately before them, however they may change the direction of their face; consociate with men in the world, and have all once been men.

The *invocation of angels* is taught in the Romish Church, which quotes, in support of the doctrine, Zech. i., 12; Rev. v., 8. It is certain, however, that such worship was disallowed by the Primitive Church, one sect in the second century known as *Angelics* being condemned, and the practice itself anathematized by the Council of Laodicea.

The *Angel of Death* was a name given to the angel supposed by Jewish Rabbis to be the agent in conveying mortals from the world at death. From them the Mohammedans probably borrowed their similar faith. The *Angel of Peace* was a name given by Chrysostom to the guardian angel for whose presence he exhorted his hearers to pray.

Animal. The Hebrews distinguished animals into pure and impure, clean and unclean,[6] or those which might be eaten and offered, and those which were prohibited. The following is a list of most of the Biblical animals. For further information concerning them the reader is referred to their respective titles.

Adder.	Chamois.	Grasshopper.	Locust.	Raven.
Ant.	Cock.	Greyhound.	Louse.	Roe.
Ape.	Cockatrice.	Hare.	Mole.	Scorpion.
Asp.	Cony.	Hart.	Moth.	Serpent.
Ass.	Cormorant.	Hawk.	Mouse.	Sheep.
Wild Ass.	Crane.	Heifer.	Mule.	Snail.
Badger.	Cuckoo.	Hen.	Night-hawk.	Sparrow.
Bat.	Deer.	Heron.	Onycha.	Spider.
Bear.	Dog.	Hind.	Osprey.	Stork.
Bee.	Dove.	Hornet.	Ossifrage.	Swallow.
Beetle.	Dragon.	Horse.	Ostrich.	Swan.
Behemoth.	Dromedary.	Horseleech.	Owl.	Swine.
Bittern.	Eagle.	Jackal.	Ox.	Tortoise.
Boar.	Ferret.	Kid.	Palmer-worm.	Unicorn.
Bull.	Fish.	Kite.	Partridge.	Viper.
Bullock.	Flea.	Lapwing.	Peacock.	Vulture.
Wild Bull.	Fly.	Leopard.	Pelican.	Weasel.
Camel.	Fox.	Leviathan.	Porcupine.	Whale.
Canker-worm.	Frog.	Lion.	Pygarg.	Wolf.
Caterpillar.	Gnat.	Lizard.	Quail.	Worm.
Chameleon.	Goat.			

Animal Worship. This species of worship seems to have prevailed at a very remote period, chiefly among the Egyptians.[1] Almost every animal known among them was sacred to one god or another. Even the scarabæus, or beetle, made a considerable figure in their temples. "The cats," says Herodotus, "when dead, are carried to sacred buildings, and, after being embalmed, are buried in the city Bubastis." The worship of the serpent appears to have been, at an early period, almost universal. Lands were set apart for the support of the sacred animals; men and women were employed to feed and maintain them. If a person killed one of these animals intentionally, he was punished with death. The murder of a cat, a hawk, or an ibis, whether designedly or not, so infuriated the people, that the offender was generally put to death on the spot, without waiting for a formal trial. This species of idolatry, however, was not limited to the land of the Nile. It seems to have passed at a very remote period from Egypt to India, and we find the Hindoos venerating the cow and the alligator to the present day. So strong is the feeling of sacredness which they attach to the latter of these two animals, that the Hindoo mother rejoices, in throwing her child into the Ganges, to think that it is certain to be devoured by one of these holy alligators, and thus obtain a sure passport to eternal happiness. In Japan the ape is worshiped, and in Africa animal worship still mingles with Fetichism (q.v.) in the religion of the natives. The origin of animal worship is veiled in obscurity. It may be that it was originally connected with the doctrine of metempsychosis, the people believing that, in the transmigration of souls, the bodies of animals were occupied by their gods. And the fact that animal worship commonly accompanies belief in this doctrine gives color to this hypothesis. Or it may be that animals were first taken as symbols of divine qualities, which in hieroglyphic writing would have been not unnatural, and hence became in time objects of worship,

[1] 2 Sam. xxiv., 15–17; 1 Chron. xxi., 15–30.—[2] Gen. xix.; 2 Kings xix., 35; Psa. xci., 11, 12; Heb. i., 14.—[3] Luke xvi., 22; Acts v., 19; x., 3, 7; xii., 7, 10; xxvii., 23, 24.—[4] Matt. iv., 11; xiii., 39, 49; xxv., 31; xxvi., 53; xxviii., 2–5; Luke xxii., 43.—[5] Acts xii., 15; xxvii., 23; Heb. i., 14.—[6] See Uncleanness.

[1] See Egypt.

the people transferring their adoration from the thing symbolized to the symbol itself.

Anise, known commonly among us as *dill*, which indeed is the right rendering of the word. It is an umbelliferous plant, producing a bright brown flower. Like the fruits of the Umbelliferæ, its seeds have an aromatic flavor, and a slightly stimulating quality. Both plant and seeds were anciently used as a condiment. Our Lord seems to imply that it was doubtful whether the law of tithes applied to every smallest garden-herb; but the Pharisees, in their overrigidity in externals, stretched it to this, letting go the more difficult and more important matters of the law. It is to be added that, technically, the Pharisees were right, since the law required tithes of "every seed of the land," and that Christ's condemnation, therefore, includes all those who substitute a technical obedience of the law for a spirit of righteousness and love. [Matt. xxiii., 23; Lev. xxvii., 30.]

Anna, daughter of Phanuel, of the tribe of Asher. "She was of great age" (eighty-four years), "and had lived with a husband seven years from her virginity, and departed not from the Temple, but served God, with fastings and prayers, night and day." The meaning of this statement is, that Anna had lived but seven years in the married state; that having then lost her husband, she devoted herself to a life of fasting and prayer, continually attending upon the ministrations of the sanctuary. Not that she actually had apartments in the temple-buildings—for there is no reason to suppose that any females had such—but that she statedly presented herself there among the worshipers, and took part in the services which were proceeding. Even from the earliest times there seem to have been pious females dedicating themselves thus to a sort of priest-like consecration and constant service; for at Exod. xxxviii., 8, the laver of brass is said to have been made out of the mirrors of the women who assembled at the door of the tabernacle; literally, "the serving-women who served." [Luke ii., 36–38.]

Annas, a high-priest of the Jews, appointed to the office A.D. 7, by Quirinus, then governor of Syria. In those degenerate days, the high-priesthood, that was originally held for life, was filled by appointees of the Roman court, removed at the pleasure of the Roman governor. Though Annas, after having held the office for fifteen years, was removed by Valerius Gratus, procurator of Judea, A.D. 23, he yet continued to bear the title, and really controlled the office for nearly fifty years. He seems to have been one of that class of politicians who are willing that others should possess the honors and offices, provided they may wield the powers of the state. Five of his sons, in succession, held the no-longer-sacred office. At the time of our Lord it was filled by a son-in-law, Joseph Caiaphas; and the reason why Annas and Caiaphas are mentioned together as high-priests,[1] is probably that Annas was the high-priest recognized by the Jews — by whom the authority of the high-priests appointed by Rome was denied — and Caiaphas was the pontiff recognized by the Government.[2] Hence, in a matter relating to spiritual affairs,[3] Annas is called high-priest by St. Luke, though Caiaphas was still the officer of the Roman Government. And yet both father and son were creatures of the Roman court; both belonged to the Sadducean party; both were openly infidel concerning some of the fundamental truths of the Hebrew faith; both were professional politicians. The key-note to their character is afforded in the utterance of Caiaphas in John xi., 50. To Annas, as the moving spirit of the priestly party, Jesus, upon his apprehension, was first taken.[4] Upon Annas, really, more than upon Pilate, more than upon Caiaphas, who was simply the executioner of his father's will, the responsibility for the crucifixion of Jesus rests.

Annihilationists, a name given to those who hold that the wicked will be destroyed. They have never been organized as a distinct sect, but the view is entertained by a number of writers of different denominations. There is a wide difference in the theories of the different advocates of this doctrine. Some hold that the soul is destroyed by a divine act, and that this is the punishment which is implied by such passages as that which declares that the wicked shall be punished with everlasting destruction from the presence of the Lord, and such parables as those which compare the wicked to the tares which are utterly burned.[5] Others maintain that the soul is not naturally immortal; that immortality was lost in the Fall, and brought again to light by Jesus Christ;[6] and that only those who believe in him receive again the gift of immortality. Annihilationism has never found general acceptance in any denomination, but includes among its advocates some writers of eminence. Archbishop Whately maintains that it is a probable doctrine, and Dr. Isaac Watts so far entertained it as to believe that the children of ungodly parents are annihilated if they die in infancy.

Anointing. The practice of anointing with perfumed oils or ointments appears to have been very common among the ancients. The first Biblical instance is that of Jacob's anointing of his pillow at Bethel, and this practice of anointing inanimate objects was continued in later times.[7] More commonly, however, it was used as a sign of consecration of some individual to a sacred office, as

[1] Luke iii., 2.—[2] See, however, CAIAPHAS, for a different explanation.—[3] Acts iv., 6.—[4] John xviii., 13.—[5] Matt. xiii., 40; 2 Thess. i., 9.—[6] 2 Tim. i., 10.—[7] Exod. xxx., 26–28; Lev. viii., 10, 11, 30.

that of king or priest. The first mention of this usage occurs after the departure of the Israelites from Egypt. By command of God, both Aaron and his sons were directed to be anointed; though whether this command included the entire priesthood, or only the high-priest, is uncertain. The latter was called "The Anointed." He thus typified Jesus, the Great High-priest, whose titles, Messiah, in Hebrew, and Christ, in Greek, signify, "The Anointed One."[1] The ancient Egyptian monuments contain representations of similar anointing, from which circumstance it has been supposed that the Jewish custom was derived from Egypt.

Kings also were anointed, as a token of their inauguration into an office which was sacred as well as political. This custom of anointing the civil rulers, which dates from a period previous to the establishment of the monarchy, was continued till the time of the Babylonian captivity, and seems to have been practiced among the heathen nations as well as among the Jews.[2] There are two references in Scripture[3] which have given rise to an impression that the prophets were also anointed, but there is no evidence that this was ordinarily the case. There is, indeed, no account of the anointing of a prophet.

Anointing, however, was not confined to official personages. The custom prevailed, as an act of hospitality, among the Greeks, the Romans, and the Hebrews, and was probably borrowed by them all from the Egyptians. Both the hair and the face were thus anointed, a shining skin being regarded by Oriental taste as a form of beauty, and oil being regarded also as strengthening in its character. For this reason, probably, athletes were frequently anointed before entering the race. The frequent references in Scripture to the social custom of anointing, show it to have been very common;[4] so common that its omission was regarded as a sign of mourning, and, in the case of a guest, as an indication of a lack of respect.[5] It was also customary to anoint the sick with oil as a means of cure, and the dead in preparation for the grave.[6] These facts concerning the ancient custom of anointing give significance to those passages of the N. T. which speak of anointing with the Holy Ghost—a phrase which not only indicates consecration to a divine office "as priests and kings," but is also to be regarded as an emblem of joy, of strength, and of healing.[7]

In the Greek and Roman churches, the custom of anointing is still continued. In the ordination of priests, the ordaining bishop anoints with holy oil or chrism the palm of both hands, the thumb, and the forefinger, of the person to be ordained, by which process the hands are supposed to receive power to bless. At baptism and confirmation, the candidate is anointed with "holy oil," and the custom of anointing the sick is also maintained. [See EXTREME UNCTION.]

Ant (*creeping*). This insect is referred to in Prov. vi., 6–8; xxx., 25. These references have been supposed to imply that these insects hoard up grains of corn for their winter supply. The truth appears to be, however, that they do not feed upon any kind of grain, but are, for the most part, carnivorous animals. Whether they lay up any stores of provisions, or are torpid during the winter months, seems to be an unsettled question. They are, however, exceedingly industrious, and show remarkable signs of intelligence. Certain species organize in communities, with well-defined social divisions—soldiers, workmen, and queens—the latter of whom are devoted to the production and rearing of the young. One species, the Amazon ant, makes incursions into the nests of neighboring tribes, carries off their young, and reduces them to slavery. Another is accustomed to feed upon a sweet milky juice which oozes from the Aphides, and, it is even said, captures and carries these little creatures into their nests, and keeps them there as stall-fed cattle. Their strength in proportion to their size is something marvelous, and their patience affords quite as instructive a lesson as their undoubted industry and their problematical foresight. It should be added that the Arabians held the wisdom of the ant in such estimation that they used to place one of these insects in the hands of the newly-born infant, repeating the words, "May the child turn out clever and skillful."

Antediluvians (*before the Deluge*), a name given to those who lived before the Deluge. All authentic information respecting this period is contained in forty-nine verses of Genesis,[1] more than half of which are occupied with a list of names and ages, though considerable light is thrown upon their character by the history of the first men after the Deluge, and by incidental indications of their possessing some knowledge of astronomy, zoology, botany, music, architecture, and agriculture. [Gen. i., 29, 30; ii., 20; iv., 2, 17, 21, 22; vi., 14.]

Anthropology (*science of man*), that part of scientific theology which treats of man, his nature and relations, as distinguished from theology proper, which treats of God, and Christology, which treats of Christ.

Anthropomorphism (*human form*), a term used primarily to signify the representation of divinity under a human form; whence the religion of the Greeks is called anthropomor-

[1] Exod. xxix., 7; xxx., 22–30; xl., 13–15; Lev. iv., 3. —[2] Judg. ix., 8, 15; 1 Sam. x., 1; xvi., 13; 2 Sam. ii., 4; v., 3; xix., 10; 1 Kings xix., 15; Isa. xlv., 1.—[3] 1 Kings xix., 16; Psa. cv., 15.—[4] Ruth iii., 3; Esther ii., 12; Eccles. ix., 8; Sol. Song i., 3; iv., 10; Isa. lxi., 3; Dan. x., 3; Amos vi., 6; Micah vi., 15.—[5] 2 Sam. xiv., 2; Luke vii., 46; comp. John xii., 3.—[6] Mark vi., 13; xiv., 8; Luke xxiii., 56; Jas. v., 14.—[7] 2 Cor. i., 21; Heb. i., 9; 1 John ii., 20, 27; Rev. iii., 18.

[1] Gen. iv., 16–vi., 8.

phitic; and an ancient sect who taught that God had a human shape were called Anthropomorphites. They were also called Audiana, from their leader, Audius. The term is also used to denote that figure of speech by which the actions and affections of man are attributed to God, who is thus by a figure spoken of as having eyes and hands, as being angry and sorry, as resolving and repenting.

Antichrist. The word *anti* may be translated *against* or *instead of;* thus the word *Anti*christ may either mean a false Christ or an opponent of Christ. The latter, as the better interpretation, is the one we adopt. For a discussion of FALSE CHRISTS, see that title.

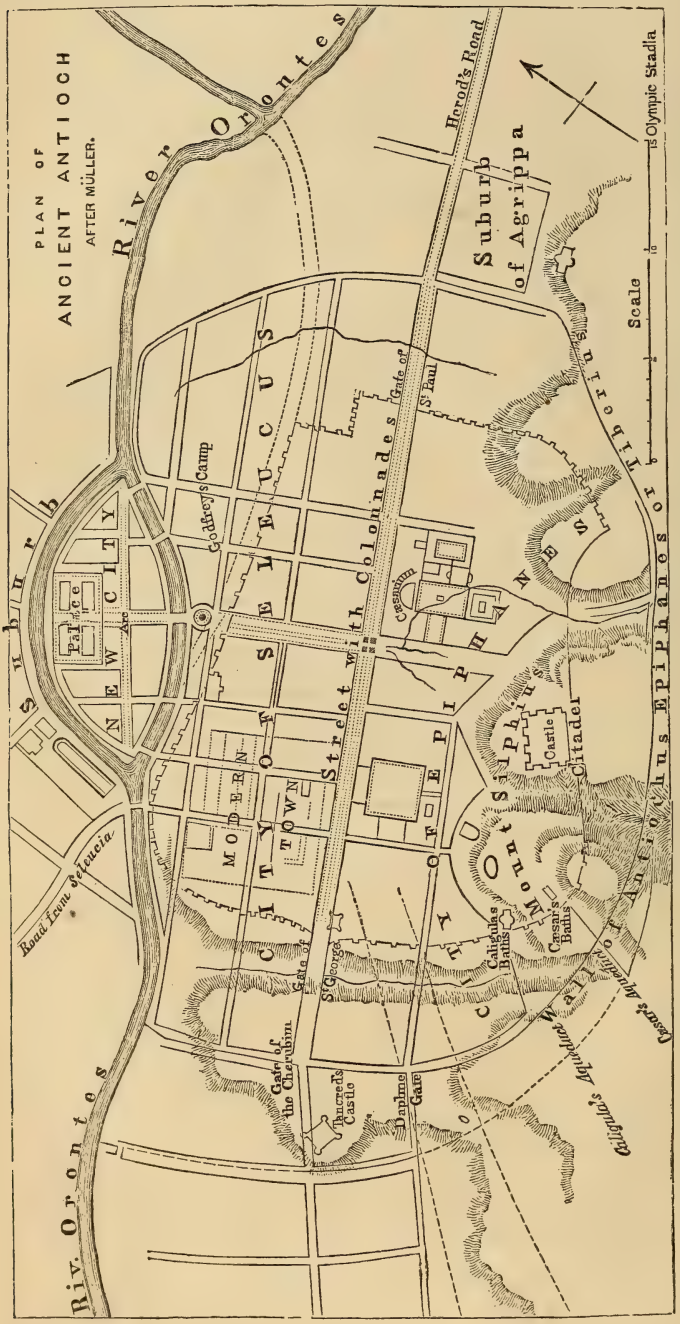
The word Antichrist appears only in the Epistles of John.[1] But the Bible contains a number of references to a person (or power) which is to come into the world, and which, exalting himself "above all that is called God," shall openly oppose himself to the Redeemer's kingdom, working iniquity with a marvelous capacity of beguiling souls. Even in the apostolic times, his spirit, we are taught, was already at work manifesting itself partially and incompletely in those that taught false doctrine. This person or power appears under various titles, as the Man of Sin, and (according to some interpreters) the Little Horn, the fierce-countenanced king in Daniel, and the two beasts of the Apocalypse.[2] These prophecies have given rise to a great deal of heated controversy, for detailed information concerning which we must refer our readers to special treatises on the Antichrist, and to the commentaries. It is enough here to say that the opinions concerning these prophetic passages may be divided into four classes: 1. Some have considered that by them nothing more is meant than an anti-Christian and lawless principle working itself out in various forms, but not embodied in any individual or any special organization. 2. Some have considered that they refer to an individual already passed away. These concur in referring the coming of Christ, which is prophesied in connection with the coming of Antichrist, to the destruction of Jerusalem. Thus Caligula, Titus, Simon Magus, the rebellious Jews, the Pharisees, the Zealots, have all been regarded as the Antichrist. This opinion has found very little favor, and has very little in the Scripture to countenance it. 3. The Reformers generally regarded the Papal power as the Antichrist; and this opinion, adopted from them, is perhaps the most popular one in the Protestant Church. Many Roman Catholic writers, on the contrary, regard the Reformation, and the spirit of free religious inquiry which it produced, as the spirit of Antichrist. 4. Still other writers consider these prophecies to be yet unfulfilled except in a partial and typical manner. They look for the Antichrist as yet to come. "We look for him," says Dean Alford, "as the final and central embodiment of that resistance to God and God's law which has been for these many centuries fermenting under the crust of human society, and of which we have already witnessed so many partial and tentative irruptions. Whether he is to be expected personally, as one individual embodiment of evil, we would not dogmatically pronounce. Still we would not forget that both ancient interpretation and the world's history point this way. Almost all great movements for good or for ill have been gathered to a head by one central personal agency. Nor is there any reason to suppose that this will be otherwise in the coming ages."

[1] 1 John ii., 18, 22; iv., 3; 2 John 7.—[2] Dan. vii., 7-27; viii., 8-25; xi., 36-39; 2 Thess. ii., 1-12; 1 Tim. iv., 1-3; 2 Tim. iii., 1-5; Rev. xiii.; xvii.; xix., 19-21.

Antidoron (*a gift in exchange*). In the Greek Church the middle part of the consecrated bread, marked with the cross, wherein the consecration resides, having been taken away by the priest, the remainder is distributed to the people after the mass, and receives its name, *antidoron*, from being given instead of the holy communion to those not worthy to receive the latter.

Antinomians (*against the law*), a name not assumed by any sect, but given by their opponents to those who hold that Christians under the Gospel dispensation are not under obligation to the law of God. Some traces of the existence of such an opinion in the apostolic times are to be found in the New Testament. See, for example, Rom. vi., 1. In the reaction of the Reformation against the legal system of the Romish Church, the Reformers employed language which has subjected them to the charge of Antinomianism. Thus Luther declared that "those who must be scared and driven by law are unworthy the name of Christians," and Melancthon, that "it must be admitted that the Decalogue is abrogated." John Agricola (1556) carried this doctrine still farther, saying, for example, "Art thou steeped in sin—an adulterer or a thief? If thou believest, thou art in salvation. All who follow Moses must go to the devil: to the gallows with Moses." And finally, in the seventeenth century, this doctrine received its consummation in such declarations of one Dr. Crisp as, "The law is cruel and tyrannical, requiring what is naturally impossible." "An elect person is not in a condemned state while an unbeliever; and should he happen to die before God calls him to believe, he would not be lost." These extreme views undoubtedly grew out of the desire to maintain that men are saved not by their works, but by grace, and they as undoubtedly led to laxity of moral life in some instances; but a great deal of allowance is to be made in interpreting them for the natural exaggerations of controversial language.

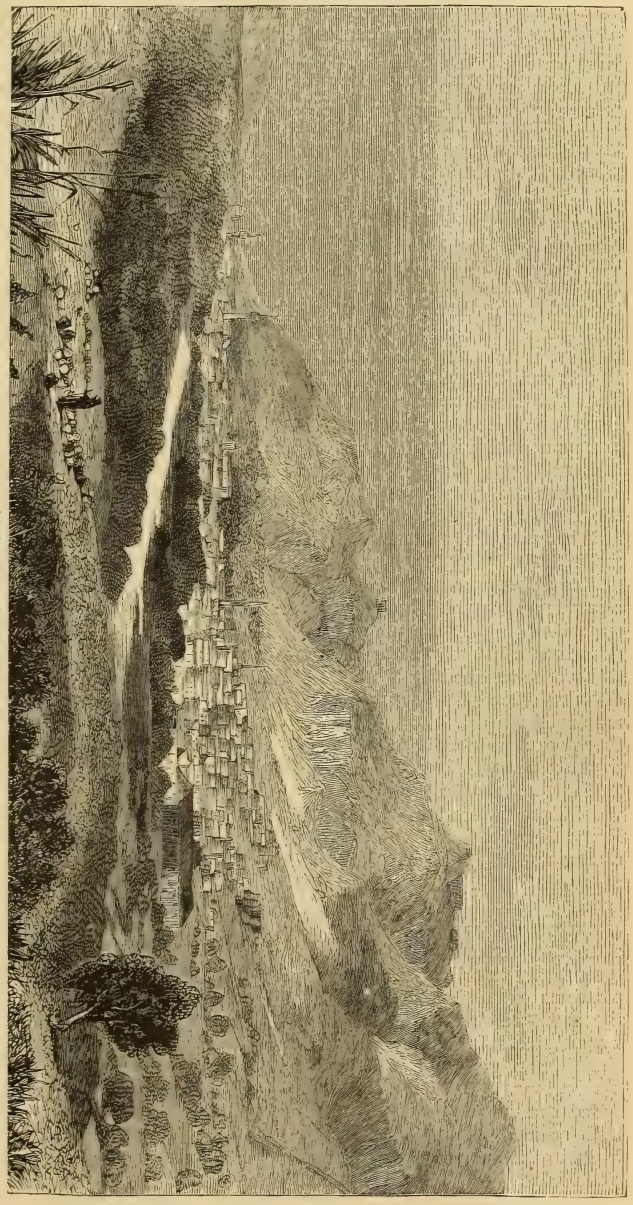
The same term has sometimes been applied to those who agree with Luther that the laws of Moses, including the Decalogue, applied *as laws* only to the Jews; that the Bible is not a book of positive precepts binding upon Christians; and that under the N. T. the disciples of Christ are left to the guidance of Gospel principles, and are to be preserved from evil, not by laws and penalties, but wholly by the possession of a spirit of Christian love. But the name Antinomians does not properly belong to those who entertain these views. Certainly, there is very little in common between them and the followers of John Agricola and Dr. Crisp. Nor is there any historical evidence that their views have led to looseness of morals in practical life, whatever may be thought, theoretically, to be their tendency.



Antioch. Two cities of this name are mentioned in the N. T.—Antioch in Syria, and Antioch in Pisidia. Both are connected with the life and labors of the Apostle Paul.

1. Antioch in Syria was a city with a population of more than 500,000 souls, and the residence of the Imperial Legate of Syria. It had temples, aqueducts, baths, basilicas — indeed, nothing was wanting of what constituted a grand Syrian city of that period. The streets, flanked by colonnades, with their cross-roads decorated with statues, had there more of symmetry and regularity than anywhere else. A *Corso*, ornamented with four ranges of columns, forming two covered galleries with a wide avenue in the midst, crossed the city from one side to the other, a distance of thirty-six stadia, or more than a league. But Antioch not only possessed immense edifices of public

utility, she had that also which few of the Syrian cities possessed—the noblest specimens of Grecian art. The Grecian mythology was there adopted, as it were, in a second home. The city was full of the worship of Apollo and of the nymphs. Daphne, an enchanting place two short hours distant from the city, reminded the conquerors of the pleasantest fictions. At the same time, Syrian levity, Babylonian charlatanism, and all the impostures of Asia, mingling at this limit of the two worlds, made Antioch the capital of lies, and the sink of every description of infamy. The degradation of the people there was terrible. It was an inconceivable medley of Merry-Andrews, quacks, buffoons, magicians, miracle-mongers, sorcerers, priests, impostors; a city of races, games, dances, processions, fêtes, debauches, of unbridled luxury, of all the follies of the East, of the most unhealthy superstitions, and of the fanaticism of the orgy.



Antioch on the Orontes.

Among the different colonies which the liberal ordinances of the Seleucidæ had attracted to the capital of Syria, that of the Jews was one of the most numerous: it dated from the time of Seleucus Nicator, and was governed by the same laws as the Greeks. Although the Jews had a ruler of their own, their relations with the pagans were very frequent. Here, as at Alexandria, these relations often led to quarrels and aggressions. On the other hand, they afforded a field for an active religious propagandism. The polytheism of the age becoming more and more insufficient to meet the wants of serious persons, the Grecian and Jewish philosophies attracted all those whom the vain pomps of paganism could not satisfy. The number of proselytes was considerable. Among these proselytes the first Christian converts were found. Nicolas, one of the deacons of the Church at Jerusalem, was a Jewish proselyte of Antioch.[1] Doubtless, the composite character of the population of Antioch partly explains its history in the development of Christianity. The lines which separated race from race were here partially obliterated; the Jews themselves lost something of their religious and nation-

[1] Acts vi., 5.

al bigotry. Here the Gospel was first preached to the Gentiles.[1] Here the disciples of Jesus were first recognized as something else than reformed Jews, and received, probably in derision, the name of Christians.[2] From this Church Paul and Barnabas set forth on their first missionary tour to the heathen world; and to this Church is due the honor of having been the founder, under God, of all missionary enterprises. Antioch is now a village of but a few thousand inhabitants, and the few Christians in it have no organized Church.[3] The only remnant of Christianity is in the name of its eastern gate, which is called after the Apostle Paul. [Acts xi., 19–30; xiii., 1–3; xiv., 26–28; xv., 30–35; Gal. ii., 11–15.]

2. Antioch in Pisidia, a town on the borders of Phrygia, founded by Seleucus Nicator; but under Augustus Cæsar, and at the time of Paul, a Roman colony. It was situated on a hill, and is identified with the modern Yalobatch. [Acts xiii., 14–52; xiv., 19–22; xviii., 22; 2 Tim. iii., 11.]

Antipatris, a town in Palestine, built by Herod the Great on the site of Capharsaba, and named after his father, Antipater. It is in a well-watered plain between Jerusalem and Cæsarea, forty-two Roman miles from the first, twenty-six from the latter place. It is now a village called *Kefr Saba*. [Acts xxiii., 31.]

Antipope, a pontiff elected by the will of a sovereign, or the intrigues of a faction, in opposition to one canonically chosen. Geddes gives a list of no less than twenty-four schisms occasioned by these antipopes, some of which lasted many years, and caused much bloodshed. At one time (A.D. 1046) there were no less than four rival claimants to the papal throne; while at another (A.D. 1378), a schism, lasting half a century, divided Europe into two nearly equal parties; France, Spain, Savoy, and Scotland recognizing the one pope; England, Italy, Germany and Northern Europe, the other. These rival popes excommunicated each other.

Antonia, a fortress, or tower, built by Herod, and so named in honor of his friend Antonius. It was built upon the same broad platform of solid rock with the Temple, at the north-west corner of which it stood, upon a precipice. It was at once the palace of the Roman governor and the barracks of his legions. Here five hundred soldiers found commodious quarters. Its capacious halls seemed like the streets of a little city, its suites of rooms like independent mansions. Its polished stones so adjoined the Temple walls that the Gentile camp seemed a part of the Jewish sanctuary. Four towers, at its four corners, gave it the appearance of a castle and the strength of a fortress. One of these towers, lifting its head far above the Temple walls, looked down into its broad courts, and thus subjected all the tumultuous gatherings there to the oversight of the hated heathen. On the corner where it joined to the two cloisters of the Temple, it had passages down to them both, rendering it easy, at a moment's notice, to quell any disturbance which might there arise. It was in the Tower of Antonia that the trial of Jesus before Pilate probably took place. [John xviii., 28.]

Ape, an animal mentioned as imported by the fleets of Hiram and Solomon, and probably brought from some country which supplied also the gold, ivory, and peacocks. The most accessible sources of all these treasures were India, Ceylon, and the eastern coast of Africa. It is probable that Solomon collected various species of this curious animal, to gratify his love for natural history, in which science he was a learned student. [1 Kings x., 22; 2 Chron. ix., 21.]

Apocrypha (*hidden*), the name given to certain books, and parts of books, appended to the Scriptures; and some of which are regarded by some scholars as canonical portions of the Scriptures.

1. Apocryphal O. T. This includes the following books: The third book of Esdras, the fourth book of Esdras (Esdras 1 and 2); the book of Tobias (Tobit); the book of Judith; the rest of the book of Esther; the book of Wisdom; Jesus, the Son of Sirach (Ecclesiasticus); Baruch, the Prophet; the Song of the Three Children; the Story of Susanna; Bel and the Dragon; the Prayer of Manasses; the first book of Maccabees; the second book of Maccabees. These books never formed a part of the Jewish canon; and though treated with respect by the early Christian writers, do not seem to have been regarded by them as of Divine authority. But it was not until the period of the Reformation that the lines were clearly drawn between those who accept and those who reject the authority of the O. T. Apocrypha. The Council of Trent pronounced all but the two books of Esdras and the Prayer of Manasses a part of the canonical Scriptures; the Protestants uniformly reject them, and now rarely print them in the Bible. When printed, they are placed in a separate group, at the close of the O. T., entitled the Apocrypha.

The following reasons are stated for rejecting them: They have not had the sanction of the Jewish and early Christian Church; are not extant in Hebrew; are wholly wanting in that prophetic spirit which pervades even the historical records of the O. T.; not only do not claim inspiration, but even bewail the want of it; are characterized in many passages by an air of romance and mythology alien to the sim-

[1] Acts xi., 20, 21.—[2] Acts xi., 26.—[3] Since this article was in type Antioch has been visited (April, 1872) by an earthquake, the sixth since the days of Paul, which is reported to have destroyed half the town, and in which 1500 persons are said to have lost their lives.

ple grandeur of the Bible; contradict themselves and some well-known facts in secular history; teach doctrines not contained in the Bible, as, the efficacy of prayers for the dead, the intercession of saints, and the transmigration of souls; and appear never to have been quoted as an authority by the Lord or his apostles. A brief account of the character of these books is given under their respective titles.

2. The Apocryphal books of the N. T. are not sanctioned by any ecclesiastical authority, and are not printed with the Bible by either Romanist or Protestant. They embrace certain spurious Gospels and Epistles. McClintock and Strong give a list of forty-one of these, and, under the titles of Gospels Spurious and Epistles Spurious, some detailed account of them. Their chief value lies in the contrast which they afford to the genuine works which we possess, and the incidental testimony which they thus render to the truthfulness of our own accounts; for it is impossible for one to compare, for example, the records of the four evangelists with the mythological miracles which are recounted in the Apocryphal Gospels, and not be at once impressed with the evident simplicity, impartiality, and truthfulness of the former. It almost seems as though the Apocryphal Gospels had been preserved in order that, when it was said that the N. T. is a book of myths, we might be able to compare it with accounts undoubtedly mythical, and so, by perceiving the contrast, convince ourselves of the error of this latest hypothesis of skepticism.

Apollo (*the destroyer*). So called because his shafts, the rays of Phœbus, or the sun, inflict diseases in Oriental climates. He is one of the great divinities of the East; according to Horace, the son of Jupiter and the brother of Diana; the god who punished the wicked and insolent, and was regarded as the inventor of poetry, medicine, and eloquence. He was also known by the name of Python, and is supposed by many to be referred to in the account of the demoniac damsel cured by Paul.[1] In the Greek she is said to be possessed with the spirit of *Python*. Apollo had a celebrated temple and oracle at Delphi, where the priestess, pretending to be inspired, became violently agitated, and, in this condition, gave responses to inquirers which were regarded as oracles of the god. It is probable that this demoniac damsel was supposed by the people to possess a similar inspiration from Apollo.

Apollonia (*belonging to Apollo*), a city of Macedonia, in the district of Mygdonia, about thirty Roman miles from Amphipolis. Paul and Silas took it on their way to Thessalonica, from which it was distant about thirty-seven Roman miles. It was a colony of the Corinthians and Corcyreans. [Acts xvii., 1.]

[1] Acts xvi., 16.

Apollos, a learned Jew of Alexandria, eloquent, and well acquainted with the Scriptures. He seems to have learned, probably from some disciple of John the Baptist, that the time for the coming of the Messiah had arrived, and possibly that Jesus of Nazareth was the Messiah; but the doctrines of the Cross, the Resurrection, and the outpouring of the Spirit, were unknown to him. He was, in a word, an earnest, devout, and reformed Jew. Instructed by Priscilla and Aquila, he became a minister of the Gospel, followed Paul to Corinth, where many of the Corinthians, attracted probably by his philosophic learning and his eloquence, endeavored to make him a rival of Paul, and organize a party, or sect, under his name. In this they failed. Paul's affection for him and confidence in him were never shaken; and his determination not to be made a party leader was so resolute, that not even the entreaties of Paul could induce him to return to Corinth again. Scripture tells us nothing more of him. According to tradition, he became bishop of Cæsarea; and some scholars consider him the author of the Epistle to the Hebrews (q. v.). [Acts xviii., 24–28; xix., 1; 1 Cor. i., 12; iii., 4–6, 22; xvi., 12; Tit. iii., 13.]

Apollyon (*a destroyer*), the Greek rendering of the Hebrew "Abaddon," the angel of the bottomless pit. In our Bible the word *abaddon* is translated destruction;[1] and from its use in Psa. lxxxviii., 11, the Rabbins have made Abaddon the nethermost of the two regions into which they divide the lower world. That in the Apocalypse[2] Abaddon is the angel of the bottomless pit, and not the abyss itself, seems to be shown by the addition of Apollyon as an explanatory term; but the term may be understood either as a personification of the idea of destruction, or as denoting the being supposed to preside over the regions of the dead—the angel of death. It accords better with the general character of the passage to suppose a personification of the idea of destruction. Thus the symbol may find many realizations in the history of the Church. According to this interpretation, as there are many Antichrists, so there may be many Apollyons.

Apology (*defense*), a discourse or argument in defense of some person or doctrine that has been attacked or misrepresented. The term has hence been used to denote those books written in defense of Christianity against pagan writers and other opponents; and the science of defending Christianity is called Apologetics. These early apologies were of two different forms, and written with two different objects. One class of them were expositions of Christian doctrine, intended for the use of enlightened pagans generally; the other class were more

[1] Job xxvi., 6; xxviii., 22; xxxi., 12; Prov. xv., 11.—[2] Rev. ix., 11.

official in their character, being meant to advocate the cause of the Christians before emperors, or before the proconsuls, or presidents of provinces. Not being able to obtain a hearing in person, the early Christians were under the necessity of producing their defense in writing. The Apologists come next in order after the Apostolic Fathers, and their writings, as far as they have been preserved, are peculiarly valuable, as showing the arguments adduced by the heathen against Christianity, and the manner in which these arguments were met by the early Christian writers. For a concise and valuable history of Apologetic literature, see McClintock and Strong's Cyclopædia, article *Apology*.

Apostasy (*revolt*), answering to a Greek word, which is translated in the N. T. by "forsaking," and "falling away,"[1] and which occurs there only twice, is used, theologically, to signify any great religious defection. That the Church of Christ should suffer from a great apostasy is indicated both by Christ and by Paul.[2] Whether the prophecies refer to any one great defection or not, is an unsettled question. During the persecutions of the early Church many Christians were led to apostatize, *i. e.*, to return to the heathen faith which they had renounced; and in a similar manner others went back to Judaism. It is to those who thus turn back from the Christian faith, after having once embraced it, that the apostle refers in Heb. vi., 4–8. During the Middle Ages any withdrawal from the Church at Rome was regarded as apostasy, and severely punished by the secular authority. In Protestant usage the term is applied only to those who abandon the Christian religion altogether; though it is sometimes, but we think inaccurately, employed in describing those who leave the Protestant for the Romish communion. The Emperor Julian is known in history as Julian the Apostate, from the fact that when he came to the throne of the Roman Empire he renounced the Christian religion, and used every means in his power to re-establish paganism in the empire.

Apostle. This term is generally employed in the N. T. as the descriptive appellation of a comparatively small body of men, to whom Jesus intrusted the organization of his Church and the dissemination of his religion among mankind. For the battle which Jesus initiated by his life and teaching could not be carried to its consummation during his earthly career. It must be left an inheritance to others. All he could do during his brief stay upon the earth was to select a few appreciative disciples, imbue them with his spirit, instruct them in his principles, and leave them to carry on after his death, and under his inspiration, that work, the most powerful instrument of which would be afforded by his cross. From the more appreciative hearers who thronged him wherever he went, he selected twelve to be his disciples. It is impossible not to perceive in this number a recognition of the ancient theocracy with its twelve tribes, and an indication to the Jewish nation of his purpose to establish a new theocracy, or establish in a new and spiritual form the old one.[1] They were not merely such as chanced to attach themselves to Jesus — he carefully selected them.[2] They were wholly from the peasant population of Palestine, and, with a single exception, were Galileans. That exception was Judas Iscariot. They were simple-minded men, of no considerable mental culture, of no rare qualities of genius, of no great mental grasp, of no remarkable heroic qualities even. Did Christ choose them that he might show the world what he could make out of very common materials, and to demonstrate that his kingdom stood not in human greatness, but in the power of God? They were, at all events, admirably selected for such a purpose. Yet let us remember that they are presented in perpetual contrast with their Master; and there is no human greatness that would not be belittled by the comparison. Of the history and character of these disciples we know but very little. Anxious only to give the world a portraiture of their Master, they have preserved little or none of themselves. Their individual lives are treated of under their respective titles. Here we can speak of them only as a body.

It is commonly said that the apostles were illiterate men. It is certain that they had little or no knowledge of the Rabbinical literature of the age. They were all laymen; there was neither a priest nor a scribe among them.[3] Their minds were equally free from the conventionalism of that lifeless religion which characterized Pharisaism and the false culture of the effete civilization of Greece. Their illiterateness was their best preparation to receive without prejudice the principles of the spiritual religion which Jesus had come to found. Illiterate though they were, they were not altogether ignorant men, nor chosen from the lowest classes. They were men of what we should call a religious nature. Four of them Jesus found at the ford of Bethabara, listening with attentive ears to the words of John the Baptist; a fifth had evidently looked with them for the coming of the hope of Israel.[4] They probably had all of them enjoyed the benefit of that popular education which, even in those degenerate days, characterized Judaism. On the whole, it may be inferred that Jesus chose his apostles from that middle class of "plain people" to which, by his earthly

[1] Acts xxi., 21; 2 Thess. ii., 3.—[2] Matt. xxiv., 10-13; Thess. ii., 3–122.

[1] See Matt. xix., 28; Luke xxii., 30.—[2] John xv., 16.—[3] See Alford on Acts iv., 13.—[4] John i., 36, 37, 42, 44, 45, 49.

birth, Jesus himself belonged, and from which God's providence has generally chosen the world's great men. Neither mental nor moral genius, however, strongly characterized them. Peter and John were the only remarkable men among them, and constituted the natural leaders of the band. For the rest, the disciples were plain, common, matter-of-fact men, whose prosaic natures perpetually stumbled over Christ's enigmatical sayings. And when that happened of which he had so often forewarned them—his arrest—they all forsook him and fled. Evidently we are mistaken in clothing these twelve peasants in the glowing garments of romance, and attributing to them either remarkable power of mind or remarkable measure of faith. There is not one of them who might not well have repeated the confession of Paul, "By the grace of God I am what I am." They were only convinced of Christ's resurrection on the very plainest proofs furnished by himself. It was then that light seems first to have entered their minds. But it was not till the day of Pentecost that they became fully possessed of their divine mission. Thenceforth they were different men. No longer fearful and temporizing, they preached boldly in the name of Jesus. They took the lead as the acknowledged heads of the movement, specially devoted themselves to ministerial labor, exercised peculiar powers, and a certain measure of authority in the Church.[1]

The authority of the apostles, however, depended rather upon personal qualifications than upon ecclesiastical appointment. It is true that Matthias was elected subsequently to the death of Christ; but Paul was never formally inducted into any apostolical office. Yet both were apostles. As their authority, so their qualifications were personal. Those only were accounted apostles who had seen the Lord, and been eye and ear witnesses of the facts to which they testified.[2] They must have been immediately called and chosen to that office by Christ himself. This was the case with every one of them, Matthias not excepted; for as he had been a chosen disciple of Christ before, so the Lord, by determining the lot, chose him to the office of an apostle.[3] They had not only to explain the true sense and spirit of the O. T., but to give to the world the N. T. revelation, which was to be the standard of faith and practice in all succeeding generations.[4] Accordingly, Christ promised, and actually bestowed on them, the Spirit to guide them into all truth, and to show them things to come.[5] And they possessed the power of working miracles, which were the credentials of their Divine mission.[6]

Authentic history records nothing concerning the lives of the apostles beyond what Luke has afforded respecting Peter, John, and the two Jameses.[7] Traditions, derived in part from early times, have come down to us concerning nearly all of them; but all that can be gathered with certainty respecting the subsequent history of the apostles is, that James (q. v.), after the martyrdom of James the Greater,[8] usually remained at Jerusalem as the acknowledged head of the fraternity, and president of the college of the apostles, while Peter traveled mostly as missionary among the Jews, and John exercised a practical supervision over the Asiatic Churches.[9] A list of the twelve apostles is given in four places in the N. T. by three of the evangelists, one of whom was himself an apostle; and there are points of identity and variation between these lists, which will make it useful to give them in tabular form:

1	Matt. x., 2-4.	Luke vi., 14-16.	Mark iii., 16-19.	Acts i., 13.
	Simon Peter.			
2	Andrew.		James.	
3	James.		John.	
4	John.		Andrew.	
5	Philip.			
6	Bartholomew.			Thomas.
7	Thomas.	Matthew.		Bartholomew.
8	Matthew.	Thomas.		Matthew.
9	James, the son of Alpheus.			
10	Lebbeus, or Thaddeus.	Simon Zelotes.	Thaddeus.	Simon Zelotes.
11	Simon the Canaanite.	Judas, the brother of James.	Simon the Canaanite.	Judas, the brother of James.
12	Judas Iscariot.			Vacant.

[1] Acts ix., 27; xv., 2; 1 Cor. ix., 1; xii., 28; 2 Cor. xii., 12; Gal. i., 17; ii., 8, 9.—[2] John xv., 27; Acts i., 21, 22; 1 Cor. ix., 1; xv., 8.—[3] Luke vi., 13; Acts i., 24, 25; Gal. i., 1.—[4] Luke xxiv., 27; Acts xxvi., 22, 23; xxviii., 23.—[5] John xvi., 13; 1 Thess. ii., 13; 1 John iv., 6.—[6] Mark xvi., 20; Acts ii., 43; 1 Cor. xii., 8-11; 2 Cor. xii., 12.—[7] Acts viii., 14; xii., 2, 17; xv., 13; xxi., 18.—[8] Acts xii., 2.—[9] Acts xii., 17; xv., 13; xxi., 18; Gal. ii., 8, 9; Rev. i.-iii. All three are named "pillars" of the Christian community, Gal. ii., 9.

Apostolical, a general term indicating any thing belonging to the apostles, or supposed to be traceable to them. The term has thus not only come to be applied to those matters which unquestionably are apostolical, but is also, as a term of credit, assumed for others which are matters of doubt and dispute.

Apostolical Age is that period of Church history which extends from the Day of Pentecost to the death of the last surviving apostle, John, A.D. 33 to about A.D. 100. Apostolical Brethren is a name assumed by certain sects of the Middle Ages. Apostolical Canons are a collection of ecclesiastical rules made prior to the fifth century, but not really attributable to the apostles. The Apostolical Catholic Church is the name assumed by the body usually known as Irvingites. Their name is more properly Catholic Apostolical Church, under which title the subject is treated. Apostolical Chamber is the name given to the treasury of the pope, or the council to which is intrusted the pope's demesnes. Apostolical Church is a term assumed by the Romish and Episcopal Churches, based upon the doctrine of Apostolical Succession (q. v.). Apostolical Church Directory is a work which originated at the beginning of the third century, and is extant in several Ethiopic and Arabic manuscripts and one Greek. Apostolical Clerks is the name of two monastic orders, one of which, sometimes called Jesuates, was confirmed by papal decree in 1368, and abolished 300 years later; the other of which, known as Theatines, was organized in the sixteenth century. Apostolical Constitutions is a collection, in eight books, of rules and regulations concerning the duties of Christians, and of considerable use in pointing out the practices of the early Church; probably written in the fourth century. By Apostolical Fathers are meant those Christian writers who were contemporary with any of the apostles, *i. e.*, who lived and wrote before A.D. 120. There are five such of whose writings any remains are now extant—Barnabas, Hermas, Clement, Ignatius, and Polycarp. These writings are important for the illustrations they afford of the religious life of the period, and for the evidence their quotations from the New Testament give to the authenticity of our New Testament Scriptures. Apostolical See is a title applied in ancient times to every Christian bishop's province, but by Roman Catholic writers applied only to the see of the pope. See properly signifies the seat or throne of the pope or bishop, and hence is used to designate the whole extent of his jurisdiction.

Apostolical Succession. The doctrine of Apostolical Succession means, says a recent Episcopal writer,[1] "that, according to the institutions of Christ, a ministry ordained in due form by succession from the apostles, and so from our Lord himself, is an integral part of that visible Church upon earth to which Christian men are to be joined. It implies, further, that the ministry so ordained is not a merely external office of convenience and of outward government, but involves also the transmission of special gifts of grace, in order to the carrying on in the Church of the supernatural work of Christ by his Spirit." Those who hold to the doctrine of Apostolical Succession maintain that Christ organized a distinct and permanent Church; that he established a hierarchical order; that he gave to his Apostles the exclusive right to preach and administer the sacraments; that they were authorized to confer this prerogative upon their successors; and that the succession thus established has been continued from that day to the present. They also hold that no one not in this line of succession can legitimately hold the office of an ordained minister in the Church of Christ. The doctrine is held by all Roman Catholic divines, and by a majority of the Episcopalians. Some of the ablest scholars of the latter Church, however, disown it. Thus Dean Alford declares it to be a "fiction of which I find in the New Testament no trace;" and Archbishop Whately, speaking on this subject, says, "There is not a minister in Christendom who is able to trace up, with any approach to certainty, his own spiritual pedigree." Even Cranmer held, with Wickliffe, that bishops are not an order distinct from the other clergy. The doctrine in the minds of its advocates rests upon such passages as Matt. xvi., 19; xviii., 18–20; Rom. x., 15; 2 Cor. v., 20. It is said that the power of absolution can not be possessed, nor the promise of Christ's personal presence with his ministry fulfilled, nor a commission to preach as an ambassador of Christ executed, unless there is an order officially appointed, like the Jewish priesthood of old, to exercise the power of forgiveness, claim the fulfillment of the promise, and execute the commands of a spiritual ambassador. On the other hand, the opponents of the doctrine deny that there is any evidence that Christ framed such a Church organization, or established such a ministerial succession. They assert that the apostles were personal witnesses of his resurrection,[1] and therefore could have no successors; that in the primitive Church laymen preached, and, as some hold, administered the sacraments;[2] that Paul himself never received apostolic ordination; that there is no historical evidence of an unbroken line of succession; that the passages quoted in support of the doctrine in question are to be spiritually interpreted, and

[1] "Apostolical Succession in the Church of England," by Arthur W. Haddam, B.D.

[1] Acts i., 22; 1 Cor. xv., 8.—[2] Acts ii., 4, 42, 46; vi., 9; viii., 1, 4, 38; xviii., 24–26; compare Mark ix., 38–40.

do not necessarily imply any ecclesiastical order; in a word, that ministers are a divine order only in this sense, that it is the Divine will that there should be an office of the ministry in the Christian Church for the preservation of order, and for the better execution of its divinely-appointed work.

Appii Forum, a well-known station forty-three miles from Rome, on the Appian Way, leading from Rome to the neighborhood of the Bay of Naples. The "Three Taverns" was a way-side inn, and customary resort of travelers, ten miles nearer Rome. Both are mentioned by Cicero. [Acts xxviii., 15.]

Apple, Apple-tree. No word is more loosely used than this, and its equivalents, in various languages. The Romans called almost every kind of globular fruit—apples, pears, peaches, cherries, etc., not even excepting walnuts—*pomum;* and we ourselves speak of love-apples, earth-apples, oak-apples, pine-apples, thus applying the term to various fruits in no way allied to the apple. The Arabs apply the name indiscriminately to the lemon, peach, and apricot, as well as to the true apple; and it is probable that the Hebrews employed *tappûach* in a wide and comprehensive way to denote any round and *fragrant* or *breathing* fruit—the root of the word meaning "*to breathe;*" but that they had much acquaintance with the true apple, which is a native of more northern latitudes, may be questioned. What specific tree is denoted by this Hebrew word is difficult to determine. On the whole, the citron, formerly so abundant in Palestine, appears to have the best claim to represent the "apple" of Scripture. It belongs to that delightful group including the orange, the lime, the lemon, and the shaddock. With its dark glossy, laurel-looking leaves, its evergreen branches, often bearing simultaneously ripe fruits and newly-opened flowers, and thus affording to the pilgrim, while resting in its deep shadow, the twofold refreshment of a delicious banquet and a fragrant odor, the citron may well claim pre-eminence "among the trees of the wood."

> "As the apple-[citron] tree among the trees of the wood,
> So is my beloved among the sons.
> I sat down under his shadow with great delight,
> And his fruit was sweet to my taste."[1]

In tropical regions the fruits of the citron and its congeners are invaluable, on account of their anti-febrile virtues. These were doubtless well known to the Hebrews, and, in common with all antiquity, they greatly prized the pungent odor emitted by the rind. It was usual in the East to keep citrons in wardrobes for the sake of their perfume; and as with modern Oriental ladies the favorite vinaigrette is a citron, so in England, two or three centuries ago, an orange was so commonly used as a scent-bottle, that it may often be seen in old pictures of queens and peeresses. It was also believed to have a disinfecting potency, and during the plague of London people walked the streets smelling at oranges. In keeping with these medicinal and restorative attributes of its order, it is said in Solomon's Song,

> "Comfort me with apples [citrons];
> For I am sick of love."[1]

Such being the character of this beautiful family, there is a peculiar felicity in the comparison: "A word fitly spoken is like apples [citrons] of gold in pictures [gravings] of silver."[2] Modern Jews still use citrons at the Feast of Tabernacles. In London considerable sums are expended in importing them, for this purpose, without blemish, and with the stalk still adhering—an effort, no doubt, to secure the "thick branches and boughs of goodly trees" mentioned in Lev. xxiii., 40. Although it is so usual to speak of the forbidden fruit of Paradise as an apple, we need hardly say that there is nothing in Scripture to indicate what kind of tree was the tree of the knowledge of good and evil.

Apple of Sodom, a name given to a fruit growing on the shores of the Dead Sea. Josephus, after speaking of the yet remaining tokens of the divine fire which consumed the cities of the plain, remarks: "There are still to be seen ashes reproduced in the fruits, which indeed resemble edible fruits in color, but, on being plucked with the hands, are dissolved into smoke and ashes." Fantastic as is this theory, there is in it nothing which does not apply almost literally to the fruit of the *Osher* of the Arabs, the *Asclepias gigantea* of the botanists, which is found in abundance in Upper Egypt and Nubia, and also in Arabia Felix, but seems to be confined in Palestine to the borders of the Dead Sea. Dr. Robinson found at Ain Jidy several specimens of the tree, six or eight inches in diameter, and from ten to fifteen feet high. It has a grayish, cork-like bark, with long, oval leaves, and in general appearance and character might be taken for a gigantic perennial species of our common milk-weed. Its leaves and flowers are very similar to those of the latter plant, and when broken off it in like manner discharges a milky fluid. The fruit greatly resembles externally a large smooth apple or orange, hanging in clusters of three or four together, and, when ripe, is of a yellow color. It is fair and attractive to the eye, and soft to the touch, but on being pressed or struck it explodes with a puff, like a bladder or puff-ball, leaving in the hand only the shreds of the thin rind and a few fibres. It is indeed filled chiefly with air, like a bladder, which gives it the round form;

[1] Sol. Song ii., 3.

[1] Sol. Song ii., 5.—[2] Prov. xxv., 11.

while in the centre a small slender pod runs through it from the stem, and is connected by thin filaments with the rind. The pod contains a small quantity of fine silk with seeds. The Arabs collect the silk and twist it into matches for their guns, preferring it to the common match, because it requires no sulphur to render it combustible.

Apse, or **Apsis** (*vaulted arch*), properly signifies any structure in a hemispherical form, and is used by ecclesiastical writers to designate sometimes that part of the interior of ancient churches where the bishop and clergy had their seats, sometimes the bishop's throne within, and sometimes the arched case upon the altar upon which the relics of saints were kept.



Valley of Arabah.

Aquila (*eagle*), a Jew of Pontus, who, with his wife Priscilla, left Rome in consequence of the decree of Claudius banishing the Jews, 50 or 51 A.D. He repaired to Corinth, where St. Paul found him, whether at that time a Christian or not is doubtful. As they were of the same craft, tentmakers, the apostle and Aquila worked together. Subsequently Aquila and Priscilla accompanied Paul to Ephesus, and, being left there, they, when Apollos came, instructed him more thoroughly in the truth of the Gospel. Aquila was at Ephesus when the First Epistle to the Corinthians was written. At a later period he had returned to Rome; and still later he was again at Ephesus. Nothing further is known with certainty of these persons. Tradition says they were beheaded. [Acts xviii., 2, 3, 18–26; Rom. xvi., 3–5; 1 Cor. xvi., 19; 2 Tim. iv., 19.]

Arabah, a Hebrew word which signifies in general a *desert plain*. The word does not appear in the Bible until the Book of Numbers, and only once in our version in its original form.[1] The Hebrew is either a common noun, designating any great plain, as the "plains of Moab," the "plains of Jericho," etc.;[2] or a proper name, in which case it is translated "the plain," or "the champaign," or "the desert."[3] In the latter case it indicates the sunken plain or ravine which stretches from the foot of Antilibanus down to the eastern gulf of the Red Sea, a length of not less than two hundred and fifty miles. The whole of this tract was understood by the Israelites as comprised in the Arabah; but as there is a break, a wall of cliffs crossing it about ten miles south of the Dead Sea, the modern Arabs call the part from the most northerly point to these cliffs the *Ghor*, while the southern portion is denominated *Wady el Arabah*. The Ghor runs nearly due north and south; the Arabah north-east to south-west. Through the deep cleft of the Ghor the Jordan flows; and the "plains" of Moab or of Jericho denote portions of the hot valley on the east or west of the Jordan. The Wady el Arabah is from four to fifteen or sixteen miles in breadth, shut in on both sides by chains of rugged mountains; those to the west are 1200 to 1500 feet in height, the *Tîh* being most dreary and desolate; the eastern chain is 2000 to 2300 feet, and Mount Hor rises to 5000, but is cultivated and fertile. Wadies on each side from time to time penetrate the mountain walls. The surface of the Arabah is a frightful desert, with scarce any vegetation, and the heat often intolerable. But through this region it was that the Israelites passed.[1] It possesses, therefore, a peculiar interest for the student of Scripture. It used to be a favorite theory that the Jordan originally flowed into the Red Sea. This, it is now seen, is impossible, the Red Sea being on a level with the Mediterranean, while the Jordan and the Dead Sea are far below that level; so that the northern portions of the Arabah drain to the Dead Sea.

Arabia (*desert*), the name of an extensive country of South-western Asia, more extensive, as now understood, than the district so called in both the Old and New Testaments. The Arabia of the Hebrews included only the tract between Palestine and the Red Sea, known as the Peninsula of

[1] Josh. xviii., 18.—[2] Numb. xxii., 1; xxvi., 3, 63; xxxi., 12; xxxiii., 48; xxxv., 1; Josh. iv., 13; v., 10; xiii., 32.—[3] Deut. i., 7; ii., 8; iii., 17; iv., 49; xi., 30; Josh. iii., 16; viii., 14; xi., 16; Ezek. xlvii., 8.

[1] See Jer. ii., 6.

Mount Sinai, though the terms "Kedem," "the East," and "the East country," probably referred to Arabia Deserta. As at present known, it is bounded north by Palestine and Syria, east by the Euphrates, the Persian Gulf, and the Arabian Sea; south by the Arabian Sea and the Sea of Bab-el-Man-deb, and west by the Red Sea and Egypt. It includes Arabia Proper, or the great peninsula, as far as the northern wastes; Northern Arabia, or the vast Arabian desert, bounded by the peninsula, the Euphrates, Syria, and the Desert of Petra; Western Arabia, comprising the Peninsula of Sinai and the Desert of Petra, bounded by the Red Sea, Egypt, Palestine, and Northern Arabia.

Arabia Proper is generally considered to be divided into five districts, the most sacred of which is the Hijaz, containing the holy cities of Mecca and Medina. The most fertile of these districts is the Yemen; within its boundary were Seba and Sheba, whose kings are mentioned in the Psalms, and whence it is surmised came the Queen of Sheba, who visited Solomon.[1] Arabia Proper is peopled chiefly by Ishmaelites, but the inhabitants claim descent from Joktan, son of Eber, of the family of Shem,[2] who erected a kingdom in Yemen. They have always lived in cities and permanent houses, practiced agriculture and commerce, and were anciently reputed very wealthy. But besides the Shemitic race, an old Cushite people appear to have had settlements in the Arabian peninsula, and there are inscriptions yet remaining in the ancient cities and on buildings of the south which seem to corroborate this. Arabia Proper was rich in gems and gold, and in spices, odoriferous shrubs, and fragrant gums.[3] The riches and luxuries enumerated by ancient writers were not, however, all native products of the country; but as they reached Palestine and Egypt through Arabia, they were supposed to have been found there.

Northern Arabia, or the Arabian Desert, is a high, undulating, parched plain, a wilderness, the abode of serpents and wild beasts. This desert is traversed by wandering, predatory tribes, descendants of Ishmael, and of Abraham's sons by Keturah, known of old as "dwellers in tents,"[4] and ranging from Babylonia on the east, to the borders of Egypt on the west.[5] These Bedouins often extend themselves beyond the desert, and plunder the neighboring countries whenever occasion serves. We read of their incursions in Scripture. Sometimes, however, we find them subjected, and bringing tribute to Jerusalem.[6] Some trade seems to have passed through their hands, the productions, probably, of Southern Arabia being transmitted by way of their country,[1] and they also traded from the western portions of the peninsula. This latter traffic seems to be frequently mentioned in connection with Ishmaelites, Keturahites, and other Arabian peoples.[2] It seems, however, to have been chiefly in the hands of the inhabitants of Idumea.

Western Arabia, comprehending the Peninsula of Sinai[3] and the Desert of Petra, is nearly identical with the Arabia Petræa of Ptolemy, so called, not from its rocky character, but from its chief city, Petra, the Sela of Scripture. It is a wilderness of rocks and craggy precipices, interspersed with narrow defiles and innumerable sandy valleys, many of which are nearly as barren as the rocks, but some of which are very fertile. The original inhabitants of this part of Arabia were the Horites, or Horim, of Mount Seir, who were dispossessed by the children of Esau;[4] so that afterward it was peopled by the Edomites and Ishmaelites, the families having intermarried,[5] and was known as the land of the Edomites, or Idumeans. Here were the settlements of the Nabathæans, generally supposed to be descendants of Ishmael's son Nebaioth.[6]

Inhabitants.—In general the origin of the Arabian tribes has been pointed out in the preceding sketch. Some peoples not properly Arabian, *e. g.*, the Edomites, already named, and the Amalekites in Western Arabia, have occupied parts of the extensive peninsula. Between these naturalized clans and the pure Arabs a distinction has always been made.

Arabian manners and customs tend to illustrate those we find mentioned in the Scriptures. Time and the mixture of nations have largely modified special types, and Mohammed confessedly borrowed Jewish observances; yet no one can mix with this people without being constantly and forcibly reminded either of the early patriarchs or the settled Israelites. We may instance their pastoral life, their remarkable hospitality that kindles beacon-fires on every hill to guide the wayfaring man, their universal respect for age, their familiar deference, their superstitious regard for the beard.[7] On the signet-ring, which is worn on the little finger of the right hand, is usually inscribed a sentence expressive of submission to God, or of his perfection, a custom which illustrates Exod. xxxix., 30, and John iii., 33. As a mark of trust, this ring is given to another person, as in Gen. xli., 42. The inkhorn, worn in the girdle, is also very common,[8] as well as the veil. A man has a right to claim his cousin in marriage, and he relinquishes this right

[1] Psa. lxxii., 10; 1 Kings x., 1; 2 Chron. ix., 1.—[2] Gen. x., 25–29.—[3] 1 Kings x., 10; Ezek. xxvii., 22.—[4] Isa. xiii., 20; Jer. xlix., 31; Ezek. xxxviii., 11.—[5] Num. xxiii., 7; 2 Chron. xxi., 16.—[6] 2 Chron. xvii., 11; xxi., 16, 17.

[1] Ezek. xxvii., 20–24.—[2] Gen. xxxvii., 25–28; 1 Kings x., 15; 2 Chron. ix., 14; Isa. lx., 6; Jer. vi., 20.—[3] See Wilderness of the Wanderings.—[4] Gen. xiv., 6; xxxvi., 20–22, 29, 30; Deut. ii., 12, 25.—[5] Gen. xxviii., 9; xxxvi., 2, 3.—[6] See Edom, Edomites, Sela.—[7] Lev. xix., 27, 32; xxi., 5; 2 Kings v., 13.—[8] Ezek. ix., 2, 3, 11.



Bedouin Arabs.
1, 2, of the Jordan; 3, of the Hauran; 4, 5, of the Desert.

by taking off his shoe, as the kinsman of Ruth did to Boaz.[1] The Bedouin of the desert is still a true Arab—the "wild man," fulfilling his destiny,[2] still preserving his liberty; each tribe living apart and in tents, and retaining the habits of their forefathers. These Arab tents are from twenty to thirty feet long, and not more than six or eight feet high, made of goats' or camels' hair cloth, and black or brown in color.

Religion. — The early Arabian religion is supposed to have been Fetichism (q. v.). The people adored also the heavenly bodies, and believed in the influence of the stars to give rain and to aid them against an enemy.[3] After the Christian era, the Gospel made progress in Arabia, but so also did Judaism, and the corruptions of both paved the way for the success of Mohammed, who united the whole country in the Moslem faith in the seventh century. See MOHAMMEDANISM.

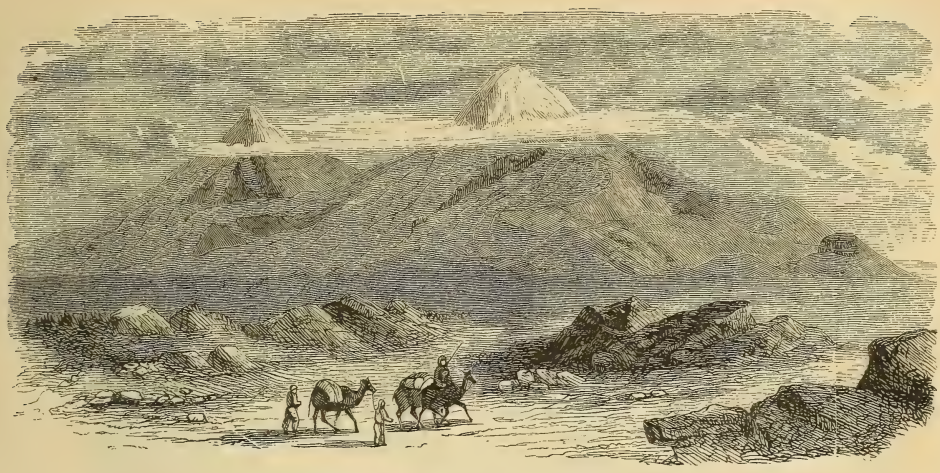
Aram (*high region*), the name of the country which is ordinarily in our version rendered Syria (q. v.). It stretched north-east of Palestine to and beyond the Euphrates. For, though some make that river the boundary, it is clear that there were Syrian or Aramæan tribes beyond the Euphrates.[4] The name occurs as Aram-naharaim in the title of the sixtieth Psalm, which means "Syria of the *two* rivers." Aram is frequently used alone for the land, or the people; but sometimes we have Padan-Aram, the plain or cultivated district of Aram, usually believed to be the region below Mount Masius, between the Khabour and the Euphrates. There were many small kingdoms, too, comprised in the country of Aram, distinguished each of them by some special name, as Aram Zobah, Aram Rehob, or Beth-rehob, Aram Maachah, Geshur in Aram, Aram Damascus; all these smaller states being Aram, or Syria generally; just as, in our own times, a number of inferior kingdoms and petty principalities form, in the aggregate, Germany. Damascus was by far the most powerful of them; and its influence gradually extended, till by Aram or Syria there came to be understood that monarchy of which Damascus was the capital.[1] This great country was peopled by the descendants of Shem, and possibly some one of the smaller tribes might be the posterity of Nahor's grandson.

Aramaic, or **Aramean**, pertaining to Aram, the son of Shem. The Aramaic language, spoken in all the countries named Aramese, including Syria, Babylon, and Mesopotamia, was divided into two principal dialects, the Western Aramaic, or Syriac, and the Eastern Aramaic, or Chaldee. The former was that spoken almost universally in Palestine in the time of Christ. Ever since the Babylonian captivity, the pure Hebrew, in which the whole of the O. T., with the exception of a few chapters in Daniel and Ezra, is written, had gradually given place to the Aramaic. An Aramaic version of portions of the O. T. may have been in use in Christ's time; at least the words uttered by him on the cross, from the beginning of the 22d Psalm, are in that dialect. The Talmud, especially the Babylonian, has a large admixture of Aramaic elements. The Aramaic dialect is, in general, the harshest, poorest, and least elaborated of all the Semitic languages, and has now almost entirely died out, and given place to the Arabic and Persian. Indeed, it is only found living among some tribes in remote districts of the mountains of Kurdistan, and in two or three villages in Syria.

Ararat (*sacred land*). All Eastern countries point to some mountain within their bounds connected by tradition with the Deluge; but the most prevalent tradition fixes upon the mountains which separate the southern part of Armenia from Mesopotamia. The name Ararat was unknown to the geographers of Greece and Rome, and is still to the Armenians of the present day. Europeans have given the name exclusively to the mountain which rises immediately out

[1] Ruth iv., 7, 8.—[2] Gen. xvi., 10-12.—[3] Judg. v., 20, 21; Job xxxi., 26-28; xxxviii., 31.—[4] 2 Sam. x., 16.

[1] 1 Kings xx., 1; Isa. vii., 1, 2.



Mount Ararat, from the Plain of Erivan.

of the plain of the Araxes. It terminates in two conical peaks, named the Greater and Less Ararat, about seven miles distant from each other; the former about seventeen, and the latter about thirteen thousand feet above the level of the sea. The summit of the higher is covered with eternal snow and ice. It is of volcanic origin, and was long deemed inaccessible, the Armenians maintaining that no one was permitted to reach the top, in order that the ark might be preserved inviolable. It was, however, ascended, in 1829, by Parrot, who, after two previous failures, succeeded in reaching the summit. In its broad signification, the term "the mountains of Ararat"[1] is co-extensive with the Armenian plateau from the base of Ararat in the north, to the range of Kurdistan in the south. Viewed with reference to the dispersion of nations, Armenia is the true centre of the world; and, at the present day, Ararat is the great boundary-stone between the empires of Russia, Turkey, and Prussia. See ARMENIA.

Araunah (*ark; a large ash or pine*), a Jebusite, it has been supposed, of royal race, from whom David purchased a threshing-floor as a site for an altar to the Lord. In 1 Chron. xxi., 18–28; 2 Chron. iii., 1, the name is Ornan. There is a discrepancy in the two accounts in respect to the price paid by David. According to the author of Samuel, it was fifty shekels of silver; whereas in Chronicles we find the sum stated to be six hundred shekels of gold. But we may suppose the floor, oxen, and instruments purchased for the fifty shekels; the larger area, in which the Temple was subsequently built, for six hundred. Or perhaps the first-named sum was the price of the oxen, the last of the ground. [2 Sam. xxiv., 18–25.]

Archbishop, the title given to a metropolitan bishop, who superintends the conduct of the bishops in his province, and also exercises episcopal authority in his own diocese. The title is generally thought to have arisen in the third and fourth centuries, from the provincial synods being held once or twice a year in the chief town of the province, under the presidency of the bishop of the place. Another cause of the origin of the title is said to be the custom of planting new bishoprics as Christianity spread, a slight supremacy being still retained by the original over the newly-appointed chief pastors. In the Oriental Church, the archbishops are still called "metropolitans." In the Romish Church, an archbishop derives his authority and title directly from the pope; and in token of this he receives the pallium (q. v.), or consecrated cloak, from Rome. No one, though formally elected to the office, has any right to assume the title of archbishop until he has received the pallium; and it is not allowed to him before that time to consecrate bishops, call a council, make the chrism, dedicate churches, or ordain clergy. There are now in the United States seven provinces of the Roman Catholic Church, and accordingly seven archbishops, with head-quarters respectively at New York, Baltimore, New Orleans, Cincinnati, St. Louis, Oregon, and San Francisco. There are no archbishops in the Protestant Episcopal Church of the United States. In England there are two — the Archbishop of Canterbury and the Archbishop of York, of whom the first has precedence in ecclesiastical rank. In Ireland there are two Protestant and four Roman Catholic archbishops.

Archdeacon, an ecclesiastical dignitary, whose jurisdiction is immediately subordinate to that of the bishop. The archdeacon originally was simply the chief of the deacons, who were the attendants and assistants of the bishop in church affairs. His duties consisted in attending the bishop at the al-

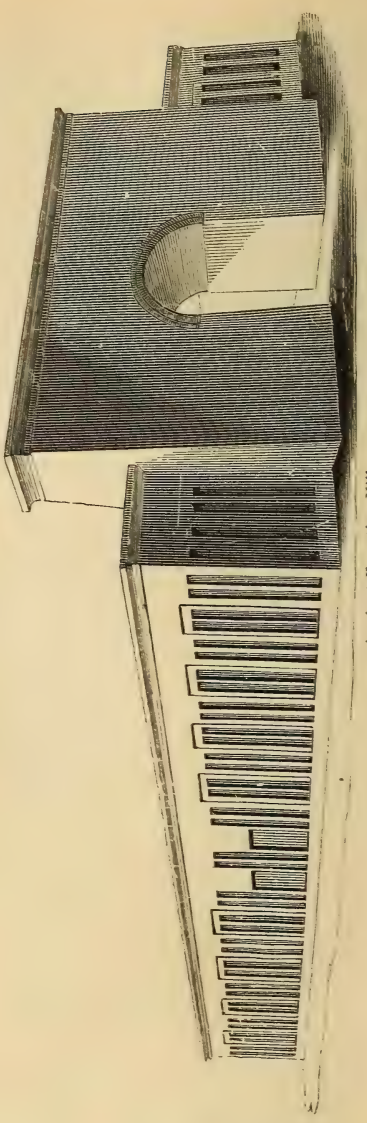
[1] Gen. viii., 4; comp. Jer. li., 27.

tar and at ordinations, assisting him in managing the revenues of the church, and directing the deacons in their duties. Archdeacons subsequently attained in the Roman Catholic Church an authority independent of the bishops, and became among the most influential of dignitaries, but their dignity and influence are now much reduced. In the Church of England, the office is an important one, the archdeacon being a sort of assistant bishop, and invested with certain ecclesiastical functions of a judicial character.

Archelaus (*prince of the people*), the son of Herod the Great by Malthace, a Samaritan lady. He and his brother Antipas were brought up at Rome. On his father's death, he succeeded to his authority over Idumea, Judea, Samaria, including the important cities of Cæsarea, Sebaste, Joppa, and Jerusalem, with the title of ethnarch. When he went to Rome to receive investiture, the Jews sent a complaint after him; to which, however, the Emperor Augustus paid no attention. To this journey our Lord has been supposed to allude in Luke xix., 12–14. Archelaus was guilty of cruelty in his administration; so that, in the ninth or tenth year of his government, the Samaritans preferred charges against him; and he was consequently deposed and banished to Vienne, in Gaul, where it is generally believed he died. He married Glaphyra, the wife of his brother Alexander. It was through fear of him that Joseph and Mary, under the divine sanction, carried Jesus into Galilee. [Matt. ii., 22.]

Architecture. The art of building had its origin very early, in the desire of men for protection from the elements and from wild beasts. It was already in existence as early as the days of Cain. Each tribe constructed, from the materials that presented themselves, such habitations as best suited this purpose. Hence arose in countries remote from each other architecture as indigenous as the vegetation itself; and the primitive styles of the Egyptian, Grecian, and Oriental structures are found in the under-ground dwellings of the Nile, the oak cabin of the Grecian forests, and the tents of the nomadic peoples of Eastern Asia. For material needs, these rude buildings would answer, but in process of time a fresh want would be felt. Man is not content with simple shelter. His restless mind must express its spiritual longings. This he does most readily by song, most imposingly by architecture, which a celebrated German writer has called "frozen music." Thus the architecture of the various nations embodies not only their art, but also their religious characteristics.

The earliest class of erections to which the title of architecture can with any propriety be given are those commonly termed Druidical temples. These consist of separate stones, often of great size, raised on their ends, and



Ancient Egyptian Villa.

ranged in a circle, an oblong figure, or parallel lines. The most conspicuous instance of this is what is called "Stonehenge," in Salisbury Plain, England. In the next stage we have an accurate measurement of parts, and a corresponding division of the building. The rude cairn becomes a regularly-constructed pyramid; the pillar also makes its appearance, and a triangular arch. This stage was reached by the inhabitants of Central and Southern America before its discovery by Europeans, and by the Toltecs, who inhabited Mexico before the Aztecs themselves. The pyramid is met with even more frequently in Mexico than in Egypt, and is the basis of both Mexican and Egyptian architecture. The remains of the latter, in

many points the most perfect the world has yet seen, are temples, palaces, and tombs. The walls of the Egyptian temples, and of their edifices generally, are perpendicular on the inside, but sloping on the outside; the gate-ways and other openings follow the same principle, and there is a general convergence of the upward lines of the architecture, as if the pyramid had been its type. The portico has double, and even triple, rows of columns crowded closely together. Sometimes on the front of walls, colossal figures, frequently of Osiris, resembling the caryatides of Grecian architecture, are placed instead of columns. A spurious species of arch, pro-



Black Obelisk, from Nimrud.

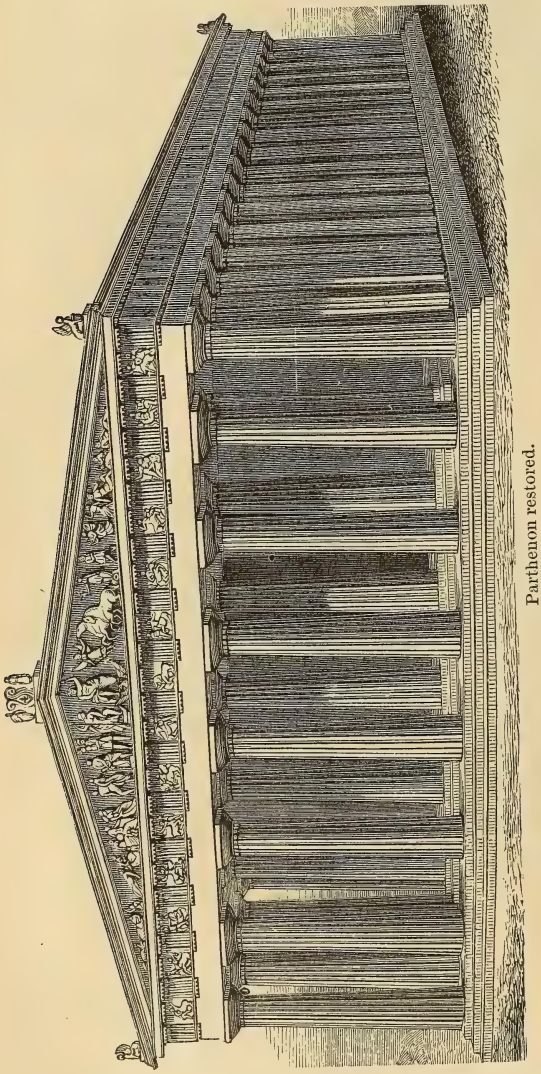
duced by the overlapping of stones, is found in buildings of great antiquity, but the oldest true arch of stone is in a tomb at Saccara. Brick arches, with the key brick, are found in Thebes. Wood being scarce, and stone of easy access, the Egyptians naturally chose the latter as the material for their massive structures, which have outlasted those of the Persians and Assyrians. The Egyptian architecture, like the Hindoo, delighted in caves, under-ground or gloomily-lighted structures, and vast sepulchral monuments, shrouding alike temple and tomb in awful mystery.

Rawlinson tells us that the architecture of the Assyrians[1] culminated in the palace, which was always built upon an artificial platform. This platform was generally built of undried brick, in regular layers; occasionally it was merely earth, surrounded at the sides by walls. The palace itself, containing courts, grand halls, and private apartments, was very large. Its ground-plan shows only straight and parallel lines and right angles; its walls were of sun-dried brick, faced with plain or sculptured slabs, and burned brick, enameled and brilliantly colored. Whether it was of more than one story, and whether it was roofed over or not, is unknown. Temples had several stories, decreasing upward, after the analogy of the Tower of Belus. Houses seem to have been built of mud, with conical roofs, open at the top, no windows, and square and arched door-ways. The round and pointed arch are frequently met with, and, in some instances, though rarely, the column is found. The Assyrians bestowed vast labor, exquisite finish, the most extraordinary elaboration, on edifices so fragile that no care could have preserved them.[2] They clung to the low style they had become familiar with in their original country, Babylonia, where clay was the only material

[1] "Five Great Monarchies of the East."—[2] See SENNACHERIB.

at command, although they had come into a country which abounded in rocky hills, furnishing an inexhaustible supply of limestone and sandstone.

Jewish Architecture. — It has been claimed that the Hebrews invented scientific architecture, and that classical nations are indebted to the Temple of Solomon for the principles and many details of the art. But



Parthenon restored.

Egyptian, Babylonian, Assyrian, and Phœnician temples existed previously; and the Jews more probably borrowed from these the ideas which they embodied in new and beautiful combinations in their temple of Solomon. The Jewish religion prohibited all graven images, and so took away from art its then only powerful incentive. While the polytheistic nations built many and magnificent temples, the monotheistic Jews built only one. Their splendid edifices were completed by the aid of Phœnician artists, and, after the Babylonish exile, foreigners helped them restore the Temple.[1]

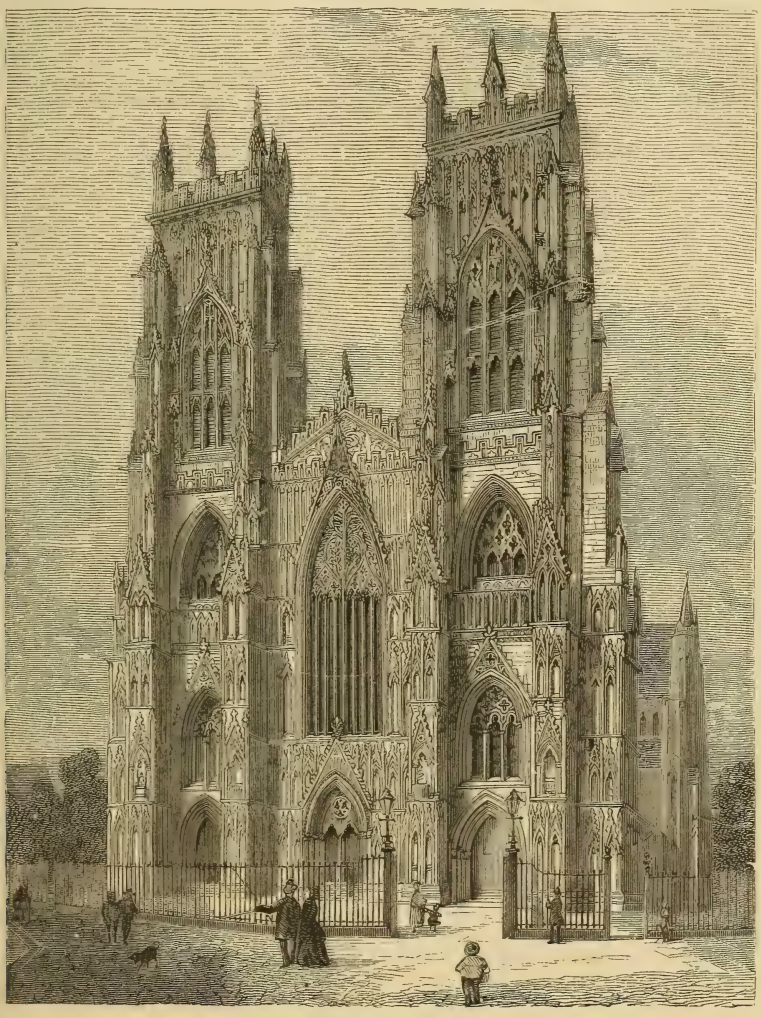
The Greeks were the first to write the rules of architecture, and they furnish the finest models for posterity. The early Doric architecture corresponds to the Egyptian in massive strength, but is emancipated from sepulchral life into outdoor liberty. The Greeks delighted in the open air. Under the clear sky they wrestled, taught, and worshiped. This sympathy with nature is expressed by an architecture that is cold and formal within, beautiful and majestic without; which points to nothing higher than its own completeness, and suggests no unrealized idea to the soul.

With the victory of Christianity over Paganism as a state religion, commences a new era—mediæval architecture. The use of the ancient basilicas or halls of justice for churches gave rise to the *Basilican* style, which prevailed throughout the fourth century. The church then consisted of a single oblong hall with from one to five aisles, a round apsis at the rear end, and an altar. The earliest branching off from this style was the *Byzantine*, which had its rise in Constantinople. Its characteristics are a central flat dome, with half-domes at the ends of the cross, a profuse use of the round arch in colonnades and galleries, within and without, slender windows, a low entrance, the walls, and even pillars, being covered with Mosaic painting. This was the parent of nearly all the later styles of Christian and Mohammedan architecture, and, in combination with the *Basilican*, produced, first in Lombardy, and then on the Rhine, the *Romanesque*, or *Round-arch Gothic*, which between the seventh and twelfth centuries spread over most of Europe. To this style belongs the low round-tower of Newport, R. I., and the peculiar churches and round-towers of North Ireland, Scotland, and Scandinavia. In it the bell-tower, built separate from the edifice, makes its appearance, as also arched galleries within and without the church. This style prevailed throughout all of Europe except North Italy, until the pointed arch gave rise to the true Gothic. Meanwhile the *Saracenic* style—another outgrowth of the Byzantine—had spread, with its modifications,

[1] 1 Kings v.; 1 Chron. xiv., 1.

over all Mohammedan countries. It arose in the seventh century, and spread quickly from Persia to the Atlantic. The Byzantine dome was retained, but surrounded by myriads of semi-domes, producing a most fairy-like effect. The rich fancy of the Orient used color freely, and added the minaret, which gave marvelous grace and lightness. This style finally developed into the Moorish.

philosophy over Christianity, gave rise to the *Renaissance*, which is an adaptation of classical architectural principles to the Christian temple. The grandest type of this is St. Peter's at Rome. And finally the extravagant, insincere, almost infidel life of the 17th and 18th centuries manifested itself in the *Baroco* style of Italy, or the *Rococo* style of France and Germany. These false styles, together



Façade of the Cathedral of York.

Directly antagonistic to the Grecian, whose disposition is to cling to the ground, is the Gothic, whose whole force is given to express spiritual longing—a continual, unfulfilled, but never-given-over struggle to mount upward. It is the most beautiful expression of all "frozen music," purest about 1300, and owes its decline mainly to the invention of printing. The revival of classical studies in Italy, the spirit that would exalt with the invention of printing, caused the decay of all true architecture. Words gained the ascendency over art as the exponent of ideas. As soon as paper literature became popular, the "stone literature" began to decline. Its last poem—the Gothic—was the best.

Arcturus. The Hebrew words *'Ash* and *'Aish*, rendered "Arcturus" in Job ix., 9; xxxviii., 32, are now generally believed to

be identical, and to represent the constellation Ursa Major, known commonly as the Great Bear.

Areopagus (*hill of Ares*, i. e., *Mars*), a narrow, naked ridge of limestone rock at Athens, sloping upward from the north, and terminating in an abrupt precipice on the south, fifty or sixty feet above a valley which divides it from the west end of the Acropolis. The court of the Areopagus was simply an open space on the highest summit of the hill, the judges sitting in the open air, on rude seats of stone hewn out in the solid rock. Sixteen steps, likewise cut in the rock, led to it from the valley of the Agora (*market*) below. This was the site of what we may call the Supreme Court of Athens.



The Areopagus.

Older than the days of Solon, it is mentioned B.C. 740, but it was reorganized by him, and owed to him much of its spirit and character. Its judges, called Areopagites, were chosen for life, but could be deposed, on trial, for misbehavior. They not only had cognizance of legal causes, but were also superintendents of good order and decency, rewarded industry, punished extravagance, and exercised a certain not very well-defined authority in the supervision of religion. On the spot occupied by this court, a long series of awful causes connected with crime and religion had been decided, beginning with the legendary trial by the other gods, of Mars, the god of war, for murder, which gave to the place its name of "Mars Hill." Near to the court was the sanctuary of the Furies, the avenging deities of Grecian mythology, whose presence gave additional solemnity to the scene. It was a place with which the dread recollections of centuries were associated—a spot of silent awe in the midst of the gay and frivolous city. Those who withdrew to the Areopagus from the Agora came, as it were, into the presence of a higher power. No place in Athens was so suitable for a discourse upon the mysteries of religion. Here it was that Paul made his memorable address [1] which led to the conversion of Dionysius the Areopagite. But it does not appear that the apostle was put upon trial; rather, he was placed on this spot in order that what he had to say might be more commodiously heard by the multitude, who, with minds solemnized by the traditions of the place, thronged up the stone steps, and clustered round the summit of the hill to hear his announcement of the new divinities.

Aretas, a king of Arabia Petræa, whose daughter had been married to Herod Antipas, and was divorced by him at the instance of Herodias. Aretas consequently attacked and entirely defeated Antipas, who solicited help from Rome; and Vitellius, governor of Syria, was thereupon commanded by the emperor to march against Aretas. But before this command could be executed, Tiberius died, A.D. 37, and Antipas was soon after banished

[1] Acts xvii., 19–34.

to Lyons. Though there is no distinct historical record of the fact, yet there is strong presumption that, during the reigns of Caligula and Claudius, Aretas was in possession of Damascus. It was under an ethnarch, or governor, appointed by him that the endeavor was made to apprehend St. Paul. [Acts ix., 24, 25; 2 Cor. xi., 32, 33.]

Argob (*stony*), a region on the east of Jordan belonging to Og, king of Bashan, and said to contain sixty fortified cities.[1] It is now identified with the Sejah, a very remarkable district south of Damascus, and east of the Red Sea. See BASHAN.

Arians, ordinarily defined as a sect arising about the beginning of the fourth century, who denied the proper divinity of Jesus Christ. They constituted, however, rather a school of thought than a sect. Their founder, Arius, never seems to have thought of organizing a distinct denomination, but always acted in and with the Church while he lived, and claimed to interpret correctly not only the Scriptures, but the doctrine and symbols of the Church. From the earliest ages, even in apostolic times, there were not wanting those who denied the divine character of Christ. It was not till the third century that systematic attempts were made to define, philosophically, his character, and determine his relations on the one hand with the Father, and on the other with the human race. As might have been expected, this endeavor gave rise to long and bitter controversies. In these controversies there appeared certain theologians who denied that Jesus Christ possessed a human nature, or that there was any distinction between the Father, Son, and Holy Spirit, they being the same person, appearing, so to speak, in different characters.[2] Arius commenced his career by vigorously combating these doctrines. If we may believe ecclesiastical history, his convictions were intensified by a personal jealousy of his bishop, Alexander, whom he accused of Sabellianism. He maintained that Jesus Christ had existed long before the birth of man; that he was the creator and ruler of the earth, but that he was himself called into being by the Father; and so was, in the strict sense of the term, a creature, though possessing a divine nature. One of the disputes to which the subsequent controversy gave rise was, whether the Son proceeded from the Father by an act of the Father's will, or whether he proceeded eternally from the Father by a necessity of the divine nature, the latter being the orthodox, and the former the Arian view. Another question equally subtle was, whether the Son was of the same essence as the Father, or only of a similar essence. The former idea was expressed by the term—a Greek word—*homoousion;* the latter by the word *homoi-ousion.* One of the most bitter theological battles ever fought turned upon the question, which of these terms should be used in the Catholic creed in defining the nature of Christ. Athanasius, who was the most vigorous opponent Arius had to encounter, a man of singularly clear and subtle, as well as vigorous intellect, perceived that if the idea were once admitted into Christian theology that Christ is a created being, it would not stop there; he asserted that it would end with destroying the revelation of God in Christ, and the doctrine of redemption wrought by him. History has in this respect proved him to be right. The doctrines of Arius were carried by his followers much farther than he ever carried them, or perhaps imagined they would or could be carried. From the doctrine that Christ was Lord of all, yet himself a created being, sprang, by a process of gradual and not unnatural development, the idea that he was an angel commissioned to reveal the truth; that he was a marvelous and miraculously-endowed man; that he was an ordinary mortal, possessed of the common faults and frailties of his race; and finally, in the words of one of the modern representatives of the extreme humanitarian school, that he was "an inferior man." It would, however, be quite unjust to attribute these views to Arius, and it is equally so to impute them to those who hold his views.

While Arius lived, both he himself and the doctrine which he maintained underwent many vicissitudes of fortune. The Arians were first condemned by a council at Alexandria, under Alexander, bishop of that city, A.D. 320, and afterward by the general council of Nice, A.D. 315. The doctrine, however, far from being extinguished, became the prevailing doctrine of the East. Arius, banished by imperial decree for maintaining it, was recalled from banishment, and Athanasius, who succeeded Alexander as bishop of Alexandria, was banished for refusing to receive the once condemned, but now triumphant theologian. Received at Constantinople by the Emperor Constantine, Arius died on the very day of his triumph, very suddenly—his enemies assert under a judgment of God for his heresies; his friends, as a consequence of poison administered by his foes. His death did not put an end, however, to the progress of the doctrine. After undergoing alternate persecution and protection from different emperors, though never received in the Roman Church after the Nicene Council, it re-appeared in Poland about the time of the Reformation, where, however, it was materially modified, and in its new form took the name of Socinianism.[1] It was revived again in England after the Reformation, and brought to this country, where it gave rise to the Unitarian Church. Those persons are still sometimes called Arians, though they themselves disown the name,

[1] Deut. iii., 4, 13.—[2] See MONARCHIANS; SABELLIANS.

[1] See SOCINIANS.

who acknowledge the divinity, but deny the proper deity of Christ; who hold, *i. e.*, that he is the Son of God, and the Lord and ruler, and perhaps creator of the world, but assert that he is in some sense dependent upon and inferior to the Father, by whom they also say he was called into being. As a class, the Arians accept the Scriptures as an inspired book, and declare their doctrines to be in accordance with it. They lay great stress upon the fact that Jesus Christ is everywhere throughout the Bible called the Son of God, never brother; from which they deduce the conclusion that he is subordinate, if not inferior, to the Father. They also quote as proof-texts such passages as the following: Matt. xix., 17; John xiv., 28; xvii., 1–3; 1 Cor. viii., 6; xv., 28; 1 Tim. ii., 5; Heb. i., 2–9. The Arians have never entirely agreed among themselves in their endeavors to fix upon a common doctrine concerning the person of Christ, their common ground being only his subordination to the Father. During the Middle Ages those who held that Christ was of similar essence to the Father were called Semi-Arians; those who held that the likeness of the Son to the Father was in the will only were called Acacians, from Acacius, their leader; and those who denied the likeness of nature between the Father and the Son, Anomœans, from a Greek word signifying dissimilar. But these names, as distinctive titles, have long since disappeared from theology, and even the views which they indicate are no longer held with that distinctness which characterized the discussions of the fourth and fifth centuries. See HUMANITARIANS; SOCINIANS; TRINITARIANS; UNITARIANS; CHRISTOLOGY.

Aristarchus (*best ruler*), a Thessalonian Christian, who accompanied St. Paul on his third missionary journey, was with him on his voyage to Rome, and is afterward mentioned as his fellow-laborer and prisoner. According to tradition, he was Bishop of Apamea. [Acts xix., 29; xx., 4; xxvii., 2; Col. iv., 10; Philem. 24.]

Aristotelians, a name given to the followers of Aristotle. From the circumstance that he gave his instruction while walking with his pupils in a grove, they received the name of Peripatetics. Since Aristotle himself has in no place expounded his doctrines systematically, and since no two of his followers agree in defining them, it is not easy to give an outline of that philosophical system which goes by the name of Aristotelianism. Indirectly, his analytical method greatly affected the theology of the Church, and increased, if it did not originate, the scholasticism (q. v.) of the Middle Ages. As a metaphysician, Aristotle may be regarded as the originator of the inductive system; at least he maintained that philosophy should be based upon experience, though he did not always adhere in this respect to his own principles. He believed in the existence of a God, but held it to be incredible that God takes any interest in the affairs of men. Whether he believed in immortality, is a disputed point. He taught that the final end of action is happiness, which consists in the active exercise of the mental capacities conformably to reason. It is not, however, so much the great principles of his philosophy as the method of his discussions which characterizes Aristotelianism. These discussions lead the student through an endless maze of refined and subtle distinctions. Something of the same spirit still lingers in some forms of modern theology, and, as a system of ethics, some of the principles which Aristotle taught will live forever; but Aristotelianism, as a system of dialectics, perished with the revival of learning which accompanied the Reformation.

Ark. The term ark, as employed in the Bible, usually signifies the Ark of the Covenant (q. v.). It is elsewhere used only in describing the vessel, made of bulrushes, in which Moses was saved,[1] and Noah's ark.[2]

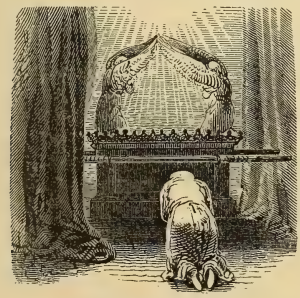
1. *Moses's Ark* was made of the papyrus which was commonly used by the Egyptians for light and swift boats,[3] and was daubed "with slime," *i. e.*, probably the mud of which bricks were customarily made in Egypt, which in this case was used to bind the layers of papyrus together in a compact mass, and perhaps also to make the surface smooth for the infant, and "with pitch" (q. v.), or bitumen, which made the vessel water-tight.

2. *Noah's Ark.* The term "ark," used in describing the vessel which Noah built by God's direction, as a means of saving himself and his family from the flood (q. v.), might lead the reader to suppose that it was of the form of a vast chest or coffer, rather than of the form of a ship; fitted rather to carry a heavy burden than to sail over the waters. This does not appear, however, to be the case. The actual form of the ark, indeed, is not described, yet the proportions given are those of a ship (q. v.). In fact, it is remarkable that its proportions of length, breadth, and depth are almost precisely the same as those of the staunchest vessels of the present day. The *Great Eastern*, for example, is 680 feet long, 83 feet broad, and 58 feet deep—dimensions arrived at as the result of generations of experience and skill in shipbuilding. The ark was 300 cubits long, 50 broad, and 30 high. Reckoning the cubit at 21 inches, this would be—length, 525 feet; breadth, 87 feet 6 inches; height, 52 feet 6 inches. This boat was to be made of gopher-wood,[4] and protected within and without by "pitch," or rather bitumen, which is particularly suited for closing up the interstices of the timbers, and making the ves-

[1] Exod. ii., 3.—[2] Gen. vi., 14–16.—[3] See REED.—[4] See CYPRESS.

sel water-tight. It was to be divided into "rooms"—literally, "nests," *i. e.*, compartments, fitted for the habitation of men and animals. These were to be arranged in three tiers, one above another. There was to be a door in the side of the ark, and means were also to be provided for admitting the light. There is a great variety of interpretation concerning the word here rendered "window" in our Bible. The interpretation of Gesenius seems evidently the true one—viz., that this unusual word means really a set of windows, a window-course, a system of lighting. It is by no means clear that they were all in the roof or deck. They may have been in the gunwales, *i. e.*, on the higher parts of the sides of the vessel, like the port-holes of a modern ship of war. And if they were covered with a transparent substance—the word is translated "*transparency*" by some scholars, and such a substance may easily have been known to the antediluvians, who had made the progress in arts described in Gen. iv., 21, 22—it is quite possible that they might not have been confined to the upper story of the ship, as the word "*above*" does not necessarily mean on the upper part of the vessel, but may mean the top of the window-course. The "window" in chap. viii., 6, is a different word, and is properly an *opening*. Our Bible would convey the idea that Noah was commanded to make a window, and now opened that window; whereas the original means that Noah was commanded to make a window-course, or light system, and that he opened (chap. viii., 6) the window or casement which he had made for that purpose.

Ark of the Covenant, a coffer, or chest, in the ancient Jewish Tabernacle, or Temple. It was made of shittim, or acacia wood, three feet nine inches in length, two feet three inches in breadth and depth. It is elaborately described in Exod. xxv., xxxvii. Though there was in it at one time the golden pot of manna and the rod of Aaron that budded,[1]



Ark of the Covenant.

this was only for the sake of their better preservation; and the proper contents of the ark were the two tables of the covenant, of which it was made the special repository. Simply as containing these, it formed the most hallowed portion of the Tabernacle furniture; was the peculiar shrine of the Godhead. Irreverence to it was irreverence to Jehovah. Hence the awful solemnity with which it was to be approached, and the severity that sometimes avenged any improper familiarity with which it was treated.[1] Rightly considered, this was fitted to give a sublime view of the character of the O. T. religion, and placed it at an immeasurable distance from the idolatrous religions of heathendom. These, too, had their sacred shrines, that occasionally took a form not very dissimilar to the Ark of the Covenant, and yet how different. The Egyptian bowed himself before an innermost sanctuary, overhung with gilded tapestry; but let the priest remove the curtain, and there appeared a cat, or a crocodile, or a domesticated serpent, wrapped in purple; or, at best, the sacred beetle of the sun, overshadowed by the wings of two figures of the goddess Thmei, or Truth. The Israelite bowed himself before a holy place, in which God was presented to his spiritual contemplation and religious homage as a moral lawgiver, revealing himself as the Holy One and the Just, himself perfectly good, and demanding a corresponding goodness from his covenant people. If this, however, had been all that belonged to the ark, and characterized the religion connected with it, it would have tended to overawe the hearts of men, and keep them at a distance from God rather than to draw them near to him; for the tables of the testimony continually witnessed against their guilt, and proclaimed their liability to condemnation. Hence the ark was furnished upon the top with a plate of gold, which served not merely as a lid to the ark and its contents, but also for the purpose of concealing and putting out of view what these disclosed as evil. It was the *mercy-seat*, on which, between the cherubim, the love of God was manifest as a cloud between the sinner and the accusing tablets. It was, therefore, an atonement-covering; and every year, on the great Day of Atonement, the high-priest, entering into the Holy of Holies (q. v.), sprinkled the blood of the sacrifice on and before the mercy-seat, to blot out all the transgressions which the law of the testimony underneath was ever charging upon the people.

The history of the Ark of the Covenant is in perfect accordance with its intensely moral character. It was to the Israelites the token of the presence and power of God, and was borne by the priests in advance of the whole host.[2] As soon as its bearers reached the brink of the Jordan, the waters were cut off; and while it stood on firm earth in the midst of the river, the multitude passed over dry-shod. It was carried around

[1] Heb. ix., 4.

[1] Numb. iv., 20; 1 Sam. vi., 19; 2 Sam. vi., 6, 7.—[2] Numb. x., 33–36; Psa. cxxxii., 8.

the walls of Jericho, and before it they fell.[1] But when Israel had corrupted their ways before God, and treated with contempt the holiness embodied in the ark, it was found to carry no charm with it upon the field of battle; and the Lord "delivered his strength into captivity, and his glory into the enemy's hands."[2] Taken by the idolatrous Philistines, it was placed in the temple of their god Dagon, when the latter fell down and was broken in pieces before it. And though the Philistines, smitten with severe plagues for detaining it, returned it, after seven months, to the Hebrews, it remained for years separated from the Tabernacle, and was restored to its proper place only when, through the strenuous efforts of David, the interests of true religion had been again revived.[3] It was afterward transferred, with the Tabernacle furniture, to the Temple erected by Solomon,[4] where it remained until the last kings of Judah impiously placed their idols in the holy temple, and the Hebrew priests, shocked at the profanation, removed the ark, and carried it from place to place. On the accession of good king Josiah to the throne, it was again returned to its place in the Temple.[5] But when again the sins of the people drew down the divine vengeance, the ark, instead of proving a bulwark of strength, itself perished in the destruction of the Temple by Nebuchadnezzar. In the second Temple the Holy of Holies was empty, and on the Day of Atonement the high-priest sprinkled the blood upon the foundation-stone upon which the ark should stand. There may have been, however, as is found still in all Jewish synagogues, an ark, or coffer, in which was kept a copy of the Hebrew Scriptures in the form of an ancient roll. This manuscript is still taken from the ark with great solemnity, used, and returned with equal solemnity, in certain of the services of the synagogue.

Arkite (The), one of the families of the Canaanites, and, from the context, evidently located in the north of Phœnicia. The site which now bears the name of 'Arka lies on the coast, two to two and a half hours from the shore, about twelve miles north of Tripoli. [Gen. x., 17; 1 Chron. i., 15.]

Armageddon (*mountain of Megiddo*) occurs only once as a compound proper name in Scripture, and that in the figurative language of prophecy.[6] Yet the image, whatever its symbolical import may be, rests on a historical basis, and the locality implied in the Hebrew term which John uses is the great battle-field of the O. T. where Barak and Gideon conquered,[7] where Saul and Josiah fell[8] — the plain of Esdraelon, on the southern border of which Megiddo stood.[9]

[1] Josh. iii.-vi.—[2] 1 Sam. iv., 3–11; Psa. lxxviii., 61.—[3] 2 Sam. vi.; 1 Chron. xiii.; xv.; xvi., 1–6.—[4] 1 Kings viii., 1–9; 2 Chron. v., 2–10.—[5] 2 Chron. xxxv., 3.—[6] Rev. xvi., 16.—[7] Judg. iv.; v., 19; vi., 33; vii.—[8] 1 Sam. xxix., 1; xxxi.; 2 Sam. iv., 4; 2 Chron. xxxv., 20–24.—[9] See Esdraelon.

Armenia, a country of Western Asia, not mentioned in Scripture under that name in the original Hebrew, though it occurs once in the English version for Ararat.[1] The three Hebrew terms, *Ararat*, *Minni*, and *Togarmah*,[2] seem to refer to this country either as a whole, or to particular districts. Armenia may be described as that lofty plateau whence the rivers Euphrates, Tigris, Araxes, and Acampsis pour down their waters in different directions. The climate is cold, but salubrious. The country abounds in romantic forest and mountain scenery, and rich pasture-land.

Armenian Church, the designation of one of the Oriental churches, comprising nearly the whole of the Armenian people or race. According to tradition, Armenia first received Christianity from Bartholomew and Thaddeus; but it first became the religion of the state about the beginning of the fourth century, under the preaching of Bishop Gregory. In the ecclesiastical controversies which followed soon after concerning the twofold nature of Christ, the Armenian Christians agreed with the Monophysites (q. v.), refused to acknowledge the authority of the Council of Chalcedon, and separated from the Eastern or Byzantine Church. Ecclesiastical historians have misapprehended the true causes of this separation. The Armenians, being entirely distinct in language and race from the Greeks, desired a separation, and the Monophysite theory was rather used for that purpose. The separation once secured, the doctrine was never regarded with any interest. Rome has made many attempts to bring over the Armenian Church to the Catholic faith, but with poor success. In theology, the Armenians attribute only one nature to Christ, and with the Greeks hold that the Holy Spirit proceeds from the Father alone. Infants are baptized by partial immersion, and pouring water thrice on the head, as are also adult Jewish and other converts. But Romanist and Protestant Christians, though only sprinkled in baptism, are admitted to their communion. They administer extreme unction (q. v.) only to ecclesiastics, and to them only after death; believe in and practice to an extraordinary degree the worship of saints; maintain the doctrine of the real presence; practice confession, absolution, and penances; attach great merit to fasting and other ascetic works, observing 185 days of the year as fast-days, when no animal food can be eaten, and abound in monastic orders. But they reject the doctrine of Purgatory, and, accordingly, never grant indulgences.

The Armenian race is now divided into three parts: Gregorian, Roman Catholic, and Protestant. The Gregorians are the ancient original national Church, called Gregorian, from their first great bishop and illuminator.

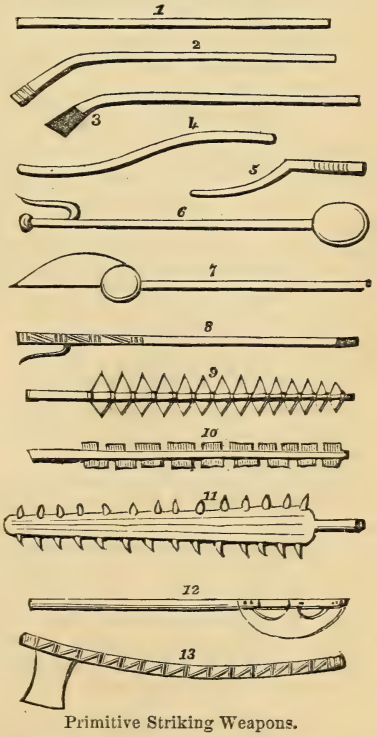
[1] 2 Kings xix., 37.—[2] Gen. viii., 4; Jer. li., 27; Ezek. xxvii., 14; xxxviii., 6.

The Roman Catholics and Protestants are converts from the national Church. The Catholics affect to call themselves the United Armenians, and the national Church schismatic, and a sect. The number of Armenians is not accurately known. They may be estimated at about 3,500,000—viz., 3,000,000 in Turkey, 400,000 in Russia, and 100,000 in Persia. The Armenians in Russia, Persia, and India are Gregorian; in Turkey also, mainly Gregorian, with an intermixture of Papists and Protestants. The Papists have not received favorably the doctrine of Infallibility.

Arminians, a name given, in the first instance, to the followers of Arminius, a celebrated theologian of Holland, in the sixteenth century. The sect which bears his name is confined to Holland, and is now reduced to something like twenty congregations, and a few thousand members. It was, however, no part of the object of Arminius to found a separate sect, and his peculiar theological views pervade to a greater or less extent the doctrines of the Lutheran, Methodist, and Episcopal Churches. In fact, the Protestant world may be said to be divided into Calvinists and Arminians, of whom the first tend to look at all theology from the side of the divine administration, while the other tend to consider chiefly the duties and responsibilities of man. The controversies between Calvinists and Arminians have been very bitter, but it is not possible to draw a distinct line between them. A great deal that is called Calvinism is certainly not to be found in the writings of John Calvin; a great deal that is called Arminianism, Arminius himself never taught. The questions at issue between them are no longer the subject of imbittered controversy, and are gradually giving way to others of a more immediately practical nature. In some churches, as the Episcopalian and the Congregational, Arminians and Calvinists are united in a common organization; and there is no such radical difference between them, even when they exist in separate sects, as to prevent their cordial coöperation in evangelical organizations for Christian work—such, for example, as the Young Men's Christian Associations.

Historically, Arminianism was a reaction against some of the extreme teachings of Calvinism (q. v.). Arminius himself studied theology at Geneva, where the doctrines of Calvin were taught in their most rigorous form by Theodore Beza. It was only by a gradual process that he came first to question, then to deny the doctrine of absolute predestination (q. v.). His own views have to be gathered from various passages in his works; but after his death his followers, in 1610, presented to the asembled states of the province of Holland a remonstrance, containing five propositions, which may be regarded as a fair embodiment of the doctrines of the Arminians, who as a sect are, from this circumstance, sometimes called Remonstrants. For a fair understanding of the controversy, the propositions which follow should be compared with the famous five points of Calvinism (q. v.): 1. "That God had indeed made an eternal decree, but only on the conditional terms that all who believe in Christ shall be saved, while all who refuse to believe must perish; so that predestination is only conditional. 2. That Christ died for all men, but that none except believers are really saved by his death. The intention, in other words, is universal, but the efficacy may be restricted by unbelief. 3. That no man is of himself able to exercise a saving faith, but must be born again of God in Christ, through the Holy Spirit. 4. That without the grace of God man can neither think, will, nor do any thing good; yet that grace does not act in men in an irresistible way. 5. That believers are able, by the aid of the Holy Spirit, victoriously to resist sin; but that the question of the possibility of a fall from grace must be determined by a further examination of the Scriptures on this point. See METHODISTS.

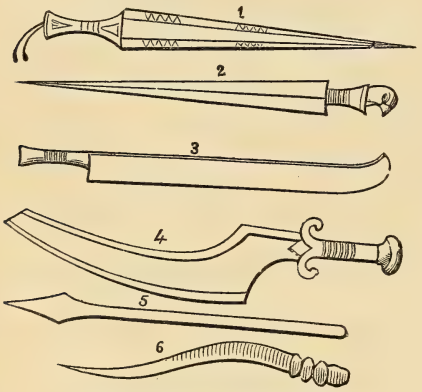
Arms, Armor. The progress of modern discovery has thrown much light upon the modes of attack and defense used by ancient



Primitive Striking Weapons.

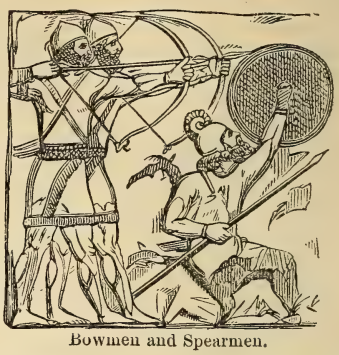
1, 2, 3, Clubs; 4, 5, Crooked Billets, or Throwing-bats; 6, Mace; 7, Battle-axe; 8, Hard-wood Sword; 9, Shark's-teeth Sword; 10, Flint Sword; 11, Sawfish Sword; 12, 13. Egyptian Battle-axe.

nations. We are familiar with the weapons of the Greeks and Romans; and those of the Assyrians and Egyptians have either been preserved, or are found represented in the still-existing sculptures and paintings of those peoples. But no arms used by the Israelites have yet been discovered; neither is any sculpture known to exist on which their weapons are depicted. We can only, therefore, gather from the notices in Scripture, and by comparison with what we know of the habits of the neighboring nations, the nature of the arms with which the Israelites fought. The first implements of war were those used first in hunting, but converted by the wicked to the destruction of their fellow-men, and were naturally the most simple. 1. Among these were the club and the throwing-bat. The club was originally a heavy piece of wood, variously shaped, made to strike with, and, according to its form, denominated a mace, a bar, a hammer, or a maul. The throwing-bat, or throw-stick, is still used among the native Arabs. These instruments, at first but crooked billets, with flints set into a groove on the side, or sharks' teeth bound to them, or, later, with a steel or bronze blade, made the true battle-axe. 2. The sword was so commonly employed, that it very early became a synonym for war. We may gather that it was probably a



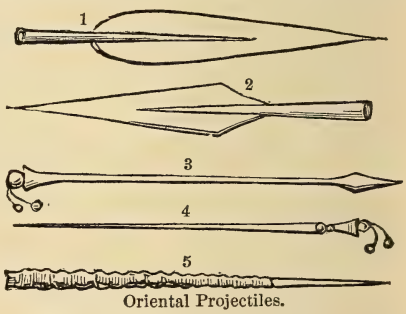
Oriental Cutting or Piercing Weapons.
1, 2, Swords; 3, 4, Tulwar Swords; 5, Quarter-pike; 6, Horn Dagger.

light, short weapon, much the same as a large dagger, double-edged, and strong enough to inflict a fearful wound. It was carried in a sheath slung by a girdle, and rested upon the thigh or the hips. That it was of metal, is indicated by the allusion to its brightness and "glittering;" but from Josh. v., 2, 3,[1] we may perhaps infer that in early times the material was flint. The sword is said to "devour," because the Hebrew word for "edge" is literally "mouth" of the sword.[2] 3. Of the spear there were different kinds. That of Goliath was of extraordinary size; the shaft, or staff, a heavy piece of wood, the



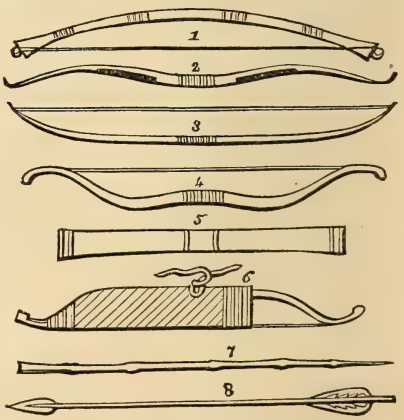
Bowmen and Spearmen.

head made of metal. This kind of spear Saul was in the habit of using; and it was this, called "javelin" in our version, with which he tried to pin David to the wall.



Oriental Projectiles.
1, 2, Spear-heads; 3, 4, Darts; 5, Oryx-horn Spear-head.

This spear must have had a metallic strong point at its butt end; it could thus be with more facility stuck into the ground, and it was with this point that Abner struck Asahel quite through his body.[1] There was a lighter kind of spear, which, when not in use,



Implements of Archery.
1, 2, 3, 4, Bows; 5, Quiver; 6, Bow-case; 7, 8, Arrows.

[1] The marginal reading is "knives of flints."—[2] Judg. iii., 16; 1 Sam. xvii., 51; xxv., 13; 2 Sam. ii., 26; xx., 8, 10; Psa. xlv., 3; cxlix., 6; Ezek. xiv., 17.

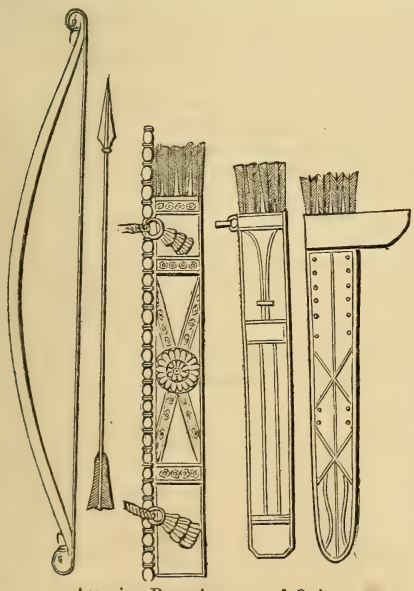
[1] 2 Sam. ii., 23.

was suspended from the shoulder. This is the weapon erroneously rendered "target" in 1 Sam. xvii., 6; and with this Joshua signaled his troops. 4. The chief offensive weapon was the bow. This is mentioned very early, as used both in the chase and in war.[1] Bows were made of great strength, sometimes of steel or brass,[2] and considerable force was required to bend them. The Hebrew word for "bend" signifies, properly, "to tread."



Treading the Bow.

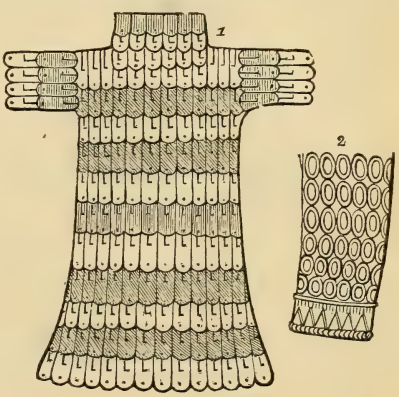
We know, therefore, that the foot was used. The soldier carried upon his person a capacious quiver, often closed by a lid or cover,



Assyrian Bow, Arrow, and Quivers.

and well stocked with arrows. These arrows were carefully sharpened, and appear to have been sometimes barbed, and poisoned, or tipped with burning matter. Possibly bolts and stones, as well as arrows, were discharged from the bow. Such bows would be like the cross-bows of the Middle Ages. Larger engines for this purpose were devised by Uzziah's officers.[1] 5. The sling was made of plaited thongs, broad in the middle, to hold the missile securely. This simple weapon, with which David killed the giant Philistine, was the natural attendant of a shepherd. Later in the monarchy, slingers formed part of the regular army.[2]

Of defensive armor we find several kinds mentioned in the Bible: 1. The coat of mail of Goliath (1 Sam. xvii. 5, properly, "clothed with a harness of scales"). It was made



Coat of Mail.

1, Egyptian tegulated; 2, Sleeve of ring-mail, Ionian.

of small plates of metal, fastened closely together, though sometimes for the breastplate prepared leather was used. It was a mailed coat that Ahab wore. The same original word is rendered habergeon in Neh. iv., 16. The habergeon mentioned in reference to the gown of the high-priest is supposed to have been of linen, thickly woven or quilted, with a binding on the neck, and plated on the breast with mail. The meaning of the "habergeon" of Job xli., 26, is doubt-



Armor for the Head.

1, Of Rushes; 2, Egyptian; 3, 4, Western Asia; 5, Carian? 6, 7, Egyptian; 8, Assyrian; 9, Greek; 10, Ionian; 11, Parthian; 12, 13, Other Asiatic Tribes.

[1] Gen. xxvii., 3; xlviii., 22; xlix., 23, 24.—[2] Psa. xviii., 34.

[1] 2 Chron. xxvi., 15. See ENGINES.—[2] 2 Kings iii., 25.

ful; some suppose it is an offensive weapon. 2. The defense of the head was a helmet. We may infer the shape from the Hebrew word which implies height and roundness. It was very early made of rushes, and in the form of a skull-cap. Afterward the skins of the heads of animals were used, and adorned with rows of teeth, manes, and bristles. Wood, linen, cloth in many folds, and felt were also in early use. Later, they were made of metal. The nations of



Assyrian Helmets, from iron Originals in the British Museum.

Farther Asia, however, used the braided or woolen cap, which they still retain, as the kaouk, or fez. 3. Greaves were known even so early as the time of David, for Goliath wore them. They consisted of a pair of covers for the shin, of brass or strong leather, bound by thongs around the calves and above the ankles. 4. Of shields or targets there were two kinds. One, very large, protected the body, and, when not in actual use, was borne by an attendant. Another smaller kind seems to have been more especially employed by light-armed troops. The difference between these two pieces of armor is manifest by the greater weight of gold required for the first.[1] They were sometimes made of light wood, sometimes of wicker-work or osier; were covered with bull's hide of two or more thicknesses, and were bordered with metal. Sometimes they were studded with nails or metal pins. They were grasped by a wooden or leathern handle, or occasionally suspended by a thong from the neck. They were smeared with oil, both to preserve them from injury by weather, and to render them so smooth that missiles might more readily glance off. They were also kept in coverings till actually wanted. Hence to "anoint" or "uncover" the shield was to prepare for battle.[2]

Paul's description of the Christian's armor[3] becomes doubly forcible if we remember that he wrote that passage while chained to a soldier, and in close proximity to military sights and sounds. It is gathered from Roman arms and armor. The apostle's enumeration exactly coincides with the figures on the Arch of Severus, and mentions all the essential parts of the Roman heavy armor except the spear. The soft or flexible parts of their heavy armor were made of cloth or leather. The metal principally used was



Roman Soldier.

that composed of copper and tin, which we call bronze, or, more properly, bell-metal. Iron came afterward to be extensively used instead of copper; and gold, silver, and tin were used unalloyed, more especially to enrich and adorn the armor.

Army. 1. Jewish Army.—The military organization of the Jews commenced with their departure from the land of Egypt, and was adapted to the nature of the expedition on which they then entered. Every man above twenty years of age was a soldier; each tribe formed a division, with its own banner and its own leader; their positions in the camp or on the march were accurately fixed; the whole army started and stopped at a given signal. Thus they came up out of Egypt ready for the fight. On the approach of an enemy, a conscription was made from the general body, under the direction of a muster-master, by whom, also, the officers were appointed. The army was then divided into thousands and hundreds, under their respective captains, and still further into families, the family being regarded as the unit in the Jewish polity. With the kings arose the custom of maintaining a body-guard, which formed the nucleus of a standing army.[1] Thus Saul had a band of 3000 select warriors; and David, before his accession to the throne, 600.[2] This band he

[1] 1 Sam. xvii., 7; 1 Kings x., 16, 17.—[2] Isa. xxi., 5; xxii., 6.—[3] Eph. vi., 14–17.

[1] Exod. xiii., 18; Numb. i., 3; ii.; x., 5, 6, 14; xxxi., 14; Deut. xx., 5–9; 2 Chron. xxv., 5; xxvi., 11–15.—[2] 1 Sam. xiii., 2; xiv., 52; xxiii., 13; xxiv., 2; xxv., 13.

retained after he became king, and added the Cherethites and Pelethites, together with another class, *Shalishim*, officers of high rank, the chief of whom was immediately about the king's person.[1] He also organized a national militia, divided into twelve divisions, under their respective officers, each of which was called out for one month in the year. At the head of the army, when in active service, he appointed a commander-in-chief. Hitherto the army had consisted entirely of infantry, the use of horses having been restrained by divine command; but we find that, as the foreign relations of the kingdom extended, this prohibition was disregarded. David reserved a hundred chariots[2] from the spoils of the Syrians; and these probably served as the foundation of the force which Solomon afterward enlarged, through his alliance with Egypt. It does not appear that the system established by David was maintained by the kings of Judah; but in Israel the proximity of the hostile kingdom of Syria necessitated the maintenance of a standing army. The militia were occasionally called out in time of peace; but such cases were exceptional. On the other hand, the body-guard appears to have been regularly kept up.[3] Occasional reference is made to war-chariots; but in Hezekiah's reign no force of the kind could be maintained, and the Jews were obliged to seek the aid of Egypt for horses and chariots.[4] The maintenance and equipment of the soldiers at the public expense dates from the establishment of a standing army. It is doubtful whether the soldier ever received pay even under the kings. He was, however, at least at some periods, provided with arms, and there are notices of armories. So also there was a repository for the shields used not in war but on occasions of state.[5]

Of the tactics of Israelitish armies in the field we know but little. Sometimes the forces were divided into two, and sometimes into three bodies;[6] the disposition in the last case being probably into a centre and two wings. We have also instances of ambushes, night attacks, and flank movements, with the purpose of hemming the enemy in;[7] and when the onset was made, it was accompanied with loud shouts.[8] The numerical strength of the Jewish army can not be ascertained with any degree of accuracy. In the Maccabean wars it was found necessary for the Jews to defend themselves on the Sabbath-day, and in those wars we first of all find any notice of regular pay being given to the soldiery. A standing force seems to have been continued from that time; till, ultimately, the Jewish armies were assimilated to those of their Roman conquerors.

[1] 2 Sam. xv., 18; 1 Chron. xii.—[2] 2 Sam. viii., 4; 1 Kings x., 26, 28, 29; 1 Chron. xxvii., 1.—[3] 1 Kings xiv., 28; 2 Kings xi., 4-11; 2 Chron. xiv., 8; xxv., 5.—[4] 2 Kings viii., 21; xviii., 23, 24; Isa. xxxi., 1.—[5] 1 Kings xiv., 27, 28; 2 Chron. xi., 12; xxiii., 9; xxvi., 14; Sol. Song iv., 4.—[6] 2 Sam. x., 9-14.—[7] Gen. xiv., 15; Josh. viii.; Judg. xx., 29; 1 Sam. xiv., 36; 2 Kings viii., 21; 2 Chron. xiii., 13.—[8] 1 Sam. xvii., 20.

2. Roman Army.—The Roman army was divided into legions, the number of which varied considerably, from 3000 originally to 6000 at the time of Christ, each legion being under six tribunes, who commanded by turns. Claudius Lysias, termed the "chief captain," was such a tribune.[1] The legion was subdivided into ten cohorts, usually called "band" in the N. T., the cohort into three maniples, and the maniple into two centuries, containing originally 100 men, as the name implies, but subsequently from 50 to 100 men, according to the strength of the legion. There were thus in a legion 60 centuries, each under the command of a centurion. The "captain of the guard" mentioned in Acts xxviii., 16, was the commander of the Prætorian troops. In addition to the legionary cohorts, independent cohorts of volunteers served under the Roman standards. One of these cohorts was named the Italian, as consisting of volunteers from Italy. The cohort named "Augustus"[2] may have consisted of the volunteers from Sebaste. The head-quarters of the Roman forces in Judea were at Cæsarea. A cohort was usually stationed at Jerusalem; but at the great festivals this force was increased, disturbances being then not unlikely—the more because the emblems on the Roman standards were considered idolatrous by the Jews.

Arnoldists, a sect which arose in the twelfth century, deriving its name from Arnold of Brescia, a young priest, and a pupil of the celebrated Abelard, from whom he probably imbibed those spiritual tendencies which led him to long after a pure Church. He preached against the ambition and luxury of ecclesiastics, not sparing the pope himself. He maintained that the popes, as well as laymen, should be subordinate to the civil power; that the disposal of kingdoms and principalities did not belong to the Church of Christ; that the clergy should not accumulate wealth, but should depend upon the offerings of the faithful, or, at the most, upon tithes for their support. The corrupt bishops and priests he declared to be unworthy of their name, and the secularized corporation which called itself the Church to be no longer the house of God. He diffused his opinions with unwearied diligence, proclaiming the necessity of both a civil and ecclesiastical revolution. His sentiments were condemned by the Lateran Council in A.D. 1139, and he was banished from Italy by Pope Innocent II.; but returning to Rome after the death of the pope, in A.D. 1145, Arnold threw himself with enthusiasm into the popular movement to restore the ancient consular government, in lieu of the oppressive domination of a Roman bishop. During

[1] Acts xxi., 31, 37; xxii., 24.—[2] Acts xxvii., 1.

the successive reigns of Lucius II., Eugene III., and Anastasius IV., Rome was in a state of agitation little differing from anarchy; and when Adrian IV. was elected pope he resorted to the bold and unprecedented measure of excommunicating the first city in Christendom. The Romans quailed, and as a step toward reconciliation they exiled Arnold, who sought a refuge in Campania, where he was treated with kindness and respect. In the negotiation between the pope and Frederick I. of Germany, pending the coronation of the latter, the pope stipulated that Arnold should be surrendered into his hands. This was done, and in 1155 he was strangled, his body burned, and the ashes thrown into the Tiber.

The discourses of this young enthusiastic reformer had naturally produced a great impression on the Italian people, and after his death the ideas which he had contended for continued to ferment in the popular mind. The very Frederick I. who gave Arnold over to death was the one with whom commenced the hundred-years' controversy between the popes and the German emperors, in which the one represented the ecclesiastical and the other the secular power—a controversy reappearing in a different form in the disputes which agitate Roman Catholic Europe today. The spirit of reform which was thus awakened gathered strength as time went on, until, finally, it burst forth in the Reformation of the sixteenth century. It is doubtful how long the followers of Arnold continued to exist as a sect, but he seems to have left many followers, who propagated his doctrines in Upper Italy. They were condemned by Pope Lucius III., at the Council of Verona, in 1184, and are mentioned in later laws against the heretics. By some Baptist writers Arnold is claimed as one of the forerunners of their denomination, as he is said to have been accused of denying infant baptism. This was the nearest approach to an heretical charge against him, and his moral character has never been impeached.

Arnon, the river or torrent which formed the boundary between Moab and the Amorites, on the north of Moab, and afterward between Moab and Israel (Reuben). There can be no doubt that the Wady el Mojeb of the present day is the Arnon. Its principal source is near Katrane, on the Haj route. [Numb. xxi., 13–26; Judg. xi., 22; Deut. ii., 24, 36; iii., 8, 16; iv., 48; Josh. xii., 1, 2; xiii., 9, 16; Judg. xi., 13, 26.]

Aroer. There are several cities of this name, of which, however, the most important is a city on the torrent Arnon, the southern point of the territory of Sihon, king of the Amorites, and afterward of the tribe of Reuben, but later again in possession of Moab. It is the modern Arâ'ir, upon the very edge of the precipitous north bank of the Wady Mojeb. [Deut. ii., 36; iii., 12; iv., 48; Josh. xii., 2; xiii., 9; Judg. xi., 26; 2 Kings x., 33; 1 Chron. v., 8.]

Artaxerxes (*the great warrior*), the name of two Persian kings mentioned in the O. T. The first, mentioned in Ezra iv., 7–24, was induced by the adversaries of Judah and Benjamin to put a stop to the rebuilding of the Temple. He is identified with Smerdis, the Magian impostor, and pretended brother of Cambyses, who usurped the throne B.C. 522, and reigned for eight months between the reigns of Cambyses and Darius Hystaspis. The second one, mentioned in Ezra vii., 1, and Neh. ii.; v., 14, under whose auspices Ezra and Nehemiah were permitted to carry on the work of restoration, is probably Longimanus, the son of Xerxes, B.C. 464–425, although he is identified by Josephus with Xerxes himself. But Xerxes and Ahasuerus (q. v.) are undoubtedly the same.

Arvad (*wandering, place of fugitives*), the Aradus of the Greeks, an island, with a town on it of the same name—modern Ruad—two or three miles off the coast of Phœnicia, opposite Antaradus. Its inhabitants appear to have had a considerable share in the navigation and commerce of the Phœnicians. [Ezek. xxvii., 8, 11.]

Asa (*physician*), the son of Abijah, grandson of Rehoboam, and third king of Judah, B.C. 955–914. During the first part of his reign, his grandmother, Maacah (q. v.), queen-regent, possessed the real power, and under her administration the idolatry and corruption of the kingdom were very great. On Asa's assuming the reins of government, he commenced and prosecuted a vigorous reformation. He removed her from her office, destroyed her private sanctuary, and committed to the flames the obscene wooden idol it contained; the polygamy of the court ceased; the worship of foreign deities was forbidden; the worst form of licentious rites was partially extirpated; the groves, which served as heathen temples, were cut down, and the worshiped images destroyed. Asa also reorganized the army, whose numbers are estimated at over half a million of men.[1] In the fourteenth or fifteenth year of his reign, his country was invaded by an immense army, estimated at a million, beside three hundred chariots from Ethiopia, under Zerah (q. v.). Asa met the invading host at Mareshah, a town on the southern borders of Benjamin. The army appears to have occupied a large plain, Asa to have advanced to the battle from the hills. The Egyptian monuments enable us to picture the general disposition of Zerah's army. The chariots formed the first corps, in a single or double line; behind them, massed in phalanxes, were heavy-armed troops; probably on the flanks

[1] 580,000 (2 Chron. xiv., 8). But this is thought by many scholars to be an error. The numbers appear to be out of all proportion to the size of the kingdom.

stood archers and horsemen, in lighter formations. No doubt the Ethiopian, confident in his numbers, disdained to attack the Hebrews or clear the heights, but waited in the broad valley or on the plain. Asa, casting himself upon God in a prayer,[1] whose implicit trust reminds us of David's best experiences, boldly attacked the invading host. The chariots, broken by the charge, and made unmanageable by flights of arrows, were forced back upon the cumbrous host behind. The whole army were thrown by the first onset into a panic, from which they could not recover themselves. So complete was the Jewish success, that the pursuit of the enemy was pressed as far south as Gerar. This victory, one of the most important in Jewish history, was celebrated by a great sacrificial service to the Lord, and followed by a "solemn league and covenant," in which all the people swore solemnly to re-establish, as the state religion, the worship of Jehovah.[2] The great altar was also renewed, and the Temple service reinstated. The latter part of Asa's reign did not fulfill the promise of its commencement. The quarrel between Judah and Israel had not ceased. Baasha, king of Israel, seized on Ramah, a town within the borders of Judah, and began to fortify it. Asa, perhaps growing old and timid, resorted to policy, rather than to courage and to God. He sent silver and gold from the Temple treasures to Benhadad, king of Syria, asking his interference. Benhadad attacked Israel on the north, and Baasha was forced to leave Ramah, to protect his northern border. Hanani[3] rebuked Asa for his conduct. The angry king seized the faithful prophet and cast him into prison. A partial explanation of the change in Asa's character that led to this and other tyrannies which characterized the close of his reign may be found, perhaps, in a disease of the feet, probably the gout, from which he suffered in his last years. He died in the forty-first year of his reign, and was buried with signal honors in Jerusalem. [1 Kings xv.; xvi., 1–8; 2 Chron. xiv., xv., xvi.]

Asahel (*made by God*), nephew of David, and youngest son of his sister Zeruiah. He was among David's body-guard when the latter was a fugitive from Saul in the wilderness, and was made one of the chief captains in the organization of his army after David's coronation. While fighting, under the command of his brother Joab, against Ishbosheth's army at Gibeon, Asahel pursued Abner, who was obliged to kill him in self-defense, though with great reluctance. Like Achilles, he was celebrated for his fleetness of foot. The effect of his death upon the army[4] leads us to believe that he was a great favorite. See ABNER. [2 Sam. ii., 18; xxiii., 24; 1 Chron. xi., 26; xxvii., 7.]

Asaph (*assembler*), a Levite, of the family of Gershom, son of Berachiah, eminent as a musician, and appointed by the Levites to preside with Heman and Ethan over the choral services which David organized.[1] He appears to have been the founder of a school of poets and musical composers who were called, after his name, the sons of Asaph. They were, perhaps, though that is uncertain, his lineal descendants,[2] and to a late period continued to serve as the choristers of the Temple.[3] A number of the Psalms (q. v.) are attributed to him. He seems to have been a prophet as well as a poet.[4] His son Joah was chronicler to the kingdom of Judah in the reign of Hezekiah,[5] and one of his descendants, Mattaniah, was conductor of the Temple choir after the return from Babylon.

Ascension-day, an important festival in the Greek, Roman, and English Churches, observed on Thursday, forty days after Easter, and ten days before Whitsunday, in commemoration of our Lord's ascension into heaven. The origin of this feast is very ancient and obscure. It is certain that it was observed in the fourth century, and probably earlier, though the attempt to trace it to the days of the apostles is not successful. The first mention of it is found in the Apostolic Constitutions. In the Romish Church, after the Gospel has been read, the Paschal candle is extinguished, to denote our Saviour's leaving the earth. The altar is dressed with flowers, images, and relics, and the priest and his attendants wear their white vestments. It is one of the six days in the year for which the Church of England appoints special psalms. During the Dark Ages some most ridiculous pageantry was introduced into the observance of this day, such as representations of the ascension of Christ by drawing an image up through the roof of the Church, and casting down the image of Satan in flames, to represent his falling as by lightning from heaven.

Asceticism. The necessity of special exercises and discipline for the purpose of repressing those sensual tendencies which weaken and corrupt the nature has been recognized in all nations, and from the earliest ages. The word asceticism is of Greek origin, and signifies those exercises among the Greeks by which their athletes were accustomed to harden the body, and so prepare themselves to excel in the arena. A similar discipline is submitted to at the present day by their degenerate successors, the modern athletes. It is not only the body, however, which requires these special exercises. A similar

[1] 2 Chron. xiv., 11.—[2] 2 Chron. xv., 12–15.—[3] Probably the father of the prophet Jehu (1 Kings xvi., 1, 7). Nothing else is known of him.—[4] 2 Sam. ii., 23.

[1] 1 Chron. vi., 39; xv., 16–19; xvi., 5.—[2] 1 Chron. xxv., 1, 2.—[3] 2 Chron. xx., 14; Ezra iii., 10; Neh. vii., 44; xi., 22.—[4] 2 Chron. xxix., 30.—[5] 2 Kings xviii., 18, 37; Isa. xxxvi., 3, 22.

need has been experienced in respect to the soul. The asceticism of the athlete sinks into insignificance when compared with that of the religionist. In the Jewish Church asceticism was not unknown. Indications of it are to be seen in the lives of some of the prophets, as Elijah, Daniel, and John the Baptist, and something of the same spirit was manifested by the Nazarites (q. v.) and the Essenes (q. v.). Oriental philosophy intensified this spirit of asceticism. According to this philosophy, the most striking manifestation of which is to be found in Brahminism, the highest possible condition is that of simple existence, free from all passion, emotion, and feeling. The body, and all that comes from and is connected with it, is regarded as absolutely evil, and the perfection of virtue has only been attained when not only the body is brought into subjection to the spirit, but when all those desires and sentiments which are even remotely connected with the physical organization are utterly annihilated. Hence the practice of asceticism is nowhere carried to such a frightful extent as in India. The suicides in the sacred Ganges and under the wheels of Juggernaut (q. v.); the practices now, or recently, prevalent of offering children as sacrifices, and of burning widows; the frightful self-tortures; the life of voluntary beggary; the long and exhausting fasts, are all supported not only by faith in their aptness to placate the deity, but also by the belief that thus the evil principle is most effectually destroyed, and the most perfect virtue, *i. e.*, indifference, is secured. From the heathen religions of the East the principles and practices of asceticism were borrowed by the Christian Church. It is not to be forgotten that the N. T. itself contains passages which inculcate a duty the misapprehension of which has led to Christian asceticism. We are commanded to mortify, *i. e.*, to put to death our members which are upon the earth. Our old man is said to be crucified with Christ, and he that is dead to be freed from sin. Paul at times conformed to the Jewish system of vows and fasting; Christ repeatedly declares that cross-bearing is essential to Christian discipleship, and directly asserts that it is better to pluck out an eye or cut off a hand if it tempt to sin.[1] From the earliest ages of the Christian Church, therefore, asceticism has been practiced. To abstain from flesh or wine; to fast frequently; to devote many hours to exercises of devotion; to maintain celibacy; to surrender all worldly possessions, and assume a life of voluntary poverty; to leave wife, children, home, friends, and retire either to the absolute solitude of the woods, or, at a little later period, to the comparative solitude of the monastic cells, was regarded never indeed as a condition of salvation, but as the necessary condition for attaining the highest state of virtue and piety. To be, as regards all human feeling and earthly life, dead, was esteemed the most perfect following of Him who declared of his mission, "I am come that they might have life, and that they might have it more abundantly."[1] Undoubtedly these ascetic practices grew partly out of a desire to make atonement for sin, and to earn the approbation of God; but they were more largely due, probably, to the mistaken opinion that virtue consists not in the government, but in the crucifixion of one's self. The Reformation left really no place in its philosophy for ascetic practices; and it is possible that the Protestant world has not always given sufficient weight to those passages quoted above, which seem to inculcate special exercises for the purpose not indeed of crucifying the body, but of bringing it under subjection. So far, however, as the spirit of asceticism lingers in the Protestant Church, it is in forms that are unorganized and undefined. The principle of asceticism is, as we have said, that there is in man an evil principle (or evil principles) which must be absolutely destroyed before the soul is pure and holy. The opposite philosophy is gaining ground in Protestantism, if, indeed, it does not underlie Protestant theology, viz., that there is nothing absolutely evil in man; that there is no faculty, sentiment, or desire to be eradicated; that the worst sins are only misdirected energies; and that the true problem of life is, preserving every power unimpaired, to bring them all into subjection to the law of God. See BUDDHISM; MONACHISM; NAZARITE; SHAKERS.

Ash, a tree mentioned in Scripture only once.[2] The Hebrew is *oren*, which probably suggested to the translator the Latin *ornus*, ash, which, however, is not found native in Palestine. Martin Luther translates it *cedar;* the Septuagint, *pine.* What tree is intended is uncertain.

Ashdod (*fortified place, castle*), the Azotus of the Greeks and Romans;[3] a city of the Philistines, on the sea-coast, about midway between Gaza and Joppa, and the capital of one of their five states. When the Philistines generally were subdued by the Israelites, this town must also have been subject to their sway; but we read of no special acts of violence or marks of subjugation being inflicted upon it till the time of Uzziah, who "broke down the wall of Ashdod, and built cities about it." Even this did not prove more than a temporary humiliation; for, upward of a century later, it withstood for twenty-nine years the force of Egypt, the longest siege on record, though at last it was taken by Psammeticus, about B.C. 630; and

[1] Matt. v., 29, 30; x., 38; xvi., 24; comp. xix., 12; Mark viii., 34; x., 21; Acts xxi., 26; Rom. vi., 6; 1 Cor. vii., 29, 30, 33–40; Col. iii., 5.

[1] John x., 10.—[2] Isa. xliv., 14.—[3] Acts viii., 40.

when, more than a century later, the Jews returned from Babylon, the population of Ashdod was in so flourishing a condition, that the women of the place became a snare to them; and for taking wives from Ashdod they incurred the severe reproof of Nehemiah. It was among the places visited by Philip the Evangelist, and became at an early period the seat of a Christian Church. From the dawn of European civilization, it has been known only as an Arab village, called Esdud, situated on a grassy hill, and containing in its environs the remains of former greatness. [Josh. xiii., 3; xv., 47; 1 Sam. v., 4; vi., 17; 2 Chron. xxvi., 6; Neh. xiii., 23, 24; Jer. xxv., 20; Amos i., 8.]

Asher (*happy*), one of the sons of Jacob by Zilpah, Leah's maid; so called because Leah accounted herself happy at his birth. He had four sons and a daughter. Two grandsons are also mentioned. Probably one of the sons, Ishuah, died without posterity, as, when the families of the tribe are enumerated, they are but five—three from the sons, two from the grandsons. The blessings pronounced, first by Jacob and afterward by Moses, upon this tribe, consist chiefly of a play upon the import of the name Asher, and an indication that the reality should correspond with the happy omen implied in it, that there should belong to it a rich portion and a numerous offspring. This tribe multiplied fast. At the first census they numbered 41,500 males fit for war; at the second, 53,400.[1]

The territory of Asher was in the northwestern part of Palestine, reaching to the Mediterranean on the west, on the north bounded by Lebanon and Syria, on the east by Naphtali and Zebulun, on the south by Zebulun and Manasseh. Dr. Thomson reckons it at about sixty miles in length, with a mean breadth of ten or twelve miles. A particular description of it is given in Josh. xix., 24–31. This territory properly inclosed Tyre, and reached northward to Sidon. But the tribe did not conquer the whole of the portion allotted to it.[2] It probably enjoyed the advantages of the Phœnician commerce, and, satisfied with the fruitfulness of its own soil, it took little part in the troubles which distracted the more southern tribes. It did not even share with Zebulun and Naphtali in the victory over Jabin, but remained secure from molestation in its creeks, where the chariots of Sisera could not penetrate. Most likely the Asherites were infected with the idolatry of their Phœnician neighbors. The population seems gradually to have decreased. In the list of 1 Chron. vii., 30–40, the fighting-men were but 26,000. Asher is not mentioned in the distribution of governments by David. And, though many of



Map of the Tribe of Asher.

[1] Gen. xxx., 12, 13; xlvi., 17; xlix., 20; Numb. i., 40, 41; xxvi., 44, 45, 47; Deut. xxxiii., 24, 25.—[2] Judg. i., 31, 32.

Asher came to Jerusalem at the call of Hezekiah,[1] yet their country must have been overrun successively by the Assyrian and Babylonian conquerors. No judge or eminent man is named of this tribe: the prophetess Anna, however, was an Asherite.[2]

Ashima, a god of the Hamathite colonists in Samaria. It has been regarded as identical with the Mendesian god of the Egyptians, the Pan of the Greeks, and has also been identified with the Phœnician god Esmûn. [2 Kings xvii., 30.]

Ashkelon, or **Askelon** (*migration*), one of the chief cities of the Philistines, on the seacoast, between Gaza and Ashdod, about thirty-seven miles south-west of Jerusalem. It was a strongly-fortified town, and from its position must have been the theatre of many conflicts during the wars carried on between Egypt and Syria. Herod the Great was born there, and he afterward adorned it with baths, colonnades, and other ornamental works. It continued to be a place of considerable importance in later times, and is often mentioned in the history of the Crusades. Richard held his court within its walls. But it has long since fallen into ruin, and modern travelers describe the place as "one of the most mournful scenes of desolation ever beheld." Its modern name is El Jore. The "eschalot," or "shallot," a kind of onion, was first brought from Ashkelon, whence its name. [Judg. i., 18; xiv., 19; 1 Sam. vi., 17; 2 Sam. i., 20; Jer. xxv., 20; xlvii., 5, 7; Amos i., 8; Zeph. ii., 4, 7; Zech. ix., 5.]

Ashkenaz, a son of Gomer, of the family of Japheth,[3] called also Ashchenaz.[4] We may probably recognize the tribe of Ashkenaz, on the northern shore of Asia Minor, in the name of Lake Ascanius, and in Europe in the name *Scand*-ia, *Scand*-inavia. Knobel considers that Ashkenaz is to be identified with the German race.

Ashtaroth, an ancient city east of the Jordan, in Bashan. It was one of the chief places in the dominions of Og, and probably received its name from the worship therein of Ashtoreth. It was afterward in the territory of the eastern Manassites. It is also called Beeshterah and Astaroth, and is possibly the same as Ashteroth-karnaim. [Deut. i., 4; Josh. ix., 10; xii., 4; xiii., 12, 31; xxi., 27; 1 Chron. vi., 71.]

Ashtoreth (met more frequently in the plural form, ASHTAROTH;[5] the singular is met with but twice),[6] the great goddess of the Canaanitish nations, the partner of Baal, with whose worship that of Ashtoreth was often associated. This worship of the gods in pairs, which we find widely spread over the heathen world, had its origin in a poetic conception of the world and all its multiform changes as a birth, or succession of births (the heathen recognized two gods, a male and a female). The former of these the Canaanitish tribes called Baal, *i.e.*, Lord; the latter, Ashtoreth; or more frequently they used the plural forms, Baalim and Ashtaroth, representing each one rather as a power, widespread and multiform, than as a person. There is no reason to doubt that the great Assyrian goddess Ishtar is the Astarte of the Greeks and Romans, and the Ashtoreth of the Old Testament, whose widespread worship under different names existed in all countries and colonies of the Syro-Arabian nations. We find Ashteroth, or Ashteroth-karnaim, as the name of a city so early as the time of Abraham,[1] and there is no doubt that the goddess was worshiped at ancient Carthage. Solomon himself built a temple to her honor on the Mount of Olives, and thus introduced idolatry among his people.[2] It was put down by good King Josiah. Her worship was accompanied by lascivious rites, and is generally classed with that of Baal (q.v.). Upon Phœnician coins she is represented as having two horns, or the head of a bull, with a star as her symbol. *Asherah*, which is incorrectly rendered in our translation "grove,"[3] is rather an idol symbol of Ashtoreth,[4] probably a pillar made of wood (for it is spoken of as cut down[5]), as the symbol of Baal was of stone.

Ash-Wednesday, first day of Lent, so called from the custom, said to have been observed in the ancient Church, of penitents expressing their humiliation by appearing in sackcloth and ashes. In the case of public and scandalous sinners, the priest, having first heard their confession, laid ashes on their heads, and sprinkled them with holy water, recited aloud over them the seven penitential Psalms, assisted therein by all the clergy lying prostrate on the ground. After the procession, in which they walked barefoot in their penitential dress, they were turned out of the church, not to be again admitted till the Thursday before Easter. The origin of this ceremony, and of the day, is somewhat uncertain. It is generally attributed to Gregory II., in the beginning of the eighth century. In the Roman Catholic cities of Europe, Ash-Wednesday marks the transition from the Carnival to Lent; and at Rome the people go into their churches on the morning of that day, when the officiating priest puts ashes on their heads, saying, "Dust thou art, unto dust thou shalt return." The day is observed in the Church of England, but without the ceremony of the ashes.

Asia. The origin of this name is obscure; but, as a designation of one of the greater

[1] 1 Chron. xxvii., 16–22; 2 Chron. xxx., 11.—[2] Luke ii., 36.—[3] Gen. x., 3.—[4] 1 Chron. i., 6; Jer. li., 27.—[5] Judg. ii., 13; x., 6; 1 Sam. vii., 3, 4; xii., 10; xxxi., 10.—[6] 1 Kings xi., 5, 33; 2 Kings xxiii., 13.

[1] Gen. xiv., 5.—[2] 1 Kings xi., 5.—[3] 2 Kings xvii., 10.—[4] Comp. 2 Kings xxi., 7; xxiii., 6.—[5] Judg. vi., 25, 26, 29, 30; 2 Kings xxiii., 14.

divisions of the known world, it came into use in the fifth century before Christ. In the O. T. it does not occur. In the N. T. it is used, in a narrower sense, for a Roman province, which embraced the western part of Asia Minor, and of which Ephesus was the capital. [Acts ii., 9; vi., 9; xvi., 6; xix., 10, 22, 26.]

Aspersion, a name sometimes given to baptism by pouring or sprinkling. In the Romish Church, sprinkling with holy water, which is mixed with salt and blessed with a special benediction, is called aspersion.

Ass. To those who are familiar only with the ass as it is seen in the Western countries, the frequency and manner of its mention in the Scriptures can not fail to cause surprise. With us it has become the symbol of stubbornness and stupidity; while, on the contrary, in the East it is especially remarkable for its patience, gentleness, intelligence, and meek submission, and its possession of great power of endurance. Thus Issachar[1] is aptly described as a "strong ass." As a measure of wealth, the ass is named with the camel, the ox, the sheep, and the goat. In agriculture the ass held an important place. The direction not to yoke the ox and the ass together,[2] indicates that it was sometimes done then as now. The ass was used in irrigation, and in tilling the ground.[3] Additional force is given to the passage where Christ speaks of the millstone, when we know that it was an ass's millstone, and was much larger and heavier than the millstone turned by hand. Asses were used in drawing chariots, and both men and women of wealth and distinction used them in riding; and thus our Lord, on fulfilling the prophecy of Zechariah and making his entry into Jerusalem[4] on an ass, indicated, not his inferiority, but the peaceable nature of his kingdom; for the ass was used in peace as the horse was in war. He came as the herald of peace, and not of war; and, though meek and lowly, was yet a prince, riding, as became a prince, on an ass's colt, which had borne no inferior burden. The saddle was not like the article we know by that name, but something quite large and complicated in structure, composed of several thicknesses of cloth, and a very thick pad of straw flat at the top—not rounded like ours. The pommel was very high, and the rider was perched high above the back of the animal. Over the saddle was thrown a cloth or carpet of bright colors, varying in material and ornament according to the wealth of the possessor. The bridle was often decorated with bells, embroidery, tassels, and shells. The manner of carrying burdens was probably much the same as now, the package being tied firmly on either side of the pack-saddle. The milk of the ass was, in all probability, considered lawful food, but it is not clear that it was used. The flesh was forbidden; and that it was repulsive in the extreme may be seen from the statement made in the description of the siege of Samaria.[1] Some commentators have tried to show that the ass's head there referred to means a certain measure, but that seems far-fetched and unwarranted.

The *wild ass* of the Scriptures differs essentially from the domesticated ass, as will appear from the graphic description in the book of Job.[2] Although many zoologists have considered that the wild ass is the progenitor of the domesticated, the resemblance between them is only in appearance, and the origin of the latter is so ancient that there are no data whereon to build a theory. Certain it is that the wild ass is almost untamable, even where the attempt has been made when the animal was very young, and has been continued with several successive generations. The wild ass is migratory, savage, intractable, fleet, and wary. The prophecy concerning Ishmael[3] is literally, "He will be a *wild ass man*" (or, "*a wild ass of a man*"), *i. e.*, one like a wild ass; which gives to the prophecy far more force than it has in our authorized version.

The worship of the ass has prevailed somewhat among the heathen; but more commonly the ass was considered a special abomination. The Jews and the early Christians were accused of ass-worship by their idolatrous neighbors, and it has taxed the ingenuity of learned men to discover whence the calumny arose; but none of the explanations are satisfactory.

Ass (Feast of). During the Dark Ages, the 14th of January every year was observed in commemoration of the Virgin Mary's flight into Egypt, which was supposed to have been on an ass. A beautiful and richly-attired young woman, with an infant in her arms, represented Mary and Jesus. She was mounted on a handsomely-caparisoned ass, and escorted by a large procession to the church, where she was placed near the altar, while high mass was celebrated. It is said that the people, instead of making the usual responses, brayed in imitation of the ass, and that the priest substituted the braying for portions of the service, and that a hymn in honor of the ass was sung. This unseemly exhibition was abolished in England in the thirteenth century, but it continued to be observed on the Continent until the end of the sixteenth century.

Assamese (Religion of the). The country of Assam is situated on the north-western frontier of Burmah, stretching across the plains of the Brahmapootra, from seventy to one hundred miles in breadth, toward the Himmalaya Mountains. It reaches on the

[1] Gen. xlix., 14.—[2] Deut. xxii., 10.—[3] Isa. xxx., 24; xxxii., 20.—[4] Zech. ix., 9; Matt. xxi., 1-11.

[1] 2 Kings vi., 25.—[2] Job xxiv., 5; xxxix., 5-8.—[3] Gen. xvi., 12.

north-east to the borders of China. Assam was formerly an independent state, but in 1822 it was incorporated with the empire of Burmah, and in 1826 it was ceded to the English. The Assamese practice no mode of worship belonging either to heathens or Mohammedans. They have temples and divinities of their own. It has sometimes been supposed that they were addicted to offering human sacrifices; but this is very doubtful, unless, perhaps, on the death of relatives—a custom which has prevailed extensively throughout the nations both of Asia and Africa. A most efficient and energetic mission has been established among the Assamese by the American Baptist Union.

Assassins, a small tribe or clan of fanatical men, probably a branch of a Mohammedan sect called the Schites, having their principal home in the mountains in Northern Syria. Although now but a small and insignificant body, they at one time occupied a considerable tract of land among the mountains of Lebanon. Their religion was a strange compound of the Zoroastrian, Jewish, Christian, and Mohammedan creeds; but their distinguishing tenet was the union of the Deity with the chief, whose orders were promptly obeyed as coming directly from heaven. From their marauding and murderous habits, they were dreaded by all within their reach, and powerful princes are said to have secretly paid tribute to their sheik, the Old Man of the Mountain, to secure the safety of their life and property. Before he assigned to them their bloody tasks, he had them thrown into a state of frenzy by the intoxicating influence of the *Hashish*, which led to their being called *Hashishmen*. By the Europeans this title was corrupted to Assassins, and transplanted into the languages of the West, with the signification of murderers. By some, however, the name is supposed to be a corruption of Hassanees, the followers of Hassan, their first chief, or possibly derived from a Turkish word signifying to kill silently and by surprise. By many these fierce people are supposed to be descendants of Ishmael, and are sometimes called Ismayeyilah, or Ishmaelites.

Assumption (Festival of the). In both the Romish and Greek Churches, this festival is observed on the 15th of August, in honor of the alleged miraculous ascent of the Virgin Mary into heaven. There is no account in Scripture of the manner of the Virgin Mary's death, and this feast is founded on legends. It was first instituted in the seventh century. See MARIOLATRY; MARY.

Assurance of Faith. This term is used in two senses. It is sometimes employed to signify the doctrine that one may have perfect confidence in his final salvation—a doctrine which rests upon that of the Perseverance of Saints (q. v.). It is more commonly employed to indicate the belief that the Christian need not be in a state of uncertainty concerning his spiritual condition; that there is such a thing as having a perfect and invincible assurance of divine pardon, and of peace with God, which does not rest upon inferences and conclusions, but upon the witness of the Spirit in the heart—a witness manifested in "his comforting us, his stirring us up to prayer, his reproof of our sins, his drawing us to works of love." As thus stated, it would probably be theoretically denied by few theologians, although it is, perhaps, experienced by but few Christians. But it has sometimes led to, or at least been held in, a spirit of self-conceit, and those who hold to Assurance of Faith have been confounded with the Perfectionists (q. v.).

Assyria, Asshur, a former great kingdom of Asia, which probably derived its name from Asshur, the son of Shem.[1] Its site was the upper portion of the Mesopotamian valley. The cities which formed its capitals lay, all of them, upon the Middle Tigris, and the heart of the country was a district on either side of that river, inclosed within the thirty-fifth and thirty-seventh parallel. By degrees, these limits were enlarged, and the term Assyria came to be used in a loose and vague way of a vast and ill-defined tract extending on all sides from this central region. On the west, the Mediterranean and the River Halys appear to have been the boundaries; on the north, a fluctuating line, never reaching the Euxine, nor extending beyond the northern frontier of Armenia; on the east, the Caspian Sea and the Great Salt Desert; on the south, the Persian Gulf and the Desert of Arabia. This territory has a length, diagonally from Diabekr to the alluvium of the lower valley, of 350 miles, and a breadth, between the Euphrates and the mountain chain of Zagros, varying from 300 to 170 miles. Allowing Assyria the extent here assigned, her area was probably not less than 75,000 square miles—very much larger than Chaldea or Babylon, exceeding that of Prussia or Austria, and almost equaling that of Great Britain. She was thus, from her size, calculated to play an important part in history, since no nation with which, at the period of her greatness, she came in contact possessed so extensive a territory. Within these limits, the face of the country is tolerably varied. Lower ranges of hills on the north and north-east adjoin the chains of Armenia and Kurdistan; undulating districts succeed, sinking down into the great Mesopotamian flat intersected by the beautiful limestone ridge of the Sinjar. The tracts on the right bank of the Tigris are almost desert; those on the left, eastward, are well watered and more fertile; and there are still evident traces of ancient cultivation and prosperity. The

[1] Gen. x., 22.



Map of Assyria.

climate varies, of course, with the latitude, and elevation from an "extreme" one in the north of Western Assyria to a more moderate one in Eastern Assyria. But little rain falls in Assyria, and the greatest part of the country, elevated above the courses of the rivers, tends, in the absence of a sufficient water supply, to become a bare and arid desert. If water is to be supplied in adequate quantity to the thirsty soil, it must be derived from the rivers. The dependence of the present inhabitants, both for pasture and grain, is upon the occasional rains of winter, and the frequent showers of spring. There is scarcely any irrigation; and though the soil is so productive that wherever the land is cultivated, good crops are commonly obtained by means of the spring rains, and elsewhere Nature robes herself in verdure of the richest kind during the spring, yet the heat of summer spreads barrenness over the scene, the crops ripen and are gathered in; "the grass withereth, the flower fadeth;" nothing continues to live but what is coarse, dry, and sapless, and the land, before an Eden, becomes a desert. It is certain that over wide districts, now quite incapable of sustaining a settled population, there was maintained in Assyrian times an effective system of irrigation, whereby regions that at present with difficulty furnish a partial subsistence to wandering Arab tribes were enabled to supply to scores of populous cities sufficient food for their consumption. The only products of Assyria which acquired such note as to be called by its name were its silk and its citron trees. We find all trees, from the oak in the North to the olive in the South; of which the most important are the orange, lemon, pomegranate, apricot, vine, fig, and mulberry. The product for which Assyria is remarkable is the manna (q. v.), which is deposited on the trees and shrubs, and also on the sand and rocks.

Inhabitants and Civilization. — It appears now to be doubted by none that the question as to the origin of the Assyrians is answered in Scripture: "Out of that land," Shinar, "went forth Asshur and builded Nineveh." That they had previously dwelt in the lower part of the great valley, is indicated by the whole character of their archi-

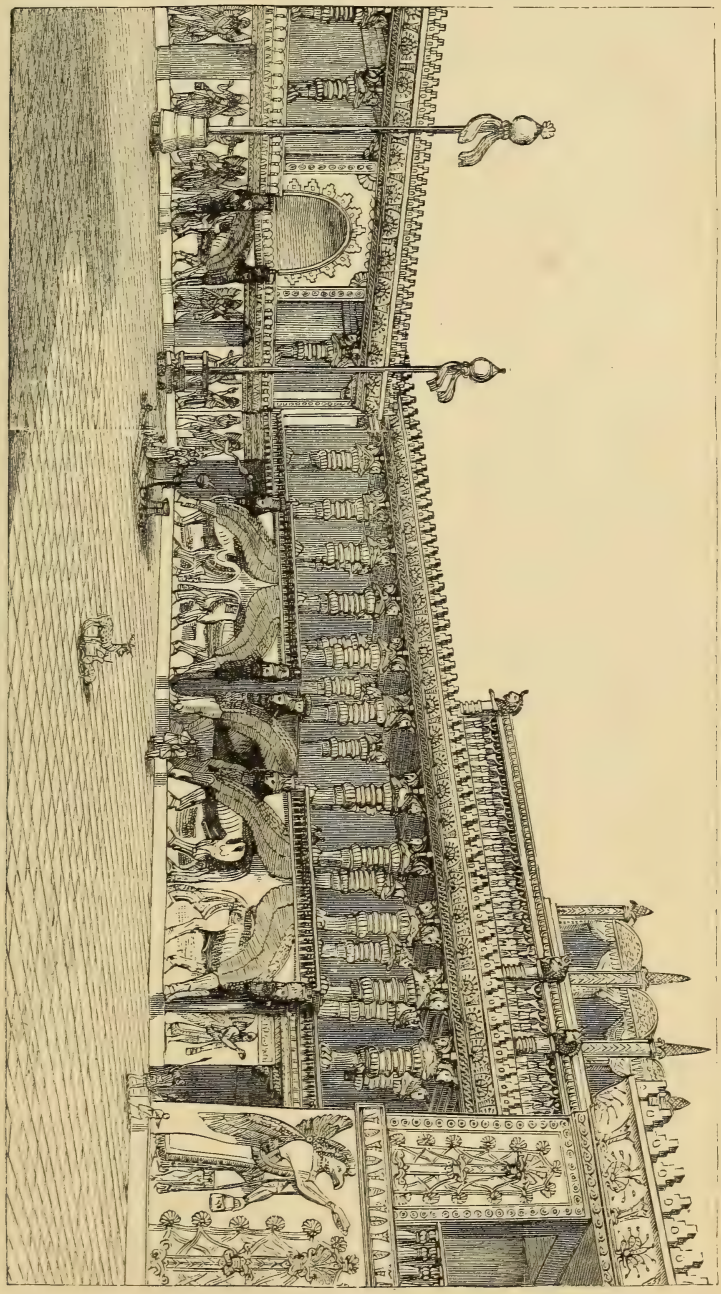
tecture; being a peculiar style adapted to low, flat alluvium, where there were no natural elevations, and where stone was not to be had; and their religion is almost identical with that which prevailed in the lower country from a very early time. The evidence of the monuments thus accords in a most striking way with the statement of the Bible.[1] Deriving originally letters and elements of learning from Babylon, the Assyrians appear to have been content with the knowledge thus obtained, and neither in literature nor in science to have progressed much beyond their instructors. Their written characters are manifestly derived from the Chaldeans. But their art and manufactures were, in the main, of native growth, and from these we may best gather an impression of the national character. These, as they are described by Professor Rawlinson,[2] show us a patient, laborious, painstaking people, with more appreciation of the useful than the ornamental, and of the actual than the ideal. Architecture, the only essentially useful fine art, forms their chief glory; sculpture, and still more painting, are subsidiary to it. Attention is concentrated upon the most useful edifice, the palace and house; the ideal and spiritual, the temple and the tomb, are secondary, and appear as appendages of the palace. In sculpture, it is the actual, the historically true, which the artist strove to represent. There is nothing in Assyrian basreliefs (except a few mystic figures of their deities) which is not imitated from nature, with careful finish and minute detail, to the elaboration of every hair in a beard, and every stitch in the embroidery of a dress. The Assyrians were the first to take art from the conventional, and apply it to the vivid representation of the highest scenes of human life, and this with an ever-increasing grace and delicacy of execution. They were skilled in engraving even the hardest substances. Their carved ornaments, engraved gems, dishes, ear-rings, vases, and bronzes are invariably of elegant form, and indicate a considerable knowledge of metallurgy and other arts. Among them is transparent glass, believed till lately to have been a modern invention. But the most remarkable discovery of all is that of a magnifying lens. In their metallurgy they used bronze, composed of tin and copper, in exactly the proportions used as the best at the present time; and where more than common strength was required, as in the legs of tables, the bronze was ingeniously cast over an inner structure of iron—a practice unknown to moderns until the discovery of Assyrian specimens, from which it has been imitated. They knew the use of the pulley, the lever, and the roller, and lifted large masses to considerable heights. Add to this that they were acquainted with the principles of the arch, that they constructed tunnels, aqueducts, and drains, and it will be apparent that their civilization equaled that of almost any ancient country, and did not fall immeasurably behind our boasted modern achievements. But they were still, in most important points, barbarians; their government was rude and inartificial—a sort of confederation, formed of many tributary states, whose kings were so far independent that they were only bound to furnish troops to the superior lord in time of war, and to furnish him a yearly tribute. On the occasion of every change, these tributary states seem to have striven to throw off the Assyrian yoke, and refused tribute; hence the sovereign was always engaged in putting down some struggles for independence. War was waged with ruthless ferocity. Cities were attacked by raising artificial mounds; the besieging armies sheltered themselves behind shields of wicker-work, and battered the defenses with rams. In the field they had formidable war-chariots. Many passages in the Bible[1] are illustrated by the sculptures, showing the modes of punishment practiced on the vanquished. They were flayed, they were impaled, their eyes and tongues were cut out, rings were placed in their lips, and their brains were beaten out with maces. The *religion* was a polytheism under various forms. The chief deity was Asshur, probably the Nisroch of the Scriptures (the eagle-headed deity of the sculptures). Next to Asshur was a triad, answering to the classical Jupiter, Neptune, and Pluto. But there were 4000 others—the sky, sun, moon, and planetary bodies presiding over the phenomena of nature and the events of life.

History.—The independent kingdom of Assyria covered a space of at least a thousand years. The period of extensive domination seems to be included between about 1150 and 625 B.C.—not much over five centuries. The Assyrian Empire, at its widest extent, seems to have reached from the Mediterranean and the River Kalys in the west, to the Caspian Sea and the Great Desert in the east; and from the northern frontier of Armenia south to the Persian Gulf. It embodied the earliest, simplest, and most crude conceptions of a widely-extended dominion. It was a "kingdom empire," like those of Solomon, Nebuchadnezzar, and Chedorlaomer (q.v.), and was the largest, the longest in duration, and the best known of all such governments. Its most famous monarchs were Ninus, and his widow and successor, Semiramis. When the great tide of Scythian invasion, that swept from the Caucasus even to the borders of Egypt, had ebbed, there was left but the shadow of Assyria's former self; and her downfall, prophesied by Isaiah, Na-

[1] Gen. x., 11.—[2] "Five Great Monarchies of the Eastern World."

[1] Josh. x., 24; 2 Kings xix., 28; Psa. lx., 12; Isa. xxxvii., 29; Ezek. xxvi., 7-12.

hum, and Zephaniah,[1] was effected by the Medes. Assyria had served its purpose when it had been God's scourge for his people Israel. It had prepared the East for a centralized government, and its work was done. And it came to pass as the Lord had said, "The Lord hath given a commandment concerning thee, that no more of thy name be sown. I will make thy grave; there is no healing of thy bruise." Assyria fell before the Medes and Babylonians, was divided between her conquerors, and was never again reckoned among the nations; the very places being for long centuries unknown where her proudest cities had stood. The following are the



Assyrian Palace.

[1] Isa. x., 5–19; Nahum; Zeph. ii., 13–15.

principal specific prophecies concerning Assyria: Isa. v., 25–30; x., 5–34; xxxvii.; Nah. i.–iii.; Zeph. ii., 13–15.

Astrology (*science of the stars*). At an early period of the world, the worship of the stars arose from that contemplation of them which in every part of the globe, and particularly in the East, has been found a source of deep and tranquil pleasure. Men deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the lights of the heavens to be gods. Accordingly, the religion of the Egyptians, Chaldees, Assyrians, and ancient Arabians, was nothing else than star-worship. The heavenly bodies were accepted by them as symbols and manifestations of the deity. Astrology was thus at once the foundation of knowledge and of worship. Science and religion were one. The priests were savants. The stars were the subjects of their studies and their adoration; they were believed to exercise an important influence on the destinies of mankind; a comprehension of their movements was believed to afford valuable information concerning the future. The character of this worship was formed from the notions of the good or ill which certain stars occasioned. To placate the baneful star, to adore the beneficent one, was in large measure its object. Astrology found its sphere principally in stars connected with the birth of individuals. Among the Egyptians, every day was deemed to be under the influence of some star; according to the day on which a person was born, so would be the events he would meet with, the character he would bear, and the period of his death. Astrology concerned itself also with the determination of lucky and unlucky days. The Chaldeans "inhabiting," as Cicero says, "vast plains, whence they had a full view of the heavens on every side," became so famed for their supposed skill in astrology, that among the Babylonians the words Chaldean and astrologer were regarded as synonymous.[1] The practice of astrology was forbidden to the Hebrews.[2] In Greece, astrology was held in estimation not only by private individuals, but even by public magistrates. The Spartan ephori, according to Plutarch, made regular observation of the heavens every ninth night during the year. The same respect was paid by the Romans to the appearance of the heavens, and even the movements of their armies were often regulated by these natural phenomena. Numbers of those who denied the existence of any divinity, nevertheless believed that they could not safely appear in public, or eat, or bathe, unless they had first carefully ascertained from the almanac the position of the planet Mercury, or the distance of the moon from the crab. The introduction of Christianity brought astrology into complete discredit; and in the Christian Church, from the earliest times, astrologers were looked upon as engaged in a pagan and idolatrous practice, and, accordingly, subjected to the severest ecclesiastical censure. In spite of the opposition of the Church, however, astrology was maintained not only among the ignorant and vulgar, but among the higher classes, during the Middle Ages. Cardinal D'Ailly, "the eagle of the doctors of France," who died in 1420, maintained that the Deluge might have been predicted by astrology. Even Tycho Brahe and Kepler, who saw the weakness of astrology as a science, could not shake off the fascination, or deny a certain connection between the "constellations" of the planets and the qualities of those born under them. The Copernican system gave the death-blow to astrology. Belief in it is not now ostensibly professed in any Christian country, though now and then an advocate appears. But it still holds sway in the East, and among Mohammedans wherever situated; and the craving of the ignorant of all countries for divination is gratified by the publication of multitudes of almanacs containing astrological predictions, though the writers no longer believe in them.

[1] Isa. xlvii., 13; Dan. ii., 2; iv., 7; v., 7.—[2] Deut. xviii., 10.

Astronomy (*laws of the stars*), a science which appears to have grown out of astrology (q. v.). The cradle of astronomy is to be found in Asia. Pliny ascribes its origin to Phœnician mariners, and speaks of astronomical observations found on burned bricks among the Babylonians, which ascend to above 2200 years before his time. Alexander sent to Aristotle from Babylon a series of astronomical observations extending through 1900 years. The astronomical knowledge of the Chinese and Indians is claimed to have existed from a still earlier period. From the remote East astronomy traveled in a westerly direction. The Egyptians at a very early period had some acquaintance with it. To them is to be ascribed a pretty near determination of the length of the year, as consisting of 365 days. The Egyptians were the teachers of the Greeks. Among the Israelites no astronomical knowledge flourished but that simplest kind which the clear skies of their land would have taught the shepherds who watched their flocks by night. This was the case with the Arabs, who mastered this primitive astronomy, without ever making great progress in the theoretical part of the science. A distinguishing peculiarity of the astronomical views of the Israelites is the tone of religious and devotional sentiment that pervades them; nor is it possible to find in any other writings, even at this day, so pure and elevated piety, in connection with observations on the starry firmament, as may be gathered even in single books of the Bible.[1] As early as the time of Job[2] the constella-

[1] Amos v., 8; Psa. xix.—[2] Job ix., 9; xxxviii., 31.

tions were distinguished one from another, and designated by peculiar and appropriate names.

Athaliah (*afflicted by Jehovah*), daughter of Ahab and Jezebel, and seventh sovereign of Judah. She married Jehoram, the son of Jehoshaphat, king of Judah, and introduced into the kingdom the worship of Baal. After the great revolution, by which Jehu seated himself on the throne of Samaria, she killed all the members of the royal family of Judah who had escaped his sword, availing herself, probably, of her position as king's mother to perpetrate the crime. From the slaughter of the royal house, one infant, named Joash, the youngest son of Ahaziah, was rescued, and subsequently placed on the throne by Jehoiada, the high-priest, by whose command Athaliah herself was put to death, in the seventh year of her reign. See JEHOIADA; JOASH. [2 Kings xi.; 2 Chron. xxii., 10–12; xxiii., 1–15.]

Atheism (*no God*). In strictness of speech, atheism applies only to that philosophy which denies the existence of a supreme, divine Being. In this sense atheism is exceedingly rare; still, it has an existence. Thus the Epicureans asserted the eternal existence of matter and motion, and attributed the origin of the world to a fortuitous concourse of atoms. Atheism, in this pure and simple sense of the term, is nearly, if not quite, extinct. There are no writers left of any note who maintain it; nor, in fact, can it be maintained by any one not absolutely ignorant of modern science. There are, however, four modern views, which amount practically to atheism, though this term is repudiated by their advocates. One of these asserts that matter and force constitute all existence, and that what is ordinarily regarded as spirit is only a product of matter; the universal force which pervades all matter is the only God which this philosophy recognizes. A second regards God and the universe as the same; all is God, and God is all. A third admits the existence of a God—not, however, a living, personal being, but an unconscious and abstract one—an idea, not a reality. A fourth theory positively maintains the existence of a great First Cause, but denies that any thing can be known concerning him. These four forms of infidelity will be treated of under the respective titles of MATERIALISM; PANTHEISM; IDEALISM; and POSITIVISM.

Athens was the most celebrated city of Greece, and was distinguished for the military talents, the learning, the eloquence, and the politeness of its inhabitants. It is said



Map of Ancient Athens.

to have been founded by Cecrops, and an Egyptian colony, about 1556 years before the Christian era. It was called Athens in honor of Athena, or Minerva, who was chiefly worshiped there, and to whom the city was dedicated. The city at first was built on a rock, in the midst of a spacious plain; but in process of time the whole plain was covered with buildings, which were called the lower city. No city of Greece or of the ancient world was so much distinguished for philosophy, learning, and the arts. The most celebrated warriors, poets, statesmen, and philosophers were either born or flourished there. The most celebrated models of architecture and statuary were there, and for ages it held its pre-eminence in civilization, arts, and arms. The city still exists, though it has been often subject to the calamities of war, to a change of masters, as well as to the moldering hand of time. It was twice burned by the Persians, destroyed by Philip II. of Macedon, again by Sylla, was plundered by Tiberius, desolated by the Goths in the reign of Claudius, and the whole territory was ravaged and ruined by Alaric. From the reign of Justinian to the thirteenth century, the city remained in obscurity, though it continued to be a town at the head of a small state. It was seized by Omar, general of Mohammed the Great, in 1455, was sacked by the Venetians in 1464, and was taken by the Turks again in 1688. In 1812 the population was 12,000; but the city has since been desolated by the sanguinary contests between the Turks and the Greeks, and left almost a mass of ruins. It is now free, and efforts are making by Christians to impart to it the blessings of the Christian religion.

To the Christian student Athens is chiefly interesting in connection with Paul's visit to it, as described in Acts xvii. It was a city wholly given to idolatry. There were more gods in Athens than in all the rest of the country. "It was easier," says Petronius, "to find a god there than a man." Here paganism had attained all the religion of which it was capable. From Athens, as the centre of Grecian culture, went forth those influences which were corrupting all of Greece. Its religion was a religion of architectural splendor, but of moral weakness. The schools of Plato and Aristotle had given place to those of a corrupt Epicureanism.[1] The people, dissatisfied alike with the religion and the philosophy of the past, and too well educated to remain contentedly in ignorance, were famed throughout the land for that intellectual restlessness which the sacred writer has indicated. The altar to the Unknown God which Paul made the text of his discourse, is referred to in classic writers;[2] and the infidelity which broke out into open ridicule of the doctrine of the resurrection, and brought his address to a sudden close, was characteristic of a city whose religion and philosophy were alike materialistic. See PAUL; AREOPAGUS; ALTAR. [Acts xvii., 16–34.]



Athens Restored.

Atonement. This word occurs only once in the N. T.; and though it is of frequent occurrence in the O. T., it is not there used in a theological sense. The same Greek word, however, occurs several times in the N. T.,

[1] See EPICUREANS.—[2] See ALTAR.

being ordinarily translated by "reconciliation."[1] The etymological signification of the English word is indicated by its composition. To atone is to make at-one. The doctrine of the atonement assumes, therefore, that God and man are somehow at variance, and that reconciliation, or at-one-ment, is necessary. This idea not only underlies the Gospel, but is the fundamental idea of all religions, heathen as well as Christian. There is in the human soul an all but universal consciousness of estrangement from God, and nearly all religious systems are built upon this consciousness. It is the office of the priest to mediate between the offender and the offended deity; the office of the sacrifice, and of the self-inflicted tortures, to make peace with an offended God. And even when a reformation like that of Buddha in India attempts to sweep away the whole system of heathen ceremonies, and substitute a religion of repentance and purity, the doctrine of the atonement still remains, for it still continues to be taught that repentance and holiness are necessary to make reconciliation between the sinner and the Deity. There is perhaps, therefore, no doctrine about which there has been more elaborate discussion than the doctrine of the atonement. The question how man shall be reconciled with his Maker, as it is the all-important question of life, so it is the one which constitutes the most important line of division between different denominations. Without entering into an explanation of the views of those who deny that there is any variance, or any reconciliation necessary, and without entering into the arguments by which the doctrine of the atonement is customarily sustained, for which the reader is referred to theological treatises, we propose to give in this article a summary of the different views which have prevailed in the Christian Church.

That a doctrine of atonement is taught by the apostles, and indirectly, even before the crucifixion, by Christ himself, is hardly a matter of dispute. Those who deny this doctrine altogether, also, for the most part, deny the authority of the Scriptures. The apostles, however, recognizing the universal heart-hunger for a Saviour, seem to have been more engaged in pointing out Jesus Christ as the one through whom salvation was proclaimed, than in proving the necessity for a Saviour, or explaining the "philosophy of the plan of salvation." The early fathers imbibed their spirit, and followed their example; and while their works are full of the recognition of the fact that Christ's sufferings and death are the only ground of pardon, it is not until the third century that we find any considerable traces of the subsequent discussions *why* those sufferings and death were necessary, or *how* they operate in effecting a reconciliation between God and man. The first theory of any considerable importance is generally designated as the—

1. *Satisfaction Theory.*—Of this, Anselm, in the beginning of the twelfth century, may, perhaps, be regarded as the author, though the germs of his teaching are to be found as far back as the days of Athanasius, in the fourth century. According to this theory, there is that in the nature of God himself which demands punishment for sin, and which must be satisfied before pardon is possible. The infinite guilt which man had contracted by his sins against an infinite God could be atoned for by no mere creature, only by a person possessed of an infinite nature. Thus, in order to atone for the sins of the human race, it was necessary that there should be a God-man, whose human nature should enable him to incur the debt, while his divine nature should enable him to pay it. Nor could his holy life suffice for this atonement, since even he was under obligation to live perfectly. But being sinless, he was under no sentence of death; hence, by voluntarily dying for the honor of God, a recompense from God became his due, and this recompense consists in the forgiveness of the sins of his brethren. This view has been modified in various ways by different theologians since; but its essential idea that an atonement is necessary in order to satisfy a sentiment or principle in the nature of God, underlies the doctrine as it is held at the present day by a considerable class of theologians, especially those in the Scotch and Old-School Presbyterian Churches. It has even been held that Christ literally descended into hell when crucified, and suffered the pains of the lost—the exact punishment which would have been inflicted upon the sinners being meted out to him; and it is even argued that, being possessed of an infinite nature, he was capable of suffering in three days as much as the entire human race would suffer in an eternity. From this view has sprung the doctrine of *limited atonement, i. e.*, that only sufficient provision was made by the sacrifice of Christ for the pardon of those whom God had foreknown and chosen to life from eternity, in opposition to the view that salvation is provided for all, though it proves efficacious only to those who accept it.

2. *Governmental Theory.*—The governmental theory of the atonement, while it lays equal stress upon the doctrine, affords a different interpretation. It sprang, probably, from a revulsion of feeling against certain views of God's character as hard and unforgiving, which became identified in the popular mind with the satisfaction theory. According to the governmental theory, God is always perfectly willing to forgive repentant sinners. He requires no satisfaction or atonement. As the father, in the parable of the Prodigal Son, received the returning pen-

[1] Rom. v., 11; xi., 15; 2 Cor. v., 18, 19.

itent, so God is ready to receive those who unfeignedly turn from their sins unto him. But in order to the maintenance of any government, it is necessary that the violation of law should be punished. The object of this punishment is not merely the reformation of the offender; it is often inflicted, both in family and civil governments, upon offenders who are completely reformed. Its object is the maintenance of the law, and the preservation of government itself. Man having sinned against the law, it is necessary to punish him, or to provide some substitute which shall produce the same effect—not to satisfy God, but to maintain the law which would be undermined by a system of free pardons. In other words, God could not administer a *just* government and freely forgive sins, which are not merely personal to himself, but which affect the universal kingdom which he rules. This theory, in substance, though with many minor modifications, is the one which prevails among the evangelical churches of New England, and in the New School branch of the Presbyterian Church. It is substantially the one held by the Methodist divines, though as a class they are generally more engaged in practically applying the doctrine of the atonement than in theoretical explanations of its philosophy.

3. *Moral Influence Theory.*—The moral influence theory, which dates from the days of Socinus,[1] maintains a doctrine of atonement, but denies that it is vicarious; that is, that Christ suffered in any proper sense the punishment of man's sins. In this respect it differs, as the reader will observe, from the preceding theories, all of which agree in regarding Jesus as, strictly speaking, a substitute for man. According to this theory, God is always ready *and able* to pardon the sinner. There is, indeed, a variance between them, but the estrangement is all on man's part; the obstacles to his forgiveness are only in his own heart. The sole object of Christ's sufferings and death is expressed by his declaration, "If I be lifted up from the earth, I will draw all men unto me." In other words, the only object of the atonement, according to this view, is to afford an exhibition of divine love and forgiving kindness; it acts only upon the human mind, not upon the divine. "It does not influence God to forgive, but influences man to repent, and by repentance to be renewed and reconciled to God." The advocates of this theory do not deny that there is an almost universal impression that God requires to be appeased or satisfied before sin can be pardoned, but they assert that this impression is erroneous, and that it is the very object of the atonement to correct it. They do not deny that in human government punishment is a necessity, and free forgiveness is impracticable, but they assert that this is an imperfection belonging to the human state, and does not exist in the government of God; and they deny that sufferings borne by an innocent person afford any just substitute for punishment inflicted upon the guilty. This is the view generally maintained by Unitarian divines, but has also found expression in a modified form from some who are in other respects regarded as orthodox. It should, however, be added, that some Unitarians deny that Christ's death was in any sense atoning. According to their view, he saves us only by teaching us absolute truth, and by setting us a perfect example; saves us only so far as we accept that truth and follow that example.

4. To these views should be added a fourth, which, though it has rarely found expression in theology, is perhaps the one most common in the hearts and experiences of the people. This view, hinted at by Bishop Butler, may be briefly stated thus: The N. T. teaches us that we are saved, not alone by the example and teachings of Jesus, but by his sufferings and death. It is the cross of Christ which is the power of God unto salvation. Moreover, it is by viewing the cross of Christ, not by mere endeavors to follow his example, that the soul obtains peace and consciousness of pardon. But how it is that Christ crucified saves us is not revealed. The sins of man were the occasion of Christ's death, and by his death he saves us from our sins; this is the *fact* revealed alike by Scripture and by experience; but the Scripture makes no revelation of the reason why that death was necessary, nor is it possible, by any analysis of experience, to come to any satisfactory conclusion as to the method in which that death operates in reconciling the soul with God. We have simply to accept the fact that Christ has died for us, and that through his death we are saved. According to this view, the *philosophy* of the plan of salvation is not a matter of revelation, nor one upon which any thing can be known with certainty.

For a consideration of the sacrificial system of the O. T., and its relations to the doctrine of the atonement, see SACRIFICE.

Atonement (Day of). In the Talmud, the Day of Atonement is styled the "Great Fasting," or sometimes "The Day." It was observed on the tenth day of the seventh month, Tisri, and was a day of entire rest from all labor — the only day in the year when the entire congregation of Israel fasted.[1] Upon this day alone throughout the whole year was the high-priest permitted to enter the Holy of Holies, but not without due preparation under pain of death. After the usual morning sacrifice, having laid aside the rich robes of his office and bathed himself, he put on the holy linen garments. He then led into

[1] See SOCINIANS.

[1] Lev. xxiii., 27-32.

the outer sanctuary a young bullock for a sin-offering, and a ram for a burnt-offering—both of them for himself and his household, including, as some suppose, the whole body of priests and Levites. Having thus completed his personal preparations, the public ceremonies appointed for the day followed. These are fully detailed in the sixteenth chapter of Leviticus. The most characteristic feature of these services were the ceremonies connected with the scape-goat. By these peculiar ceremonies, by which, while one goat was sacrificed upon the altar as a sin-offering, his fellow bore away the sins of the people into the wilderness, the double lesson was taught that there was no remission of sins without the shedding of blood, while by the sacrifice, thus typified, of the Lamb of God, the sins of the people were buried in oblivion—blotted from the book of God's remembrance. Thus the distinctive character and design of the day was to bring sin — the collective sin of the whole year—to remembrance, for the purpose of being earnestly dealt with and atoned. Since the destruction of Jerusalem, and in consequence of the impossibility of offering the usual sacrifices, the Jews, though they still observe the day of expiation, have substituted very different observances from those employed.

Attalia, a maritime town at the mouth of the River Catambactes, in Pamphylia, not far from the border of Lycea. It derived its name from its founder, Attalus Philadelphus, who built it in a convenient place, to command the trade of Syria or Egypt. It still exists under the name of Adalia, with a population of 8000, and is the chief port on the south coast of Asia Minor. Its numerous Roman ruins attest its ancient greatness. [Acts xiv., 25.]

Attrition, an imperfect kind of contrition which, according to the Council of Trent, "arises from a consideration of the turpitude of sin, or from a fear of hell and punishment." With the absolution of the priest, this, according to Romish doctrine, avails to secure divine pardon. Without penance and absolution, nothing suffices except perfect contrition. See CONTRITION.

Augustinian Monks, an order of monks in the Romish Church whose origin is by legend traced back to Augustin, A.D. 354. In fact, however, the idea of such an order originated with Pope Innocent IV., though it was carried into execution, A.D. 1256, by his successor, Alexander IV., who combined several scattered hermitical congregations into one order. The order increased under several succeeding popes, until it embraced more than 2000 religious houses. Corruptions gradually crept in, and, in consequence of its degeneracy, a more austere society was formed, and, A.D. 1600, was confirmed by Pope Clement VIII. This is one of the orders of mendicant or begging friars, and to these Reformed Augustinians Luther is said to have belonged. After the French Revolution, the order was wholly suppressed in France, Spain, and Portugal, and partially in Italy and Southern Germany. An order of nuns, called Augustines, allege that their society was established by St. Augustin, and that his sister was their first abbess.

Augustus, the first Roman emperor. He was the son of Caius Octavius, by Atia, Julius Cæsar's niece, and was born B.C. 62. Being adopted by his great-uncle, and made his general heir, he came into Italy as Caius Julius Cæsar Octavianus. He formed one of what is called the second triumvirate, with Mark Antony and Lepidus. Lepidus was soon set aside, and Antony entirely defeated at the battle of Actium, B.C. 31. After this victory, Octavius was saluted emperor (*imperator*) by the Senate, and, B.C. 27, had the designation, or title, Augustus. It was he who confirmed Herod as King of the Jews, and enlarged his dominions. In his reign our Lord was born. He died at Nola, in Campania, in the 76th year of his age, A.D. 14. [Luke ii., 1.]

Aureola, or **Aureole** (*gold-colored*), the crown of rays designed to represent flame, put by the old painters around the figures of saints, investing the whole body, as the *nimbus* does the head.

Authorized Version, the phrase commonly used to designate the English version of Scripture in general use at the present day. Attempts were made to translate the Bible into the English, or rather the Anglo-Saxon, as early as the seventh century. Such a version was attempted by the venerable Bede, and another, in the ninth century, by Alfred the Great; but all these attempts were fragmentary and imperfect. They were, for the most part, loose paraphrases—poems founded on Bible narratives, or abridgments; and down to the year 1360, the Psalter was the only book of the Scriptures literally translated into the English language. About this time, Wycliffe, lamenting the degeneracy of the Church, and the irreligion of the people, commenced and completed the translation of the N. T. from the Vulgate (q. v.), or Latin version. For this offense he was cited to appear before the Court of Rome, and probably nothing saved him from condemnation except his failing health and early death, in 1384. Although before the days of printing, his translation seems to have been extensively circulated; one hundred and seventy manuscript copies, more or less, are still extant, some of them bearing the names of their royal owners. It is said that the yeomen were so anxious to obtain the word of God, that they often gave a load of hay for a few chapters. One and a half centuries later, William Tyndale published the first part of the Holy Scriptures ever printed in

the English language. They were printed at Hamburg, Cologne, and subsequently at Worms; for Rome had still the control of England, and the first edition was so effectually destroyed, that only two copies of it are known to exist. The priests, however, overreached themselves; for they bought up Tyndale's Testaments at a high price, and publicly burned them, but by the operation unwittingly put Tyndale out of debt, and gave him the means to issue a larger and better edition. By treachery he was betrayed into the hands of the priests and put to death; but his work lives to-day as the basis of our English Bible. Almost simultaneously with his death was published the whole Bible, translated by Myles Coverdale, and soon after the (so called) Matthew's Bible, published under that name by John Rogers, the martyr. The accession of Bloody Mary drove the Reformers from England, and gave rise to the Genevan Bible, so entitled from the fact that it was prepared and published at Geneva. After her death, the leading dignitaries in the English Church, under Queen Elizabeth, took measures for the publication of an official translation, which went by the name of the Bishops' Bible. The pressure for a translation had become by this time too strong to be resisted, and a version in English appeared toward the close of the sixteenth century, prepared by Romish divines, not as Tyndale's, from the Greek, but from the imperfect Vulgate. It derives its popular name of the Douay version, from the fact that the O. T. was published at Douay; the N. T. was published at Rheims, and is known as the Rhemish version.

These various versions were, in God's providence, only preparations for the great work of rendering the Bible in an authorized manner into the English tongue. On the accession of James I., fifty-four of the first scholars of the kingdom, without regard to sect or party, eminent alike for learning and for piety, were appointed to make a new translation. They were engaged in the work for seven years — A.D. 1604–1611. Three years were occupied in individual investigations; three more in systematic and united work. Only forty-seven of the fifty-four scholars were actually engaged. They were divided into six classes—two at Westminster, two at Oxford, and two at Cambridge. The books of the Bible were divided among these classes. Each member of each class translated all the books intrusted to the class. Then the whole class met, and, after thorough revision, adopted a common text. Then that text was transmitted in succession to each of the other classes for revision. Then the text of the whole Bible, approved by the entire six classes, was submitted to the final revision of six elected delegates, with six consulting assistants, and their approved manuscript was placed in the skillful hands of Dr. Smith, distinguished for his knowledge of ancient languages, to examine and prepare it for the press. In their work, not only the former English versions, but the Hebrew, Chaldee, Greek, Syriac, Latin, Spanish, French, Italian, and Dutch were all consulted; and among the commission were not only men eminent for Biblical learning, but men distinguished as linguists, naturalists, antiquarians, and historians. A single significant circumstance indicates how desirous the translators were to bring the reader into contact with the very letter of the originals. Every word which had no direct representation in the original Hebrew or Greek was printed in italics, that it might be seen what the translators had supplied; and in the marginal readings was added further information where the minds of the translators were in doubt. Thus it will be seen that the English version of the Scriptures is really the fruit of a century of study; to which should be added the reflection, that it was prepared at a time when the Reformation was yet fresh, and the Reformers, scarcely free from the trammels of Rome, had not yet begun to divide into different denominations. There probably had never been an era in the history of the Church so favorable for the preparation of an unsectarian translation of the Scriptures as that in which the King James version was prepared.

Still, though a remarkable translation, it is not claimed by any to have been inspired, or to be infallible. The state of the original text was imperfect; the knowledge of the Greek and Hebrew grammars was less accurate and thorough than it is now; the same Greek and Hebrew word is not infrequently rendered by different English words, which sometimes produces confusion; and the English language itself has undergone changes which require in the translation some modification. These facts have led individual scholars to attempt further revisions, none of which have done aught to supplant the King James version. A society, however, has been organized in this country under the auspices of the Baptist denomination, and is now engaged in preparing a new translation;[1] and two committees—one on the O. T., and one on the N. T.—embracing representatives from different Protestant Churches, have been formed in England for the same purpose. The following resolution, indicating the general principles upon which this revision is conducted, will give the reader an idea of what it aims to accomplish:

"*Resolved*, That the general principles to be followed by both companies be as follows:

"1. To introduce as few alterations as possible into the text of the authorized version consistently with faithfulness.

"2. To limit, as far as possible, the expression of

[1] See Bible Societies.

such alterations to the language of the authorized and earlier English versions.

"3. Each company to go twice over the portion to be revised—once provisionally, the second time finally—and on principles of voting as hereinafter is provided.

"4. That the text to be adopted be that for which the evidence is decidedly preponderating; and that when the text so adopted differs from that from which the authorized version was made, the alteration be indicated in the margin.

"5. To make or retain no change in the text on the second final revision by each company, except two-thirds of those present approve of the same, but on the first revision to decide by simple majorities.

"6. In every case of proposed alteration that may have given rise to discussion, to defer the voting thereupon till the next meeting, whensoever the same shall be required by one-third of those present at the meeting, such intended vote to be announced in the notice for the next meeting.

"7. To revise the headings of chapters, pages, paragraphs, italics, and pronunciation.

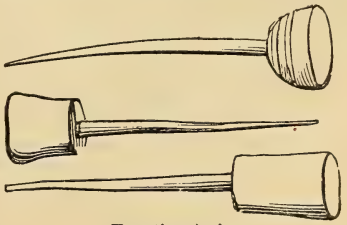
"8. To refer, on the part of each company, when considered desirable, to divines, scholars, and literary men, whether at home or abroad, for their opinions."

Auto-da-fe (*act of faith*) was the name given to the procession or ceremony that used to take place in Spain and Portugal at the execution of heretics condemned to death by the Inquisition. It was generally held on a Sunday, between Whitsunday and Advent, very often on All-Saints' Day. At dawn, the dismal tolling of the great bell of the high church gave the signal to begin the drama of the day, for as such it was looked upon by the people, who thronged to it in troops, believing that they did a good work in merely looking on. Men of the highest rank reckoned it prudent to give their countenance to the "holy" tribunal at these processions, and even grandees of Castile did not disdain to make themselves familiars of the Inquisition. The procession was led by the Dominicans, carrying the flag of the Inquisition; next followed the penitents, on whom only penance had been laid; behind them, and separated by a great cross, which was borne before, came those condemned to death—barefoot, clad in the *sanbenito*,[1] and with a pointed cap on the head; then effigies of the fugitives; and, lastly, the bones of dead culprits, in black coffins, painted with flames and hellish symbols. The frightful train was closed by the army of priests and monks. The procession went through the principal streets to the church, where, after a sermon on the true faith, the sentence was announced. In the mean time, the accused stood before a crucifix with extinguished torches in their hands. After the sentence had been read to them, an officer of the Inquisition gave each of the condemned a blow on the breast with his hand, as a sign that they were given over by that tribunal to the secular power, at the same time beseeching the secular officer *not to touch their blood or put their lives in danger!* The latter then took them in charge, had them fettered, and taken to prison. A few hours afterward they were brought to the place of execution. If they yet, at the last, made profession of the Catholic faith, they were so far favored as to be first strangled; otherwise they were burned alive, and with them the effigies and bones of the fugitive and dead culprits. As a rule, the king, along with his whole court, had to exalt by his presence the solemnity of this horrible transaction. The last auto-da-fe was held as recently as toward the middle of last century. Since the Revolution, workmen cutting a new street through an ancient square in Madrid came upon a singular stratum, which bore a frightful witness to the reality and extent of these terrible scenes, which history has not exaggerated. It was composed of long black layers, some of them 150 feet in length, containing unmistakable remains of human beings—bones, singed hair, and shreds of burned garments. The workmen were digging on the site of the old auto da fé, and unconsciously exhuming the débris of the Inquisition fires. See INQUISITION.

[1] A robe painted over with hideous figures.

Ave Maria (Latin, *hail, Mary!*), the first two words of a prayer in common use in the Romish Church. It consists of the angel Gabriel's salutation to Mary[1] with an added prayer, thus: "Hail, Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, mother of God, pray for us sinners, now and in the hour of our death. Amen." Although it now holds a more important place in the Romish rosary than even the "Paternoster" or "Lord's Prayer" itself, its use does not date farther back than the fifteenth century, when it was first used as a short prayer before sermon by Ferrerius. An edict of John XXII. (1326) ordains that every Catholic shall, morning, noon, and evening, at the warning of the bells, repeat three *aves*, and this summons to prayer is still retained in some places, the bells being called the Angelus bells, or Angelus Domini. The use of this prayer is not only supposed to bring immediate temporal and spiritual blessings, but is also believed to gain many indulgences (q. v.), which are supposed to abridge the sufferings of purgatory.

Awl, an instrument spoken of in the Bible as used for piercing the ear of a slave.



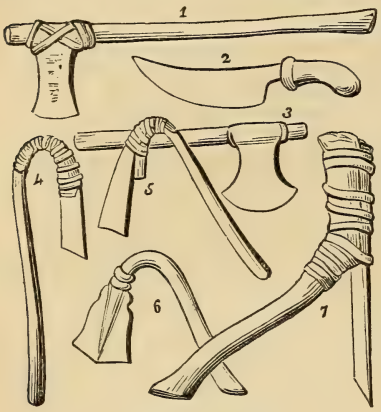
Egyptian Awls.

Among Oriental nations, this was a sign of perpetual servitude, and in Lydia, India, and

[1] Luke i., 28.

Persia, it was the practice to perforate the ears of boys dedicated to the service of the gods. There can be no doubt that the instruments were the same as those with which the Israelites had recently been acquainted in Egypt, both in this case and also in that of the axe.

Axe, the rendering in the English Bible



Ancient Egyptian Axes, etc.

of seven different terms in the original which probably designated instruments not altogether alike. The most common term so translated[1] embodies the idea of sharpness, and from its connection seems to denote an axe with a heavy head, used for felling trees and lopping off branches. Another word was from the root "to sever." This instrument consisted of a head of iron, fastened with thongs, or otherwise, upon a handle of wood, and so liable to slip off, and was used for felling trees and shaping wood.[2] Another word, translated *tongs* once, and once *axe*, used in both cases with respect to fashioning an idol,[3] denotes a carver's knife or chisel. The "battle-axe"[4] was probably, as its root indicates, a heavy mace or maul.

Azekah (*dug over, broken up*). A place to which Joshua's pursuit of the Amorites extended after the battle for the relief of Gibeon. It stood in the plain country of Judah, to which tribe it was allotted. In later times, we find the Philistines pitching near it. It was fortified by Rehoboam, and was one of the last towns taken by Nebuchadnezzar, in Zedekiah's reign, before Jerusalem fell. It was again inhabited after the return from captivity. It has not yet been satisfactorily identified, but it must have been very near Beth-horon. [Josh. x., 10, 11; xv., 35; 1 Sam. xvii., 1; 2 Chron. xi., 9; Neh. xi., 30; Jer. xxxiv., 7.]

B.

Baal, a geographical term, occurring as the prefix or suffix to the names of several places in Palestine. Whether it has any reference to the worship of Baal at the particular spot is uncertain. Thus we have— **1.** Baal-gad, a place in the valley of Lebanon, on the northern or north-western boundary of Palestine,[1] perhaps the same with Baalbek, perhaps Banias. **2.** Baal-hamon, a place at which Solomon[2] is said to have had a vineyard, the locality of which is unknown. **3.** Baal-hazor, where Absalom had a sheep-farm.[3] **4.** Baal-hermon,[4] perhaps only another name for Hermon. **5.** Baal-meon, a town fortified by the Reubenites, and afterward possessed by the Moabites;[5] also called Beth-baal-meon, Beth-meon, and Beon.[6] **6.** Baal-perazim, a place near the valley of Rephaim.[7] **7.** Baal-shalisha, a place near the Gilgal mentioned in Elisha's history.[8] **8.** Baal-tamar, a place near Gibeah of Benjamin.[9] **9.** Baal-zephon, a point near to which the Israelites crossed the Red Sea, of the location of which nothing more is known.[10] The Jewish Rabbis also assert that there was an Egyptian god of this name. The word also occurs alone as a name both of persons and a place.[5]

Baal, Bel, or **Belus** (*lord* or *master*), the name of a heathen deity very generally worshiped by the nations with whom the Israelites chiefly came in contact. Heathen worship was essentially a deification of nature, and the worship of Baal and Ashtoreth (q. v.), or, in the plural, of Baalim and Ashtaroth, was an adoration of the productive powers of nature. It has been attempted to

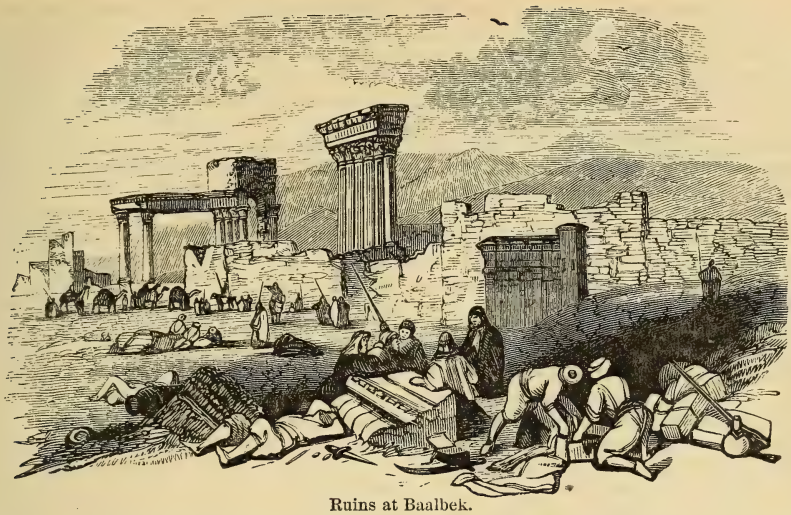


Ancient Medals with the Head of Baal.

identify Baal with one or other of the gods of classic mythology, but there can be little doubt that Baal is the sun, and Ashtoreth

[1] Josh. xi., 17; xii., 7.—[2] Sol. Song viii., 11.—[3] 2 Sam. xiii., 23.—[4] Judg. iii., 3; 1 Chron. v., 23.—[5] Numb. xxxii., 38; 1 Chron. v., 8.—[6] Numb. xxxii., 3; Josh. xiii., 17; Jer. xlviii., 23.—[7] 2 Sam. v., 20; 1 Chron. xiv., 11.—[8] 2 Kings iv., 42.—[9] Judg. xx., 33.—[10] Exod. xiv., 2, 9; Numb. xxxiii., 7.

[1] Found in Judg. ix., 48; 1 Sam. xiii., 20, 21; Psa. lxxiv., 5; Jer. xlvi., 22.—[2] Deut. xix., 5; xx., 19; 1 Kings vi., 7; 2 Kings vi., 5; Isa. x., 15, 34.—[3] Isa. xliv., 12; Jer. x., 3.—[4] Jer. li., 20.—[5] 1 Chron. iv., 33; v., 5; viii., 30; ix., 36.



Ruins at Baalbek.

the moon. We may easily gather from the sacred writers a notion of the pomp and ceremonies of Baal-worship. There were temples, images, and altars on eminences and on house-tops.[1] There were multitudes of priests who offered incense and even human sacrifices, dancing about them with horrible gesticulations, and thus provoked to anger the God of heaven.[2] The Israelites came in contact with Baal-worship when on the borders of Moab and Midian; and very soon after their establishment in Canaan they yielded to its evil influence.[3] Through the time of the judges it appears to have more or less prevailed, though checked now and then by some energetic magistrate, till the days of Samuel. In later times, we find the worship of Baal openly practiced in the northern kingdom of Israel, being sanctioned by the alliance of Ahab with Jezebel; and, in spite of the exertions of Elijah and the policy of Jehu, it prevailed till the period of the carrying away of the ten tribes. Judah, too, was grievously infected with the same idolatry; and it was probably for the purpose of exposing the deceit and imposture connected with the worship of Baal, or Bel, that that apocryphal addition to the Book of Daniel, which Jerome calls "the fable" of Bel and the Dragon, was written. But the foolishness and incredibility of this story defeated its purpose, and it never received any credit except with the divines of the Council of Trent.

Baalbek (*city of Baal*), the name of a ruined city, once the most magnificent of Syrian cities, now only famous for the splendor of its ruins, the most imposing of which is that of the great Temple of the Sun. Of its fifty-four Corinthian columns, six are still standing. Their circumference is about 22 feet, and the length of the shaft, 58; with pedestal, capital, and entablature, they measure about 89 feet in height. The unanimous voice of Mohammedan tradition attributes this temple to Solomon. It is not impossible that he may have built here; but the oldest inscriptions do not antedate the age of Antoninus Pius, A.D. 138–161. Under Constantine the temple became a Christian church. Under the misrule to which Syria has been subject, the city and its temple have been pillaged, and fallen into decay, and Baalbek is now only an insignificant village of a few hundred inhabitants.

Baali (*my lord*) occurs only in Hos. ii., 16. The word had originally been used in its unexceptionable meaning of lord or husband, and is thus applied to Jehovah in Isa. liv., 5; but as it had become common in its application by the Israelites to the heathen deities which they had worshiped, and besides conveyed the idea of *possession* and *rule*, rather than that of *affection*, God here declared that in future he would be called *Ishi* (my man), the name more usually employed to express the relation of husband, and which was not liable to the same objections.

Baal-peor (*lord of the opening*), a god of Moab and Midian, and probably the same with Chemosh. Solomon built a temple to this deity on the Mount of Olives. Very little is really known of the nature of his worship, but it is an almost universal opinion, which appears to be sustained by Numb. xxv., that it was licentious in its character. Human sacrifices appear to have been offered to him, and it is conjectured from Psa. cvi., 28, that the worshipers ate of the victims that had been sacrificed to him. His name, Baal-peor, is perhaps derived from the mountain in Moab called Peor, at the north-east end of the Dead Sea, where groves were

[1] 1 Kings xvi., 31, 32; 2 Kings x., 25–27; xi., 18; Jer. xi., 13; xxxii., 29.—[2] 1 Kings xviii., 19–30; Jer. vii., 9; xix., 5.—[3] Numb. xxii., 41; xxv., 3; Judg. ii., 11–13.

planted, and altars erected to his worship. It is conjectured by some, however, that the mountain received its name from the god. [Numb. xxv.; Deut. iv., 3; Josh. xxii., 17; 1 Kings xi., 7, 33; 2 Kings xxiii., 13; Psa. cvi., 28; Jer. xlviii., 7, 13, 46; Hos. ix., 10.]

Baasha (probably *valor*), third sovereign of Israel, and the founder of its second dynasty, B.C. 953–930. He was the son of Ahijah, of the tribe of Issachar, was of humble origin, but possessed a boundless and cruel ambition He conspired against King Nadab, and slew him, with the whole of Jeroboam's family, but did nothing to abate the idolatrous practices which Jeroboam had established. His reign was marked by a disastrous war with Asa, king of Judah. The statement in 2 Chron. xvi., 1, can not be reconciled with the chronology of his life, and is generally regarded as an error in the text for the sixteenth year of Asa's reign. His own reign lasted twenty-four years. [1 Kings xv., 27–34; xvi., 1–7; 2 Chron. xvi., 1–6.]

Babel (Tower of). If a proper verbal uniformity had been maintained in our English Bible, the Tower of Babel would have been called the Tower of Babylon, or Babel would have been the designation alike of the tower and the city; for in the original *Babel* is the word used to express both. There can be no doubt as to the import of the name, and the occasion that gave rise to it. A derivative of the verb meaning "*to confound*," it signifies "*confusion*," "because the Lord did there confound the language of all the earth." But the aim of men in setting about building such a tower, and the manner of the divine frustration of it, have been the occasion of fruitful conjecture and diverse opinions among critics and divines. The subject also became involved in early fable and tradition, which, in a diversity of forms and among many nations, bears testimony to the same general truth as the Scripture narration. But in none of these fables and traditions, from none of the many opinions of sacred critics, can we learn any thing more than is given us in the Scripture account, which is our only authentic source of information. This ascribes to the projectors of the undertaking two definite objects, and no more: first, that they might make to themselves a name; second, that in this wonderful achievement of a still undivided race, they might have a bond of unity and local attachment that would thwart God's declared design regarding the diffusion of mankind through the earth. These two aims, without the addition of others which are mere conjecture—as that it was intended for purposes of idolatry, or as a place of refuge in any future deluge—were sufficient of themselves to provoke God's interposition. That there was something miraculous in this interposition, seems plainly implied in the narrative, since, on simply natural principles, it were impossible to account for such a confusion of language in this comparatively small population as would arrest their building project, and separate entire troops of the builders from their cherished home; a confusion which is mirrored in mythical stories, and to which, in this far-off day, the new science of philology bears historical and philosophical testimony.

The Tower of Babel is only once mentioned in Scripture, and then as incomplete. It was built of bricks, and the "slime" used for mortar was probably bitumen. Such authorities as we possess represent the building as destroyed soon after its erection. When the Jews were carried captive into Babylon, they were struck with the vast magnitude and peculiar character of certain of the Babylonian temples, in one or other of which they thought to recognize the very tower itself. But it can not with the least certainty be identified with any of the buildings of a later kind, such as the lofty and magnificent Temple of Belus. That many writers of classical and Christian times did so identify them, is only a proof of the influence of ancient fable and tradition. The whole that can be said respecting an historical connection between them is, that the city of Babel, begun by Nimrod, and the Tower of Babel, then also, or not very long afterward, commenced, probably stood nearly upon the same site as that occupied by the later city and its wonderful structures. [Gen. xi., 1–9.]

Babism. In A.D. 1825, a child was born in Shiras, Persia, and by his parents named Mirza ali Mohammed. He was of studious habits, and early became a deep thinker on his every-day readings of the Koran. When about eighteen years of age, he journeyed to the tomb of the Prophet, and while at Mecca conceived the idea of the falsity of the claims of Mohammed, and resolved, by the formation of a new sect, to supplant his teachings. In 1848, he published a book entitled "Biyyan" (*the exposition*), which may be regarded as the Bible of Babism, except that it does not pretend to be complete; for it is a cardinal point of Babism that Mirza is only one of a line of prophets, and that the revelation of the Biyyan is to be supplemented by future revelations. Mirza also assumed the name of the Bab (i. e., *the door* or *gate*), whence his doctrine takes its name. He inveighed against Mohammedanism; taught that there is one true God, who, however, will remain unknown till the last judgment; that man is an emanation from God; that at the day of the last judgment "every thing will be annihilated except the divine nature;" *i. e.*, every thing evil or separate from God, who will draw all things unto himself. He at the same time taught the uselessness of praying toward or making pilgrimages to Mecca; discouraged polygamy; prohibited

concubinage; and abolished the veil as a symbol of woman's inferiority, a badge of her social isolation, and a cover for intrigue and indecorum. The Bab lived a godly life. To his preaching the people flocked in crowds, especially the upper classes. The followers of Mohammed tried in vain to check the current. The reigning Shah is even thought to have imbibed his doctrines, at least he offered to them no opposition. Babism overran Persia; enthusiastic disciples preached it in adjoining countries. Many of the highest Persian ladies abandoned their veils, in token of their conversion to the doctrines of this new prophet. But when Mohammed Shah, the reigning monarch, died, the new Shah arrested the founder of the sect, the "Bab," and sent him to trial. When he was brought before the tribunal, he confounded lawyers, judges, and people with his eloquence, and they were alarmed at his ability. Notwithstanding the impossibility of the proof of any crime, he was found guilty, and his retraction demanded. He refused. The imprisonment of eighteen months had not wearied his spirit. He believed in God, and, still better, that he was in his hands, and feared nothing from men.

Capital sentences in Persia are usually carried out in private. In this instance the Shah intended to make a public example, as a warning to the followers of the condemned, and to the undecided populace. One of them retracted, and saved his life. The Bab and the other disciple were put to death; but their martyrdom has done nothing to check the progress of Babism. A new Bab has taken the place of the founder of the sect, which was prepared for such a change by his prophecies.

We have given greater space to the history of Babism, both because the ordinary sources of information are inaccessible to the ordinary reader, and because, as a transition movement, it promises to break down that wall of prejudice which has hitherto shut out Mohammedan countries from the light of the Gospel, and to prepare the way for the preaching of the Cross to the Persian, and perhaps, eventually, to the entire Mohammedan world.

Babylon (the Greek form of Bâb-il, "*the gate of the god Il*," or "*the gate of God*," afterward, in derisive reference to the confusion of tongues, changed to Babel, *confusion*) is the name given to the capital of the Babylonian monarchy, and also to the monarchy itself. Babylon, the capital, was probably the largest and most magnificent city of the ancient world—vast in size, astonishing in magnificence.[1] It was built in the form of a square, upon both sides of the Euphrates, surrounded by populous suburbs, interspersed among fields and gardens, the whole surrounded by a deep moat, and inclosed within a vast system of double walls, measuring, according to the least estimate, forty miles, or ten each way. These walls are variously stated by different writers to have been from thirty-two to eighty-five feet thick, and from seventy-five to three hundred feet high. Even at the smallest dimensions they were enormous.

They were built of baked brick, laid in a cement of bitumen, with layers of reeds between the courses. On the summit were low towers, said to have been two hundred and fifty in number, placed along the outer and inner edge, tower facing tower, with space enough between them "for a four-horse chariot to turn in." The wall was pierced with a hundred brazen gates, twenty-five in each face, from which great streets led, crossing each other at right angles, and thus cutting up the whole area into square blocks. The Euphrates divided the town nearly in half. Its banks were lined throughout with quays of brick, laid in bitumen, and were further guarded by two walls of brick, which skirted their entire length. In each of these walls were twenty-five brazen gates, corresponding to the number of streets which led to the river, through which access to the quays was gained. Boats at these landing-places conveyed passengers from side to side; while for those who disliked this method of crossing there was not only a bridge 3000 feet long, but also a tunnel, fifteen feet wide and twelve feet high to the top of its arched roof. The most remarkable buildings which the city contained were the two palaces—one on either side of the river—and the great Temple of Belus. Of these palaces, the larger and more magnificent was nearly seven miles in circuit, inclosed by three lofty walls with prodigious towers. The second wall was three hundred feet high, the interior still higher, of colored brick, representing figures and hunting scenes. The smaller palace had a high wall three and a half miles in circumference, and was similarly embellished. The great Temple of Belus rose from a base of a quarter of a mile in length and breadth. It was of pyramidal form, eight square compartments or stages being placed one upon another. A winding ascent, passing around all the stories, led to the platform on the summit, on which stood a large

[1] For our knowledge of Babylon we are dependent largely on the statements of Herodotus and Ctesias. Even the most trustworthy of the ancient historians were in the habit of constant exaggeration, and their statements are therefore to be accepted with caution. But their descriptions of Babylon are regarded as correct, in the main, by so careful a student of ancient history as Professor Rawlinson, who remarks ("Five Great Monarchies," vol. ii., p. 511), "I think no discerning reader can peruse the account of Babylon and the adjacent region given by Herodotus without feeling that the writer means to represent himself as having seen the city and country. Thus the question, whether he was an eye-witness or not, depends on his veracity, which no modern critic has impugned." Our account is taken largely from Professor Rawlinson's work.

and rich shrine, containing no image, but a golden table, and a large couch handsomely draped, where the god was supposed to dwell. In Babylon were the "Hanging Gardens," which, like the huge walls of the city, the Greeks regarded as one of the seven wonders of the world. This extraordinary pleasure-ground, built by Nebuchadnezzar to satisfy a whim of his wife Amydis, was a square, supported upon several tiers of open arches, towering into the air to the height of at least seventy-five feet, and covered at the top with a great mass of earth, in which there grew not merely flowers and shrubs, but also trees of the largest size.

The houses were in general lofty, being three or even four stories high. They are said to have had vaulted roofs, unprotected by tiling, which the dry climate rendered unnecessary. The beams and pillars used in the houses were of palm-wood, all other timber being scarce in the country. Such, if we may believe the descriptions of eye-witnesses,[1] was the general character of the city and its chief edifices.

[1] Herodotus and Ctesias; see *ante*.

Babylon was the metropolis of the province of the same name, and of the great Babylonian Empire. Its history goes back to a time not very much later than the Flood, and some find its origin in the unfinished Tower of Babel (q. v.). In the revolutions of centuries it underwent many changes under the various Chaldean, Arabian, and Assyrian dynasties; and its story, from the chief city of the province in the southern portion of Mesopotamia to its supremacy over the great Chaldaic-Babylonian Empire, is full of romance. The history

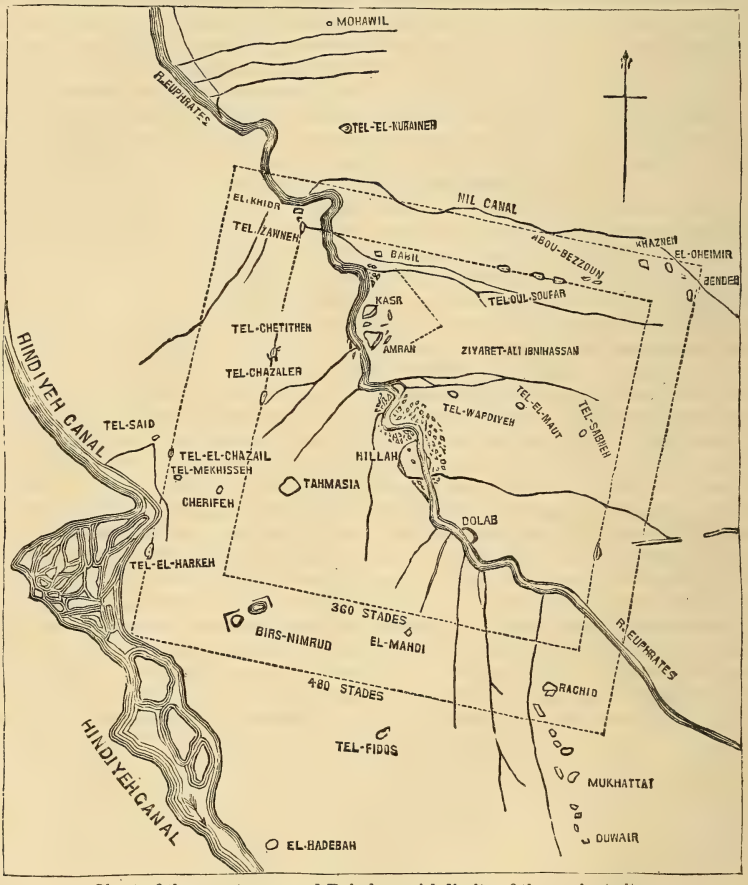


Chart of the country around Babylon, with limits of the ancient city.

of the Babylonian Empire commences with Nabopolassar, who appears to have mounted the throne B.C. 625. The original Chaldean monarchy, which began almost at the same time as the city of Babylon, B.C. 2234, perished, through an Arab invasion, about B.C. 1500. These invaders were superseded by the Assyrians, with whom the Babylonians seem to have struggled continually, until, in the latter half of the seventh century, the little Babylonian province became suddenly the mistress of an extensive empire. On the fall of Assyria, about B.C. 625, or a little

later, Media and Babylonia divided between them her extensive territory. The empire then, reaching from Luristan on the one side, to the borders of Egypt on the other, had a direct length from east to west of about 980 miles; while its length, for all practical purposes, owing to the interposition of the desert between its western and eastern provinces, was perhaps not less than 1400 miles. Its breadth varied from 100 to 280 miles, and its entire area was probably 250,000 square miles—about the present size of Austria. Nebuchadnezzar is the great monarch of the Babylonian Empire, which, lasting only 88 years—from B.C. 625 to B.C. 538—was for nearly half the time under his sway. To him is due its military glory; and its constructive energy is due to his grandeur of conception and skill in construction. But for him it would, perhaps, have had no place in history. He defeated Necho, the Egyptian invader, and recovered Syria, crushed rebellion in Judea, and carried the Jews into captivity, took Tyre, and humiliated Egypt.

But it was in the midst of this magnificence that the prophet Jeremiah's voice was heard: "It shall come to pass, when seventy years are accomplished, that I will punish the King of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."[1] And the prophetic books contain no more remarkable evidence of the divine inspiration which dictated them than is afforded by the details which the prophet gives of the circumstances attending the destruction of Babylon.[2]

After the death of Nebuchadnezzar the Persian invasion came; and while, in fancied security and scornful strength, the Babylonians followed the example of their king, Belshazzar, and gave themselves up to religious orgies and drunken excess, the soldiers of Cyrus, creeping in through the deep bed of the Euphrates, from which they had drawn off the water, massacred the revelers, mastered the city, and fulfilled the prophecy which Daniel interpreted a few brief hours before from the handwriting on the wall. Thus perished the Babylonian Empire. The golden city has become heaps of rubbish. So completely was its magnificence swept off by the "besom of destruction," that the very site of it was for a long time a perplexing mystery. From its fallen towers have arisen not only all the present cities in its vicinity, but others which, like itself, have long ago gone down into the dust. Since the days of Alexander, we find four capitals, at least, built out of its remains: Selucia, by the Greeks; Ctesiphon, by the Parthians; Almaidan, by the Persians; Kufa, by the Caliphs, with towns, villages, and caravansaries without number. Its modern representative is Hillah—about forty miles southwest of Bagdad, on the Euphrates—a town which, though next to Bagdad and Basra, the greatest in the pashalik, is meanly and irregularly built, narrow and dirty, with dilapidated mosques and public baths; but it is inclosed by a strong wall, and well protected by a garrison, towers, and a battery, and contains a population of about 10,000 Jews and Arabs, carrying on a rather animated commerce on the Euphrates. This town is in almost all directions surrounded by immense ruins—shapeless heaps of rubbish, lofty banks of ancient canals, fragments of glass, marble, pottery, and bricks, mingled with a nitrous soil which impedes all vegetation, and renders the neighborhood "a naked and hideous waste," re-echoing only the dismal sounds of the owl and jackal, of the hyena and the lawless robber. These piles mark the area once occupied by the mistress of the ancient Eastern World.

The Babylonian Empire was but little more than a reproduction of the Assyrian. With the same loose organization of provinces under native kings, and the same result of ever-recurring revolt and conquest, it failed equally with Assyria to win the affection of the subject nations, and was without their aid in its time of need. But Babylonian civilization was superior to the Assyrian in originality, literary character, and width of culture. Assyria drew from Babylonia, but Babylonia drew only from herself. Her genius, says Professor Rawlinson, thought out an alphabet; worked out the simpler problems in arithmetic; invented implements for the measurement of time; made enormous structures out of fragile clay; invented the art of polishing, boring, and engraving gems; reproduced with truthfulness the outlines of human and animal forms; attained to a high perfection in textile fabrics; studied with success the motions of the heavenly bodies; conceived of grammar as a science; elaborated a system of law; saw the value of exact chronology; in almost every branch of science made a beginning—thus rendering it comparatively easy for other nations to proceed with the superstructure. It was from Babylonia, child of old Chaldea, that Greece derived her architecture, her sculpture, her science, her philosophy, her mathematical knowledge—in a word, her intellectual life.

Babylon is several times referred to in the N. T. These references are unquestionably to the city whose history we have given above, except in the passage in 1 Pet. v., 13, and in the prophetic references in the Book of Revelation. The former, we think, probably refers to the historic city, though some commentators regard it as standing for Rome.[1] The references in Revelation[2] are

[1] Jer. xxv., 12.—[2] Jer. l., 2, 3; li., 30–32, 56–58.

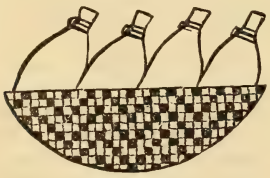
[1] See Peter, Epistle of.—[2] Rev. xiv., 8; xvi., 19; xvii., 5; xviii., 2.

regarded by nearly all Protestant commentators as a symbol for persecuting Rome, papal and pagan. This view is confirmed by the fact that the Jews, in their hatred of Rome, were accustomed to designate it Babylon, as a term of opprobrium.

Baca (*weeping*). This word occurs only in Psa. lxxxiv., 6: "Who, passing through the valley of Baca (valley of weeping), make it a well (a place of fountains)." The passage represents the believer's course as a pilgrimage, in which his tears of sorrow are turned to fountains of blessing. The same word is also the name of a tree (improperly translated "mulberry-trees"[1]), so called from its *weeping* (distilling) drops of a vegetable gum. The psalmist is thought by some to have referred to a real locality so entitled; but the various attempts to ascertain its situation have resulted only in uncertain surmises.

Badger. This word occurs generally in connection with skins. From what animal these were obtained is still merely conjectural. The skins were used as an outer covering for the Tabernacle and its appurtenances[2] (being mentioned among the costliest materials used for the sacred edifice), and also for shoes suitable for a richly-dressed woman.[3] Hence we see that the badger-skins in question must have possessed three qualities—they must have been costly, capable of forming a defense against the weather, and strong enough to be employed in the manufacture of shoes. The skin of the animal now known as the badger exactly meets these conditions. The animal exists throughout the whole of the district traversed by the Israelites, but is small, rarely seen, and captured with difficulty. Its long and thick, though light, fur throws off rain or snow as off a pent-house, and its skin, peculiarly tough, affords a very suitable material for shoes.

Bag. This word, in our English version, translates several Hebrew words, one of which is also translated crisping-pins, but undoubtedly denotes a sort of reticule carried by Hebrew ladies. The reference in 2 Kings v., 23, is to a custom still existing in



Ancient Egyptian Money-bags.

the East, under which, to save the trouble of repeated counting, a certain sum is put up in a bag, which, being sealed and properly labeled, passes current for the amount it contains. It is the authority of the seal which gives the bag currency; for the seal is that of a public officer, or of a person of known responsibility, and if, when at length opened, any deficiency should appear, he is bound to make it good, if the claimant can prove that the bag was previously free from any marks of violence, and that the seal remained unbroken.

The shepherd's bag which David had is supposed to have been one used for the purpose of carrying the lambs which were unable to walk. The bag which Judas carried was probably a small box or chest such as was originally employed by musicians to keep the tongues or reeds of their pipes while traveling. It thence came to be employed customarily as a purse.

Balaam (*destruction of the people*), a remarkable soothsayer, whose history is given in Numb. xxii.–xxiv. He was the son of Beor, or Bosor, and belonged to Aram or Syria, the mountains of the East, and dwelt at "Pethor, which is by the river of the land of the children of his people;" from which expressions it has been thought probable that he came from the countries watered by the Tigris or the Euphrates. Since his country is said to have been Mesopotamia,[1] it may be that he came from the birthplace of Abraham, Ur of the Chaldees—an hypothesis which receives confirmation from the fact that the Chaldeans were always famous among ancient nations for their skill in divining. He gained so great a reputation as a prophet, that it was believed that his blessings or curses could influence the destinies of nations. Accordingly, when the Moabites and Midianites apprehended danger from the advance of Israel, they sent to Balaam with offers of reward if he would go and curse the Hebrew tribes. The prophet was unwilling to lose the opportunity of aggrandizement, though he professed obedience to God, who warned him that the Israelites were blessed, and rebuked him by an angel, and by the portent of his ass speaking. Much ridicule has been directed by unbelievers against the account of Balaam and his ass, and apologists for the truth of the Bible have sometimes been led to explain the transaction as a vision. But the plain historical statement need give no trouble to those who believe that the serpent spoke with Eve. If one creature was made to speak as the instrument of Satan, another might well do the same as an instrument of the great Angel of the Covenant. When Balaam came to Balak, instead of pronouncing curses, he uttered, under divine inspiration, blessings upon Israel; and four times he uttered prophecies which are among the noblest and most distinct in Scripture. Balak seems to have parted from him in the utmost displeasure, and he went back to his own place. But he must have been subsequently induced to return

[1] 2 Sam. v., 23, 24; 1 Chron. xiv., 14, 15.—[2] Exod. xxv., 5; xxvi., 14.—[3] Ezek. xvi., 10.

[1] Deut. xxiii., 4.

to Balak, for it was with him that the contrivance originated by which the Israelites brought a curse upon themselves. And he met his death by the sword among the Midianites, whom the children of Israel destroyed when they had returned to the God of their fathers, and had been directed by him to take vengeance on their seducers.[1]

The character of this extraordinary man has to be inferred almost exclusively from the Scriptural narrative, but has been very variously estimated. The explanation of Balaam's character, which was first brought out clearly by Hengstenberg, appears to us more consistent with the various facts apparent in the narrative than any other. According to his view, Balaam is supposed to have been from the first a worshiper, in some sort, of the true God, and to have learned some elements of pure and true religion in his home in the Far East, the cradle of the ancestors of Israel. But though prophesying, before the ambassadors of Balak came to him, in the name of the true God, yet prophecy was to him a mere business, not a religion. The summons of Balak proved to be a crisis in his career. It gave opportunity for immediate contact with God's people—for closer intercourse with God himself, and thus for attaining that fullness of prophetic gifts and dignity to which he would seem to have aspired. But he loved the wages of unrighteousness, and strove, for the sake of them, to break away from the line of conduct distinctly prescribed to him by God. When his perversity was at length overborne by irresistible influence from on high, and the gold and honors of Balak seemed to be finally lost, he became reckless and desperate, and, as if in defiance, counseled the evil stratagem by which he hoped to compass indirectly that ruin of God's people which he had been withheld from working otherwise. He thus, like Ahithophel, in O. T. history, and Judas, in the N. T., set in motion a train of events which involved his own destruction.

Balm, Balsam-tree, the gum of a tree or shrub mentioned as growing in Gilead; elsewhere also in Palestine. It was considered a choice product, used in healing wounds, and was an article of export. The monks of Palestine exhibit a bush like a crab-apple-tree, bearing a small nut, from which a kind of liquid balsam is made. This they sell as the famous Balm of Gilead. But there are several trees which bear a similar spicy gum, and it is not known with any certainty which is the one referred to in the Scriptures. [Gen. xxxvii., 25; xliii., 11; Jer. viii., 22; xlvi., 11; li., 8; Ezek. xxvii., 17.]

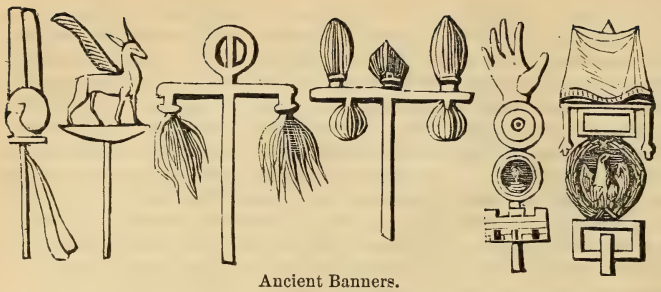
Bambino, a term in art descriptive of the swathed figure of the infant Saviour, which, surrounded by a halo, and watched over by angels, is a frequent subject for the altar-piece in Roman Catholic churches. The *Sanctissimo Bambino* is a figure in the Church of the Ara Cœli at Rome. It is carved in wood from the Mount of Olives, painted to imitate flesh, is richly dressed, and is entirely covered with the jewels and precious stones which have been votive offerings. It is kept in a casket lined with satin, and its presence is supposed to have miraculous healing and protecting powers. The carving is attributed to a Franciscan monk, and the painting to St. Luke. At Christmas it is brought out into a little chapel, which is built expressly for it, and fitted up with a manger to enact the scene of the birth of Christ. Here it is laid in state, covered with evergreens, and is attended with great crowds of country people. It is frequently carried to the beds of the sick, whom it is supposed to heal by its presence, and the fees both of its patients and of reverential visitors are a source of revenue to the Church.

Bampton Lectures. Rev. John Bampton, canon of Salisbury, England, dying in 1751, left by his will his lands and estates for the maintenance of a course of eight lectures to be preached annually in defense of the Christian faith. These sermons go by the name of the Bampton Lectures. They have been preached ever since 1780, and, being regularly published, number now nearly one hundred volumes. Some of these sermons have given rise to heated theological discussions, as that of Dr. Hampden, in 1832, and that of Dr. Mansel, on the "Limits of Religious Thought," in 1858. Many of them have afforded a valuable contribution to Christian literature.

Banners have been used from the earliest times, and in all countries, for directing the movement of troops. By every warlike people they have been regarded as emblems of national honor—hence, when taken from an enemy, have always been regarded as peculiar trophies of victory, and displayed in places of honor in churches and public buildings. We read of them constantly in the O. T.—four Hebrew words being indiscriminately translated *banner*, *standard*, *ensign*, *flag*, or *signal*. 1. DEGEL, *something conspicuous*—a banner of a large kind, serving for three tribes together, one of which pertained to each of the four general divisions. These standards were worked with embroidery.[1] 2. OTH, *a sign*—a smaller flag, or ensign, which belonged to single tribes, and perhaps to the separate classes of families; originally merely a pole or spear, to the end of which a bunch of leaves, or something similar, was fastened. Most modern expositors incline to the opinion that the ensigns were flags distinguished by their colors, or by the name of the tribe to which each belonged.[2] 3. NES, *something lofty*. This standard was not,

[1] Numb. xxii.-xxiv.; xxxi., 8, 16.

[1] Numb. i., 52; ii., 2, 3; Sol. Song ii., 4; vi., 4, 10.—
[2] Numb. ii., 2, 34.



Ancient Banners.

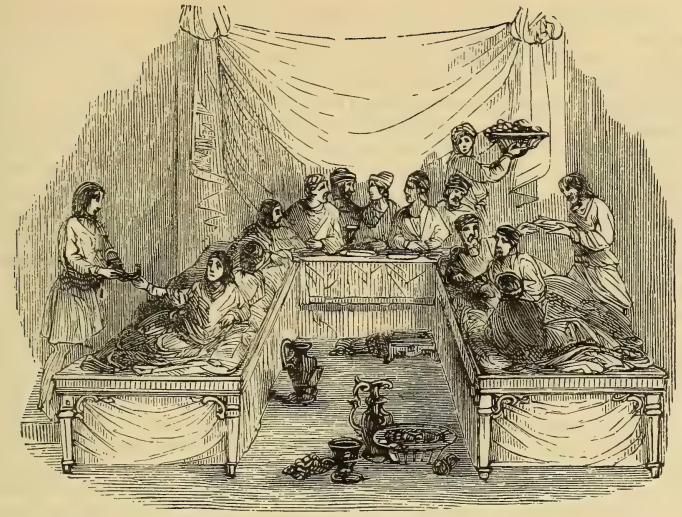
like the others, borne from place to place, but appears to have been a long pole with a flag fastened to its top, erected on eminences, chiefly on the irruption of an enemy, to point out to the people a place of rendezvous. Its appearance was thus the signal for the war-cry, and the blowing of the trumpets.[1] 4. MASETH, *from its elevation*—a sign or signal given by fire. This is supposed by some to have been a long pole, on the top of which was a grate not unlike a chafing-dish, made of iron bars, denoting by its shape the party to which it belonged. There appear to be several allusions in Scripture to the banners of ancient nations. A proper knowledge of these banners might aid us in understanding more clearly the sacred predictions. For instance, some believe that the he-goat with one horn refers, through that symbol of the Macedonian people, to Alexander the Great; the ram with two horns, to Media and Persia; the eagle, to Rome.[2] To give a defeated party a banner was a token of protection, and a sure pledge of fidelity. God's lifting or setting up a banner is a most expressive figure, and imports his protection and aid in directing his people. Banners were formerly a part of the accustomed ornaments of the altar, and were suspended over it, that in the Church the triumph of Christ may evermore be held in mind by his followers.

Banquet. Festal entertainments among the Hebrews often had a religious aspect; thus they accompanied those great solemnities of worship when the people were to appear before the Lord in the place where his sanctuary was;[3] were usual at the ordinary sacrifices, and at the making of covenants.[4] The more domestic occasions on which banquets were given were at the weaning of children; at weddings; on birthdays, especially those of kings; at certain rural anniversaries, as sheep-shearing, harvest, and vintage; and in the exercise of hospitality on the arrival or departure of friends, or even strangers.[5] Banquets were generally held in the evening; and the beginning to feast early in the day is censured.[1] Invitations were customarily sent by servants; and fitting preparations were made by killing oxen, mingling wine, and furnishing the table.[2] It was then customary, when everything was ready, to send again to the invited guests. This practice survives to the present day, "not very strictly among the common people, nor in cities where Western manners have greatly modified the Oriental, but in Lebanon it still prevails. If a sheikh . . . invites, he always sends a servant to call you at the proper time. This servant often repeats substantially the formula mentioned in Luke xiv., 17, 'Come; for the supper is ready.'"[3]

The guests, when they arrived, were bound to appear in befitting dress.[4] Sometimes the master of the house bestowed robes on those he entertained[5]—a custom still maintained in Oriental courts. The guests were received with a kiss; water was offered for their feet if they had come from a journey; rich perfumes were poured upon their head, beard, clothes, and sometimes feet; and they were, it would seem, occasionally crowned with flowers.[6] Persons were arranged at table (at which the ancient Hebrews sat, though afterward the custom of reclining was introduced) according to their rank and the honor intended to be paid them.[7] Portions were selected by the master of the feast for each guest; and a double or even fivefold portion, or some peculiar dainty, was taken to those who were specially honored.[8] Joseph, at his entertainment to his brethren, sat at a separate table, and to this circumstance, probably, the sending of messes is to be attributed. In ordinary cases, where all sat at one board, the custom in this respect might differ little from our own, save that it was probably the ancient practice, as it certainly is at the present day, for an Oriental entertainer, in his politeness, to pick out of the dish some choice morsel for an honored guest, and even occasionally to insist on putting it into his mouth. Portions were sometimes sent from the banquet to poor friends;[9] but this seems to have been more on occasions of general festivity than at an ordinary social entertainment. The entertainer did not always preside; for we find a

[1] Isa. v., 26; xi., 12; xiii., 2; Jer. iv., 6; li., 27.—[2] Dan. viii., 3, 5; Matt. xxiv., 28; Luke xvii., 37.—[3] See FESTIVAL.—[4] Gen. xxvi., 30; xxxi., 46; Deut. xvi.; 1 Sam. ix., 12, 13; 1 Kings iii., 15.—[5] Gen. xviii., 2–8; xix., 3; xxix., 22; xl., 20; Judg. ix., 27; 1 Sam. xxv., 36–38; 2 Sam. iii., 35; xiii., 23–29; Matt. xiv., 6; Luke v., 29; John ii., 1–11.

[1] Eccles. x., 16; Isa. v., 11, 12.—[2] Prov. ix., 3; Matt. xxii., 3, 4.—[3] Thomson's "The Land and the Book," i., 178.—[4] Eccles. ix., 8; Matt. xxii., 11, 12.—[5] 2 Kings x., 22.—[6] Gen. xviii., 4; xix., 2; Psa. xxiii., 5; Amos vi., 6; Luke vii., 45; John xii., 3.—[7] Gen. xliii., 33; 1 Sam. ix., 22; Luke xiv., 7–10.—[8] Gen. xliii., 34; 1 Sam. ix., 23, 24.—[9] Neh. viii., 10, 12; Esth. ix., 19, 22.



Ancient Triclinium, or Dinner-bed.

"governor," or "ruler[1] of the feast," distinct from the bridegroom, who furnished the wedding entertainment. This "governor" was generally some chosen friend; and his duty was to take charge of the provision and to direct the servants.

The sumptuousness of a banquet was exhibited in the multitude of the guests, the daintiness and profusion of the viands, the richness of the wines, often mixed with spices, and the music, dancing, and varied revelry, carried frequently to an excess of luxurious debauchery, which we find the prophets and apostles censuring in the strongest language.[2] A wedding banquet lasted a week; riddles being sometimes proposed for the entertainment of the company.[3] Occasionally it seems to have been extended to fourteen days. Royal banquets were sometimes very protracted. The festival celebrated by Ahasuerus lasted half a year, being wound up by a special entertainment continued for seven days. At this feast the sexes were separated. But at Belshazzar's banquet his wives and concubines were present.[4] In the N. T. we read of women being admitted to the room where a banquet was given. It is, however, sometimes noted that they waited on the guests.[5]

Banns (*proclamation*) **of Marriage.** In the primitive Christian Church parties were liable to ecclesiastical censure if they married without the approval of the Church. This led to a public proclamation of the intention of marriage — sometimes at the church service, sometimes by posting on the church door. The omission of this ceremony did not ordinarily, however, invalidate the marriage, if it were otherwise legal. In England, the proclamation of banns can only be dispensed with by the substitution of a license from the Bishops' Court, or a registrar's certificate. In this country, the practice, which was maintained for some time in New England, has gone almost wholly out of use.

Baptism. The origin of baptism as a religious rite is lost in the mists of antiquity. Grotius has even imagined that it is as old as the Deluge, and was established in commemoration of that event. At the time of Christ ablution in various forms was already universal in Oriental countries. It was customary in Egypt, Greece, and Rome as a preparation for prayer, and a token of purification from sin. In all the Temple-services priests were required to wash themselves before entering the holy presence. But it possessed a peculiar significance in Palestine, where every Gentile who entered the Jewish Church was baptized, as a sign that he was washed of his past sins and errors, and entered, cleansed, a new life. The entire household of the proselyte was baptized, including the infants;[1] while, on the other hand, the only form known was that of immersion. It is probable that John borrowed his baptism from this practice, and, by baptizing the Jews, taught them by a significant symbol that it was not enough to be a child of Abraham, but that Jew as well as Gentile needed to be cleansed of his sins by repentance, and to enter a new life by faith. Thus interpreted, the symbol would conform and add force to his peculiar teaching. Christ himself never administered baptism, nor is there any evidence that he recognized the rite, or direct-

[1] John ii., 8-10.—[2] Isa. v., 11, 12; Amos vi., 3-6; Matt. xiv., 6; Rom. xiii., 13; 1 Pet. iv., 3.—[3] Gen. xxix., 27, 28; Judg. xiv., 10-18.—[4] Comp. Esth. i., 3-9, with Dan. v., 2.—[5] John ii., 1-5; xii., 2.

[1] So says Alford on Matt. iii., 6; but he quotes no authority for his statement.

ed its employment by his disciples, till after his resurrection. The only passage indicating that it was ever so used is John iv., 1, 2, which directly asserts that Jesus did not himself baptize, and which indicates nothing more than that his first disciples, who were also disciples of John the Baptist, had caught the rite from their earlier teacher, and practiced it in imitation of him. There is nothing to prove that any of the twelve were ever baptized in the name of the Father, the Son, and the Holy Ghost, or indeed received any baptism whatever, except such as John the Baptist probably administered to Andrew, Peter, Philip, and John.[1] After Christ's resurrection, however, he adopted the rite of baptism, and gave it a new significance. "Go ye, therefore," said he, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." John had baptized only unto repentance. With him the symbol, like his preaching, indicated no other method of purification than that of repentance and reformation. Adopted by Christ, it obtained a new signification. It indicated that purity which comes alone from the power of God, afforded through Christ by the indwelling of the Holy Ghost. From this time baptism appears to have been universally administered in the case of all converts. It was the door by which every one entered the Christian Church. The only condition of receiving it was repentance, and faith in the Lord Jesus Christ.[2] From that day to the present it has been maintained, though in different forms, and with different methods of administration, by nearly all Christian denominations—the Greek, the Roman, and the Protestant. To this general statement the Friends (q. v.) furnish the only exception. Doing away with all ceremonies, they hold that under the Christian dispensation the symbol is merged in its fulfillment, and the baptism of water is supplanted by the baptism of the Holy Ghost. This simple ceremony has given rise to a theological controversy which to the present day divides Protestant Christendom. Any thing like a full account of that controversy would far exceed our limits. We propose simply to state, as briefly as possible, the issue as it exists at the present time between the Baptists, or Immersionists, and the Pedobaptists (child-baptizers), or those who believe in infant baptism. This issue involves four points—1. What is the significance of baptism; 2. Who are the proper subjects of baptism; 3. What is the proper method of baptism; 4. Is baptism an essential prerequisite to participation in the Lord's Supper?

1. *The Significance of Baptism.*—In the Roman, Greek, and to a limited extent in the Episcopal and Lutheran Churches, baptism is held to have a direct efficacy in washing away sin. "The design of this sacrament," says a Roman Catholic catechism,[1] "is to make us Christians, to deliver us from the slavery of Satan, under which we are born, to unite us to Jesus Christ as members of his body, and to give us a title and right to receive all the other sacraments and helps of religion in this life, and eternal happiness in the life to come." Rev. J. H. Blunt, of the Church of England, in his "Theological Dictionary," uses language quite as strong. "By baptism," says he, "we are cleansed from sin, adopted into God's family, being made his children by spiritual birth, so that his first-begotten Son is not ashamed to call us brethren." He adds that an unrepentant adult is regenerated if baptized, and illustrates his doctrine by referring to the case of Simon Magus,[2] who, he says, was regenerated by baptism, and received the gift of the Holy Ghost, which, however, remained like seed in a barren ground. Such is the doctrine of baptismal regeneration. The principal texts which are cited in its support are the following: Acts ii., 38; xxii., 16; Eph. v., 26; Gal. iii., 27; 1 Cor. xii., 13; Tit. iii., 5. By the Baptists the ceremony is regarded as a token, not as a means, of regeneration—as a symbol, therefore, which should always follow, never precede, conversion. They hold, accordingly, that repentance and faith are the prerequisites of baptism, which, therefore, can be administered only to those who give evidence of possessing a Christian experience. In the other Protestant Churches baptism is generally regarded as a symbol of purification—a rite of initiation into the visible Church, and a sign or seal for the purpose of more solemnly ratifying God's covenant of grace with his chosen people. They, therefore, agree in administering baptism to infants with those who maintain the doctrine of baptismal regeneration, but they do not agree with them in considering it necessary to infant salvation.

2. *The proper Subjects of Baptism.*—In the Greek, the Roman, and most Protestant Churches, the infants of believers are admitted to baptism. The grounds upon which this is done have been partially stated above, and, in fact, the question between Baptists and Pedobaptists (*i. e.*, child-baptizers) is largely one as to the significance of the rite itself. The additional arguments for infant baptism may be concisely stated as follows. In the Jewish Church the covenant was with Abraham and his children, and by the rite of circumcision infants were admitted to the visible Church. It is not to be supposed that the privileges of believers have been limited by the coming of Christ. That

[1] John i., 29–44.—[2] Acts ii., 38, 41; viii., 35–39; but verse 37 is not in the best manuscripts, is rejected by Alford and Lange, and doubted by Barnes and Wordsworth.

[1] "The Sincere Christian," by Bishop Hay.—[2] Acts viii., 13–21.

he welcomed children to the invisible Church, and that they are heirs of the kingdom of heaven, is clearly stated; and while the doctrine of the damnation of infants has been often imputed in theological controversy, it has never been held as a dogma by even a respectable minority of Christians. It is, therefore, fitting that they should be received into the bosom of the visible Church, whose protection they greatly need. It is true that the doctrine of infant baptism is not directly taught in the N. T.; but it is also true that it is nowhere expressly taught who may receive the ordinance. There are several references to household baptism; and although it is not expressly stated that there were infant children in those households, nevertheless, since infants were received into the Jewish Church, and the infants of proselytes received baptism with their parents, it is to be presumed that they received it also in the Christian Church—an opinion which is confirmed by the fact that it was practiced unquestionably as early as the time of Tertullian (A.D. 200). The Baptists, who admit none to baptism but those who give evidence of possessing a Christian experience, base their objections to infant baptism partly upon their interpretation of the rite, partly upon the following arguments. Baptism, they say, is not a substitute for circumcision; if it were, Paul, whose writings abound with arguments against the continuance of circumcision, would have somewhere indicated, as he has not, that baptism is a substitute. It may be admitted that children are received by Christ, and, if they die in infancy, are received into the kingdom of heaven, without its following that they are to receive a rite which should be regarded as a symbol of conversion, and should accompany a profession of faith. Christ's commission to his disciples[1] connects baptism with instruction, and those who were baptized in the early Church first acknowledged their sins and professed their faith in Christ.[2] There is not in the N. T. any clear account of any person being baptized except upon condition of repentance and faith. There is no evidence that the households which are spoken of as being baptized contained any infant children; and even if they did, it must be presumed that the language would have been understood not literally, but as applicable only to those members of the household who received the Gospel, and so were proper subjects of baptism; thus, even in the case of the household of the jailer, while it is said "he and all his" were baptized, it is also first said that the apostles spake the word of the Lord "to all that were in his house."[3]

3. *The Mode of Baptism* has also given rise to great controversy. The Baptists, or Immersionists, hold that baptism can only be administered by immersion. They maintain that the Greek word *baptizo* signifies *to immerse;* that the indications of Scripture all point to immersion as the mode observed by the Apostolic Church; that the Scripture figures relating to baptism indicate the same thing;[1] that the command to baptize carries with it the command to baptize in the manner in which the apostles baptized; and that any departure from this method is in so far a departure from the law of God. They do not generally consider this to be fatal to Christian experience, or to affect the personal salvation of the individual, but they regard it as fatal to Church order, and accordingly, as we shall presently see, lay far greater stress upon the rite than other denominations. In the Eastern Churches immersion is the common method of baptism, but in the Western Churches pouring or sprinkling is generally substituted. The most impartial scholars outside the Baptist Church admit that baptism in the Apostolic Church was generally by immersion, partial, if not complete, but they think there are traces in the Bible of both sprinkling and pouring. They regard it as incredible that 3000 persons should have been immersed in a single day in a city so sparingly furnished with water as Jerusalem.[2] Yet most Pedobaptists would probably consider that, even if it were clear that all converts were immersed in the Apostolic Church, it would not follow that they are always to be immersed; that, on the other hand, in the absence of any explicit direction, the question of mode may fairly be regarded as left to be determined by the Church according to its peculiar circumstances of place, age, and climate.

4. *Is Baptism a Prerequisite to the Lord's Supper?*—Most Christians regard baptism as a prerequisite to partaking of the Lord's Supper; for this has been regarded in almost all ages as the peculiar privilege of members of the Church, and nearly all denominations are agreed in considering baptism, in some form, a condition of Church membership. Hence a large proportion of the Baptist denomination, considering that only immersion is baptism, also hold that only those who have been immersed have a right to come to the Lord's table. This doctrine is popularly known as close communion, and those who hold it are often called Close Communionists, or Close Communion Baptists. This position is a logical consequence of the other two—viz., that only immersion is baptism, and that baptized persons alone can partake of the Lord's Supper. In the Congregational and Baptist Churches there has lately sprung up a party who deny the latter of these positions—who maintain,

[1] Matt. xxviii., 19.—[2] Matt. iii., 6; Acts ii., 41; viii., 12; ix., 17, 18.—[3] Acts xvi., 31-33.

[1] Matt. iii., 16; Acts viii., 38; Rom. vi., 4.—[2] Acts ii., 41.

that is, that neither baptism nor church membership is an *essential* prerequisite to the communion; that there is no other condition except that which is implied in Christ's command, "Do this in remembrance of me." Those in the Baptist Church who hold this view, and they are very numerous in England, are popularly known as Open Communionists, or Open Communion Baptists.

5. *Roman Catholic Baptismal Rites.*—In the Roman Catholic Church the rite of baptism is accompanied by an elaborate ceremonial. The water for baptismal purposes is blessed at Easter and Pentecost—a lighted torch being placed in the font for that purpose to represent the divine love enkindled in the soul, and holy oil being mixed with the water to represent the union of the soul with God. When a person is presented for baptism, the priest meets him at the door of the church, to denote that he has no right to enter that sacred place, and, after telling him the conditions on which baptism will be granted, proceeds to prepare him for it. He breathes upon him, to symbolize the imparting of the Holy Spirit;[1] makes the sign of the cross upon his forehead and breast; puts a little salt that has been blessed into the person's mouth, as an emblem of wisdom;[2] exorcises the devil; touches the ear and nostrils with a little spittle, to signify the opening of the soul to the word of God;[3] receives the public renunciation of the devil from the candidate or his sponsors (q. v.); anoints him with oil, as a symbol of his consecration; interrogates him or his sponsors concerning his faith, and then administers baptism by pouring or dipping three times. Immediately afterward the candidate is anointed on the crown of the head with holy oil, as a symbol of his priesthood; clothed with a white garment, as an emblem of his innocence; and a lighted torch is put in his hand, as an emblem of the good example which his vows require of him.[4] In the Eastern Churches symbolical services of a like nature accompany baptism.

6. *Who may administer Baptism.*—There has been some discussion as to who may administer baptism. It is clear that in the Apostolic Church baptism was administered by others than the apostles.[5] It is the general practice of all Churches to administer baptism through an ordained minister; but baptism by laymen, and even by heretics, is recognized not only by the Protestant, but also by the Greek and Roman Churches. And the right of every one to baptize himself has even been maintained by a small sect known as Se-baptists.

In the phrase "*baptized for the dead*," which occurs only in 1 Cor. xv., 29, some suppose that there is a reference to a custom, which certainly existed at a very early age in the Church, of baptizing the living in lieu of the dead. At a later date, when one had died without baptism, a living man was hid under the bed of the deceased. The priest, coming to the dead man, asked him if he would receive baptism, and, getting no answer, accepted the affirmative reply of the living, and so baptized him in the place of the dead, that the latter might not be punished for the want of baptism. Among the Christians in Africa, even the dead themselves were sometimes baptized.

Baptistery (*a large basin*). In the early Church a separate building, to which this name was given, was erected for the administration of the rite of baptism. Some of these still exist in connection with the cathedrals of Europe. That of St. Sophia, at Constantinople, was so spacious as to have served on one occasion for the residence of the Emperor Basilicus. In the sixth century, they were constructed in the porch; and they are now generally built in the Baptist churches under or in connection with the pulpit.

Baptists, the name of those Christian denominations which maintain that baptism can be administered only upon a personal profession of Christian faith. Generally, though not always, Baptists are immersionists. This doctrine has been maintained by different sects from a very early age of the Church. In the United States the Baptist denomination owes its origin to Roger Williams, who, before his immersion, was an Episcopalian minister. Many minor denominations have embraced in a modified form their principles, and take their name. There are *Free-will Baptists*, who are Arminian in doctrine, and Open Communionists in practice; *German Baptists*, popularly known as *Dunkers* (q. v.); *General* and *Particular Baptists*, a division which prevails in England, the former of whom hold Arminian, the latter Calvinistic, views; *Old-school Baptists*, sometimes called *Anti-mission*, and popularly known as *Hardshell Baptists*, whose extreme Calvinism leads them to oppose missionary societies, Sunday-schools, and other similar institutions for the conversion of men, but who are not fellowshiped by the other Baptists and are becoming extinct; *Seventh-day Baptists*, who keep the seventh day of the week instead of the first; and *Six-principle Baptists*, so called from the six principles[1] which constitute their creed, which is Arminian in its character. The *Christians* (q. v.), or *Campbellites*, should also be included in the list of leading Baptist denominations.

In polity, Baptists are Congregational.[2] Their peculiar doctrines are treated of under the title Baptism (q. v.). Their statistics it is difficult to give. Next to the Methodists,

[1] John xx., 22.—[2] Lev. ii., 13; Mark ix., 49.—[3] Mark vii., 33.—[4] Matt. v., 16.—[5] Acts viii., 38; ix., 18.

[1] Founded on Heb. vi., 1, 2.—[2] See CONGREGATIONALISTS.

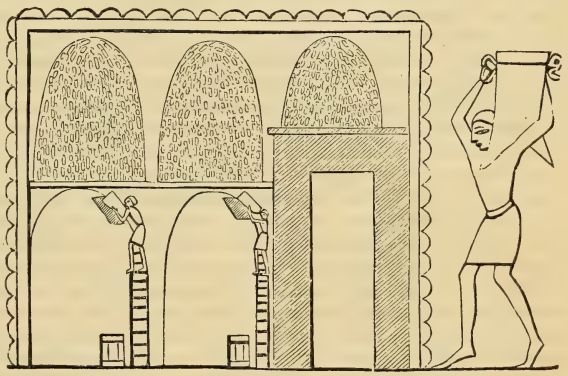
they constitute the largest Protestant denomination in the United States. The regular Baptists, excluding, that is, the minor denominations given above, are reported to have 592 associations, 13,000 churches, and over a million of members, in the United States. They have established several colleges and theological seminaries, and maintain 2 quarterlies, 74 monthlies, and nearly 30 weekly papers. They have separate organizations for mission work, both home and foreign, a denominational publication society, and two Bible societies (q. v.). Except in their peculiar views regarding baptism, the regular Baptists do not differ in doctrine from other evangelical denominations. Their general views have been thus defined by the New York State Baptist Convention, and the definition may be regarded as certainly fair, though not, strictly speaking, official. A regular Baptist Church is "one which is Congregational in polity, Calvinistic in substance of doctrine; which maintains the immersion of believers as the initiatory rite of a visible Church, and restricts the Lord's Supper as an ordinance of the Church to those who have been thus initiated into a body of baptized believers, and become subject to their discipline."

Barabbas (*son of Abba*), a man who had been engaged in an insurrection, accompanied with robbery and murder, shortly before Christ's crucifixion. In some of the later Greek manuscripts, and, as Origen says, in copies of his time, and in the Armenian version, he is called Jesus Barabbas. In that case, the import of Pilate's question might be, "Whom will ye that I release unto you—Jesus, the son of Abba, or Jesus which is called your Messiah;" an unmanly artifice, shrewd, but unavailing to turn the passions of the people. Of Barabbas nothing more is known. [Matt. xxvii., 15–21.]

Barak (*lightning*), the son of Abinoam of Kedesh-naphtali, a general whom God raised up to deliver Israel from the oppression of Jabin, king of Canaan. He was directed to muster 10,000 men of Naphtali and Zebulun toward Mount Tabor. He refused, however, unless Deborah would accompany him. To this she consented, but assured him that he would not, in consequence, have the whole honor of the victory. Accordingly, Deborah and Barak marched together. After the battle, in which the people of God were victorious, they celebrated the victory in a divine ode, and Israel had many years' rest from enemies. The date is difficult to determine. [Judg. iv., v.; Heb. xi., 32.]

Barley, a well-known species of grain. The Hebrew word implies "bristling," appropriately descriptive of the bearded ears of barley; and when used in the singular it signifies barley in growth; when in the plural, the grain after threshing. Barley was, of course, not so much valued as wheat—a remarkable illustration of which is the fact that, whereas the ordinary meat-offering was of fine, that is, wheat flour, the offering of the woman suspected of adultery was to be of barley meal. Barley-harvest was earlier than that of wheat—this grain being usually cut in April; whence its destruction in Egypt by the hail-storm. The barley generally grown in Palestine is our own common kind. [Exod. ix., 31; Numb. v., 15; Hos. iii., 2.]

Barn, a deposit for grain. Among the Orientals, it was commonly under ground.[1] This, some think, preserved the grain better than a granary above ground, and at the same time was less apt to be discovered by the enemy in times of emergency. This kind of store-house is in general use by the peasantry throughout the East, granaries above ground being confined to towns and their vicinities—a distinction which may also have prevailed among the Jews. The Hebrew word rendered "barn" in 2 Kings vi., 27, and Job xxxix., 12, signifies rather a threshing-floor (q. v.).



Vaulted Granaries.

Barnabas (*son of exhortation* or *of consolation*), the surname given by the apostles to Joses, or Joseph, a Levite of Cyprus. Whether he was a personal disciple of our Lord we have no information. He is first named as being at Jerusalem shortly after the ascension, and selling his land to bring the price into the common fund of the Church. After the conversion of Saul of Tarsus, Barnabas introduced him into the society of the apostles, and was afterward his fellow-laborer in many places, especially at Antioch. It has been said that Barnabas founded the Church of Milan, and that he was stoned to death

[1] See Cave.

at Salamis, in Cyprus, but these accounts can not be relied on. His festival is celebrated throughout the Roman Church on the 11th of June, St. Barnabas's Day. [Acts iv., 36, 37.]

The Epistle of Barnabas was known to the early Church, but for several centuries lost sight of. In 1859, Tischendorf brought from Mount Sinai a complete MS. of it in Greek, a translation of which is given in the "American Presbyterian Review" for January and July, 1864. The chief modern critics properly disbelieve its genuineness, holding that it existed anonymously in the Alexandrian Church, and was ignorantly attributed to Barnabas.

Bartholomew, St. (Massacre of). In 1572, during the reign of Charles IX., there occurred a general massacre of the Huguenots (q. v.), commencing at Paris on August 24, the festival of St. Bartholomew. For three days the streets of Paris ran with blood; and similar massacres followed in the provincial cities where the Huguenots had been most powerful. Catherine de Medici, the mother of the king, was undoubtedly the instigator of this great tragedy; but whether it was a long-premeditated plot, or one suddenly devised for the purpose of exterminating the Reformers, is a question upon which historians differ. Expressing her desire that a complete reconciliation between Catholics and Protestants should be effected, Catherine proposed a marriage between her daughter Marguerite and Henry of Navarre. Considerable opposition was made to this union. Some of the Huguenots were suspicious, and the Pope absolutely refused to sanction it until Henry was reconciled to the Romish Church. Reluctantly, however, Jeaune d'Albret, the mother of young Henry, gave her consent, and was herself induced to accept an invitation to Paris. Within a month after her arrival there, she died, and a suspicion was prevalent that she was poisoned by a pair of perfumed gloves which were sent to her by the mother of the expected bride. A great number of Huguenots gathered in Paris, under a solemn oath of safety, to celebrate the marriage. The ceremony took place on August 18, notwithstanding the dispensation from the pope was still withheld. During the festivities that followed, the Huguenot leader, Coligny, was shot by an assassin, employed probably by Catherine or the Duke of Guise. The work was not done effectually, for the wound was not mortal. King Charles was enraged, Coligny having been assured of his protection, and he sent his own surgeon to attend him, and went himself to his bedside. The Huguenots, still trusting to the professions of Catherine and the king, seem never to have thought of escaping from the city, though dangers were thickening about them. If, as some assert, the queen-mother originally designed only the death of Coligny, now, when she saw her plot had failed, she resolved to bring about the destruction of the entire sect. She assured the young king—then scarcely twenty-two years old, and accustomed to be guided by her—that Coligny was in league with the Huguenots against him and herself; that they were already arming; that there was no safety except in the death of Coligny, and a general massacre of his confederates. Charles was not easily persuaded, but at length, in a moment of terror or frenzy, he gave the fatal command. At dawn, the tolling of the great bell at the Palace of Justice announced that the massacre of St. Bartholomew had commenced. Coligny, still in bed, feverish from his wounds, was stabbed in the breast, and, while yet breathing, was hurled from the window upon the pavement below. Then began a horrible and wholesale slaughter. The city gates were closed and guarded; Catholics illuminated their houses as a distinguishing mark, and to give light to carry on the work of destruction, amidst which they were to recognize one another by a white sash on the arm and a white cross in the cap. The frightful scenes that followed baffle description. The air rang with yells and curses, groans and pistol-shots; the streets were strewed with mangled bodies; the doors were blocked with the dead and dying; from secret hiding-places, shrinking, shrieking creatures were torn out and stabbed; women and children imbrued their hands in blood; and, under the sanction of the great cause, distinctions of creed became confounded, and all private resentments were gratified. Several thousands perished in Paris, and in every part of the kingdom; nor was the slaughter stayed until, according to the belief of the times, a hundred thousand men, women, and children had been miserably murdered. The news of this horrible massacre was received by Pope Gregory XIII. with unbounded joy; Rome rang with rejoicings; Philip II. of Spain is said to have laughed for the first and only time in his life when he heard how the Huguenots had been betrayed; but from every Protestant land there arose a cry of horror. Catherine found she had gained nothing by her treachery. The English and German nations were alienated, and the Huguenots, so far from being exterminated, rapidly increased in strength and numbers, from the encouragement received by the general indignation and sympathy of Protestant countries. The wretched young King of France became a prey to the most torturing remorse; his conscience never slept. He was soon stricken with a fatal disease, and in his last hours he was perpetually haunted by recollections of the massacre. "Sleeping or waking," he said to his confi-

dential physician, "the murdered Huguenots seem ever present to my eyes, with ghastly faces, and weltering in blood." History records no more desperate and dreadful slaughter than the massacre of St. Bartholomew. See HUGUENOTS.

Baruch (*blessed*), son of Neriah, and brother of Seraiah, who held a distinguished office in the court of Zedekiah. He was of the illustrious family of Judah, and of distinguished acquirements, and is especially known as the faithful friend and amanuensis of the prophet Jeremiah, whose oracles he twice committed to writing in the reign of Jehoiakim. Nothing certainly is known of him apart from the information given in Scripture, though he is said by Josephus to have shared Jeremiah's imprisonment during the siege of Jerusalem. [Jer. xxxii., 12, 13, 16; xxxvi., 4–32; xliii., 3–6; li., 59.]

Baruch (the Book of). This is remarkable as being the only book in the Apocrypha which is formed on the model of the prophets. It may be divided into two main parts: i. to iii., 8, and iii., 9, to end. The first part consists of an introduction, followed by a confession and a prayer. The second part opens with an abrupt address to Israel, pointing out the sin of the people in neglecting the divine teaching of Wisdom, and introduces a noble lament of Jerusalem over her children. Again the tone of the book changes suddenly, and the writer addresses Jerusalem in words of triumphant joy, and paints in glowing colors the return of God's chosen people, and their abiding glory. Chapter vi., entitled "The Epistle of Jeremy," is a work of a later period, and has no proper place with the rest of the book. The author of the book obviously claims to be the companion of Jeremiah, but there is abundant internal evidence of forgery, and it is a matter of mere conjecture by whom it was written. By the Jews it has never been highly esteemed, and there are no references to it in any of the apostolic fathers. Protestants unanimously deny its canonical authority, but it was placed in the Romish canon by the Council of Trent.

Bashan (probably *soft, fertile soil*) is the name in Scripture for a singularly fertile tract of country lying between Mount Hermon and the land of Gilead, and extending from the Arabah, or Jordan Valley, on the west, to Salcah and the border of the Geshurites and the Maachathites, on the east. The Rephaim—"the giants"—who bore the brunt of the onset of Chedorlaomer and his confederates in that memorable raid of the Arab chiefs of Mesopotamia into Eastern and Central Palestine,[1] were the aboriginal inhabitants of Bashan, and probably of the greater part of Canaan. Of this remarkable race of men, by the side of whom the Jewish spies said long afterward that they were as grasshoppers,[1] was Og, king of Bashan, who, when the Israelites, tempted by the beauty of the country, appeared upon its borders, marshaled his military forces upon the plain before Edrei, and made a valiant struggle for country and life, only to meet with entire destruction. At that time one district of the country, Argob, had sixty fenced cities, with walls, gates, and bars, besides a great many unwalled towns.[2] This important country, together with a part of Gilead, was assigned by Moses to the half-tribe of Manasseh; but it must also have been at least partially occupied by Gadites.[3] It is mentioned as one of Solomon's districts, over which an officer was appointed, and as overrun by Hazael, king of Syria, and is, no doubt, included in the country conquered by Tiglath-pileser.[4] It had remained, therefore, in the possession of the Manassites about seven hundred and ten years—from 1450 to 740 B.C. After the captivity, its name, as a geographical term, disappears from history. When the Israelites were carried away, the scattered remnants of the original tribes came back, and filled and occupied the whole country. Henceforth the name Bashan is never mentioned by either classic or sacred writer. But the four provinces into which it was then rent are often spoken of, and all but one of them have retained, almost perfectly, their ancient names. The most eastern of these, Ard el-Bataniyeh, the classical Batanæa, or Bashan Proper, is a very picturesque, mountainous district, with a rich soil and evergreen oak forests, dotted with towns of remote antiquity now deserted, but preserved in a state nearly perfect, with stone doors, stone roofs, and massive stone walls. Between Damascus and this outermost region, which is north of the range of Jebel Hauran or ed-Druze, is the Lejah answering to the Argob and Trachonitis of the Old and New Testaments—a "stony" region, remarkable for the ruins of cities of massive strength and difficult access. Its rocky intricacies have been an asylum for all malefactors since the time when Absalom fled to it after the murder of his brother, and it is to-day the perfectly safe resort of the people when fleeing from the Bedouin robbers. South of the Lejah, Trachonitis, or Argob, and west of Batanæa, or Bashan Proper, lies the rich plain strictly called the Hauran—a name preserved unaltered since the times of Ezekiel,[5] but also named at present Ennukrah—"the plain." It is the most fertile region in Syria, filled with deserted villages and towns, the most familiar of which to us, as being named in Scripture, are the northern Bozrah, now Busrah, and Beth Gamul, now Um el-Jemal. West of Hauran, toward the Sea of Galilee, the Jordan, and the Lake

[1] Gen. xiv., 5.

[1] Numb. xiii., 33.—[2] Deut. iii., 1–14.—[3] Numb. xxxii., 33; Deut. iii., 13; Josh. xiii., 29–31; 1 Chron. v., 11–16.—[4] 1 Kings iv., 13; 2 Kings x., 32, 33.—[5] Ezek. xlvii., 16.

of Merom, lies the better-known province of Jaulan, the classical Gaulanitis, and the region in which the city of refuge, Golan, must have stood. Northward of Jaulan and Hauran lies Jedur, the Iturea of the N. T. and the classics, the country of Jetur, the son of Ishmael. This region bears, we are informed, remarkable testimony to the faithfulness and minute accuracy of Bible narrative and description. The vast ruins scattered over its surface tell of its former populousness. Its rich pasture-lands and wide champaigns of waving corn still proclaim its wondrous fertility. The oak forests cover its mountain sides, as in days of old,[1] with a garment ever fresh and green. The ancient names, too, cling to it still. We have Golan, and Kenath, and Salcah, and Hauran, and Edrei, but little changed by the lapse of long centuries.

Basilians, monks and nuns following the rule of St. Basil the Great, who, about the year 358 A.D., retired, with his two brothers and several others, into a monastery which he built near Pontus. The order spread with great rapidity, according to some writers even numbering 90,000 before the death of Basil in the East alone; and the Basilian rule was, up to the time of St. Benedict, A.D. 480, the basis of all monastic institutions. The monks of the Greek Church belong to this order. They have three ranks—probationer, proficient, and perfect; wear plain black clothes, consisting of a long cassock, a great gown with large sleeves, and for their head a hood hanging down upon the shoulders. They wear no linen, sleep on straw without sheets, eat no flesh, fast very often, and till the ground with their own hands. In 1569, Pope Gregory XIII. united the Basilian monks of Italy, Spain, and Sicily into one congregation, at the head of which was the Monastery of St. Saviour, at Messina. This order is said to have produced 14 popes, 1805 bishops, 3010 abbots, and 11,085 martyrs, besides an enormous number of confessors and nuns. It boasts also of several emperors, kings, and princes who have embraced its rule.

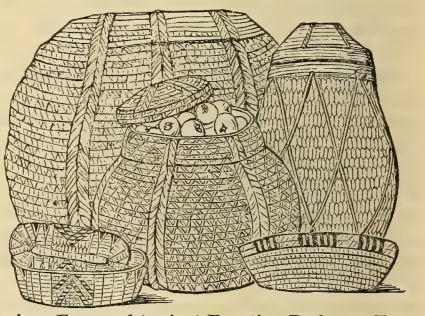
Basilica, a building among the ancient Romans, used as a court of law or a place of merchandise. On the conversion of Constantine, many of these public halls were given for the purpose of Christian worship, and some of them were converted into churches. Thus the word *basilica* came to denote churches, though in modern use it is only applied to those churches, as the Lateran at Rome, which are distinguished for their size and magnificence. There are in Rome seven churches which bear this name, all of them possessing peculiar privileges.

Basket. There are various Hebrew words rendered in our version "basket." The baskets in which the heads of Ahab's sons were put[1] were, of course, of large size. The same word is translated "pots" in Psa. lxxxi., 6; it means probably those baskets in which



Ancient Egyptian Bread-baskets of Gold.

heavy burdens were carried by two men on a pole resting on their shoulders. A word is elsewhere used[2] which possibly designated a smaller basket for domestic purposes. Another word, occurring only in Jer. vi., 9, appears to have been a grape-basket. The



Various Forms of Ancient Egyptian Baskets. From the Monuments.

fruit-basket of Amos viii., 1, 2, was probably of wicker-work, with a lid; for in Jer. v., 27, it is put for a bird-cage. Another basket is mentioned in Gen. xl., 16–18, which, from the derivation of the original term, we might suppose to be constructed of twigs or osiers; nor is the statement in Judg. vi., 19, that it was used for holding cooked meat, at variance with this supposition, as some have asserted. In the N. T. we have the large basket, made of rope, in which St. Paul escaped from Damascus—probably a form of the ancient fish-basket; and two other words, one of which is used for the seven "baskets" of fragments that were taken up after one of Christ's miracles, and the other for the twelve "baskets" of the other similar miracle.[3] This variation is itself a strong evidence that the two miracles are quite distinct.

Bat (*"the night-bird"*). The Hebrew name of the bat is expressive of its nocturnal habits. Bats are common in the East, clustering in caverns, among ruins, and in dense groves during the day. Frequenting the same spot for years, their resting-place becomes inconceivably loathsome and repulsive; and no sooner does the torch of the traveler shine into it, than they rush forward in great numbers, like moths to a candle, putting out the light, dashing against the explorer, beating their leathery wings against

[1] Psa. xxii., 12; Isa. ii., 13; Ezek. xxvii., 6.

[1] 2 Kings x., 7.—[2] Deut. xxvi., 2, 4; xxviii., 5.—[3] Matt. xvi., 9, 10; Mark viii., 19, 20; 2 Cor. xi., 33.

his face, and clinging to his dress. Thus their habitations are most revolting to human beings, and we comprehend the abhorrence with which the bat is mentioned in Scripture. It is the animal pronounced unclean in the words, "All fowls that creep, going upon all fours, shall be an abomination unto you." Though a *mammal*, with very long toes, and a well-developed membrane between them, it is naturally placed in the Mosaic lists with fowls, in consequence of being able to fly. [Lev. xi., 19; Deut. xiv., 18; Isa. ii., 20.]

Bath-Kol (*daughter of the voice*). When the Spirit of God ceased to speak by the mouth of the O. T. prophets, the Jews pretended that the *Bath-Kol* was substituted for it—a secret voice or suggestion speaking to their hearts, or a voice from heaven, sometimes accompanied, as they alleged, by thunder. It was called the daughter of a voice because it succeeded in place of the oracular voice, delivered from the mercy-seat, when God was consulted by Urim and Thummim (q. v.). It was, in fact, nothing more than a species of divination which the Jews invented.

Bath-sheba (*daughter of the oath*), daughter of Eliam, granddaughter of Ahithophel, and wife of Uriah (q. v.). She was seduced by King David during the absence of her husband at the siege of Rabbah. Hence, perhaps, the enmity of Ahithophel to David, and David's remorseful dread of him. The child of this adulterous intercourse died. After the lapse of the period of mourning for her husband, who was slain by the contrivance of David, she was legally married to the king, and bore him Solomon and three other sons. In 1 Chron. iii., 5, she is called Bath-shua, and her father Ammiel, instead of Eliam. She is afterward noticed only in consequence of her good-natured intercession for Adonijah, which incidentally displays the respect with which she was treated by King Solomon, her son.

Bay-tree. This is probably equivalent to a "native" tree, *i. e.*, one that has grown in its own soil, and has never been transplanted — prosperous, therefore, and undecaying. If a particular tree is meant, as some contend, the ancient celebrity—which has not yet passed away—the ever-green, grateful appearance, the thick shade, and the spicy odor of the laurel point it out as that which was most likely in the mind of the Psalmist. [Psa. xxxvii., 35.]

Bdellium occurs but twice in the Scriptures — in Gen. ii., 12, as a product of the land of Havilah, and in Numb. xi., 7, where the manna is likened to it and to hoar-frost. There are several opinions as to the substance meant. Some would have this bdellium a precious stone. Gesenius supposes that the pearls found in abundance on the shores of the Persian Gulf will answer the conditions of the sacred text; but it is most probably the aromatic gum *bdellium*, which issues from a tree growing in Arabia, Media, and the Indies.

Beans. This vegetable, which was among the provisions furnished to David's troops while he lay at Mahanaim, and was to be a material for Ezekiel's bread,[1] constitutes a common article of food in the East at the present day. The kinds most common in Syria are the white horse-bean and the kidney-bean.

Bear. The bear of Palestine (*Ursus Syriacus*) is nearly allied to the common brown bear, being only somewhat lower and longer, with the head and tail more prolonged, the color a dull buff or light bay, clouded sometimes with darker brown. It has a ridge of long hairs, semi-erect, running from the neck to the tail. To a sullen and ferocious disposition, it joins immense strength, little vulnerability, great sagacity, and the power of climbing trees. It is said still to be found in some parts of the Lebanon. The habits of this animal are often alluded to in Scripture, and it is twice used as a symbol exhibited to a seer in a vision. [1 Sam. xvii., 34–37; 2 Kings ii., 24; Isa. xi., 7; Dan. vii., 5.]

Beard. With the Jews, as with all Oriental nations, the beard was an object of care and importance. They viewed it as the special mark of manly dignity, and the loss of it as a disgrace, or degrading punishment.[2] They encouraged its growth, and were careful to trim it, dress it, and anoint it with perfumed unguents. Where intimacy permitted, the beard was the object of salutation, and Joab availed himself of this to deceive Amasa.[3] Only in seasons of sorrow and calamity did they neglect their beards; in deep affliction they cut them off, or tore them out, or covered them up.[4] They were forbidden by Moses to round off the corners of their beards[5]—a practice which was common among the Arabians, and had with them an idolatrous significance, on which account, doubtless, it was forbidden to the Jews. The preservation of the beard established a distinction between the descendants of Abraham and the Egyptians, who shaved except when mourning; though they had the custom of wearing false beards, made of plaited hair, and graduated according to rank. The removal of the beard was a part of the ceremonial treatment proper to a leper.[6]

Beast. In the Bible, this word, when used in contradistinction to *man*,[7] denotes a brute creature generally; when in contradistinction to *creeping things*,[8] it has reference to four-footed animals. Among the wild beasts of the Holy Land were the bear,

[1] 2 Sam. xvii., 28; Ezek. iv., 9.—[2] 2 Sam. x., 4; Isa. vii., 20; Ezek. v., 1-5.—[3] 2 Sam. xx., 9.—[4] 2 Sam. xix., 24; Ezra ix., 3; Isa. xv., 2; Jer. xli., 5.—[5] Lev. xix., 27; xxi., 5.—[6] Lev. xiv., 9.—[7] Psa. xxxvi., 6.—[8] Lev. xi., 2-7; xxvii., 26.

bison, wild boar, leopard, lion, and wolf. Their ravages seem to have given the Israelites great trouble, and this fact probably led to the frequent symbolical use of the term to designate certain tyrannical kingdoms or powers.[1] An objection has sometimes been made, that the Israelites could not have had the difficulty in extirpating the wild beasts which we find represented in Scripture.[2] Dr. Thomson, however, in "The Land and the Book," asserts that their number at the present day is so great as to justify all that the Bible history says on this point.

The four beasts referred to in Rev. v., 6–14, should rather be translated living creatures, and the term appears to be used to symbolize animated nature.

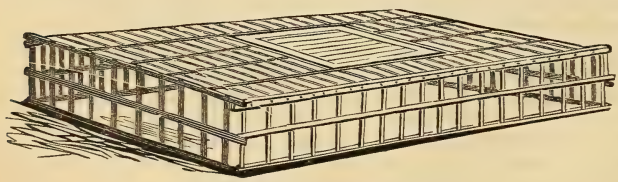
Beatification. In the Romish Church, an act by which the pope, after certain prolonged inquiries into the life of the candidate, declares him blessed, and permits certain honors to be paid to him by the order or church to which he belonged, and from the bishop of which the application must come. No person can be beatified until fifty years have elapsed from the time of his death. Beatification is the first step toward canonization (q. v.); but the former, according to Cardinal Wiseman, "is generally confined to a particular diocese, religious order, or province, while the latter extends to the whole world; the former is *permitted*—not merely tolerated; the latter is *enjoined* to the faithful."

Bed, Bedstead. That there were among the O. T. peoples, as among the Orientals today, chambers specially reserved for sleeping, and that these were a most private part of the house, is evident from the Scriptures. In those used by the master of the house and the family, some kind of low frame or bedstead was placed.[3] In Arabia and Egypt such a frame is rudely made of palm-sticks, and in Palestine of boards. Og's bedstead was of iron.[4] The frame is sometimes carried to the flat top of the house during the season when persons sleep there. But accommodation for the night is much more simply provided in a large reception-room. The divan or platform at the end or side of the apartment serves the purpose of a bedstead. On this a mat or padded quilt is laid, and then a quilt of finer material; or perhaps, in summer, a thin blanket forms the coverlet. Poorer persons use their ordinary clothing, sometimes wrapping it round their bodies without any kind of mattress beneath. Hence the prohibition against detaining a garment in pledge after sunset.[1] Indeed generally the Orientals do not change their dress in going to bed. They are satisfied with taking off the upper garment and loosening the girdle. It will easily be understood, from what has been said, how Christ could command those he healed to "take up" their bed and walk.



Oriental Sleeping Apartment.

Occasionally we find beds of an ornamental character spoken of, the bedstead being very probably a light couch carved or inlaid.[2] We read of the use of pillows. Jacob is said to have placed the stones at Bethel for pillows, covered, doubtless, with some of his garments. That put by Michal in David's bed was made of goat's hair. Similar pillows are still common—skins stuffed with cotton or other soft substance. The pillow upon which our Lord was sleeping, in the storm on Galilee, was a place of repose in the stern of the vessel, and the translation should be, "on the pillow" (not, "a pillow").[3]



Ancient Egyptian Lattice Bedstead.

Bee. That Palestine abounded in bees is evident from the description of that land by Moses, for it was "a land flowing with milk and honey." The species that most abounds is called the banded bee. It closely resembles the common honey-bee of our own country, though it is not exactly the same. Both of them share the instinctive dislike of strangers, and jealousy of intrusion.[4] The wild bees inhabit some of the rocky[5] ravines in Palestine, multiplying to such an extent as to render it dangerous for human beings to attempt to pass. The abundance of wild honey is evident from many passages of Scripture.[6] We find no mention of

[1] Dan. vii., 3–28; Rev. xiii., 1; xvi., 13; xvii., 10, 11. —[2] Exod. xxiii., 29.—[3] Exod. viii., 3; 2 Kings vi., 12; Eccles. x., 20.—[4] Deut. iii., 11; 1 Sam. xix., 15; 2 Kings iv., 10.

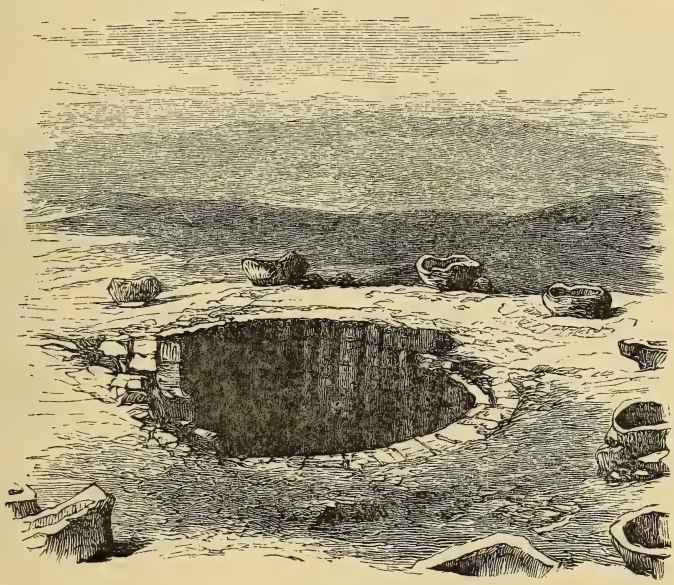
[1] Exod. xxii., 26, 27; Deut. xxiv., 13.—[2] Prov. vii., 16, 17; Amos vi., 4.—[3] Gen. xxviii., 11; 1 Sam. xix., 13; Mark iv., 38.—[4] Deut. i., 44; Psa. cxviii., 12.—[5] Deut. xxxii., 13; Psa. lxxxi., 16.—[6] Judg. xiv., 8; 1 Sam. xiv., 27.

domesticated bees; but, as the manners of the East are much the same now as they were three thousand years ago, it is probable that bees were kept then, as they are now, in hives consisting of cylindrical vases of coarse earthenware, laid horizontally.

Beelzebub, the prince of devils, was a god of the Ekronites. The word literally means *the lord of flies*, so called because this deity was supposed to protect his votaries from the numerous swarms of flies with which that country abounded. The correct reading in the N. T. is supposed to be, not *Beelzebub*, but *Beelzebul*, an Aramean form of the word, meaning the *lord of dung* or *filth*. The name, thus altered by the Jews by changing a single letter, was given to Satan to express supreme contempt and aversion. The Jews seem to have first given to Satan the name of a heathen god, and then, to express their sense of the character of Satan, to have changed that name by altering a single letter, so as to express their aversion in the most emphatic manner. By ascribing to his power the miracles wrought by Christ, they poured upon him the greatest possible abuse and contempt. [2 Kings i., 2; Matt. xii., 24; Luke xi., 15.]

Beer-Lahai-Roi (*well of the living one that sees me*, or rather, *of seeing* God and *living*), the fountain where the angel of the Lord appeared to Hagar, who had fled from her mistress Sarai, and promised her a large posterity. It was in the south country, between Kadesh and Bered, and has been supposed to be at *Moilâhi*, on the road from Gaza to Suez. It is afterward mentioned as merely Lahai-Roi in our version. [Gen. xvi., 7–14; xxiv., 62; xxv., 11.]

Beersheba (*well of the oath*), a place in the extreme south of Palestine, so that "from Dan to Beersheba" was a common form of expression for the entire length of the country. It was a place of very great antiquity, was associated with the personal history both of Abraham and Isaac, and first received the name of Beersheba on account of the oath or covenant of peace which Abimelech entered into with Abraham concerning a well, the possession of which was disputed. In Isaac's time we find the name imposed a second time, and on the same ground—namely, a covenant of peace between him and the King of Gerar. A town of some consequence afterward rose on the spot, and retained the same name. On the apportionment of Canaan, Beersheba was assigned first to Judah, afterward to Simeon, and it is frequently mentioned afterward in proverbial expressions such as the above. In later times it seems to have been a seat of idolatry; but it was inhabited after the captivity. The district round must have borne the name of the place. The site of Beersheba is supposed to be in the modern Wady es-Seb'a. There are two large wells, besides five smaller ones, still existing; while the ruins of a town, Bîr es-Seb'a (the Arabic for *the well of the lion*), appear on some low hills to the north of the larger wells. [Gen. xxi., 14, 22–34; xxii., 19; xxvi., 17–33; Judg. xx., 1; Amos v., 5; viii., 14; Neh. xi., 27, 30.]



Well at Beersheba.

Beetle (*leaper*). The original word so translated can not mean the beetle, which was never used as food by the Jews, or perhaps any other nation, but probably refers to some variety of the locust (q. v.). This

conclusion is confirmed by the derivation of the word, which signifies to *gallop* like the grasshopper. The real beetle, however, was very common in Egypt, and is supposed by many to be referred to in Exod. viii., 21, where our Bible translates "swarms of flies." Among the Egyptians the beetle was worshiped as a divinity, and stones cut in the form of the beetle were used as charms. [Lev. xi., 22.]

Beghards (*prayer-makers*). Societies of laymen giving themselves wholly up to devotion arose, it is said, in Italy, and from thence spread to Germany, though the first that is positively known of them is their establishment at Louvain, A.D. 1220. They were chiefly unmarried tradesmen, who, while they occupied separate houses, lived together under a master, took their meals in common, and met daily for devotional exercises. They were assiduous in deeds of charity, visiting and ministering to the sick, and attending to the burial of the dead. With the Beguines (q. v.), they showed early signs of degeneracy and decline, and great immoralities are charged to them, although these charges are undoubtedly exaggerated by the hostile writers of their time. They never attained the numbers or the reputation enjoyed by the Beguines, and are now wholly extinct.

Beguines, the name of the earliest of all lay societies of women united for pious purposes. They first arose in the Netherlands, but soon spread through France and Germany. They were not restricted by vows, nor did they follow the rule of any order, but were united under a *supérieure* for the exercise of piety and benevolence. They lived in separate small cottages, having in common a church, hospital, and a house of reception and common entertainment. In the thirteenth and fourteenth centuries, the Beguines and the Beghards (q. v.) became somewhat entangled with other sects, and were accused of some immoral and corrupt practices. These and some heresies which called forth the interference of the Inquisition, bred an enmity which caused open war between them and the Church, until finally, like many other sects, they were lost sight of in the Reformation. There are still to be found in different parts of Germany *Beguinen-häuser* (Beguin-houses), but they are simply almshouses, or retreats for poor spinsters.

Behemoth. The identification of the stupendous animal described in Job[1] has puzzled innumerable critics. The weight of evidence seems to be in favor of the hippopotamus. This animal inhabits the reedy banks of the Nile, where it loves to lie in the shadow of the tall water-plants, its whole body concealed in the water, only the eyes, ears, and nostrils appearing above the surface. It often leaves the river, and, forcing its way into cultivated grounds, eats vast quantities of green food, and destroys as much as it eats by the trampling of its heavy feet. The teeth of the hippopotamus are peculiarly formed and arranged, so that it can cut through the stems of thick, strong herbage, as with shears; and the strength of its jaws is so great, that an angered hippopotamus has been known to bite a man completely in two.

[1] Job xl., 15–24.

Bellows. This word does not occur till somewhat late in the sacred Volume;[1] but the instrument must have been in use in very early times. Wilkinson describes bellows from an ancient Egyptian picture of the age of Thothmes III., probably contemporary with Moses. "They consisted of a leather bag, secured and fitted into a frame, from which a long pipe extended, for carrying the wind into the fire. They were worked by the feet; the operator standing upon them, with one under each foot, and pressing them alternately, while he pulled up each exhausted skin with a string which he held in his hand."



Two Forms of ancient Egyptian Bellows.
a, *b*, *k*, the leather case; *c*, *l*, the pipes conveying the wind to the fire; *d*, *m*, the fire; *h*, *q*, charcoal; *k* is raised as if full of air; *i*, *p*, *r*, crucibles.

Bells. Large bells such as are now used in churches were unknown in ancient times. Small bells, however, were in use among the Greeks and Romans, and no doubt also among the Jews. Small golden bells (according to the Rabbins, seventy-two in number) were attached, alternating with pomegranate-shaped knobs or tassels, to the hem of the high-priest's robe—the robe of the ephod.[2] These would sound as the high-priest entered the holy place, announcing, so to speak, his approach to the palace of the great King, and they would notify to

[1] Jer. vi., 29.—[2] Exod. xxviii., 33–35; xxxix., 25, 26.

the people without that he was performing his sacred functions. They were to be worn under pain of death. A time is foretold when God's truth shall so have pervaded the minds of men, even in their humblest occupations, that the inscription, "Holiness to the Lord," which the high-priest wore upon the golden plate attached to his mitre, should be equally borne by the bells of the horses;[1] that is, that even the commonest things should bear a sacred character. The Hebrew word in this case hardly signifies actual bells—rather pieces of metal, attached for ornament to the necks of the horses, which would tinkle as the animals moved. In Isa. iii., 16–18, reference is made to little tinkling bells which are worn by women in the East to this day, upon their wrists and ankles, as an ornament, and for the sake of the pleasant sound they produce.[2]

The introduction of bells into Christian churches is usually ascribed to Paulinus, Bishop of Nola, in Campania (400 A.D.); but there is no evidence of their existence for at least a century later. Prior to that time religious assemblies were called together by the blowing of a trumpet, the knocking of a hammer, a public crier, or by private notice. That bells were first made in Campania, is inferred from the name given to them—*campana;* hence *campanile*, the bell-tower. Their use in churches and monasteries soon spread through Christendom, and as early as the seventh century they were employed to announce to the people the approach of the canonical hours. They were suspended either in the steeples or church-towers, and were long of comparatively small size. It was not until the fifteenth century that they reached really considerable dimensions. The largest bell in the world is the Great Bell or Monarch of Moscow, above 21 feet in height and diameter, and weighing 193 tons. It was cast in 1734, but fell down during a fire in 1737, was injured, and remained sunk in the earth till 1837, when it was raised, and now forms the dome of a chapel made by excavating the space below it. The largest bell on this continent, we believe, is that of the Roman Catholic Cathedral at Montreal, which weighs 13½ tons. It was cast in 1847.

From old usage, bells are intimately connected with the services of the Christian Church, so much so that, apparently from a spirit of opposition, the Mohammedans reject the use of bells, and substitute for them the cry of the muezzin from the top of the mosques. Being associated in various ways with the ancient ritual of the Church, bells gradually acquired a kind of sacred character; they were consecrated by a complete baptismal service, received names, had sponsors, were sprinkled with water, anointed, and finally covered with the white garment, like infants. This usage of *baptizing bells* was unknown in the primitive Christian Church. It is first mentioned in the sixth century, but is still continued in the Roman Catholic Church. The avowed design of the ceremony, which must be performed by a bishop, is to devote the bell to God's service, that he may confer on it the power not merely of striking the ear, but of touching the heart by the influence of the Holy Spirit. Formerly bells had upon them pious inscriptions, often indicative of the wide-spread belief in the mysterious virtue of their sound. Church bells were at one time tolled for those passing out of the world. The custom of ringing this "*passing bell*" grew out of the belief that devils troubled the expiring patient, and lay in wait to afflict the soul the moment it escaped from the body. The tolling of the passing bell was retained at the Reformation, and the people were instructed that its use was to admonish the living, and excite them to pray for the dying. But by the beginning of the eighteenth century, the passing bell, in the proper sense of the term, had almost ceased to be heard. The tolling, indeed, continued in the old fashion, but it took place after the death, instead of before. The practice of slowly and solemnly tolling church-bells at deaths, or while funerals are being conducted, is still a usage in various parts of the country, more particularly as a mark of respect for the deceased. The *pardon bell* was tolled before and after divine service, for some time prior to the Reformation, to call the worshipers to a preparatory prayer to the Virgin Mary before engaging in the solemnity, and an invocation for pardon at its close. It was abolished, as a matter of course, among all Protestants at the Reformation. The ringing of the *curfew bell*, supposed to have been introduced into England by William the Conqueror, was a custom of a civil or political nature, and strictly observed only till the end of the reign of William Rufus. Its object was to warn the public to extinguish their fires and lights at eight o'clock in the evening. The eight o'clock ringing is still, however, continued in many parts of England and Scotland. *Chimes* are a set of bells of different notes, harmoniously tuned to each other so as to be capable of playing a melody. In all that belongs to the playing of bells in belfries, the inventive genius of the Netherlands long since arrived at proficiency. In some of the church towers of that country, the striking, chiming, and playing of bells is incessant. The ringing of the chimes usually accompanies the striking of the hours, half-hours, and quarters; while the playing of tunes comes in as a special divertisement. In some instances, these tune-playing bells are sounded by means of a cylinder, on the principle of a barrel-organ;

[1] Zech. xiv., 20; comp. Judg. viii., 21.—[2] See ORNAMENTS.

but in others, they are played with keys by a musician.

Belshazzar (*Bel's prince*), according to the Scripture account as given in Dan. v., the last king of Babylon, was captured with that city by Cyrus, and was by him put to death. But according to secular history, the last king of Babylon was one Nabonnedus, or Labynetus, who was defeated in the open plain, and retired to the neighboring city of Borsippa, and was blockaded there; and at length surrendering to Cyrus, his life was spared, and a principality in Carmania was bestowed on him, where he died. But this seeming discrepancy is removed, and the Scripture account is confirmed, by a remarkable discovery made by Colonel Rawlinson in 1854, at Mugheir, the ancient Ur. Documents were brought to light which prove that Nabonnedus, during the last years of his reign, associated his son Bil-shar-uzur with himself in the government, and allowed him the royal title. He then, probably, conducted the defense of Babylon within the walls, while the father commanded without. Bil-shar-uzur was very young at the time; but princes as young as he have held high command in the East. Thus Herod the Great was governor of Galilee at fifteen. In Dan. v., 11, 13, 18, 22, etc., where Nebuchadnezzar is referred to as the *father* of Belshazzar, the word may properly be translated *ancestor*, and is rendered "grandfather" in the margin. For an account of the capture of Babylon during the reign of Belshazzar, see BABYLON.

Benaiah (*built by Jehovah*), the son of Jehoiada, the chief priest, and therefore of the tribe of Levi, though a native of Kabzeel, in the south of Judah; set by David over his body-guard, and occupying a middle rank between the first three of the "mighty men" and the thirty "valiant men of the armies." The exploits which gave him this rank are narrated in 2 Sam. xxiii., 20–23; 1 Chron. xi., 22–25. He was captain of the host for the third month. Benaiah remained faithful to Solomon when Adonijah aspired to the sovereignty; and was made commander-in-chief of the whole army in the place of Joab, whom, at King Solomon's command, he slew. See JOAB. [2 Sam. xx., 23; xxiii., 20–23; 1 Kings i., 38; ii., 28–34; 1 Chron. xi., 22–25; xviii., 17; xxvii., 5; xxviii., 6.]

Benedictines, the general name of all the monks following the rule of St. Benedict, who aimed at repressing the irregular and licentious life of the wandering monks by introducing a stricter discipline and order. The first Benedictine monastery was that founded at Monte Cassino, in the kingdom of Naples, about A.D. 529, by St. Benedict himself. The order increased so rapidly after the sixth century, that the Benedictines must be regarded as the main agents in the spread of Christianity, civilization, and learning in the West. They are said at one time to have had as many as 37,000 monasteries, and counted among their branches the great order of Cluny, founded about 910, and the still greater order of the Cistercians, founded in the following century. Numbering among its monks many celebrated scholars, the Benedictine order has rendered services to literature which it would be difficult to overestimate. The rule of St. Benedict was less severe than that which the Eastern ascetics followed. Besides implicit obedience to their superior, the Benedictines were to shun laughter, to hold no private property, to live sparely, to exercise hospitality, and, above all, to be industrious. Compared with the ascetic orders, the Benedictines, both in dress and manners, may be styled the gentlemanly order of monks; and they deserve a high tribute of respect for their artistic diligence and literary undertakings. The order boasts of numbering among its followers twenty-four popes, two hundred cardinals, thirty emperors and empresses, forty-seven kings, more than fifty queens, and an immense number of lesser ecclesiastics, princes, and noblemen. A great variety of societies of women, more or less following the Benedictine rule, have been formed at different periods.

Benefice. This word originally signified any kind of grant or gift. It became restricted in time to the lands which kings bestowed on valiant warriors. While the Church possessed only alms and contributions, the Church revenues were in the hands of the bishops; but when it came to possess heritable property, part of it was assigned for the maintenance of the clergy, and probably at that time the word *benefice* was first adopted as an ecclesiastical term. It is now used in England to denote all Church preferments, except bishoprics. In countries where the Church is established by law, the questions who shall have the right to bestow and who the right to receive benefices give rise to many and perplexing problems. See PATRON; ADVOWSON.

Benefit of Clergy, a privilege by which persons in holy orders were formerly exempted from the jurisdiction of lay tribunals, and handed over to the bishop for trial. It was subsequently modified in England, and extended to all who could read, and finally, under Queen Anne, to all persons convicted of what were designated as clergiable offenses. Laymen, if convicted, plead the benefit of the clergy in arrest of judgment, upon which, under the former statute, they were burned on the hand and discharged. Upon a second offense, they could not make this plea. Fine or imprisonment was subsequently substituted for burning the hand. Benefit of clergy is now abolished both in England and in this country.

Ben-hadad (*son*, or worshiper, *of Hadad*,

probably the sun), the name of three Assyrian kings.

1. The son of Tabrimon, son of Hezion, King of Syria. He was a powerful monarch—the smaller principalities around Damascus being at the time subject to its sovereign. His alliance was courted by Baasha and Asa; and, on receiving a large present from the last-named prince, he attacked and overran the northern part of the Israelitish territory. [1 Kings xv., 18–20; 2 Chron. xvi., 2–4; comp. 1 Kings xx., 34.]

2. The son of the preceding. He was generally at war with Israel, and was once taken prisoner. In a battle with him, three years later, Ahab was killed. It was he that, in the reign of Jehoram, sent a letter to that king desiring the cure of Naaman's leprosy. He afterward besieged Samaria, but broke up his army in consequence of a sudden panic. He was ultimately murdered by his successor, Hazael. This Benhadad was worsted in three great battles by the Assyrian king Silima-rish, or Shalmanubar, whose victories are recorded on the famous black obelisk now in the British Museum. [1 Kings xx., xxii.; 2 Kings v., 1–7; vi., vii., viii., 7–15.]

3. The son of Hazael, who succeeded his father. His reign was, on the whole, disastrous. He suffered three defeats from King Joash of Israel. [2 Kings xiii., 24, 25.

Beni-Israel, a peculiar class of people, about 6000 in number, found in India. They claim to have descended from seven men and seven women who came to India from a country to the northward 1600 years ago. Their dress, manners, and customs are a strange mixture of those of the Jews and Hindoos. Each of the Beni-Israel, generally speaking, has two names—one derived from a character mentioned in Scripture, and another adopted out of deference to Hindoo usage. The Beni-Israel all profess to adore Jehovah, the God of Abraham, of Isaac, and of Jacob. Many of them, however, publicly worshiped, till lately, and some of them at the present time secretly worship, the gods of the Hindoos, and particularly those who are supposed to be possessed of a malevolent character; and a few of them practice divination, according to the rites of the Hindoos. Though they have remained quite distinct from the people among whom they have been so long scattered, they still realize the prediction in Deut. xxviii., 64, "Thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone." In the synagogue of the Beni-Israel there is no Sepher-Torah, or manuscript of the law, such as the Jews have. They admit, however, the divine authority of all the books of the O. T. It is only lately that they have become familiar with the majority of the names of the inspired writers; and it was not without hesitation that they consented to acknowledge the later prophets. Circumcision is performed on the day appointed by the law of Moses. The rite is considered as marking the descent of the Beni-Israel from Abraham; but no spiritual meaning is attached to it, except by individuals who may have had intercourse with Christian missionaries. The Beni-Israel reckon their day as it is reckoned among the Jews —from sunset to sunset. They call their months also by the Hebrew names. The weekly Sabbath is in some degree observed by about a third of the population. It is thought by many that this singular people belong to the long exiled and lost tribes of Israel.

Benjamin (*son of the right hand*), the youngest son of Jacob, and the second whom Rachel bore to him. She died on giving birth to this child. She named him Benoni, "son of my pain;" but his father changed this to a more pleasing expression, signified by Benjamin, "the man of thy right hand," the title given to the Lord's chosen people, or rather to Christ, their covenant head.[1] Benjamin was his father's favorite after the disappearance of Joseph, Rachel's other son; and Joseph paid him special honor both before and after he had made himself known to his brethren.[2]

Benjamin appears to have had ten sons; yet the tribe which descended from him was one of the smallest in Israel, and is so spoken of in Scripture.[3] This was partly owing to the guilt of the tribe in shielding the wicked men who committed a horrible outrage at Gibeah, on account of which all the other tribes united in making war with it, and brought it so near destruction that only six hundred men were left. The details of this melancholy record of sin and suffering are given in the last chapters of the book of Judges, as also the scheme by which these few men were provided with wives, after the other tribes had sworn that they would permit no intermarriage. There must, however, have been causes for the smallness of the tribe in operation from the first; for these ten sons of Benjamin produced only seven heads of families, and the number of the tribe at the first census, in the wilderness of Sinai, was only 35,400; and at the second, in the plains of Moab, 45,600. Afterward it multiplied greatly; for in the time of David there were reckoned 59,434 mighty men of valor, and it is not clear that this was the entire strength of the tribe. In the time of King Asa they had risen to 280,000; and in the time of Jehoshaphat apparently still higher, to 380,000.[4] Even when small in numbers, the tribe of Benjamin was distinguished by its character for bravery, and by the favor of

[1] See Psa. lxxx., 17.—[2] Gen. xxxv., 16–20; xliii., 34; xliv., 30; xlv., 22.—[3] 1 Sam. ix., 21; Psa. lxviii., 27.—[4] Numb. i., 36, 37; xxvi., 38–41; 1 Chron. vii., 6–12; 2 Chron. xiv., 8; xvii., 17, 18.



Map of the Tribe of Benjamin.

the Lord, as is indicated in the blessings of Jacob and Moses, and in the fact that they took their place immediately behind the tabernacle in the order of march through the wilderness. The tribe of Benjamin seems to have occupied a middle position in politics, as it did in situation, between the two great rival tribes of Ephraim and Judah. Saul, the first king of Israel, belonged to this tribe, which subsequently, in the division of the kingdom, coalesced with Judah. After the exiles returned from Babylon, we read very little of the separate tribes; yet there is enough to show that Benjamin and Judah were the two tribes which kept closest together, and contributed most to the new colony in Judea.[1]

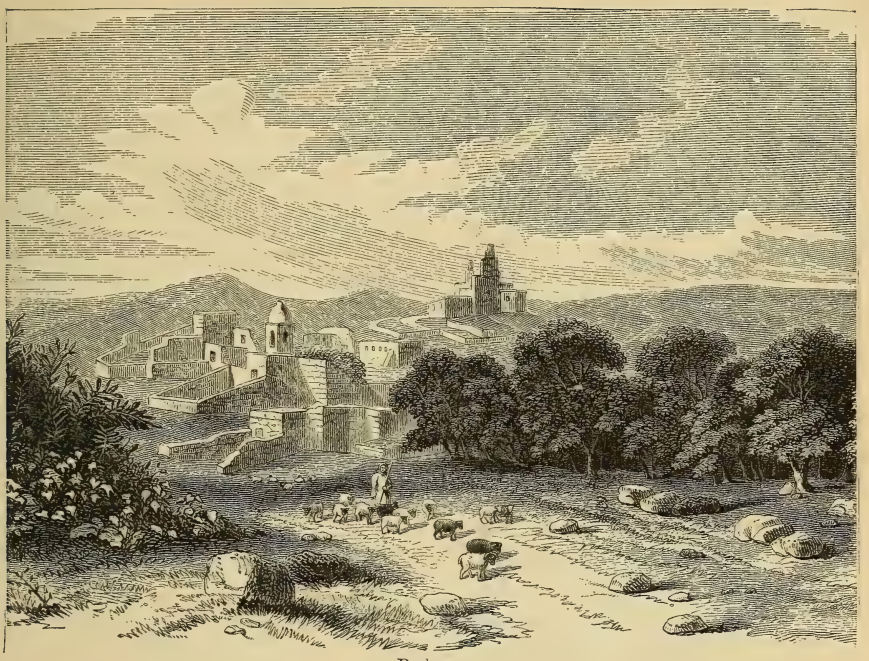
The territory allotted to the Benjamites extended from the Jordan eastward to the frontier of Dan in the west. Southward it was separated from Judah by the Valley of Hinnom, and in the north it was contiguous to Ephraim. It was a compact oblong, about twenty-six miles in length by twelve in breadth. It is said to have been a fertile territory; and it was admirably situated for the development of the characteristics of the tribe. Its great distinguishing features were its passes and its heights. The latter were of considerable elevation, being 2000 feet and upward above the level of the maritime plain; and the former, caused in part by the torrents which ran down either side of this lofty water-shed, were the only means of access to the land of the Philistines on the east, and to the fords of the Jordan on the west. These advantages of territory in the hands of a hardy and warlike tribe insured an independence to Benjamin which the Hebrew records contrast with its numerical feebleness and limited territory. Even down to N. T. times, there are indications that the glory of Benjamin as the favored of the Lord was not wholly forgotten, at least by those who belonged to that tribe.[1]

Berea, a city of Macedonia, memorable because of a visit of the apostle Paul during his missionary tour. It is on the eastern slope of the Olympian range, and commands an extensive view of the neighboring plains. It has many natural advantages. Plane-trees spread a grateful shade over its gardens. Its ancient name is said to have been derived from the abundance of its waters; and the name still survives in the modern Verria, or Kara-Verria. A few insignificant ruins of the Greek and Roman periods remain to this day. It still boasts of 18,000 or 20,000 inhabitants, and is placed in the second rank of the cities of European Turkey. [Acts xvii., 10–14.]

Bernice, or **Berenice**, the eldest daughter of Herod Agrippa I., and sister to Herod Agrippa II., married first to her uncle Herod, king of Chalcis, after whose death she lived under suspicious circumstances with her brother. She then became the wife of Polemon, king of Cilicia. This connection was soon dissolved; and she returned to Agrippa, and was subsequently the mistress, first of Vespasian, then of Titus. [Acts xxv., 13, 23; xxvi., 30.]

[1] Josh. xviii.; 1 Sam. ix., 1, 2; xii., 21–23; 2 Chron. xi., 1–12; Ezra x., 9; Neh. xi.

[1] Acts xiii., 21; Phil. iii., 5.



Bethany.

Beryl, a precious stone of which frequent mention is made in Scripture. It was one of the gems in the high-priest's breast-plate, and constitutes one of the foundations of the New Jerusalem. From the Hebrew name Tarshish, it has been thought by some to have come originally from Tarshish, *i.e.*, Tartessus, in Spain, and has been identified with the topaz, which is still found there. But other hypotheses have been suggested, and what stone is meant is by no means certain. [Exod. xxviii., 20; xxxix., 13; Sol. Song v., 14; Dan. x., 6; Rev. xxi., 20.]

Beth-abara (*place of passage, house of the ferry*), a place beyond, that is, on the east of the Jordan, where John the Baptist was baptizing.[1] Instead of Beth-abara, the best copies of the original manuscripts have Bethany, which has substantially the same meaning, *boat-house;* so that it is not improbable that this last is the true name of the place. But if so, it must be carefully distinguished from the Bethany by Jerusalem. The exact site is unknown.

Bethany (*house* or *place of dates*), a well-known village about two miles from Jerusalem, on the eastern slope of the Mount of Olives, in a hollow near the place where the road to Jericho begins to descend more steeply to the Jordan valley. Fruit and other trees grow around—olive, almond, and oak—giving the spot an air of seclusion and repose. Few places are more endeared to the Christian's heart than Bethany. It was here that the Lord lived in social intercourse with the family he loved; here he manifested the tenderest sympathies of our nature; here he performed the stupendous miracle of raising the dead Lazarus; and from some neighboring spot on the slopes of Olivet he gloriously ascended, a cloud receiving him from the wondering gaze of his assembled disciples. Bethany is now called el-'Azariyeh—a mean village containing about twenty families. The people pretend to show the house of Lazarus, with his tomb, also the house of Simon the leper; but these traditions are entirely untrustworthy. [Matt. xxi., 17; xxvi., 6–13; Mark xi., 1, 11, 12; xiv., 3–9; Luke xix., 29; xxiv., 50, 51; John xi., 1–46; xii., 1–8.]

Beth-el, originally Luz, an ancient town, which Eusebius places twelve miles north of Jerusalem, on the right hand of the road to Shechem. Jacob rested here one night on his way to Padan-Aram, and commemorated the vision with which he was favored by erecting, and anointing with oil, the stone which had served him for a pillow, and giving to the place the name of Beth-el (*house of God*), which eventually superseded the more ancient designation of Luz.[1] Later it became a boundary town of Benjamin toward Ephraim, and was actually conquered by the latter tribe from the Canaanites.[2] At this place, already consecrated in the time of the patriarchs, the ark of the covenant was, apparently, for a long while

[1] John i., 28.

[1] Gen. xxviii., 11-19.—[2] Josh. xviii., 22; Judg. i., 22–26.

deposited, and probably the tabernacle also. It was also one of the places at which Samuel held in rotation his court of justice.[1] Jeroboam made it the southern seat of the worship of the golden calves; and it seems to have been the chief seat of that worship.[2] This completely desecrated Beth-el in the estimation of the orthodox Jews, and the prophets name it with abhorrence and contempt, even applying to it, by a sort of *jeu de mot*, the name of Beth-aven (*house of idols*), instead of Beth-el (*house of God*).[3] After the Israelites were carried away captive by the Assyrians, all traces of this illegal worship were extirpated by Josiah, king of Judah, who thus fulfilled a prophecy made to Jeroboam 350 years before.[4] The place was still in existence after the Captivity, and was in the possession of the Benjamites.[5] From the fourth century till the nineteenth the true site of Beth-el remained unnoticed, and apparently unknown; but it is now identified with Beitin (Arabic form for Beth-el)—a mass of ruins of three or four acres in extent, in a singularly bleak region, where Jacob could scarcely have found any spot on which a pillow of stone was not ready laid for his head. On the east is the lofty hill on whose broad top, olive-crowned, Abraham built his altar; and here he probably stood with Lot, commanding a view of the whole land, when Lot, looking past the long gray declivities of the wilderness, saw in the distance the verdant meadows, and shady groves, and sparkling waters of the Jordan, "even as the Paradise of Jehovah, like the land of Egypt," and made his unfortunate choice. In the western valley is a large and very ancient cistern, now in ruins; but the two springs which fed it of yore bubble and sparkle as when the maidens of Sarah filled their pitchers from them, and the herdsmen of Abraham and Lot quarreled about their waters. The desolation of Beth-el, and the shapeless ruins scattered over its site, are not without their importance even yet. They are silent witnesses to the truth of Scripture, and the literal fulfillment of prophecy uttered by Amos many centuries ago.[6]

Bethesda (*house of mercy*), an intermittent spring, near the sheep-gate of Jerusalem, famous chiefly for the miracles wrought there by Christ, and recorded in John v., 1–9. In our English version are these words, descriptive of the spring: "For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had." This is probably an interpolation of a later date, and, at all events, embodies only the popular belief of the time, since it is quite inadmissible to suppose that "God would really thus miraculously interpose to throw down from time to time a single boon among a company of cripples, to be seized by the most forward, selfish, and eager, leaving those most discouraged, helpless, and miserable, to be overwhelmed again and again with bitter disappointment." The large reservoir Birket Israil, within the walls of the city, close by the St. Stephen's Gate, and under the north-east wall of the area of the great mosque, is generally considered to be the modern representative of Bethesda. See POOL.

Beth-horon (*house of the hollow*), the name of two places, the upper and the nether, said to have been built by Sherah, a daughter or descendant of Ephraim. They both lay on the southern border of Ephraim, close to the territory of Benjamin. The deep valley between the two places may, perhaps, account for the name, "*House of the hollow.*" The pass of Beth-horon is rugged and difficult, yet it is the only one by which an army could approach Jerusalem from the coast, and the two villages completely command it. This shows why the wise Solomon "built Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars."[1] Down this pass the five kings of the Amorites were driven by Joshua in the battle described in Josh. x., 1–15. The same spot was the scene of a victory by Judas Maccabeus; and in the last Jewish war, Cestius Gallus, a Roman general, when approaching Jerusalem by this pass, also sustained a disastrous defeat. Thus was the same pass the scene of one of the first and one of the last victories that crowned the Jewish arms. The modern villages Beit-'ur-el-Foka and el-Tahta occupy the sites of Beth-horon, the upper and the nether respectively.

Bethlehem (*house of bread*), a village five miles south of Jerusalem, and east of the road to Hebron. It occupies part of the summit and sides of a narrow ridge which shoots out eastward from the central chain of the Judean mountains, and breaks down abruptly into deep valleys on the north, south, and east. The steep slopes beneath the village are carefully terraced, and the terraces sweep in graceful curves round the ridge from top to bottom. In the valleys below, and on a little plain to the eastward, are some corn-fields, whose fertility, doubtless, gave the place its name, *Beth-lehem*, "house of bread;" while the dense foliage of the olive and fig trees, ranged in stately rows along the hill-sides, and the glistening leaves of the vines that hang in festoons over the terrace banks, serve to remind us, amidst the desolations of the whole land, and especially in contrast with the painful barrenness of the neighboring desert, that this little dis-

[1] Judg. xx., 26; comp. 1 Sam. x., 3; 1 Sam. vii., 16.—[2] 1 Kings xii., 28; xiii., 1.—[3] Hos. iv., 15; v., 8; x., 5, 8.—[4] 1 Kings xiii., 1, 2; xxiii., 15–18.—[5] Ezra ii., 28; Neh. vii., 32.—[6] Amos v., 5.

[1] 2 Chron. viii., 5.

trict is still *Ephrath*, "the fruitful." Immediately beyond these fields and terraced gardens is "the wilderness of Judea." It is in full view from the heights of Bethlehem. White lime-stone hills thrown confusedly together, with deep ravines winding in and out among them, constitute its chief features. Not a solitary tree, or shrub, or tuft of green grass is anywhere to be seen. The village contains about five hundred houses. The streets are narrow and crooked, but being here and there arched over, and having the rude balconies of the quaint houses projecting irregularly along their sides, they have a picturesque mediæval look. On the eastern brow of the ridge, separated from the village by an open esplanade, is a great convent, grim and massive as an old baronial castle. It is built over and around the traditional sanctuary of Bethlehem. The buildings composing the convent are large and splendid. They are all encompassed by a lofty wall, whose huge buttresses rest on the shelving rocks far below. The nucleus of the whole is a rock-hewn cave, measuring 38 feet by 11 feet, at one end of which is the following inscription: "Hic de virgine Maria Jesus Christus natus est" (Here of the Virgin Mary Jesus Christ was born). Over the cave stands the splendid Basilica of Helena, the oldest monument of Christian architecture in the world. It is now sadly out of repair, but its four rows of marble Corinthian columns are still grand and imposing.

Bethlehem and its eventful history have been before the world for 2000 years. It is one of the oldest towns of Palestine, and one of the most noted. In sacred interest it is second only to Jerusalem. Near it is the tomb where Jacob buried his much-loved Rachel.[1] In the valleys which it overlooks was the field of Boaz, where Ruth gleaned for grain, and gained a husband.[2] Within its precincts David, her great-grandson, was born; here he was anointed king;[3] and in the neighboring fields, where a thousand years later the birth of the Son of David was announced to the watching shepherds, he watched his father's flocks. Here, in his after-history, his three officers broke through the Philistine host to bring their



View of Bethlehem.

[1] Gen. xxxv., 19.—[2] Ruth i., 19.—[3] 1 Sam. xvi., 1–13.

king water from the well of his childhood.[1] And hither, in the fourth century after Christ, Jerome, fleeing from persecution, lived for a quarter of a century, engaged in his great work, the composition of the Latin translation of the Scriptures, the accepted version of the Roman Catholic Church. Hither Joseph and Mary, according to the decree of the Roman emperor, had to repair, as descendants of David, to David's city. Here, in the adjoining fields, the angelic host announced the glad tidings of a Saviour's birth. Hither also came the Eastern sages to present their offerings; and here was the cruel slaughter of the little ones by Herod, awakening, as it were, again Rachel's lamentation.[2]

Bethphage (*house of unripe figs*), a village on the road between Jericho and Jerusalem, upon a shoulder of the Mount of Olives, and evidently very near to Bethany. But its precise position has not been ascertained, and it is an undecided question whether Bethphage was east or west of Bethany. [Matt. xxi., 1; Mark xi., 1; Luke xix., 29.]

Bethsaida (*house of fish*), a town of Galilee, on the shore of the Lake of Gennesaret,[3] and the city of the apostles Philip, Andrew, and Peter.[4] The topography of this entire region is involved in great obscurity, and affords more than one point on which the ablest geographers differ. Among these problems, none, perhaps, is more perplexing than that concerning the site or sites of Bethsaida. John describes it as in Galilee;[5] Josephus, as in Gaulonitis. Luke tells us that Jesus fed the multitudes in a "desert place, belonging to the city, called Bethsaida."[6] Mark tells us that, after the feeding, "he constrained his disciples to get into the ship and go to the other side before *unto* Bethsaida."[7] It has been conjectured, therefore, that there were two Bethsaidas—one in the land of Gennesaret, on the western coast, the other in the plain of Butaiha, on the north-eastern shore. This conjecture, however, originated by Reland, avowedly for the purpose of harmonizing the Gospel narratives, has no historical confirmation, and the hypothesis is not necessary. The site of one Bethsaida is admitted to have been on the north shore of the sea, near the mouth of the river Jordan, which divided the city into two sections—that of Galilee, and that of Gaulonitis. The former, on the western shore, was a mere fisherman's hamlet; the latter, Herod Philip, tetrarch of Gaulonitis, had built, naming it Julius, in honor of the daughter of his patron, the Roman emperor; but both constituted one town, which, with the common people, retained the ancient name of "House of Fish." The disciples sailing from the foot of the Jaulan, near the north-eastern corner of the lake, toward Capernaum, as John says they did, would pass near Bethsaida, especially if in the darkness of the night they kept near the shore, and thus might well be described by Mark as going unto Bethsaida, whither the Lord would follow them on foot.

Bethshan, or **Bethshean** (*house of quiet*). Bethshan, afterward the Scythopolis of the Greeks, now the Beisan of the Arabs, was a city of temples. The extensive remains of the ancient city, which consisted of several distinct quarters or wards, are situated just where the great plain of Esdraelon begins to descend to the Jordan valley. Its natural position is very strong, and it is well watered. It was allotted to Manasseh, though locally within the territory of Issachar. The Manassites, however, were not able at first to subdue it.[1] To the wall of this place the Philistines, after the disastrous battle of Gilboa, fastened the body of Saul and his sons, when the men of Jabesh-gilead daringly stole them away. Jabesh-gilead was on the mountain east of the Jordan, in full view of Bethshan; and these brave men could creep up to the wall along Wady Jalûd without being seen, while the deafening roar of the brook would render it impossible for them to be heard.

Beth-shemesh (*house of the sun*), a city on the frontier line of Judah, afterward allotted to the priests. It was the place to which the ark of God was first brought when sent away by the Philistines, and where a terrible judgment was inflicted upon the people for their irreverent curiosity. It was again the scene of sad disaster when the power of Judah under Amaziah went down beneath the conquering arm of Israel under Joash; and the last we hear of it in Scripture is in the unhappy reign of Ahaz, when this, with other neighboring places, was occupied by the Philistines. It is the modern 'Ain-Shems, on the north-west slope of the hills of Judah, two miles from the Philistine plain, and seven from Ekron. It has been thought identical with Ir-shemesh,[2] and, if not the same, it must have been very near it. Mount Heres[3] may have been another name, or the appellation of some neighboring eminence where the worship of the sun was maintained. [Josh. xv., 10; xxi., 16; 2 Kings xiv., 11–13; 1 Chron. vi., 59; 2 Chron. xxv., 21, 23; xxviii., 18.]

Beulah (*married*). This word is used by Isaiah[4] symbolically to describe the condition of the land of Israel when, desolate no more, it shall again be the Lord's delight. Hence it has passed into the common language of Christendom to signify a condition of joy and peace in union with God.

Bezek (*lightning*), a city over which there reigned a cruel king, Adoni-bezek. This

[1] 2 Sam. xxiii., 15–17.—[2] Matt. ii., 1–18; Luke ii., 1–20.—[3] Matt. xi., 21; Luke x., 13.—[4] John i., 44; xii., 21.—[5] John xii., 21.—[6] Luke ix., 10.—[7] Mark vi., 45.

[1] Josh. xvii., 11, 16; Judg. i., 27; 1 Chron. vii., 29.—[2] Josh. xix., 41.—[3] Judg. i., 35.—[4] Isa. lxii., 4.

chieftain was vanquished by the tribe of Judah, who cut off his thumbs and great toes, and brought him prisoner to Jerusalem, where he died. He confessed that he had inflicted the same cruelty upon seventy petty kings whom he had conquered.[1] This account might lead us to suppose that Bezek lay within the tribe of Judah or Simeon, but the only place of this name of which the ancient geographers speak (strictly two places near together) was near the boundary between Ephraim and Manasseh, seventeen miles from Shechem. This situation agrees with what we should expect as the scene of the numbering of King Saul's first army, which took place at Bezek.[2]

Bible. 1. This word is of Greek origin, and signifies book, or rather little book, *i. e.*, a collection of small books. It is used to designate the sacred writings of Christendom. It is a curious fact that the sacred writings of most nationalities possess a title etymologically analogous to that of our own. Scriptures means *writings;* Koran, *what is read;* Veda, *knowledge.* The word Bible is not found in our authorized version, but the Greek word occurs frequently in the N. T., being always translated book, sometimes indicating the books of the O. T.[3] The more common word is Scripture, or Scriptures.[4] In its present sense the word Bible seems to have been first used about the fifth century, previous to which time the book so designated was called the Scriptures, or the sacred writings, or the books of the Old and New Testaments; but as these were used in the churches, and were regarded as their authority in all religious matters, they came to be called *the* books, *i. e.*, the Bible.

2. *Analysis.*—The most simple division of the Bible in its present form is that which is also the most familiar—the division into the Old and New Testaments, or covenants. The O. T. contains the record of God's first covenant with man, concisely expressed in the declaration of Moses, and subsequently of Joshua to the people—a covenant conditioned on the faithfulness with which they fulfilled the laws of God imposed upon them.[5] The N. T. contains, on the other hand, the revelation of that new covenant of which there are but hints in the symbols of the Old, of which Jesus is the mediator, and the expression of which is found in the declarations of Christ and of his apostles that it is by faith in him alone that there is hope and life.[6] A period of about 400 years elapsed between the last of the O. T. writings, the book of Malachi, and the first of the N. T. writings—a gap which marks very distinctly the transition from the Old to the New. This difference between the old and new covenants, or testaments, is recognized by the apostles, especially Paul, though rather as a distinction in the methods of divine administration than in sacred literature; since at his time the Christian writings had not been gathered together, and the N. T. existed only as a fact, not as a book.[1] The O. T. itself was divided among the Jews into three classes of books—the law, the prophets, and the sacred writings, or hagiographa. The law was comprised in the first five books.[2] The prophets were divided into two classes, the earlier and later—the former including the books of Joshua, Judges, Samuel, and Kings; the latter including the major prophets, Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets. The sacred writings embraced the Psalms, Proverbs, Job, Solomon's Song, Lamentations, Ruth, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, 1 and 2 Chronicles. The Sadducees, at the time of Christ, accepted only the Pentateuch as the undoubted word of God. In common language, the law and the prophets[3] included the whole collection, though a more accurate form of statement was that given above. Philosophically, the books of the O. T. may be divided into five classes: 1. Law; 2. History; 3. Poetry; 4. Prophecy; 5. Moral Instruction.

3. *History.*—It is not easy to arrive at a correct and trustworthy conclusion respecting the origin, growth, and completion of the Bible. It is not a single symmetrical volume, but a collection composed of sixty-six separate books, written by between forty and fifty different writers, living centuries apart, speaking different languages, subjects of different governments, and brought up under different civilizations. Over 1500 years elapsed between the writings of Moses and those of John. The books of Moses were written by one who was bred in all the learning of Egypt; many of the Psalms by a Hebrew outlaw hiding in the wilderness, with no other learning than that of a Jewish shepherd boy; the writings of Daniel, Jeremiah, and Ezekiel by prophets in Babylonian captivity; those of the apostles, at an era when Greek culture had just passed its meridian. The O. T. writings constitute but a part of a larger body of writings, some of which remain only in summaries of their contents, made for permanent use in the books which are now extant. Later Jewish writings, not extant in the Hebrew language, are not received among Protestants as inspired.[4] Among the Roman Catholics they are acknowledged as having a certain authority in religious doctrine and practice, and hence are called *deuterocanonical*, in dis-

[1] Judg. i., 4-7.—[2] 1 Sam. xi., 8.—[3] Mark xii., 26; Luke xx., 42; Acts i., 20; vii., 42.—[4] Matt. xxi., 42; xxii., 29; Mark xii., 24; Luke xxiv., 27, 32, 45; John v., 39; vii., 38, 42; Acts viii., 32, 35; xvii., 2.—[5] Deut. xxvi., 16-19; xxx., 19, 20.—[6] John iii., 16-19; vi., 29; Acts ii., 38, 39; Rom. iii., 25-28; Gal. v., 1-6.

[1] For distinction between the old and new covenants, see Galatians and Hebrews *passim*, especially Galatians iv. and Hebrews viii., ix.—[2] See PENTATEUCH.—[3] Matt. v., 17 · vii., 12; xxii., 40.—[4] See APOCRYPHA.

tinction from the strictly canonical writings in Hebrew. The method in which the books which we now possess have been selected from a greater number, the principles upon which they have been gathered together into one volume, and the manner of their almost miraculous preservation, constitutes the subject of an important part of biblical history.

Our first definite information concerning the sacred books is that which is afforded by the direction given to Moses to write the law and history in a book, and put it in the side of the ark for preservation.[1] This book was kept for the guidance of the people and for the government of the king. Additions were made to it from time to time by subsequent writers; and in the days of the kings, scribes appear to have been appointed whose business it was to keep a careful record of the important events occurring in Jewish history, which was preserved and subsequently incorporated with the law. The prophets also did not restrict themselves to oral teaching, but, in some cases at least, had scribes whose business it was to reduce to writing their master's teachings, and keep them in a book form.[2] A double sanctity thus attached to these writings, and they were guarded by a double protection. In a Church which permitted no graven image of God, they occupied its place as a manifestation of the unseen Jehovah. In a state which possessed no other written constitution, they were the only guarantee which the people possessed against the despotism of their rulers. Thus political interest and piety combined to shield them with a reverential care which has preserved their purity to a degree which those will concede to be remarkable who do not believe it to be supernatural, and they are regarded to-day by the devout Jew with a veneration almost equal to that which the Romanist accords to the Host.

In the degeneracy of the Jewish nation under the idolatrous administration of the successors of Rehoboam, these sacred writings were suffered to fall into disuse, and were so entirely forgotten as to have been practically lost, though they seem never to have been taken from their place. In the reformation conducted by Josiah (q. v.), they were again brought to light, and, as in the reformation under Luther centuries later, constituted the most important instrument in securing the repentance and purification of the nation.[3] Again, in the Babylonish captivity this book was lost sight of by the Jews, though there is evidence that they were accustomed to meet in Babylon in little companies and be instructed in the law by the scribes, who, perhaps, possessed copies of it, or who taught its precepts from memory. On the restoration of the Jews to Jerusalem, the Bible was again brought out. A pulpit of wood was constructed, and Ezra and his companions read the law to the people, commenting upon and explaining it as they read. Such public reading of the Bible[1] was the only method in which it could be promulgated in an age when printing was unknown, since the expense of manuscripts put them out of the reach of the common people, comparatively few of whom, moreover, were able to read. It is generally believed that it was at this time that the sacred writings of the Jews were collected into one book, probably by Ezra, from whose day dates the establishment of the synagogues, and the synagogue service, and the regular reading of the Scriptures therein.[2] It is also probable that there was some division of the Bible at this time into sections answering to our chapters, since it is difficult to understand how otherwise regular readings could have been allotted for each Sabbath and for feast-days. At all events, at the time of Christ the O. T. Scriptures existed among the Hebrews substantially as they do among us at the present time, though in two versions—that of the original Hebrew, and that of the Greek translation, known as the Septuagint (q. v.).

No such systematic attempt was made to form a N. T. literature, which is, indeed, rather a growth than a formation. The evangelists wrote their accounts of Christ's ministry for the instruction of the early disciples. These accounts appear to have been written independently of each other, though their internal structure leads to the opinion that in many cases their writers derived their information from the same source, viz., oral teaching current in the churches, and fragmentary documents preserved therein. Two of the evangelists, Matthew and John, were apostles, and eye-witnesses, and the latter may have had the Gospels of his predecessors before him when he wrote. But there is no evidence that Mark and Luke personally accompanied Jesus in his earthly ministry. The apostles writing their epistles to the churches, usually, though not always, to meet some special exigency, directed these letters to be publicly read, and to be exchanged among the churches, and seem to have claimed for them the same authority as that which was accorded to the O. T. Scriptures.[3] These letters and Gospels were carefully preserved by the respective churches, and in the early controversies were regarded as decisive of disputes. No attempt, however, was made to form them into a collection until the second century. Nor is it

[1] See Writings; Book. Exod. xvii., 14; xxxiv., 27; Deut. xxxi., 9.—[2] Josh. i., 8; xxiv., 26; 1 Sam. x., 25; 1 Chron. xxvii., 32; xxix., 29; 2 Chron. xxxiii., 18, 19; Isa. xxx., 8; Jer. xxx., 2; xxxvi., 2; xlv., 1; li., 60.—[3] 2 Kings xxii., 8; xxiii., 28; 2 Chron. xxxiv., 14.

[1] Neh. viii., ix., xiii., 1; comp. Josh. viii., 34; 2 Kings xxii., 8; Jer. xxxvi., 4-6.—[2] See Canon.—[3] 1 Thess. v., 27; Coloss. iv., 16; 2 Pet. iii., 2, 15, 16; Heb. i., 1, 2; ii., 1-4.

known by whom the collection was made. The correctness of the judgment displayed in the selection is not only confirmed by the action of successive councils, whose decrees are of no little weight, since they were rendered by learned men more familiar with the subject than we now can possibly become, but it receives a yet stronger ratification from a mere comparison of the apocryphal books with those which are generally regarded as canonical.

Both the O. T. and the N. T. Scriptures were written upon papyrus, vellum, or parchment.[1] During the Middle Ages a favorite occupation of the monks was the copying of the manuscripts of the N. T., either in full or in part. Of these manuscripts, or portions of them, there are said to be now preserved more than two thousand copies, bearing date from the fourth to the fifteenth centuries; and the ablest scholars have devoted their best energies to a careful comparison of these numerous manuscripts for the purpose of ascertaining what is the original reading. Many have spent their lives in collecting and collating them. The English version of the N. T. had for its basis the Greek text, printed from very late manuscripts in 1516, and several times reprinted, with some corrections, from that date to 1598, thirteen years before the first printing of King James's version in 1611.[2] It is conceded by all scholars to be less correct than the text of some later editions. But the variations, though numerically great, are seldom practically important. Out of nearly 400,000, very few affect the sense, and fewer still have any bearing on the doctrinal and practical teachings of the Bible. Nearly all are merely variations in orthography (as in English, *favor* and *favour*), or, in the order of words (as, *then went there out to meet him*, and *then there went out to meet him*), or in names of the same person (as, *Cephas* and *Peter*), and similar variations incident to manual transcription. The copyist sometimes undertook to correct apparent errors in grammar, added a conjunction or a participle to give clearness to the sentence, modified its verbal phraseology in order to make it conform to parallel passages, or inserted a marginal explanation in the text. Thus it is now known that 1 John v., 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one," is an interpolation, added to the Greek text as late as the sixteenth century. The statement in John v., 4, was probably added by the copyist for the purpose of explaining why the impotent folk gathered about the pool of Bethesda (q. v.); and in some of the ancient manuscripts Barabbas is called Jesus Barabbas, the name of Jesus having perhaps been subsequently omitted by the copyists from a sentiment of reverence. These illustrations will afford an idea of the most important variations in the original manuscripts of the N. T. The great majority of them, however, are of no possible importance, being merely changes in punctuation, or in single letters (as if one should write *ei* for *i*), or the accidental transposition of words in a sentence. The Jewish copyists regarded the text with an almost idolatrous veneration. The slightest error in the copy led them to cast away their work and begin it anew; and there is reason to believe that the boast of Josephus that, through all the ages that had passed, none had ventured to add to, take away from, or transpose aught of the sacred writings, may well represent the spirit in which Hebrew copyists have always done their work. The monks of the Middle Ages were not equally scrupulous. But the very isolation which seems so inconsistent with that Christian activity which characterizes the nineteenth century gave them opportunity for painstaking and careful copying, years being sometimes expended in the writing of a single manuscript.

For an account of various translations of the Bible, see VERSIONS; for a consideration of the authenticity of the Bible as we possess it, see CANON and APOCRYPHA; for a consideration of the authorship and character of special books, see their several titles; for a history of the preservation of the Bible during the Middle Ages, see MANUSCRIPTS; for a discussion of its authority, see INSPIRATION; Christianity rests upon the Bible, and for a brief statement of the reasons which lead the Christian world to accept the system, and the book on which it is founded, as divine, the reader is referred to CHRISTIANITY.

Bible Christians, a Christian sect in England and Wales, sometimes called Bryanites, from their founder, William O'Bryan, a Wesleyan local preacher, who separated from the Methodists in 1815. In general arrangements the Bible Christians differ but little from the Wesleyan Methodists, having the same system of societies, classes, circuits, and local and itinerant preachers. Their annual conference and some inferior meetings are somewhat more popularly composed, consisting of equal numbers of ministers and laymen. They disapprove the title Reverend as contrary to the simplicity of Christianity. Women are admitted to preach, but not allowed to take part in Church government or discipline. In doctrine the sect is at one with Arminian Methodists, and the forms of worship are much the same. They generally partake of the

[1] 2 Tim. iv., 13.—[2] The "received Greek text" (*textus receptus*), on the continent of Europe, is that of the Elzevir edition of 1633 and 1634. In England and America the "received text" is Mill's reprint, with a few typographical errors corrected, of Stephens's edition of 1550, often differing from the Elzevir edition. The groundlessness of its pretensions to be accepted as the "received text" of the N. T. is shown by a writer in the *Edinburgh Review* for July, 1851.

Lord's Supper sitting rather than kneeling, as more conformable to its original observance.

Bible Societies. The first movement for the formation of a Bible Society for the distribution of Bibles in the English tongue arose in England in 1780, where an association was formed for the distribution of Bibles among soldiers and sailors. It was soon followed by a similar association for the purpose of distributing Bibles in the French tongue, which was probably occasioned by the infidelity of that nation. It was not till 1802, however, that the first steps were taken toward the formation of the *British and Foreign Bible Society*, which was not fully established till 1804. Its formation took place in consequence of the deep impression made upon the mind of the Rev. Thomas Charles, of Bala, in Wales, by the destitution of the sacred Scriptures in the sphere of his labors, and particularly by a circumstance strikingly illustrative of that destitution. Meeting a little girl in one of the streets of the town, he inquired if she could repeat the text from which he had preached on the preceding Sunday. Instead of giving a prompt reply, she remained silent, and then, weeping, told him that the weather had been so bad she could not get to read the Bible. She had been accustomed to travel every week seven miles over the hills to a place where she could obtain access to a Welsh Bible. Mr. Charles, on his next visit to London, brought the subject of the want of Bibles in Wales under the notice of the Committee of the *Religious Tract Society*, when it was suggested that a society might be formed for the distribution of Bibles wherever destitution existed throughout the world. The society was constituted on the widest possible basis, churchmen and dissenters being alike included in it. The society now issues annually more than a million and a half of copies of the Bible, besides such portions of the Scriptures as have been printed in languages not possessing the complete translations. The number of translations alone amounts to not less than 157. Numerous Bible Societies also now exist throughout the Continent, particularly in Germany.

Next in the magnitude and importance of its operation to the British and Foreign Bible Society is the *American Bible Society*. It was founded in New York City in May, 1816, and still has its head-quarters there. It embraces in its management members of all Protestant Christian denominations. Its declared object is the "circulation of the Holy Scriptures without note or comment." It now owns and occupies a fine building in the city of New York, erected by the proceeds of special contributions and the sales of real estate before acquired. The society employs seventeen power-presses and four hundred persons, makes from three to four thousand volumes a day, and issues between 700,000 and 800,000 volumes per annum. In 1870, the receipts of the society were nearly three-quarters of a million of dollars—in exact figures, $747,058. Under the auspices of the society the Bible has been translated into other tongues, and circulated in papal and heathen countries as well as in our own.

The attempt to translate the Bible into foreign tongues gave rise, in 1835, to a serious difficulty. The Baptist missionaries at Burmah published a translation of the Bible into Burmese, in which the Greek words *baptismos* and *baptizo* were rendered *immersion* and *immerse*. The society refused to make appropriations for this version, and the controversy which ensued led to the formation of the *American and Foreign Bible Society*. It was agreed by this society that in the distribution of the English Scriptures the King James version should be employed; but that in making new translations aid should be given to "such versions only as are conformed as nearly as possible to the original text in the Hebrew and Greek." This society prints and circulates the Scriptures in fifty different languages and dialects. Its reported receipts in 1871 were $16,054.

All its supporters were not satisfied, however, with its position, and in 1850 a secession took place, the seceders forming the *American Bible Union*. The avowed object of this society is to "procure and circulate the most faithful versions of the sacred Scriptures in all languages throughout the world." It is most widely known by its labors in the preparation of a new English version, in which the words *baptizo* and *baptismos* are always rendered *immerse* and *immersion*, but in which, also, other material changes are introduced which are believed to conform the version more nearly to the original. The critical value of these labors has been the subject of much heated discussion. The society has not confined itself to this work of revision, but has also prepared and published new revisions of the Italian and Spanish N. T., and circulated the Scriptures largely in foreign lands. Its reported receipts for 1871 were $58,368.

Biblicists, a school of theologians of the twelfth century, who supported their religious tenets by a simple appeal to the Scriptures, along with opinions of the fathers and the decrees of councils, but without being guided by human reasoning, as were the philosophical or scholastic theologians who were called Sententiarii, and who appealed rather to philosophical principles than to the Scriptures. The former were by far the more popular of the two as theological teachers. The most noted of the Biblicists were St. Bernard, Peter the Chanter, and Walter of St. Victor.

Bildad (*quarrelsome*) the Shuhite, one of the friends of Job. The Shuah of which he was a prince or patriarch was probably the district assigned to Shuah VI., son of Abraham by Katurah, and was probably in Arabia Petræa. In his discussions, Bildad betrays the ardor and confidence of youth.

Birth, Birthday. In Oriental countries, mothers were originally the only assistants deemed necessary for their daughters at the seasons of childbirth. In cases of more than ordinary difficulty those matrons noted for skill on such occasions were invited in, and thus eventually rose into notice that class of women denominated *midwives*. The child was no sooner born than it was washed in a bath, rubbed with salt, and wrapped in swathing-bands;[1] which last custom, long widely spread through the world, still exists in the East, and was not abandoned in our own country until the last century. The mother after the birth of a son was regarded as unclean for seven days, and during the thirty-three days succeeding the seven remained at home. If a daughter were born, the number of the days of uncleanness and seclusion were doubled. After the expiration of this period, she went into the tabernacle or temple and offered a lamb of a year old, or, if she was poor, two turtle-doves and two young pigeons, for a sacrifice of purification. We see this law obeyed at the birth of our Lord, and may mark the poverty of Mary, who brought two doves, or pigeons.[2] Birthdays have been celebrated as days of rejoicing and feasting in most countries, and there are many examples of the usage to be found in Scripture. The birthday of a son, especially, was made a festival, and on each successive year was celebrated with renewed demonstrations of festivity and joy.[3] The pains of childbirth are frequently referred to in Scripture emblematically.[4] For new birth, see REGENERATION.

Birthright, any thing to which one is entitled in virtue of his birth. The word, however, came to be applied especially to the rights of the first-born. Among the Hebrews these were not definitely settled in the patriarchal times. It is probable that the priesthood descended to the eldest; great respect was certainly paid him; and, when the family had multiplied, the first-born by lineal descent had large authority over the tribe. By the Mosaic law he was to have a double portion of the father's substance[5]—a right of which he could not be deprived by caprice. Still the birthright might be transferred, as Esau's was to Jacob, by sale and purchase, or forfeited, as Reuben's was, by unfilial conduct. It is sometimes asserted that the birthright extended to the kingdom; but this is questionable. It is true, that Jehoshaphat is said to have left his kingdom to Jehoram, because he was the first-born; and, very naturally, the eldest son would have superior opportunities for obtaining the crown. But, so far as Scripture shows, a younger son often succeeded. Solomon, for example, was a younger son. So, it is to be presumed, was Abijah. So certainly was Jehoahaz.[1] The Jews attached a sacred import to the title of "first-born" and "first-begotten"—hence the peculiar significance of these terms as applied to the Messiah.

Bishop. This word occurs in the N. T. as a translation of the Greek word *episkopos*. Strictly speaking, the word means overseer, and is once so translated.[2] The cognate word *episkope* is translated "visitation," "bishopric," and "office of a bishop."[3] The verb *episkopeo* occurs twice. Once it is rendered "looking diligently," once, "taking the oversight."[4] These passages indicate very clearly the function of a bishop to be that of an overseer, and on this point all Christian scholars are agreed. But in what sense he was an overseer is a question which has given rise to protracted disputes, and which still divides the Christian Church into two parties.

I. There appears to be no question that the term is sometimes used in the N. T. as equivalent to the word pastor, or presbyter, or elder, *i. e.*, as signifying the one who had the oversight of the individual church. Those who maintain most strenuously the three orders of ministers in the Church, bishops, presbyters, and deacons, still concede that the term bishop or overseer is sometimes used to indicate the overseer of the local church—in other words, its pastor. Thus Charles I., who was a most vigorous and a not unlearned defender of the Episcopal form of government against the Presbyterians, maintained a distinction between the "overseers of the flock" and the "overseers of the flock and of the pastors." So Dean Alford, in commenting on Acts xx., 17, asserts positively that elders and bishops were originally, and in apostolic usage, synonymous; and even Dr. Wordsworth, who may be regarded as representing in his commentary the High-Church view of ecclesiastical government, asserts that every presbyter is an *episkopos*, or overseer, of the flock committed to his charge. This, however, is the only function of the bishop or overseer which the Congregationalists and Presbyterians recognize. Their position concerning the office of bishop, as that term is used in the N. T., is summed up by Dr. Dexter in his work on Congregationalism,[5] from which we condense.

[1] Ezek. xvi., 4.—[2] Lev. xii.; Luke ii., 24.—[3] Gen. xl., 20; Job i., 4; Matt. xiv., 6.—[4] John xvi., 21; Rom. viii., 22; Gal. iv., 19; 1 Thess. v., 3.—[5] Deut. xxi., 15–17.

[1] 2 Kings xxiii., 31, 36; 2 Chron. xi., 18–22.—[2] Acts xx., 28.—[3] Luke xix., 44; Acts i., 20; 1 Tim. iii., 1; 1 Pet. ii., 12.—[4] Heb. xii., 15; 1 Pet. v., 2.—[5] "Congregationalism," p. 102.

"The term bishop or overseer (*episkopos*) occurs only five times in the N. T. Once in 1 Pet. ii., 25, it is applied to Christ as 'the Shepherd and Bishop' of souls, where it is coupled with the word usually translated 'pastor.' Three times it is used in such connection as to make it obviously the title of the one office of the Church besides that of deacon, viz., in 1 Tim. iii., 2; Tit. i., 7; and Phil. i., 1. The only other instance of the use of the word is in Acts xx., 28, where, at Miletus, Paul expressly tells the *elders* of the Church at Ephesus that the Holy Ghost has made them bishops, or overseers, over that flock, to feed the Church of God which he hath purchased with his own blood."

II. Those who advocate the Episcopal form of government maintain, however, that while the term *episkopos*, or bishop, is undoubtedly sometimes used as synonymous with pastor or presbyter, *i. e.*, to indicate the overseer over the individual flock, it is also used to designate a distinct class of church officers, the successors, in some sense, of the apostles, who were appointed to oversee the churches and pastors, either taking a particular district or diocese (q. v.) under their special supervision, or exercising a general supervision over all the Christian churches, and traveling from one to another as the apostles did, especially Paul. They maintain that the apostles not only acted thus as overseers of the churches, but also appointed others to succeed to them. "Thus," says Dr. Blunt,[1] "we read that St. Paul ordained Timothy bishop of Ephesus, and Titus of Crete. He gives them in his epistles directions for the ordination of priests and deacons, and for the due performance of their episcopal functions, bidding them charge presbyters with authority, and to lay hands suddenly on no man."[2] This, which may be termed the episcopalian doctrine of the functions of the bishop or overseer, is stated in Dr. Wordsworth's note on 1 Tim. iii. substantially as follows: "On the whole, then, we see the following characteristics of the regimen of the apostolic Churches exhibited in Holy Scripture: 1st, a *single person*, such as Timothy at Ephesus, and Titus in Crete, in St. Paul's age, appointed by the apostle himself to govern the churches founded at those places. In like manner we see the angel of Ephesus, and the angels severally of each of the other six Asiatic churches in St. John's age, holding the first place in the Church, with principal authority over all its members.[3] We see, 2dly, *Presbuteroi*, *i. e.*, presbyters, called also *episkopoi* (bishops or overseers), as being overseers of their respective flocks. 3dly, *Deacons*. It would be profitless to engage in verbal discussion concerning the *name* given to the office of the person who, as Timothy or Titus did, occupied the highest place in each of these churches, having been put there by apostolic authority, and who is addressed as the representative of that Church by Christ himself in the Apocalypse. The *thing* itself is plainly apparent in Holy Scripture, and as such is to be revered as the ordinance of God."

The result of this discussion, if an unsettled discussion can be said to have any result, is this: According to all scholars, the terms bishop and presbyter, or pastor, are used interchangeably in the N. T., but according to those who maintain the episcopal form of government, including Roman Catholics, Methodists, and Episcopalians, the apostles were overseers over the local churches and their pastors, and the term bishop is appropriately employed to designate their successors in office, while, according to those who reject the episcopal mode of government, the apostles were simply personal witnesses of the resurrection of Christ, possessed no other authority than such as this fact and their divine inspiration accorded to them, and so, in the nature of the case, could have no successors in the Christian Church.

The term bishop is now practically used only in the episcopal sense to designate an officer who acts as overseer over a number of churches. They are, in general, of two kinds—those whose office is limited to a particular district or diocese, known as *diocesan bishops*, and those whose jurisdiction is exercised over all the churches of their faith and order, known as *itinerant* bishops.[1] *Titular bishops*, or bishops *in partibus* or *in partibus infidelium*, in the Roman Catholic Church, answer to *missionary* bishops in the Episcopal Church. They are invested with office, but have no diocese, and differ from the *missionary* bishops in that their office is often that of a sinecure. Many of them live at Rome, and are simply attachés of the Papal court. But they are supposed to represent the unbelieving world, who, at least in theory, are not left without a shepherd by the Papal Church. *Suffragans* are assistants or substitutes of Metropolitans (q. v.). *Autocephali* (i. e., *himself* the head) is a name given to certain bishops in the Greek Church who claimed to be independent of all superior ecclesiastical authority.

The method of appointment, and the duties of the bishop, are different in different cases. In the Roman Church, when the sovereign is a Roman Catholic, the appointment is generally made by him, but subject to papal approbation. Elsewhere the bishop is elected by the priests of the diocese, but the election must be approved both by the sovereign and by the pope. His duties are all summed up in the general one to pre-

[1] "Dictionary of Doctrinal and Historical Theology," art. Bishop.—[2] He quotes the following texts: 1 Tim. i., 3; iii., 1–13; v., 22; 2 Tim. ii., 14; Tit. i., 5–10.—[3] Rev. ii., 1, 8, etc.

[1] See Episcopacy.

serve, defend, increase, and promote the power and authority of the Roman See, and he is required to make stated reports to the pope. In the Church of England the bishop is the head of the clergy in his diocese; he ordains them, institutes them to benefices, licenses them to preach, visits them, superintends their morals, and enforces discipline, for which latter purpose he has several courts under him, and can suspend or deprive inferior clergy for due cause. The bishops are nominally elected by the dean and chapter of the cathedral; but as the dean and chapter can only elect on the royal license, and the royal license always designates the persons to be elected, they are practically appointed by the crown. Upon their election they become peers of the realm, and are summoned to the Parliament as well as the other nobles. But in respect of their persons bishops are not peers with the nobility, and in cases of alleged crime they are tried by a jury in the same manner as commoners. In the Episcopal Church of America, the bishops are elected by their own diocesan convention.[1] Their duties differ from those of the bishops of the Church of England chiefly in being of a purely spiritual nature. In both churches all applicants for admission are confirmed by the bishop, and all clergy are ordained by him. In the Methodist Episcopal Church there are no dioceses; the bishops are all itinerant bishops. They are elected by the General Conference, and their duties involve a general supervision of all the churches. There are in the United States (1871), in the Roman Catholic Church, seven archbishops and fifty-three bishops; in the Episcopal Church, fifty-three bishops, including assistant and missionary bishops; and in the Methodist Episcopal Church, ten bishops. The office of archbishop is unknown in the Methodist Episcopal Church and in the Protestant Episcopal Church of America, neither of which recognize any difference of degrees in the order of bishops.

Bithynia. This province of Asia Minor is mentioned only in Acts xvi. 7, and in 1 Pet. i., 1. Bithynia, considered as a Roman province, was on the west contiguous to the Roman province of Asia (q. v.). On the east its limits underwent great modifications. The province was originally inherited by the Roman republic, B.C. 74, as a legacy from Nicomedes III. The chief town of Bithynia was Nicæa, celebrated for the General Council of the Church held there in A.D. 325 against the Arian heresy.

Bittern, a bird or animal mentioned in the threats of the desolation of Babylon, Idumea, and Nineveh.[2] From the apparent derivation of the word, some commentators imagine that the hedgehog is intended; but the context in all the passages would seem to point to some solitude-loving, aquatic bird, which might well be represented by the one now known as the Bittern. This bird inhabits the most deserted places—bog-lands, bordering extensive and dingy pools, far from any human habitation. By day it is silent, but after the sun has gone down, its wild, sepulchral cry, wailing out through the darkness, pierces to an immense distance, suggesting dismal, forsaken desolation.

Blasphemy, in the Hebrew theocracy, was a far more serious crime than it is in the American republic. Jehovah was, in a peculiar sense, the King of the Jews. He framed their original constitution; he promulgated their first laws; he appointed, at the outset, their chief officers; in him was vested the title to all the land; the people were tenants at his pleasure. When the form of government was changed, its essential character remained still the same; the monarchy was still a theocracy; the kings were the Lord's anointed; they governed in his stead; and their decrees, issued in his name, were supported by at least the supposed sanction of his authority. The whole theory of the Hebrew government was tersely expressed in the phrase, "The Lord is king." Under such a constitution, to do aught to diminish the reverence with which his name was invested, or to turn the hearts of the people from their complete allegiance to him, was a capital crime. It answered to the *crimen majestatis* of the Roman, to the *præmunire* of English jurisprudence. It was an offense alike against Church and State. It was not only irreligion, it was treason. This was blasphemy; the greatest crime known to the Mosaic code. Its statutory books are full of the most explicit provisions against every form of this offense. Care was taken to invest the name of Jehovah with awe, and his will with a supreme authority. The first provision of the fundamental constitution was, "Thou shalt have no other gods before me." The second guarded against degrading conceptions of his person by forbidding all sensuous representations of him. No picture, no image was ever permitted to depict him to the imagination. No man might ever speak his name irreverently, or use it in light and trivial conversation.[1] No prophet might teach in any other name than his. No man might work real or pretended miracles under guise of any other than divine authority. No teacher might propose for the worship of the people any other deity. Any infraction of these statutes, in whatever form, was punished with death.[2] It was of this crime Jesus was accused, and for it condemned by the Sanhedrim. It was not of speaking irreverent or injurious language, but of treason to the God of the Hebrews. An explicit statute forbade preaching any other

[1] See CONVENTION.—[2] Isa. xiv., 23; xxxiv., 11; Zeph. ii., 14.

[1] Exod. xx., 1-7.—[2] Exod. xxii., 20; Deut. xiii., 1-5; xviii., 9-20.

God than Jehovah. Though he prophesied truly, and authenticated his mission by apparent miracles, he was still liable to be condemned to death. It was under this statute[1] that Jesus was tried for proclaiming himself equal with God.

Blasphemy against the Holy Ghost, mentioned by Christ as an unpardonable sin, and referred to apparently by John,[2] seems to have been left purposely somewhat undefined. It is defined by Dean Alford as a *state*, rather than an *act*, consisting not so much in any specific sin as in that general hardness of heart in which it becomes inaccessible even to the influence of God's Holy Spirit; one of the chiefest indications of which is openly attributing the evident work of God to the agency of Satan. But it is certainly significant that only those are warned against it who, in the Church of God, deliberately oppose God's cause.

Literally, blaspheme means to speak evil of, and in this sense is used several times in the New Testament;[3] though when so used it is ordinarily translated railing, defaming, slandering or evil-speaking.[4] It has now come to signify any evil or irreverent speaking concerning God or divine things; but this is not the ordinary use of the term in Scripture.

Blessing, or Benediction. From early ages some form of blessing has been used on special occasions, both by private individuals[5] and ecclesiastics. Jehovah commanded Aaron to pronounce a solemn benediction.[6] This, called Aaron's blessing, was used by the Jewish priests in the sanctuary, and is still used in the synagogues. In some of the primitive churches a benediction preceded the sermon, though the general custom was, as now, to pronounce it at the close of the morning service. The deacon called on the people to bow and receive it, and after it was given by the pastor, the deacon dismissed the congregation with the usual form, "Depart in peace." In the Romish Church the act of blessing is not limited to persons, but is extended to inanimate things, which are blessed by a sprinkling of holy water, making the sign of the cross, and repeating certain prayers. It differs from consecration (q. v.); the latter being accompanied by anointing with holy oil. There is scarcely any thing that has not been the subject of benediction. Altars, churches, church-yards, vestments, vessels, bells (q. v.), candles at Candlemas, ashes on Ash-Wednesday, palms on Palm-Sunday, the first-fruits of corn and wine at the harvest and vintage, and of the sea at the fishing-season, are but a few of the things which have received special benedictions to fit them for sacred uses. The blessing of food before a meal is still a matter of daily observance. It was practiced by the Jews, and thus came into use among the first Christians.

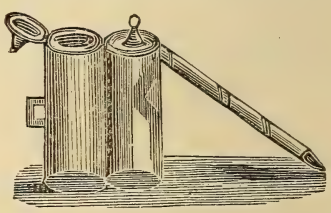
[1] Deut. xiii., 1–5.—[2] Matt. xii., 22–37; Luke xi., 17–23; 1 John v., 16.—[3] Acts xxvi., 11.—[4] Mark xv., 29; Rom. iii., 8; xiv., 16; 1 Cor. iv., 13; x. 30.—[5] Gen. xlix.—[6] Num. vi., 24–26.

Book. The Hebrew term is more comprehensive than our English word *book*. It signifies a writing, then any thing written, such as bills of accusation, divorces, letters; hence, finally, a volume or book. These ancient books, like ours only in being the registry wherein things were written, often received their names with reference to the contents; thus we find the books of the Kings, books of some individual reign or personal history, books of the generation, or genealogy, the book of judgment, and pre-eminently the book of the law.[1] The name *kirjath-sepher* (*book-city, city of books*), the earlier name of the city afterward called *Debir*, shows that written records were in use among the Canaanites before the occupation of their country by the children of Israel.



Moses was commanded to write for a memorial, in a book, the important events of the progress from Egypt to Canaan; and God himself delivered to the Israelites the first book of which we have any description, and the best, the ten commandments, written with his own finger upon tables of stone.

Books were written on skins, or linen, or cotton cloth, or the Egyptian papyrus; from the latter—the material most used for writ-

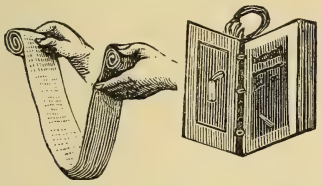


ing—our word paper is derived. The oldest documents which contain the writings of a Semitic race are probably the bricks of Nineveh and Babylon, which are covered with inscriptions. Tablets of wood, of lead, and of brass were also employed. The Jews also engraved writing upon gems or gold plates.[2] Before the manufacture of paper the Chinese wrote upon thin boards, with a sharp tool. Reeds and canes are still used as writing implements among the Tartars; and the Persians and other Orientals write on leaves, or the bark of trees. The Greeks and Romans occasionally engraved their laws on tablets of brass. Even before the days of Homer tablet-books were made of wood cut in thin slices, which were painted and pol-

[1] Gen, v., 1; Dan. vii., 10; Matt. i., 1; Rev. xx., 12.—[2] Exod. xxxix., 30.

ished; and the pen was an iron instrument, called a style. In later times, these surfaces were waxed over, that the writing might be obliterated for further use. Tablet-books were not discontinued till the fourteenth century of the Christian era. At length the superior preparations of paper, parchment, and vellum became general, and superseded other materials in all entirely civilized nations.

If an ancient book were large, and inscribed upon tablets, these were sometimes connected by rings at the back, through



which a rod was passed by which to carry them; if inscribed upon skins, or other flexible materials, a number of them were connected together. These were written in small columns,[1] upon the inside only, with rare exceptions, and were rolled round a stick or cylinder; if they were very long, round two cylinders, from the two extremities. Hence a book or roll written within and without betokens the fullness of its contents.[2] These rolls could be easily sealed; hence a sealed book is an unopened book, whose contents are secret. Such a book is the one with seven seals—the number seven denoting completeness — referred to in Rev. v., 1, which John, in prophetic vision, saw unrolled.

The "*Book of Life*" is, as it were, a register of those who are to live forever in the divine favor — God's book, which he keeps of his chosen.[3] The "*Book of the Wars of the Lord*," alluded to in Numb. xxi., 14, appears to have been an ancient document known to Hebrews, but not preserved in the sacred canon. It was probably a collection of sacred odes commemorative of the triumphant progress of God's people.

Bottle. Several words are used in Scripture which our translators have rendered "bottle." The skins of kids and goats, and sometimes of oxen, were and are still used for holding liquids. When the animal is killed, the head and feet are cut off, and the body drawn out without any further incision. The skin is tanned with acacia bark; the legs then serve for handles, and the neck as the mouth of the "bottle," being tied up when the wine or water has been poured in. The hairy side is outward. These bottles are in constant use in Syria and the adjacent countries, and are very common also in Spain. Hence we may easily understand the wine-bottles of the Gibeonites, "old and

[1] Jer. xxxvi., 23.—[2] Rev. v., 1.—[3] Phil. iv., 3; Rev. iii., 5.



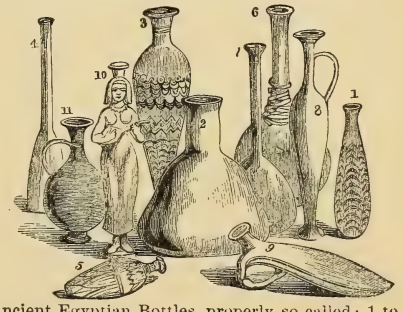
Ancient Italian Skin-bottles. From the delineations in Herculaneum and Pompeii.

rent and bound up," and also comprehend the allusion of our Lord to the danger of putting new wine, brisk and fermenting, into old bottles, which it was likely would then burst.[1] So the single "bottle" of wine brought by Ziba,[2] instead of being out of proportion to the bread and fruits, contained, very probably, a large quantity. The comparison, moreover, of "a bottle in the smoke,"[3] shriveled and dried up, is very intelligible. Be-



Modern Oriental Water-skins.

sides these skin-bottles, others of glass, metal, and earthenware were also in use. Some of these have been discovered in Egypt and Assyria. Tear-bottles were employed, in which the tears of mourners were collected.[4]



Ancient Egyptian Bottles, properly so called; 1 to 7, of glass; 8 to 11, of earthenware. From the British Museum.

Many of these have been discovered in ancient tombs; they are made of thin glass or plain pottery, with a bulbous body, a long, slender neck, and a funnel-shaped mouth.

[1] Josh. ix., 4; Matt. ix., 17.—[2] 2 Sam. xvi., 1.—[3] Psa. cxix., 83.—[4] Psa. lvi., 8.

Bowing at the Name of Jesus. In harmony with the apostolic injunction,[1] Queen Elizabeth and Archbishop Parker ordered all persons to take off their hats in church, and bow their heads at the pronouncing of the name of Jesus; and, by the canons of 1603, no man is allowed to cover his head in church except in case of infirmity, when he may use a night-cap or coif; and whenever in divine service the Lord Jesus is named, due and lowly reverence is to be done by all present. This is now usually done simply by bowing the head—an observance maintained in all Romish churches and by many Episcopalians.

Box-tree. Probably a species of cedar, which in our gardens is seen only as a dwarf shrub, but in the East attains the size of a forest-tree, and often forms a very beautiful feature in the landscape. It is much employed in the present day by ornamental workers in wood. These facts explain the only Scripture references to the box-tree. [Isa. xli., 19; lx., 13.]

Boy-bishop. From a very early date it was the custom in most Catholic countries, and also in England, to elect on St. Nicholas's Day, December 6th, a boy-bishop from the cathedral choir or grammar-school. His authority lasted until Holy Innocents' Day, December 28th. During that time the boy-bishop, arrayed in Episcopal vestments, and attended by subordinates in priestly dress, went about with songs and dances from house to house blessing the people, who, Bishop Hall says, "stood grinning in the way to expect that ridiculous benediction." The boy-bishop exacted implicit obedience from his fellows, who with him took possession of the church, and performed all the ceremonies and services except the mass. In some places the boy-bishop had the power of disposing of such prebends as fell vacant during this term of mock episcopacy, and if he died while holding the office, the funeral honors of a bishop and a monument were granted him. Not only did the populace countenance this frolic, but Edward I., when on his way to Scotland in 1299, permitted the vespers to be said before him by a boy-bishop, and gave to him and to his followers a present. Some rude and even indecent dramatic exhibitions are said to have been an accompaniment to this show. The custom was abolished by a proclamation of Henry VIII., dated July 22, 1542. It was restored by Queen Mary in 1554, and again abolished by Elizabeth.

Boyle Lectures. By the will of Hon. Robert Boyle, in 1691, provision was made for an annual course of eight sermons "proving the Christian religion against Atheists, Deists, Pagans, Jews, and Mohammedans, not descending to any controversies among Christians themselves." These sermons, which include some important works on the evidences of Christianity, have been published in volumes, and are known, from their founder, as the Boyle Lectures.

Bozrah (*fortress, sheep-fold*). **1.** A city of Edom, first mentioned as the residence of one of the early kings. We find it again in connection with Edom. It is the modern *el-Busaireh*, a small place with about fifty houses, but with ruins around indicating the site of a large city. It stands on a height to the south-east of the Dead Sea, about half-way between that sea and Petra. [Gen. xxxvi., 33; 1 Chron. i., 44; Isa. xxxiv., 6; lxiii., 1; Jer. xlix., 13, 22; Amos i., 12; Mic. ii., 12.]

2. A town of this name is mentioned among the cities of the plain country of Moab. It is not likely to be the Edomitish Bozrah, but it is not noticed in Scripture elsewhere. Some believe it to be the modern *Busrah*, which has still a very imposing appearance at a distance; but other authorities are not satisfied with this identification. [Jer. xlviii., 24.]

Brahm. The name given by the Brahmans of India to the "Self-existent," or the invisible, eternal Spirit, who, according to Brahmanical theology, is the primary source of all being. He is not an object of worship in the common acceptation of the term, but the devout Brahmans meditate upon his unspeakable attributes with profound reverence and awe. See BRAHMANISM.

Brahma, sometimes written *Bruhma*, a Hindoo deity, regarded as the creator of the universe, and forming, with Vishnu the preserver, and Siva the destroyer, the divine Triad, consisting of the three principal gods of the Brahmanical system of faith. The attempt to define these three deities and their relations either to each other or to the human race, is subject to the difficulty referred to in the article on Brahmanism, that all the theology of the Hindoos is vague and undefinable. In general, Brahma may be said to represent the creator. He is represented as the first being produced by or rather from the self-existent Brahm, and in time produced the heavens and the earth, then wind, then the elements, then various deities, sages, etc. These were not, however, creations, but emanations. They came from him, having always existed, though before unperceived. From his mouth came the priestly caste, from his arms the military caste, from his breast the caste of merchants and capitalists, from his foot the servile caste. As the work of creation is now over, there is very little call for Brahma in Hindoo theology, and he has in consequence no temples or rites exclusively dedicated to him. See BRAHMANISM.

Brahmanism, or Brahminism. The prevailing religion of Hindoostan, hence sometimes called Hindooism. Its adherents are estimated to number from one hundred and

[1] Phil. ii., 10.

twenty to one hundred and fifty millions. Their chief deity is Brahm; their priests Brahmans; hence the name Brahmanism. In treating of this religion, we shall consider—I. Its age; II. Its theological or philosophical character; III. Its rites and ceremonies; and IV. Its civil and social character.

I. *Age of Brahmanism.* — Some Oriental scholars have endeavored to trace Brahmanism back to the days of Moses, and some skeptical writers to show that in the Brahmanical sacred books certain truths revealed in the O. T. were also contained at as early or an earlier period. The ablest Sanscrit scholars do not confirm these opinions. According to Niebuhr, Hindoo civilization is of a comparatively recent period, dating not long before the conquests of Alexander the Great, 327–323 B.C. According to Max Müller, the oldest Hindoo literature is not more remote than 1200 B.C., *i. e.*, about the time of the Judges. In fact, their literature affords very imperfect material for arriving at any conclusion concerning its true date, for it contains neither history, annals, nor chronology. It is poetry, metaphysics, meditation, abstract speculation, which neither gives dates nor depends for its interpretation upon them. One significant fact indicates, however, that the age of Brahmanism has been rather over-estimated than under-estimated; it is clearly not the primitive religion of the country, nor are the Hindoos the aborigines of Hindoostan. Primitive inhabitants are still to be found in the hill country, beyond the borders of the cultivated plains. These hill and forest tribes are diminutive in stature, with small eyes and flat noses. They have evidently been compelled to take refuge in the woods and fastnesses from the incursions of the Hindoos or Aryans. In the Vedas, all who withstood the march of the men of Aryan are termed Dasyus, and the descriptions there afforded of their character answer remarkably to that of the Bhils, who are the most numerous and important of all the aboriginal tribes. Their religious rites are not only different from, but flatly opposed to those of the Hindoos. They recognize no caste, and have no idols. Their widows marry usually a younger brother of the deceased husband; they feed on all flesh, including the sacred cow of the Hindoos; they drink to excess, and accompany every religious rite with drinking; they employ sacrifice; they bury instead of burning their dead; they have no literature; and their form of government is patriarchal—the oldest known form of government. In all these respects they are directly opposed to the Hindoos. In addition to the aborigines who inhabit Northern India, such as the Bhils, the Mirs, the Khulis, the Khonds, there has always been a large body of Nishadas or non-Aryan tribes in the southern part of the peninsula. Their religion is a system of demonolatry, or the worship of evil spirits by means of bloody sacrifices and frantic dances. The existence of these primitive inhabitants with their older type of religion, together with the reference to them in the Brahmanical books, effectually disproves the immense and fabulous antiquity sometimes attributed to the Hindoo literature.

II. *Theological Character of Brahmanism.*— In the attempt to define the theological character of Brahmanism, we are met in the outset with two difficulties, which are nearly if not quite insuperable. The first grows out of the fact, presently to be more fully seen, that there is no unity, no true coherence in Brahmanism. Its literature extends over a long period. Its early theology is quite different from that of a later date. It is not a system, but a medley, which we have to interpret. The other and more serious difficulty is due to the fact that Brahmanical philosophy is not a philosophy, but a dream. The very nature of the Hindoo mind appears to be different from that of the Anglo-Saxon. The Anglo-Saxon expects of theology or philosophy a carefully organized system, with logical relations and connections. The Hindoo not only has nothing of the sort, he appears not to desire it. His god is an abstraction, his heaven is absorption, his conception of piety mystical meditation, and his theology a curious dream, with neither beginning, object, nor sequence. This combined difficulty is well illustrated by James Freeman Clarke, who gives in a single paragraph a better idea of Brahmanism than any we have elsewhere met with, because a clearer idea of its extraordinary confusion both of doctrine and practice.

"The Hindoos have sacred books of great antiquity, and a rich literature extending back twenty or thirty centuries; yet no history, no chronology, no annals. They have a philosophy as acute, profound, and spiritual, as any in the world, which is yet harmoniously associated with the coarsest superstitions. With a belief so abstract that it almost escapes the grasp of the most speculative intellect, is joined the notion that a sin can be atoned for by bathing in the Ganges or repeating a text of the Veda. With an ideal pantheism resembling that of Hegel, is united the opinion that Brahma and Siva can be driven from the throne of the universe by any one who will sacrifice a sufficient number of wild horses. To abstract one's self from matter, to renounce all the gratification of the senses, to macerate the body, is thought the true road to felicity; and nowhere in the world are luxury, licentiousness, and the gratification of the appetites carried so far. Every civil right and privilege of ruler and subject is fixed in a code of laws and a body of jurisprudence, older far than the Christian era, and the ob-

ject of universal reverence; but the application of these laws rests (says Rhode) on the arbitrary decisions of the priests, and their execution on the will of the sovereign. The constitution of India is, therefore, like a house without a foundation and without a roof. It is a principle of Hindoo religion not to kill a worm, not even to tread on a blade of grass, for fear of injuring life; but the torments, cruelties, and bloodshed inflicted by Indian tyrants would shock a Nero or a Borgia. Half the best-informed writers on India will tell you that the Brahmanical religion is pure monotheism; the other half as confidently assert that they worship a million gods. Some teach us that the Hindoos are spiritualists and pantheists; others, that their idolatry is more gross than that of any other living people."

A great many attempts have been made to educe order and system out of this confusion, but without success. We do not believe that it is possible to transmute this Oriental chaos into a western system of well-ordered thought. We shall not attempt it. We shall only endeavor to give our readers some idea of its general character, by the exhibition of some fragments. In endeavoring to do this, we can discriminate in a general way between ancient and modern Brahmanism, only guarding our readers against falling into the natural error of supposing that there is any well-defined boundary between them.

1. The more ancient form of Brahmanism rested upon four sacred books, termed the Rig-Véda, the Yajur-Véda, the Sáma-Véda, and the Atharva-Véda. The four Védas were formerly supposed to be of equal antiquity; but it is now ascertained that while the hymns of which Rig-Véda consists rank "as among the oldest extant records of the ancient world," the Sáma-Véda merely gives extracts from these hymns arranged for worship, the Yajur-Véda contains hymns of later date, mixed with repetitions of the early specimens, and the Atharva-Véda is a much later compilation, consisting of formularies required on certain rare occasions. The Rig-Véda, which is the earliest of these collections of sacred hymns, is believed to have been composed B.C. 1200. It contains 1017 *mantras* or prayers, about one-half of which are addressed to *Indra*, the god of light, or Hindoo Jupiter, or *Agni*, the god of fire, or rather, perhaps, fire itself, viewed partly as a vivifying principle of vegetation, and partly as a destructive agent. The next divinity, which, in the view of some Orientalists, completes the triad of the Vedaic system, is *Varuna*, the god of water. Thus the Hindoo religion of this early period seems to have been a system of worship addressed to natural phenomena, the light, the fire, the water, and must therefore have partaken of a pantheistic character. The elements were deified, and the very sacrifices offered were converted into gods. Thus the hymns comprising one entire section of the Rig-Véda are addressed to SOMA, the milky juice of the moon-plant, which was a libation offered to the gods, and without a draught of which even they could not be immortal. There are passages in these ancient hymns which appear to indicate belief in one Supreme Being, and it is sometimes said that the earliest religion of the Hindoos was monotheistic. It appears more accurate, however, to say that their religion was a rhapsody of meditation and devotion, in which the question of one god or many never fairly arose. The language in which the Védas are written is the Sanscrit, which the Hindoos seriously believe to be the language of the gods, and to have been communicated to men by a voice from heaven. But the *Shastras*, or sacred writings of the Hindoos, are not limited to the four Védas. Besides these, there are four *Upa-Védas*, or sub-Scriptures; six *Véd-augas*, or bodies of learning; and four *Up-augas*, or appended bodies of learning, forming in all an immense mass of secular and sacred lore, such as any single individual would in vain attempt to master.

2. Subsequent to the Védas, and differing materially from them, comes a sacred book known as the *Laws or Institutes of Manu*. Manu is the son of Brahma, and his Institutes constitute the authoritative law-book of the Hindoo Brahmans. This work sustains the laws of caste and the authority of the priesthood, represents Brama as the Supreme Deity, and self-sacrifice as the supreme duty, and affords elaborate ritualistic and ceremonial rules of the most minute and exacting character. It forbids the drinking of intoxicating liquor, and discloses the doctrine of transmigration of souls; but it says nothing of widow-burning, which is of a yet later date. To this later date are said to belong the popular religious books of the Hindoos, the two great epics, the Ramayana and the Mahabharata. Still later come the Puranas and Tantras, which are regarded as marking the period of the decline of the Hindoo religion. Few Hindoos now read the Védas. In theory their religion rests upon the laws of Manu; in fact, the popular creed rests upon the great epics and the Puranas.

At the foundation of the complicated system of Hindooism in its present form lies the doctrine of the existence of one great universal, self-existing Spirit, who is denominated BRAHM (q. v.). It is one grand peculiarity of this the Supreme God of India, that while all natural attributes are ascribed to him in infinite perfection, he is not alleged to possess a single moral attribute. And even his natural attributes, though they may be temporarily exercised, are speedily recalled and re-absorbed into his mysterious

essence. Hence, throughout all India, there are neither temples, nor sacred rites, nor acts of worship in honor of Brahm. The excuse given for this strange state of matters is, that "the representing the Supreme Being by images, or the honoring him by the institution of sacred rites and the erection of temples, must be perfectly incompatible with every conceivable notion of an all-pervading, immaterial, incorporeal spirit." In the creed of the Hindoos, Brahm alone exists; all else is illusory. Every object in the universe, nay, the soul of man himself, is nothing more than an illusory manifestation of the essence of Brahm. But, in order to put forth his energy, Brahm was compelled to assume a form, or the appearance of a form. Under this assumed personal form he drew forth, in some ineffable manner, from his own impersonal essence, three distinct beings or hypostases, which became invested with corporeal forms. This is the celebrated Hindoo Triad —*Brahma*, *Vishnu*, and *Shiva*. To these three beings were intrusted the arrangement and government of the universe after Brahm had relapsed into his proper state of profound sleep and unconsciousness. James F. Clarke has suggested, and the suggestion is not an unreasonable one, that this triad really grew out of an attempt to combine in one the three forms of religion—the worship of Siva, or Shiva, the stern god of Western India; of Vishnu, or Vischnu, the friendly deity of the Valley of the Ganges; and Brahma, the natural product in imagination of the impersonal Brahm. This opinion receives confirmation in the fact that images of a three-faced god (as though the three had been somehow joined together) are still common in Brahmanical worship. Neither of these gods, however, it is to be borne in mind, appears in the Vedas except Vishnu, who is spoken of, only in a poetic way, for the sun. These three are by no means, however, the only gods of Hindooism. On the contrary, its deities are almost numberless. Hence the immense variety of sects in India, each deriving its denomination from the name of its favorite deity. The worship of these three deities, especially of the two latter, is, however, the most important, if not in a practical, at least in a philosophical point of view. To enter into a detailed account of the elaborate polytheism of India would carry us far beyond our limits. For a further account of these three deities and their respective forms of worship, the reader is referred to the articles BRAHMA, VISHNU, and SIVA.

The second peculiar feature in the theology of the Hindoos is their faith respecting the future life. This is embraced in two articles of belief—metempsychosis and absorption. They hold that every human soul, in order to expiate its guilt, passes through millions and millions of different bodily forms throughout the whole duration of the present universe; though the superior gods are not subject to these numberless changes, but enjoy the highest happiness attainable, apart from absorption, through the whole of Brahma's life. It is the earnest desire, accordingly, of every Hindoo that he may rise a grade higher in the next birth, and thus attain one step in advance toward ultimate deliverance. A higher species of future bliss set before the devotee of Brahmanism is the enjoyment of carnal delights in the heaven of one or other of the superior gods. But the last and highest kind of future bliss consists in the absorption of the soul into the essence of Brahm. This is the consummation of felicity, for the soul once absorbed is not liable to any further transmigration. But while there is thus a graduated scale of future rewards for the righteous, there is also a graduated scale of future punishments for the wicked. Thus an individual may, by his evil deeds in this life, incur a degraded position in the next birth, or, if more wicked, he may be sent down to one or other of innumerable hells, to re-appear, however, on earth in mineral, animal, and vegetable forms, before he rises to the human; or, if a peculiarly heinous transgressor, he may be consigned to perdition until the dissolution of all things.

This doctrine of the future life gives rise to the peculiar system of religious rites and observances which characterize Buddhism; for to attain each of the three distinct kinds of future bliss, and escape the three distinct kinds of future punishment, there are three distinct paths marked out in the sacred books of the Hindoos. To secure advance in the next birth, all the necessary duties peculiar to caste must be carefully discharged, and the ordinary practices and ceremonies of religion must be diligently observed. To obtain an entrance into the paradise of one of the superior gods, there must be the performance of some extraordinary services to the deities, or some acts of extraordinary merit. But to render a man worthy of absorption into Brahm, he must adopt peculiar austerity in his mode of life; he must apply himself sedulously to divine knowledge; and, above all, he must give himself up to pure and intense meditation on the Eternal Spirit. It is in the power of the three higher castes to reach any one of the kinds of bliss set before the Hindoo; but the Sudra must limit his ambition to either of the inferior kinds of bliss, and when he has attained this primary object in a future birth, he may then aspire to the highest beatitude — absorption in Brahm. This leads us to speak of—

III. *The Rites and Ceremonies of Brahmanism.*—The ordinary course of worship among the Hindoos consists in walking around the temple as often as the worshiper pleases, keeping the right hand toward it. The

worshiper then enters the vestibule, and if a bell is suspended there, as is commonly the case, he strikes two or three times upon it. He then advances to the threshold of the shrine, presents his offering, which the officiating Brahman receives, mutters inaudibly a short prayer, accompanied with prostration, or simply with the act of lifting the hands to the forehead, and then departs. There is nothing like a religious service, and the hurried manner in which the whole is performed, the quick succession of worshipers, the gloomy aspect of the shrine, and the scattering about of water, oil, and faded flowers, inspire any thing but feelings of reverence and devotion.

Besides these more common forms of religious homage and rites of worship, there are other acts which, according to the religion of the Hindoo, possess such extraordinary merit as to entitle the performer to an entrance into one or other of the heavens of the gods. Such are fastings, frequent, long-continued, and accompanied by various meditative exercises; the presenting of gifts to the Brahmans, and the honoring of Brahmans with feasts; readings and recitations of portions of the Mahabharata and other Shastras on auspicious days, and rehearsals for weeks or months together of those legends which embody the histories of their gods, accompanied with dancings and wavings of bushes, and the jingling of rings and the noises of instrumental music; the digging of public wells, to quench the thirst of mankind; the building of public ghâts or flights of steps along the banks of rivers, to assist the faithful in their ablutions; the planting and consecrating of trees or groves, to furnish refreshment to holy pilgrims; the repairing of old temples or the erecting of new, in honor of the gods; long and arduous pilgrimages to the confluence of sacred streams. Besides these, and others too tedious to be recounted, must be specially noted the manifold forms of self-murder. Certain modes of voluntary religious suicide some of the Shastras distinctly recommend, annexing thereto promises of a heavenly recompense. To the modes thus divinely appointed, the fervent but blind and perverse zeal of deluded votaries has not been slow in adding many more to testify the intensity of their devotion. Hence it is that numbers annually throw themselves over precipices and are dashed to pieces, or cast themselves into sacred rivers and are drowned, or bury themselves alive in graves which may have been dug by their nearest kindred. All these and other modes of self-murder are practiced with the distinct expectation of *earning* an entrance into heaven.[1]

This system is admirably adapted to sustain the power of the priesthood, all of whom are taken from the Brahmans (q. v.), who constitute the highest caste. An elaborate system of meaningless prayers and painful penances takes the place of true devotion and genuine penitence. Prayer, however prompted, if assiduously repeated, compels the attention and answer of the gods, and by a proper performance of prayer, penance, and sacrifice, the soul may even become superior to the gods themselves; in a word, as a system of priestcraft, Hindooism and the corrupt forms of Roman Catholicism have much in common, though the priesthood of India is as much worse than that of Europe, and their system as much more despotic, as their people are more ignorant and superstitious.

IV. *The Civil and Social Character of Brahmanism* is one of a rigorous and exclusive system of Caste (q. v.). The injustice of this system, as well as the errors of Brahmanical doctrine, and the despotism of the Brahmanical priesthood, gave rise, in the seventh century before Christ, to Buddhism (q. v.), which was a protest against the corrupt religion of the age, and which has been well called the Protestantism of India.

During the last half century much has been done to ameliorate the condition of the Hindoos. Missions have been established throughout almost every part of India. The *Suttee* has been generally abolished. Infanticide has been very extensively suppressed. The law which declares that a native shall forfeit his paternal inheritance by becoming a Christian has been abrogated. Caste, the greatest obstacle to the spread of Christianity in India, has been modified. The marriage of Hindoo widows has been sanctioned. In the courts the practice of swearing is in some places changed, the Bible being substituted for the water of the Ganges, or the witnesses are only required to make a declaration that they speak the truth. Above all, the preaching of the Gospel extensively, both by European and native missionaries, and the establishment of schools for the instruction of the young in general knowledge and the elements of pure Christianity, have done much to undermine the gigantic fabric of Hindooism and prepare for its final overthrow. All witnesses combine to testify, that as in Europe the power of Romanism as a system is yielding to the development of free thought and the growth of liberty in both Church and State, so in India the power of the priesthood is already broken. Brahmanism retains its power only over the lower and most ignorant classes. A movement within the nation is going on, of which Baboo Chunder Sen may be regarded as a leader, to overthrow the entire system, and substitute a pure Deism in its place. In Northern India Mohammedanism is making enormous strides, substituting certainly a purer faith, but perhaps no better morals. At present it is impossible to say what revo-

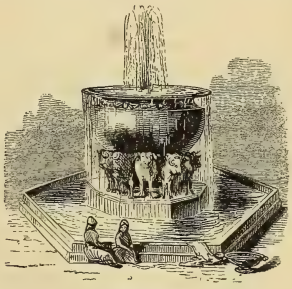
[1] See JUGGERNAUT; also FUNERAL RITES, for an account of the Hindoo Suttee.

lution the next quarter of a century will bring about in India. Nothing is certain but that the whole country is passing through a transition. Old things are passing away. But whether the result will be, as some hope, that on the ruins of Brahmanism the pure faith of the Gospel of Jesus Christ will be erected, or whether, as some fear, the nation, reacting against the religion of their conquerors, will take up with that of Mohammed, or whether, turning from the extreme of superstition to the extreme of infidelity, it will pass through a period of general doubt and disbelief before emerging into the clear light of Christianity, the best advised concerning the present condition of the Indian races confess themselves unable to predict.

Brahmans, or **Brahmins**. In the Hindoo system, accounted the highest and noblest caste in the scale of human existence, the nearest in kindred and in likeness to Brahma himself, and deriving their name from him, as being his visible representatives in human form. They have been constituted the sole depositaries, the sole interpreters, the sole teachers of the Védas, or sacred books of the Hindoos; and in emblem of this, the Brahmans are said to have sprung from the mouth of Brahma. They are not all priests, but all priests are taken from them. For any man of another caste to marry a Brahman woman is strictly forbidden, and the children of such a marriage are regarded as irredeemably base. Their power is well-nigh absolute; or, to speak more accurately, it was so before modern civilization and contact with other nations had weakened it. The Brahman, whether ignorant or wise, is an object of adoration, and secures the respect even of the gods. His property is exempt from even royal decrees, and his power and authority superior to that of any prince or potentate. It is only through the benevolence of the Brahmans that other mortals enjoy life. The doctrine of metempsychosis adds to their power over an ignorant and superstitious people. For neglecting the smallest duties or ceremonies enjoined by the priest, the unhappy offender may be condemned to long periods of transmigration—the Hindoo purgatory—before attaining absorption—the Hindoo heaven. In a word, of all priestly orders, the Brahmanical is probably the most absolute and despotic the world has ever seen, as it is built upon a system the most superstitious. See BRAHMANISM; CASTE.

Brass. In many places in the O. T. the correct translation of the word *nechôsheth*, so frequently translated "brass," would probably be copper, although it may sometimes possibly mean bronze, which is a composition of copper and tin, while brass is copper and zinc. The "fine brass" in Rev. i., 15, is probably burnished brass, glowing, as in a furnace; though some suppose it to have been orichalcum, which was so rare as to be more valuable than gold. The word is often used metaphorically, implying hardness, strength, roughness, and the like. By another application of the figure, brass is used for stubbornness, and perhaps impudence. See COPPER. [Deut. xxviii., 23; Job vi., 12; Jer. i., 18; vi., 28; Zech. vi., 1; Isa. xlviii., 4.]

Brazen Sea, or **Molten Sea**. A large brazen[1] laver which Solomon made for the use of the priests in the temple. It was to supply the place of the "laver" of the tabernacle. It was about nine feet in height, eighteen in diameter, and fifty-five in circumference; the thickness of the metal be-



Brazen Sea.

ing one hand-breadth. The brim was of lily-work, ornamented with flowers like lilies; and just underneath was a double border of knops, said to be shaped like gourds. The whole was placed upon twelve oxen, representing the twelve tribes, standing with their faces outward. This great basin contained 2000 or 3000 (the number varies, perhaps owing to a copyist's error) baths, *i. e.*, 15,000 or 22,500 gallons. It was set at the south-east corner of the court of the priests. It was not for them to bathe in, but contained water for their ablutions. Ahaz removed the oxen from under the sea, and fixed it upon a stone pavement: it was finally broken up by the Chaldeans, and carried in pieces to Babylon.[2] Some difficulty has been expressed in regard to the capacity of this sea; and it has been calculated that if hemispherical it could not hold so much water as is stated. But we do not know its exact shape; it perhaps bulged out below the brim. [1 Kings vii., 23–26; 2 Chron. iv., 2–5.]

Brazen Serpent. In Numb. xxi., 1–9, is given the account of the healing of the children of Israel from the bite of the fiery serpents, by the elevation of a brazen serpent. This divinely-appointed symbol seems to have been preserved as an object of veneration, and carried with the Israelites into the land of Canaan. Here in the subsequent degeneracy of the nation it became an object of idolatrous worship, and in the reformation instituted under Hezekiah[3] (q. v.), B.C. 721, it was destroyed. He called it contemptuously Nehushtan, i. e., "*that thing of*

[1] See COPPER.—[2] 2 Kings xvi., 17; xxv., 13.—[3] 2 Kings xviii., 4.

brass." The idolatry which Hezekiah destroyed Rome has reinstated. Notwithstanding the emphatic declaration that Hezekiah broke the serpent in pieces, the church at Milan has boasted for years of possessing it, and credulous guides still point it out to tourists.

That the brazen serpent stood, even among the Jews, for an emblem of a spiritual deliverance seems clear, not only from the fact that it was worshiped, but also from such indirect references as that of Isa. xlv., 22; and it is emphatically pronounced by Christ to be an emblem of himself and his salvation.[1] That Christ should be represented by the serpent, the universal symbol of evil, and the representation of Satan,[2] has perplexed some of the commentators. The true key to the explanation is afforded by the declaration of the Apostle Paul that he was made "in the likeness of sinful flesh.[3] The brazen serpent was made *in the form of the fiery serpent*, but possessed not its venom. It represented to the dying Israelites the poison which had gone through their frames, and was hung up on the banner-staff as a trophy to show them that the poison was overcome. So Christ was made in the likeness of sin, though he knew no sin, and was hung upon the cross as a trophy—a witness that sin was vanquished in his person.[4]

Bread. This word is often used in a comprehensive sense to signify food in general; hence "to eat bread" is to partake of a meal. In some respects this wider application of the term is familiar to ourselves; for we commonly speak of a man's "earning his bread," *i. e.*, his subsistence.[1]

Bread in its proper sense was generally of wheat; but barley and other species of grain were also used, and sometimes there was a mixture. It has been said that barley bread was eaten only by the very poor, or in time of scarcity. To a certain extent this may be true: the luxurious Solomon, we read, gave barley to his horses. But when we find also that Boaz, a man of wealth, in a time of plenty, presented barley to Ruth, whom he was intending to marry, we can not suppose that barley was the food of only mean people.[2]

After the wheat had been ground in the mill, the flour was made into dough or paste, in a small wooden bowl or trough, called the kneading-trough. A leathern bag is now often used for the same purpose by the Bedouin Arabs. An ephah, or three measures, is the quantity often specified,[3] probably enough for what we might call a fair family-baking, or for the capacity of an ordinary oven. Leaven was added afterward, and then the mass stood to ferment; consequently, if any sudden necessity of removal occurred, cakes would be hastily baked, or the dough carried off in its unfermented state.[4] Women seem to have been generally employed in making bread, but men were bakers by trade.[5] In towns it would seem likely that there were public ovens. And it is a custom at the present day in the East for bakers by



Women of Nazareth heating the Oven with dry grass.

[1] John iii., 14, 15.—[2] Gen. iii., 1–15; Rev. xii., 9.—[3] Rom. viii., 3.—[4] Comp. 2 Cor. v., 21, and Col. ii., 13, 14.

[1] Gen. iii., 19; xxviii., 20; xliii., 25.—[2] Ruth iii., 15; comp. i., 6; 1 Kings iv., 28; Ezek. iv., 9; John vi., 9.—[3] Gen. xviii., 6; Judg. vi., 19; 1 Sam. i., 24; Matt. xiii., 33.—[4] Exod. xii., 8; Luke xiii., 21.—[5] 1 Sam. viii., 13; Jer. vii., 18; Hos. vii., 4, 6.

trade not only to dispose of the bread they have themselves prepared, but also to receive and bake the dough intrusted to them by others. A portion of this is retained for their remuneration. These public ovens, and such as are in large private houses, resemble those among ourselves. But smaller portable ones are common. They are of stone, earthenware, or copper, like large jars or open at the top, heated inside with wood grass.[1] Temporary ovens are also constructed in the manner indicated in the cut on p. 136. When the fire has burned out, the loaves are placed inside, to be baked. There is another mode of baking, common in rural districts. A kind of pit is formed in the floor of the principal room of a house, a yard wide, and four or five feet deep. Its sides are lined with cement; and, when it has been heated by a fire kindled at the bottom, pieces of dough are placed therein, and soon baked there. Sometimes the dough is laid on heated stones; or a fire is kindled on a smooth spot, the embers afterward raked aside, the dough laid down, and the embers heaped over it; or it is placed between layers of dried dung. Great care is necessary in turning such cakes.[2] Sometimes a pan was used, very probably similar to that now called *tajen* by the Arabs, flat, or slightly convex, usually of metal, placed upon a slow fire. Thin pieces of dough are soon baked upon it. Sometimes a metal plate was put over a cavity in which were burning embers, and on this the bread was baked. By these or the like methods, now practiced, the bakings of the bread, of which we read in several instances, were no doubt customarily performed among the ancient inhabitants of Palestine. The cakes used in the temple-offerings, whether baked in an oven or on a pan, appear to have been prepared with oil.[3] Oil, too, was occasionally used with ordinary bread.[4] Bread was baked in various shapes. The terms loaf cake and wafer are generally used in the Scriptures very nearly synonymously to designate the bread as prepared for the oven, whether sweetened (as it sometimes was with figs, raisins, or honey) or not. The cracknel mentioned in 1 Kings xiv., 3, was a thin biscuit or cracker. As the bread was made in thin cakes, which soon became dry and unpalatable, it was usual to bake daily. These cakes were not cut with a knife, but broken; hence the expression so common in Scripture of "*breaking bread*" to signify taking a repast. The expressions "bread of sorrows" and "bread of tears" indicate sorrow as the portion of every day, as one's daily bread; and "bread of wickedness" or "of deceit" denotes not only a living obtained by sin, but that wickedness is as much a portion of the man's life as is his daily bread.

Breastplate of the High-priest. A splendid ornament covering the breast of the high-priest. It was composed of richly embroidered cloth, and was made double with a front and lining, thus forming a pouch or bag, in which, according to the Rabbins, the Urim and Thummim (q. v.) were inclosed; hence it was called the Breastplate of Judgment. On its front were the twelve precious stones, set in four rows, three in a row, thus corresponding to the twelve tribes, and divided in the same manner as were their camps. Each



Supposed Style of the High-priest's Breastplate.

stone had the name of one of the children of Israel engraved upon it; hence it was called the memorial, because it reminded the high-priest that he represented the twelve tribes. By means of rings, chains, and other fastenings of gold or rich embroidery, the upper corners of this breastplate were fastened to the stones upon the shoulders of the ephod, from which it was never to be loosed, and the two lower corners were attached to the girdle. [Exod. xxviii., 12–29; Lev. viii., 8.]

Brethren. This name employed in the early Christian Church as a designation of

[1] 1 Kings xvii., 12; Isa. xliv., 15; Jer. vii., 18; Matt. vi., 30.—[2] Ezek. iv., 15; Hos. vii., 8.—[3] Exod. xxix., 2; Lev. ii., 4, 5; vi., 20, 21; vii., 9.—[4] 1 Kings xvii., 12–14.

disciples of Christ before the term Christians was employed, has been taken up since by different orders as follows:

1. A sect of German Baptists, more popularly known as Dunkers or Dunkards, from their method of baptism. Their formation is involved in some obscurity, from the fact that they are not fully agreed among themselves, some being legalists in principle and ascetics in practice; while others maintain strongly salvation by grace, and yet others are Universalists in doctrine. Their first appearance in America was in 1719, when about twenty families landed in Philadelphia. Some of the more zealous of them formed a church at Germantown, Pennsylvania, in 1723, under the ministry of Peter Becker. Soon after, another church was formed at Mill Creek, Lancaster County. To this community belonged Conrad Beissel, a native of Germany, who, on studying the subject of the Sabbath, came to the conclusion that the seventh day, not the first, ought to be observed as sacred to the Lord. In 1725 he published a tract in support of his opinions, which excited no small sensation among the Brethren of the Mill Creek Church. Beissel thereupon quitted the settlement, and retired to a solitary place in the same county, and being joined by a number of the brethren who had embraced his opinions, a community was formed, which adopted the seventh day, or Jewish Sabbath, as their day for religious exercises. Hence the sect is often termed the *German Seventh-day Baptists*. In 1733 a kind of monastic society was established by Beissel and his followers, who formed a small colony in a sequestered district called Ephrata. The members of this singular body adopted the dress of *White Friars*, consisting of a long white robe reaching down to the heels, with a sash or girdle round the waist, and a capuche or cowl hanging down over the neck. All who entered the cloister received monastic names, though no monastic vows were taken, neither were they under a superior, all the brethren and sisters being on a perfect equality. Subsequently a secession took place under one John Ham, who maintained Universalist views, which have been in consequence, but erroneously, attributed to the whole sect. The orthodox Brethren are found chiefly in Pennsylvania, while seceders are scattered through the Western States. The former acknowledge the Holy Scriptures as the only rule of faith and practice, keep the seventh day of the week as the Sabbath, and administer baptism by trine immersion. While the candidate is kneeling in the water, he is plunged three times forward under water, "in the name of the Father, and of the Son, and of the Holy Ghost." The ordinance is accompanied with the laying on of hands and with prayer while the person is yet in the water. None but adults are baptized, though children of believing parents are received into the church by the laying on of hands and prayer, for a blessing upon them after the example of Christ.[1] The "Brethren" practice the washing of feet before the Lord's Supper, which they celebrate in the evening, as being the time at which it was originally observed. Open communion is the rule of the church, no person being refused admission to the Lord's Supper who expresses a desire to partake of it; a practice which they support by appealing to 1 Cor. xi., 28. In every thing this sect endeavor to approach as nearly as possible to a literal observance of the ordinances of Christ, precisely in accordance with the time, manner, and circumstantial details of their original institution.

2. *Plymouth Brethren.* So called by others because their first church was in Plymouth, England, though they call themselves only *Brethren*. They originated about 1830. Their most characteristic doctrine is that the church is not a definite ecclesiastical organization, but the spiritual union of all who believe in Jesus Christ. They disown creeds and confessions as a virtual denial of the sufficiency of the Holy Scriptures, object to any professional order of clergy, hold that the practice of the primitive church affords a true pattern for the church of to-day, and that in its religious meetings any of the brethren who feel themselves inspired by the Spirit of God should speak his truth as the Spirit gives him utterance, and that any one may administer the ordinances of Baptism and the Lord's Supper. They object to all creeds and sects, and all divisions for opinion's sake. They are not Perfectionists, though Perfectionism has sometimes been charged upon them. They hold, perhaps more strongly, certainly in ways which are practically peculiar, to the doctrines of special providence, answer to prayer, and the indwelling of the Spirit. They maintain, for example, that missionary and other religious operations should not be sustained by organizations instituted for the purpose, but that those who feel called to become the heralds of the Gospel should go forth to missionary work, trusting to the Lord to provide for them. The most remarkable illustration of their faith in this regard is afforded by the history of Mr. Müller, who founded and successfully maintained a large orphan asylum without making any direct application to any one for pecuniary aid, depending upon prayer alone. Many of the Plymouth Brethren believe in the second advent and personal reign of Christ. It is impossible to give any accurate estimate of their numbers, since they have no organized existence. Many who have imbibed some of their views still retain membership in church organizations.

[1] Mark x., 16.

3. *Brethren of the Common Life* is a name assumed by a religious fraternity in the 14th century, in the Netherlands, devoting itself to religious work and inspired by the same spirit which later actuated the Reformers. Thomas à Kempis was one of the luminaries, and became the head of the order. Many of the brothers became Protestants. Others were absorbed by the Roman orders, and the entire fraternity was extinct by the middle of the 17th century.

4. *Brethren of the Community.* One of the two parties into which the Franciscan order of monks was divided in the beginning of the 14th century.

5. *Brethren of the Free Spirit,* a sect which arose in the 13th century, pantheistic in doctrine, perfectionists in principle, and enthusiasts in practice, and possibly the same as Amalricians or Almaricians.

6. *Brethren of the Holy Trinity,* also called *Brethren of the Redemption of Captives,* an order of monks in the 12th century who devoted themselves to the redemption of Christian captives from the hand of the Mohammedans. The name *United Brethren* is assumed by the sect more commonly known as *Moravians* (q. v.).

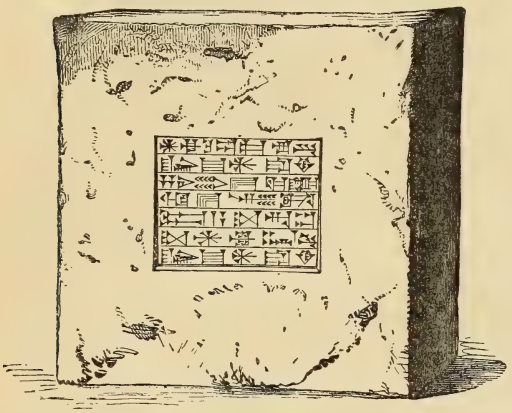
Brethren of the Lord. There are several references in Scripture to brethren of Jesus Christ—nine in the Gospels, one in Acts, and one in Corinthians. There is perhaps no question which has given rise to greater discussion than the proper interpretation of this phrase, and it has been pronounced the most difficult problem in apostolic history. There are three principal interpretations: the *first,* that the term brethren is used in a general sense signifying relatives, they being really cousins; *second,* that they were children of Joseph by a previous marriage; and *third,* that they were really the brethren of Jesus. Volumes have been written in support of these different theories. The latter is rejected by all Roman Catholic theologians and by many Protestants. We think, however, that it is the most natural and rational hypothesis of the three, and best accords with the Scripture narrative. In every mention of the brethren of the Lord in the Gospels, with the exception of those in John, they are spoken of in connection with his mother. None of them are described as of the number of the twelve, and it is distinctly asserted that they did not believe in Jesus.[1] No word is anywhere dropped to prevent the inference that they were his relations in the same sense as we know his mother to have been; and his own words distinguishing them from his disciples,[2] seem to sanction that inference. Neither is there any thing to give the impression that Joseph had been married before. The belief that Jesus had younger brethren and sisters is not, it should be added, at all inconsistent with belief in his miraculous conception, nor with any Scriptural reverence for his mother. The names of the four persons described as the brethren of the Lord are Jacob or James, Joseph or Joses, Simon, and Judas. The direct Scriptural references to this subject are the following: Matt. xii., 46; xiii., 55; Mark iii., 31; vi., 3; Luke viii., 19; John ii., 12; vii., 3, 5, 10; Acts i., 14; 1 Cor. ix., 5. See JAMES.

[1] John vii., 5; comp. Acts i., 14.—[2] Matt. xii., 50.

Breviary, a daily office or book of Divine service in the Romish Church, so called from being a compilation in an abbreviated form, convenient for use, of the various books anciently used in the service, as antiphoners, psalters, etc. The work is said to have been commenced in the eleventh century by Pope Gregory VII. After various revisions, divisions, and modifications, it was completed substantially as it now stands under the pontificate of Urban VIII., A.D. 1631. It contains prayers, psalms, and hymns for each day of the year, Scripture lessons for daily reading, with accompanying comments from the fathers and doctors of the Church, and the legends of its saints and martyrs. The Breviary is in Latin, portions of it being sometimes translated for the use of the unlearned. It is necessarily a very bulky volume when complete, every saint in the calendar having his proper services for the different Canonical Hours (q. v.). The festivals of the Romish Church are divided and subdivided according to their importance, so that there are nine classes of services, and so elaborate and perplexing are the rubrical directions, that it is impossible to form any idea of them without consulting the Breviary itself. Indeed, there are probably but few of the priests who are thoroughly conversant with their own ritual. The Romish Church enjoins, under pain of excommunication, all the "religious"—*i. e.,* all persons, male or female, who have taken vows in any religious order—to repeat, either in public or private, the services of the Canonical Hours as contained in the Breviary. The omission of any one of the eight portions of which that service consists is declared to be a mortal sin, which, unrepented, would be sufficient to exclude from salvation. The person guilty of such an omission loses all legal right to whatever portion of his clerical emoluments is due for the day or days wherein he neglected that duty, and can not be absolved till he has given the forfeited sums to the poor. The office of the Romish Church was originally so contrived as to divide the psalter between the seven days of the week. Portions of the O. T. Scriptures were also read alternatively with extracts from the legends of the saints and the works of the fathers. But as the calendar became crowded with saints, whose festivals take precedence of the regular Church services, little room is left for any thing but a few psalms, which are constantly repeated, a very small

part of the rest of the O. T., and mere fragments of the Gospels and Epistles. The Breviary is generally printed in four volumes, one for each season of the year.

Brick. The bricks used in the building of the Tower of Babel were burned bricks, which were cemented with bitumen. These were doubtless much the same as those of which the great works and walls of Babylon were built, and which were of clay dug out of the trench, and burned in kilns. Both the "slime" or bitumen, and the clay of which the bricks were formed, were abundant in the Mesopotamian plain. Of such bricks abundant specimens remain in the ruins of Nineveh and Babylon, which have been used as immense quarries from which



Babylonian Brick.

succeeding people have obtained building material. These Babylonian bricks, or rather tiles, are twelve or thirteen inches square, and three and a half inches thick. Some of them are glazed or enameled, and various colored patterns of beautiful design are impressed upon them. Most of those found bear the name of Nebuchadnezzar. Inscriptions are on many of them. Upon such tiles the Babylonians recorded their astronomical observations. The use of crude brick, baked in the sun, was universal in Upper and Lower Egypt. These simple materials were particularly suited to the climate, and were easily, rapidly, and cheaply made. Walls of gardens, of fortifications, of towns, dwelling-houses, and tombs—in short, all but the temples themselves were of crude brick; and so great was the demand, that the Egyptian Government, observing the profit that would accrue from a monopoly of them, undertook to supply them by the use of captive labor at a lower price than could be afforded by those who had recourse solely to free labor. Thus, besides native laborers, a great many captive foreigners were constantly engaged in the large brick-fields at Thebes and other parts of Egypt. These Egyptian bricks, stamped with the seal of the king or some other privileged person of the time in which they were made, are still preserved, and as fit for use as when they were first made. They are of a large size, varying from fourteen and a half to twenty inches in length, six and a half to eight and three-fourths inches in breadth, and in thickness four and a half to seven inches. Great quantities were evidently made at all times. There is in the Necropolis at Western Thebes, in the tomb of Rekshara, architect in the reign of Thothanes III., a remarkable painting, which represents the process of brick-making by captives, who are distinguished from the natives by the color in which they are drawn. Watching over the laborers are "task-masters," who, armed with sticks, are receiving the tale of bricks and urging on the work. And though the laborers can not be said to be Jews, yet the similarity of employment illustrates the Bible history in a remarkable degree.

The process of manufacture indicated by this representation did not materially differ from that which is still followed in the same country. The clay was brought in baskets from the Nile, thrown into a heap, thoroughly saturated with water, and worked up to a proper temper by the feet of the laborers. This labor in such a climate must have been very fatiguing and unwholesome, and it consequently appears to have been shunned by the native Egyptians. The clay, when tempered, was cut by an instrument resembling the agricultural hoe, and molded in an oblong trough; the bricks were then dried in the sun, and some appear, from their color, to have been baked or burned, but no trace of this operation has yet been discovered in the monuments. It is evident that the order of King Pharaoh, that the Israelites should collect the straw with which to compact (not burn) their bricks, did not require a physical impossibility, because the Egyptian reapers only cut away the tops of the grain, leaving the rest to be plucked up for other uses. We must remember that the tyrannical Pharaoh issued his orders prohibiting the supply of straw about two months before the time of harvest. If, therefore, the straw had not been usually left standing in the fields, he would have shown himself an idiot as well as a tyrant; but the narrative shows us that the Israelites found the "stubble,"[1] *i. e.*, the stems of the last year's harvest, standing in the fields. Still the demand that they should complete their tale of bricks was one that could scarcely be fulfilled, and the conduct of Pharaoh on this occasion is a perfect specimen of Oriental despotism.

The Jews preserved the art they learned in Egypt, and we find the use of brick-kilns mentioned in 2 Sam. xii., 31; Jer. xliii., 9,

[1] Exod. v., 12.

and a complaint by Isaiah that the people built altars of brick instead of unhewn stone, as directed by the law.[1] Brick-making was known among the Romans, and the Greeks in general preferred brick walls to stone.

Bridle. In the Bible this word is frequently used both in its proper and in its figurative sense. Assyrian bass-reliefs represent bridles ornamented to a high degree. The Assyrian sculptures, which throw so important a light on many passages of Scripture, contain not only representations of very highly ornamented bridles of horses, but also representations of captives with bridles in the lips. In one subject may be recognized the fate which befell Zedekiah, king of Judah, as recorded in 2 Kings, and which seems to have been no uncommon punishment for the crime of rebellion. The prisoners are all fettered, and have in the lower lip a ring, to which is attached a thin cord. The restraints of God's providence, as well as of law and humanity, are called a bridle, and to loose them is to act without regard to these principles. [1 Kings xx., 32; 2 Kings xix., 28; Job xxx., 11; Isa. xxxvii., 29.]

Brief. *Briefs apostolical* are pontifical letters from the Court of Rome, subscribed by the secretary of briefs, who is usually a bishop or cardinal. They differ in many respects from bulls (q. v.). They usually refer to temporal matters, and are legibly written on fine white skins, in Roman characters, and with the date and title of the pope abbreviated. They may be issued by the pope before his coronation.

Brimstone. The Hebrew word for brimstone properly means resin or pitch, but it is also used to signify other combustible substances, especially sulphur or brimstone. It was employed in the destruction of the cities of the plain, the soil of that district abounding in sulphur and bituminous matter. Hence the use of the term figuratively to describe the divine vengeance. See CITIES OF THE PLAIN. [Job xviii., 15; Psa. xi., 6; Isa. xxxiv., 9; Ezek. xxxviii., 22; Rev. xix., 20; xx., 10; xxi., 8.]

Brother, a term frequently used, like others expressive of relationship (*e. g.*, father, son, etc.), in an extended sense. Gesenius enumerates the following meanings of the word in the Old Testament: 1. A brother literally, either by the whole blood or a half-brother;[2] 2. A kinsman in any degree;[3] 3. One of the same tribe;[4] 4. A fellow-countryman, applied also to kindred tribes;[5] 5. An ally, spoken of confederate nations, or those of the same religion;[6] 6. A friend;[7] 7. Any one of the same nature, a fellow-man;[8] 8. Metaphorically, as expressing likeness of disposition or habits; as, "I am a brother to jackals," *i. e.*, I cry or howl like them.[9]

[1] Isa. lxv., 3; Exod. xx., 25.—[2] Judg. viii., 19.—[3] Gen. xiv., 16.—[4] Numb. viii., 26.—[5] Gen. xvi., 12.—[6] Isa. lxvi., 20.—[7] 1 Kings ix., 13.—[8] Lev. xix., 17.—[9] Job xxx., 29.

The usage of the word in the N. T. is very similar, including kinsman, countryman, one of the same faith, etc. It is employed also simply as a term of endearment.[1] The modern custom among ourselves differs but little from that we find in the Scriptures. We use the term "brother" in various senses, as indicating different kinds of relationship, *e. g.*, a brother Englishman, a brother clergyman, a brother of the craft, etc. The term brother, the common appellation given to each other by Christians of the early Church, in the Roman Church was applied to monks, and since the thirteenth century to the begging monks, in distinction from other orders.

Buddhism. The religion known as Buddhism has existed now for 2460 years, and may be said to be the most prevalent religion in the world. In Hindoostan, the land of its birth, it has now little hold, but it bears full sway in Ceylon, and over the whole eastern peninsula. It shares the allegiance of the Chinese with the systems of Confucius and Lao-tse, claiming perhaps two-thirds of the population. It prevails also in Japan, and north of the Himalayas. It is the religion of Thibet (where it assumes the form of Lamaism (q. v.), and of the Mongolian population of Central Asia, and extends to the very north of Siberia, and even into Swedish Lapland. Its adherents are estimated at from three to four hundred millions—more than a third of the human race. In describing Buddhism as far as our limited space will allow, we shall speak—I. Of its Origin and History; II. Of its Theology and Philosophy; III. Of its Moral Teachings; and IV. Of its Rites and Ceremonies.

I. *Origin and History of Buddhism.*—The origin of Buddhism is veiled in no little obscurity. It may be described in general terms as a protest against the errors, superstitions, and despotism of Brahmanism (q. v.). The religion of Brahmanism, like that of Romanism, is one of religious ritual and submission to appointed self-sacrifices. It is one, accordingly, of a powerful priesthood. The religion of Buddhism in its purer form teaches that religious excellence consists in the wisdom and personal virtue of its adherents. In it, accordingly, caste is, or rather was, originally, absolutely unknown. Its founder was, according to the Buddhist books, a certain prince, variously entitled Siddhartha, Sakya, Sakyamuni, and Gotama, though generally known by his acquired title of Buddha, or Boodha, the Wise or Enlightened. History may almost be said to have no existence in the East, and it is not in the power of modern scholarship to discriminate between the true and the false in the innumerable legends which are told respecting Buddha. Indeed, it is by no means certain, though every way probable, that he is an historical personage; many of the Bud-

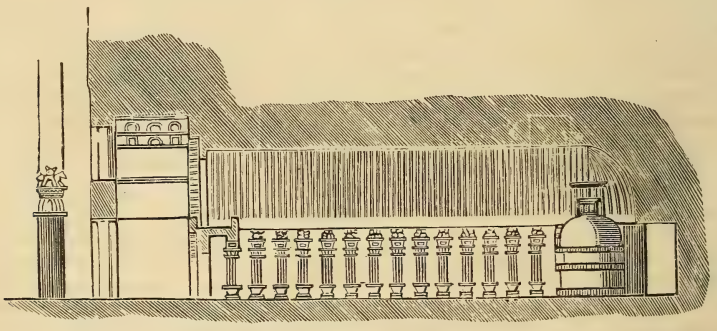
[1] 2 Cor. ii., 13; Philem. 20.



Colossal Gotama near Amarapura, Burmah.

dhists appear to recognize a number of Buddhas or sages appearing from time to time on the earth, of whom the last and best known is Gotama, the Buddha of history.

Assuming that the Buddha was a real person, and that there is a basis of fact under the mass of extravagant fable with which he is surrounded, the history of Buddhism may be thus briefly outlined: The Prince Gotama gives early indications of a contemplative, ascetic disposition, and his father, fearing lest he should take to a religious life, has him early married to a charming princess, and surrounded with all the splendor and dissipation of a luxurious court. Twelve years spent in this environment only deepens the conviction that all that life can offer is vanity and vexation of spirit. He therefore resolves to try whether a life of austerity will not lead to peace. He escapes from the palace and begins the life of a religious mendicant, being now about thirty years old. He commences by studying all that the Brahmans can teach him, but finds their doctrine unsatisfactory. Six years of rigorous asceticism are equally vain. But no discouragement or opposition can divert him from the search after deliverance. He will conquer the secret by sheer force of thinking. He arrives at the conclusion that existence is the cause of all evil, and that ignorance is the ultimate cause of existence; and therefore, with the removal of ignorance, existence and all its anxieties and miseries would be cut off at their source. Having arrived at the knowledge of the causes of misery, and of the means by which these causes are to be counteracted, the Buddha was now ready to lead others on the road to salvation. During the forty years that he preached his strange gospel, he appears to have traversed a great part of Northern India, combating the Brahmans, and everywhere making numerous converts. The Buddha wrote nothing himself, but his chief followers assembled in council immediately after his death, and proceeded to reduce his teaching to writing. These canonical writings are divided into three classes. The first class consists of the *Soutras*, or discourses of the Buddha; the second contains the *Vinaya*, or discipline; and the third, the *Abhidharma*, or metaphysics. The Buddhist religion early manifested a zealous missionary spirit, and princes, and even princesses, became devoted propagandists. The Chinese annals speak of a Buddhist missionary as early as 217 B.C. The doctrine made such progress, that in A.D. 65 it was acknowledged by the Chinese emperor as a third state religion. In the second century before Christ it had already passed the Himalayan Mountains northward. In the fourth century after Christ, the Buddhist monks in Ceylon numbered fifty or sixty thousand. Its extent is indicated too by the immense cave-temples, not less than nine hundred of which are still extant in India, probably the refuge of the Buddhists in some period of religious persecution suffered at the hands of the dominant Brahmans.



Section of Buddhist Cave-temple at Karti. From "Ferguson's Hand-book of Architecture."

II. *The Theology and Philosophy of Buddhism.*—Perhaps we should say philosophy, rather than theology, since the Buddhist system contains no doctrine of God. God is not known. The Buddhist nations, as a class, recognize no beings with greater supernatural power than man is supposed capable of

attaining by virtue, austerity, and wisdom. Indeed, the Chinese, Mongols, and Thibetans have no word in their language answering to our word God, though they pay a certain divine honor to Buddha himself. Their worship may be termed hero-worship. The future condition of the soul, according to their philosophy, depends not upon any divine judgment, but upon the blind and remorseless operation of general but inflexible laws. That future is pictured as one of successive transmigrations. When a man dies, he is believed to appear immediately in a new shape, according to his merit or demerit, from a clod to a divinity. If his demerit would not be sufficiently punished by a degraded earthly existence, he will be born in some one of the 136 Buddhist hells, situated in the interior of the earth. A meritorious life, on the other hand, secures the next birth either in an exalted and happy position on earth, or as a blessed spirit, or even divinity, in one of the many heavens, in which the least duration of life is about ten billions of years. But however long this future life, whether of misery or of bliss, it has an end, and at its close the individual must be born again, and may again be either happy or miserable; either a god, or, it may be, the vilest inanimate object. The true heaven, however, is not a happy existence, but annihilation, or at least, unconscious existence. For it is the assumption of Buddhism as of Brahmanism, that human existence is a curse rather than a blessing. Misery is not a mere taint in it, the removal of which would make it happy; misery is its very essence. Death is no escape from this inevitable lot, for death is only a passage into some other form of existence equally doomed. Brahman philosophers sought escape from this endless cycle of unsatisfying changes, by teaching that the individual soul was absorbed in the universal spirit, Brahm. Buddha, in his system, provides escape in what he calls *Nirvana*, the exact nature of which has been matter of dispute. According to its etymology, the word means "extinction," "blowing out," as of a candle; and most Oriental scholars are agreed that in the Buddhist philosophy it is practically equivalent to annihilation.

III. *The Moral Teachings of Buddhism.*—The real power of Buddhism as a religion—that which gave it such an immense preponderance in the East—was its ethical teachings. To understand its history we must know something of the system to which it was opposed. Especially is a study of Brahmanism necessary to an understanding of Buddhism. Brahmanism rested upon a priesthood whom the people were taught to regard as divinely inspired and authorized. Buddha acknowledged no priests, and provided for none.



Buddhist Idols.

Brahmanism made the future of every soul dependent upon the will of an infallible priestly caste; Buddha did not leave it dependent even upon the will of God, but upon inflexible laws. Brahmanism inculcated external austerities and self-inflicted sufferings; Buddha, temperance, justice, honesty, truth, and even the duty of forgiveness of insults and of injury. Brahmanism inculcated an elaborate system of penances; Buddha taught that repentance, confession, and reformation are the only conditions of virtue and of happiness. Brahmanism rested all religion on the authority of a divine caste; Buddha recognized no caste, and appealed only to the conscience and reason in each individual soul. It was this appeal from a corrupt church to the moral nature of the individual which gave Buddhism its prestige and power, and which in its history made it resemble the similar movement in Europe in the sixteenth century. Only the one reforma-

tion was based on the Bible, and had therefore certain clear, well-defined, and permanent principles, and, above all, was based on a devout recognition of the true God, while the other was based only on the individual conscience and reason, and recognized no God; and therefore, though it abides as a religion, it has long since lost its moral and spiritual power, and degenerated into a meaningless ritual like that which it was originally intended to supplant. Which leads us to speak of

IV. *The Rites and Ceremonies of Buddhism.* —These are of course different in different nations, but in general they may be said to be very simple, and yet far from spiritual in their character; how far, is perhaps in nothing more clearly indicated than in the fact that the prayer-mill (q. v.) is a Buddhist contrivance. There are no priests or clergy, properly so called, among the Buddhists. The *Sramaṇas* or *Bikshus* (mendicants) are simply a religious order—a kind of monks, who, in order to the more speedy attainment of Nirvana, have entered on a course of greater sanctity and austerity than ordinary men; they have no sacraments to administer or rites to perform for the people, for every Buddhist is his own priest. The only thing like a clerical function they discharge, is to read the scriptures, or discourses of the Buddha, in stated assemblies of the people held for that purpose. The adoration of the statues of the Buddha and of his relics is the chief external ceremony of the religion. This, with prayer and the repetition of sacred formulas, constitutes the ritual. The centres of the worship are the temples containing statues, and the topes or tumuli erected over the relics of the Buddha, or on spots consecrated as the scenes of the Buddha's acts. The central object in a Buddhist temple, corresponding to the altar in a Roman Catholic church, is an image of the Buddha, or a shrine containing his relics. Here flowers, fruit, and incense are daily offered, and processions are made with singing of hymns. Of the relics of the Buddha, the most famous are the pretended teeth that are preserved with intense veneration in various places. Still, though an object of adoration, the Buddha is not in theory a god, he is the ideal of what any man may become; and the avowed object of Buddhist worship is to keep this ideal vividly in the minds of the believers. This veneration of the memory of Buddha is, however, not distinguishable among the ignorant from worship of him as a present god, though in theory the ritual is strictly commemorative, like the garlands laid on the tomb of a parent by a reverent child. The prayers addressed to Buddha are more difficult to reconcile with the belief in his having ceased to exist. It is improbable, indeed, that the original scheme of Buddhism contemplated either the adoration of the statues of the Buddha or the offering of prayers to him after his death. These are an after growth—accretions upon the simple scheme of Gotama—and in a manner forced upon it during its struggle with other religions. The thoughtful mind will, however, recognize in these prayers an evidence of the inherent necessity which every soul recognizes for itself of some supreme object of adoration — some god, in fact. If denied a deity by its religious teachers, it will invent one for itself. In theory, Buddhism is atheism. In fact, to the common conception of the great mass of its worshipers, Buddha is a god, and the hero-worship of its temples a debasing idolatry.

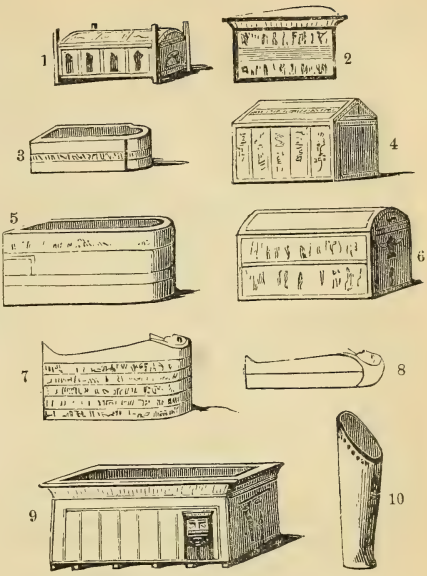
Bull (Papal), a brief or mandate of the pope, which derives its name from the seal (*bulla*) of lead, or sometimes of gold, attached to it. The lead is stamped on one side with heads representing Peter and Paul, and on the other with the name of the pope by whom the bull is issued, and the year of his pontificate in which it appears. If the bull refers to a matter of justice, the leaden seal is suspended by a hempen cord; but if it refers to a matter of grace, by a silken thread. The papal bulls form a very large and important part of ecclesiastical law in use in all Romish countries. Many forged bulls having been palmed upon the world, it was felt to be necessary that a properly accredited collection of genuine bulls should be prepared. Three such volumes of Decretals, or papal bulls, prepared under Pope Gregory IX., A.D. 1234, Pope Boniface VIII., A.D. 1298, and Pope Clement V., A.D. 1308, are acknowledged as carrying legal authority in all popish states, and are called by canonists *Patriæ Obedientiæ*. The last of these is known by the name of Clementines. The papal bulls issued after the Clementines are usually known by the name of Extravagants, probably because, in their earliest state, they were not digested nor ranged with the other papal constitutions, though at an after period they were inserted into the body of the canon law.

Bull, Bullock. For a general account of the bull, ox, and cow, among the Israelites, see CATTLE. In this article we propose to speak briefly of the worship of the bull. It has been generally regarded as an emblem of creative power, and bull-worship is a very prevalent form of idolatry in many parts of the world. Among the Persians bulls were anciently consecrated to their supreme god Ormuzd, and the horns of the bull were viewed in Judea and China as an emblem of power. The Moloch of the Ammonites is represented with a bull's head, so is the Cretan Moloch or Minotaur, while the Sicilian god Hebon has the body of a bull. The sculptures of ancient Nineveh show plainly the practice of bull-worship among the Assyrians, who had probably derived it

from Egypt. In the latter country, the three sacred bulls, Ninevis, Ormphis, and Apis, were objects of the highest worship. Ninevis, who was worshiped at Heliopolis, was black, with bristly hair, and symbolized the sun. Ormphis was also black, with shaggy, recurved hair, and the supposed emblem of the retroceding sun. Apis was of a black color, with the exception of a white spot, triangular in shape, upon the forehead; and another, in the form of a half-moon, upon the right side, was consecrated to the sun and moon. Under these names the Egyptians worshiped the great bull into which the soul of Osiris—the deified founder of their country and nation—was supposed to have transmigrated. From the worship of the sacred bull, the Israelites are generally supposed to have derived their worship of the calf (q. v.). The Greeks and Romans also seem to have sanctioned to some extent the adoration of Apis. The Gauls worshiped a brazen bull, and never was Apis regarded in ancient Egypt with more veneration than is now paid to the bull of Shiva in Hindoostan. Besides the beautiful living animals, there is in most temples a representation of one or more of the race sculptured in marble or stone. Very much akin to this species of idolatry is cow-worship (q. v.).

Burial. The most ancient manner of disposing of the dead was by burying them in the earth. This, indeed, is so natural that some brutes have been observed to bury their dead with wonderful care. It is fit that the body formed of the dust at first should "return to the earth as it was."[1] Even some heathen have called burial the being "hid in our mother's lap," and the being "covered with her skirt." To leave the dead unburied was regarded by the ancients universally as one of the grossest insults, and was to the Hebrew a most dreadful thought. Throughout the whole of their national history, the people of God observed the practice of burial. To inter the remains of the departed was a special labor of love, and an imperative duty of sons to their parents, devolving next upon relatives and friends. By the ancient Greeks and Romans it was considered essential even to the peace of the departed spirits. In Oriental countries the period between death and burial was much shorter than custom sanctions in our country. A long delay in the removal of a corpse would have been attended with much inconvenience, from the heat of the climate generally, and among the Jews in particular, from the circumstance that every one that came near the chamber was unclean for a week. Interment, therefore, was never postponed beyond twenty-four hours after death, and generally took place much earlier. It is still the practice in the East to have the burials soon over.

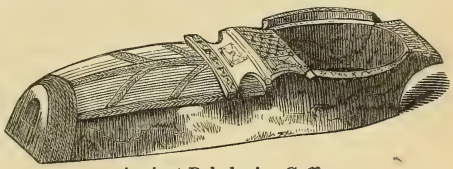
[1] Gen. iii., 19; Eccles. xii., 7.



Different forms of Mummy-cases.

1, 2, 4, of wood; 3, 5, 6, 7, 8, of stone; 9, of wood, and early time—before the 18th dynasty; 10, of burned earthenware.

Coffins.—Persons of distinction were carried to the grave in coffins. Among the Egyptians, who invented them, these chests were most commonly formed of layers of pasteboard glued together, but were sometimes made of stone, or more rarely, in the case

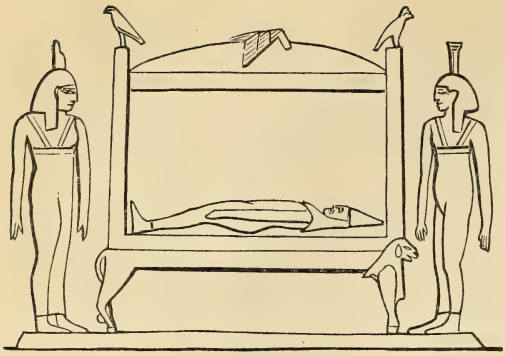


Ancient Babylonian Coffin.

of the great, of sycamore-wood. But the most common method of carrying a corpse to the grave was on a bier or bed, which must sometimes have been furnished in a costly and elegant style, forming in reality a catafalque. The bier, however, in use among the common people was but a plain board, supported by two poles, on which lay the body concealed from view by only a slight coverlet. Thus was the widow's son of Nain carried,[1] and thus, in the present day, among the Jews, Mohammedans, and Christians of the East, are the dead borne to their last resting-place. In the earlier and simpler ages, the nearest relatives performed the office of bearers, in which they were assisted by the company in succession. In later times, however, the Jews left this to others.

Method of Burial.—Funeral processions among the ancient Orientals were often on a grand scale, more especially when the de-

[1] Luke vii., 11–16.



Ancient Egyptian Bier.

ceased had been of high rank. A striking instance of this is the splendid funeral cavalcade of Jacob.[1] At the funeral of persons of inferior rank, the corpse was followed to the grave by the friends of the deceased, and by mourners hired for the occasion. Among many ancient nations it was customary to place gold and silver and other precious and useful articles in the grave with the dead body. In the same spirit that buries with the Indian of to-day his tomahawk and bow and arrows, and that buried with the Northmen their bows and quivers, and whatever was dear to them in life; with the same idea of provision for a future state which caused the Greeks and Romans to put a piece of silver into the dead man's mouth, and to place upon his coffin his insignia of rank—the insignia of distinguished personages of ancient Palestine were placed upon their coffins—if a warrior, his armor; if a prince, his crown and sceptre; if a rabbi, his books. Among the modern Jews, when the body is carried to the place of interment, the coffin, which is of rough boards loosely joined together, is opened, and some earth, supposed to be from Jerusalem, is placed under the head in a small bag, or strewed about the body as a preservative. When the coffin is placed in the ground, each of the relations throw some earth upon it. Prayers are repeated for the dead morning and evening, and at the close of these prayers the sons of the deceased, or his nearest male relatives, repeat the *Kodesh*—a prayer which is thought to have sufficient efficacy to save the deceased from hell. The modern Jews believe that the final resurrection will take place in Canaan; therefore, one of the greatest objects of ambition with an Israelite is, that he may draw his last breath in Palestine, and it is not unusual for those who can to resort thither in their old age, and by dying on the sacred soil, spare themselves the long journey after death which they imagine they would otherwise be compelled to take.

Among the Mohammedans, the burial always takes place upon the day of decease. The funeral procession is headed by six or more poor men, generally blind, who march slowly along, chanting, "There is no God but God, and Mohammed is his prophet." Then follow in order the male relatives, with two or more Dervishes, and a number of boys carrying the Koran, and chanting parts of a poem concerning the events of the judgment-day. Immediately after follows the bier, carried head foremost, and behind it walk the wailing women, shrieking loudly. In the case of the wealthy, the procession is sometimes preceded by several camels carrying provisions, to be distributed at the tomb to the poor. The body is buried with the face turned toward Mecca, and not unfrequently a jug of water is left on the top of the grave. It is a part of the Moslem's creed that the soul remains with the body the first night after burial, and that two angels are sent by God to visit and examine it, and perhaps, if the examination is unsatisfactory, torture the body. Therefore they hire a *fackee* to sit before the tomb and perform the office of instructor of the dead. He repeats, gently, such sentences as the following: "Answer the angels, 'God is my Lord in truth;'" "'Mohammed is the Apostle of God with veracity.'" At the end of the first night after burial, the soul is believed to depart either to the place of residence of good souls until the last day, or to the prison appointed for wicked souls.

It is the peculiarity of Eastern funerals that meditation and plaintive psalmody is more abundant than the other services. Touching addresses are given as if from the dead to his surviving relatives. The custom is very prevalent among Christians of the Greek Church of putting into the hands of the corpse at burial a written form of absolution, which is understood to be a discharge in full from all its sins. Chinese funerals are very peculiar. The corpse, inclosed in an air-tight coffin, is kept for seven weeks in the house, and every fourth day of that time is devoted to special funeral ceremonies. Food is offered the dead body, the essence of which it is supposed to eat, and prayers are put up for the happiness of the spirit by the Buddhist and Ta-oist priests. The Japanese either burn or bury the corpse, according to the wish expressed previously by the deceased. The body is dressed exactly as in life, except that the sash is tied not in a bow, but strongly fastened with two knots, to indicate that it is never more to be loosed. The body is then covered with a piece of linen folded in a peculiar manner, and placed on a mat in the middle of the hall, with its head toward the north. Food is offered to it, and all the family lament. After forty-eight hours, the body is placed on its knees in a tub-shaped coffin, which is inclosed in a

[1] Gen. l., 7–9.

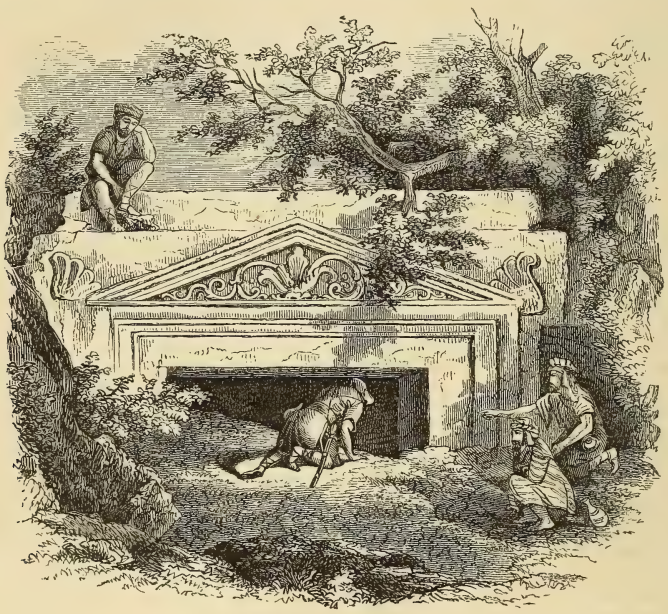
rectangular box or bier, with a roof-shaped top, and called a *quan*. This is borne to the grave in a procession, with flags, lanterns, and the like. Such are a few specimens of the funeral ceremonies of modern heathendom.

Among the ancient pagans, the Greeks believed that a soul could not enter Elysium until the body was buried; and, accordingly, any individual who found a dead body lying unburied considered it a sacred duty to throw earth upon it. The sooner any one could make arrangements for burying his dead, so much the greater honor was he considered as paying them. In some places the funeral took place the day after the decease, but the most general custom was that decreed by the laws of Solon, to bury before sunrise on the morning of the third day. Burning and burying the dead seem to have prevailed alike during the early period of Grecian history. If the body was not burned, it was placed in a coffin of baked clay or earthenware, and borne to the place of interment without the town. At the close of the funeral ceremony, a feast was held at the house of the nearest relative, and on the second day a sacrifice was offered to the dead. The ancient Romans, though they also burned, buried their dead even in the earliest times. At one period all funerals took place at night, but afterward this custom was followed only in case of the poor. The interment usually took place on the eighth day after death. In the case of the wealthy, the funeral procession was arranged by an individual selected for that purpose. In front marched musicians of different kinds, playing melancholy strains, and behind these followed the mourning women, who sang the *naeuia* or funeral hymn of the deceased. Sometimes these were followed by buffoons, one of whom imitated the actions, and even gestures, of the deceased. The sons of the deceased walked in the procession with their heads veiled, and the daughters with their heads uncovered and their hair disheveled. It was an ancient practice to carry the body through the Forum, where the funeral train halted for a time, and, in the case of men of note, an oration was pronounced. At the close of this public eulogium, the procession moved slowly forward to the place of interment outside the city. It was usual for the family to give a feast in honor of the dead, sometimes on the day of the funeral, and at other times at the end of the nine days' mourning.

At the first introduction of Christianity, burning the dead was common throughout the Roman Empire, but the early Christians protested against this custom, and manifested a decided preference for the Jewish habit of burial. In times of persecution, they were wont to bury their dead by night, and with the utmost secrecy; but in times of peace, as under Constantine and his sons, the funerals of Christians took place by day, and with no small pomp and ceremony. Under Julian the Apostate, burying by night was restored by law. Among the primitive Christians, the body was borne on a bier in solemn procession to the burial-place. Besides the relatives, the friends, and the clergy, many spectators joined the procession, which was sometimes so thronged as to occasion serious accidents, and even the loss of life. The nearest relations, or persons of rank and distinction, bore the bier. Even the bishops and clergy often officiated in this capacity. The tolling of bells at funerals was introduced in the eighth and ninth centuries. Previous to that, trumpets and wooden clappers were used. Palms and olive-branches were carried in funeral processions for the first time in the fourth century. This was in imitation of Christ's triumphal entry into Jerusalem. The cypress was rejected because it was a symbol of mourning. The carrying of burning lamps and tapers was earlier and more general. This was a festive representation of the triumph of the deceased over death, and of his union with Christ, as in the festival of the Lamb in the Apocalypse. The Christians repudiated, as savoring of idolatry, the crowning the corpse and the coffin with garlands, but it was their custom to strew flowers upon the grave. Psalms and hymns were sung while the corpse was kept, and while it was borne in procession, and around the grave. These anthems were altogether of a joyful character. Funeral prayers constituted an appropriate part of the burial service, and funeral orations, commemorative of the deceased, were delivered. The sacrament of the Lord's Supper was administered at funerals, and often at the grave itself. By this rite it was intimated that the communion of saints was still perpetuated between the living and the dead. It was also an honorable testimony to the faith of the deceased, and to his consistent Christian life. The Roman Catholic usage of offerings and masses and prayers for the dead took its rise from this ancient usage of the Church. Some time previous to the sixth and seventh centuries, it was customary to administer the elements to the dead by depositing a portion of them in the coffin, but this was speedily abolished. It was universally customary with Christians to deposit the corpse in the grave facing the East, and in the same attitude as at the present day.

Place of Burial.—In very early times, the dead were buried in caves (q. v.). Afterward the more humble classes were laid in holes dug in the earth, while the wealthy were deposited in subterranean recesses, crypts, or caverns, either natural or artificial. Numerous sepulchres of this kind still remain in Syria, Palestine, and Egypt. Such

are the tombs of the kings and the tombs of the judges north of Jerusalem. The entrance into these sepulchres was by a descent over a number of steps. Many of them consisted of two, three, and even seven apartments. There were niches in the walls wherein the dead bodies were deposited. The most remote chambers were deeper than the others, and approached by a flight of descending steps. The portals of these tombs were kept carefully closed either by stone doors, or by flat stones placed against the mouth. These doors, and indeed the whole external surface of the sepulchre, unless it was otherwise so conspicuous as to be readily discovered and known, were painted white or whitewashed, on the last month of every year, *i. e.*, the month Adar. This was done to warn those



Tombs of the Judges.

who came up to the Feast of the Passover from approaching them, and thus becoming contaminated.[1] In Egypt there are still found the remains of splendid sepulchres, which, when we consider their antiquity, their costliness, and the consequent notice they attracted, account for the expressions in Job iii., 14; xvii., 1. See PYRAMIDS.

The family tombs of the Jews were generally near their houses, and often in their gardens. Such was the case with the sepulchre belonging to Joseph of Arimathea, in which the body of Jesus was laid. There seems to have existed at Jerusalem a separate burying-place for the Jewish kings, and no greater dishonor could be shown to any of their monarchs than to exclude him from this

[1] This throws light on Matt. xxiii., 27, and Acts xxiii., 3.

privileged resting-place. For the first three centuries of the Christian era, the place of burial, according to both Jewish and Roman laws, was without the cities, generally in vaults or catacombs (q. v.) made before the city gates. The early Christians had at first no separate burial-places, but laid their dead in the public places of interment. It was not until the fourth century that an open space around the church was selected by the Christians as an appropriate place for burial, first of the clergy, afterward of the members of the church. The practice of consecrating burying-grounds was not introduced before the sixth century. The dead began to be interred within churches so late as the ninth century. Among the early Christians, places of interment received the name of *cemeteries*, *i. e.*, sleeping-places, not only from the belief that the dead rest from their earthly toil and sorrow, but also as pointing out the hope of a future resurrection. The church did not approve of separate family sepulchres, but preferred that all the brethren should rest together in one common burial-ground. In the fourth century there sprang up the practice of building oratories or chapels, called *Martyria*, *Propheteia*, *Apostolœa*, over the graves of the apostles, prophets, or martyrs, and also in the place where were cemeteries. Accordingly, cemetery came to be used for the name of a church, just as the ground set apart for burial is called churchyard, because usually situated in the vicinity of a church.

Monuments. — The primitive monuments were mounds of earth, or heaps of stones upon



Painted Vault.

the grave. These are found all over the world under various names; as *barrows, cairns,* etc. Then there are the rough-hewn memorial stones of the Northern hordes, called *cromlechs.* The tumuli, of Etruria, are of conical form, surrounded by masonry. Eastern tombs, being often excavated in the solid rock of hill-sides, have usually entrances or porticoes sculptured in the solid stone. Beautiful specimens are found in Lycia, in Asia Minor. The Egyptian tombs are profusely decorated with frescoes, affording, indeed, a picture history of the people who built them. The pyramids (q. v.), along with other purposes, were probably designed to serve as royal monumental tombs. The ancient Greek and Roman monumental tomb usually consisted of a building containing a small chamber, in which were deposited the urns containing the ashes of the dead. When this building was erected in honor of those buried elsewhere, or whose bodies could not be found, and was therefore empty, it was called a cenotaph. A large number of the monuments in Westminster Abbey and St. Paul's are cenotaphs. When this building was of a large size and expensive, it was called a mausoleum, from the magnificent tomb erected at Halicarnassus to Mausolus, king of Caria, by his disconsolate widow, Artemisia, 353 B.C. Turkish graves are usually covered with large, rounded stones, and have at the end tall stones which taper downward. The inner surfaces of the grave-stones are covered with inscriptions in high relief, and brightly painted and gilded. The Anglo-Saxon tombs were very costly and magnificent. After the conquest, the practice of placing stone coffin-lids, with or without effigies, under low arches, was introduced into England. In the thirteenth century the flat grave-stone, on a level with the floor, was employed. Later, tombstones were raised above the ground, and effigies, either in marble or metal, frequently stretched upon altar-tombs. These were succeeded by erect tombstones, having upon them inscriptions containing the name, age, and excellencies of the deceased. The custom of tombstone inscriptions, or epitaphs, was borrowed by the early Christians from the Romans and Grecians. They simplified them, however, and told the Christian knowledge, life, and rank of the deceased, partly by significant symbols, partly by written signs and expressions. These symbols, as they are found in Italy, France, and the countries on the Rhine, consist sometimes of symbols of the Redeemer, sometimes of references to the life to come, and the Christian's hope of the same through Christ. Very naturally the name of Christ is everywhere the most prominent, in an endless variety of forms, and the actions of his life are figured in every degree of rudeness of execution. But it is remarkable that in perhaps the largest collection of Christian inscriptions, a collection selected and arranged under the superintendence of the Pope, there are no prayers for the dead, no addresses to the Virgin Mary, nor to the apostles or earlier saints, and, with the exception of such phrases as "eternal sleep," "eternal home," no expressions contrary to the plain sense of Scripture. There is no suppression of the distinguishing feature of the Christian religion, as professed by the evangelical sects. The good shepherd, bearing on his shoulders the recovered sheep, the emblem by which many an illiterate believer expressed his sense of personal salvation, appears on stones innumerable. But most frequently the sim-

plest form of the cross is used to testify to the faith of the deceased. Other Christian emblems used in inscriptions were the fish, (q. v.), fishermen, anchors, ships, doves, olive-branches, pitchers, axes, the seven-armed candlestick, the lamb, and the balances. The peacock is said to have been used as an emblem of immortality, an idea borrowed from the pagans, and the phœnix was adopted for the same purpose. From paganism also are borrowed the supposed emblems of martyrdom, such as a figure praying, a crown and palm branch, and the like. Sometimes, to designate the death of martyrs, there occur vessels of blood, and the instruments of death. These early inscriptions were made upon small plain marble slabs, which were laid upon the grave or put into the coffin. See FUNERAL RITES; MOURNING.

Burnt-offering. The name is applied to the offering which was burned on the altar, because it ascended in flame to the Lord. The burnt-offering is sometimes called a *holocaust*, from the circumstance that the victims were wholly consumed. It differed from the trespass and sin offerings, in that they were for special sins, which, unatoned for, excluded the transgressor from covenant blessings. But, when the conscience was thus purged, then God's servant might approach him on the general ground of his promise, seeking in such an offering as this the large remission, not of this or that specified offense, but of all his short-comings, and imperfections, and sins. The burnt-offering had a peculiarly comprehensive character for those who had been brought within the bonds of the covenant. It was, therefore, the offering of the ancient patriarchs, and appears to be the only sacrifice referred to throughout the book of Genesis. Afterward it became one of the regular classes of sacrifice under the Mosaic Law, and its ceremonies are given in detail in Lev. i., vi., 8–13. The entire consuming betokened the unlimited self-dedication of the offerer to God; and, as this would express itself in the fruits of a holy life and conversation, the burnt-offering was accompanied by a meat and drink offering. There were, as public burnt-offerings—1st. The *daily burnt-offering;* 2d. The *Sabbath burnt-offering;* 3d. The offering at the *new moon*, at the *three great festivals*, the great *Day of Atonement*, and the *Feast of Trumpets.*[1] Private burnt-offerings were appointed upon certain occasions, but free-will burnt-offerings were offered and accepted by God on any solemn occasions. See SACRIFICE; OFFERINGS. [Exod. xxix., 15–18; Lev. viii., 18; ix., 12; xii., 6, 8; xiv., 19; xv., 30; Numb. vi., vii; 1 Kings viii., 64.]

Butter. The word so rendered in our version very frequently means curds, curdled or sour milk, or lebben, which has in this state an inebriating power.[2] In some places it is put for milk in general.[3] Butter, indeed, as we understand and use it, is not known in Syria; it would soon become rancid and unfit for food. But there is a kind of butter known in that country, the churning of which is thus described by Dr. Thomson:[4] A bottle is made by stripping off entire the skin of a young buffalo. This is filled with milk, kneaded, wrung, and shaken, till, such as it is, the butter comes. This butter is then taken out, boiled, or melted, and put into bottles made of goats' skins. In winter it resembles candied honey; in summer it is mere oil. Probably it is this substance, and this mode of churning, that is alluded to in Prov. xxx., 33: "Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth blood."

C.

Cabala (*the received*). The Jewish rabbis assert that during the forty days which Moses spent with God in the mount, Jehovah gave him, in addition to the written, a verbal revelation, in which he promulgated some additional doctrines, as that of a future life, and some additional duties, as that of prayer At the same time he afforded an authoritative interpretation of all the precepts of the written law. This additional revelation has been, they say, subsequently handed down from father to son. It constitutes the traditions of the elders which Christ so pointedly condemned.[1] Out of it grew, in the Middle Ages, a mystical system of interpretation, according to which every sentence, word, and letter of the inspired volume was supposed to possess a figurative meaning. This inner or mystical interpretation of the law, as well as the oral traditions appended to it, or rather the system of theology or philosophy to which, combined, they gave rise, is called the Cabala. The cabalistic system of interpretation is of three kinds: the Gematria, the Notaricon, and the Themura. The Gematria consists in taking *letters* as *figures*, and explaining words by the arithmetical value of the letters of which they are composed. For instance, the Hebrew letters of *Jabo-Schiloh* (*Shiloh shall come*) make up the same arithmetical number as *Messiach* (*the Messiah*); from whence they conclude that *Shiloh* signifies the *Mes-*

[1] See PHARISEES; TALMUD.

[1] Exod. xxix., 38–42; Numb. xviii., 3–8; xxviii., 9; xxix., 39.—[2] Gen. xviii., 8; Judg. v., 25; 2 Sam. xvii., 29; Isa. vii., 22.—[3] Deut. xxxii., 14; Job xx., 17; xxix., 6; Psa. lv., 21.—[4] "Land and Book," vol. i., p. 393.

siah. The *Notaricon* consists in taking each particular letter of a word for an entire diction. For example, of Bereschith, which is the first word of Genesis, composed of the letters B R A S C H J T, they make *Bara* —Rakia—Arex—Schamain—Jam—Tehomoth, *i. e.*, "He created the firmament, the earth, the heavens, the sea, and the deep." Sometimes this process is reversed, and one word is formed out of the initial letters of many: thus, they take the sentence Atah—Gibbor—Leholam—Adonai (*Thou art strong forever, O Lord*), and, putting the initial letters together, form the word *Agla*, which signifies either "I will reveal," or, "A drop of dew," and is the cabalistic name of God. The *Themura* consists in changing and transposing the letters of a word. Thus of the word *Bereschith* (the first of the book of Genesis) they make *A-betisri*, the first of the month *Tisri*, and infer from thence that the world was created on the first day of the month Tisri, which answers very nearly to our September. Certain visionaries among the Jews believe that Christ wrought his miracles by virtue of the mysteries of the Cabala. Some learned men are of opinion that Pythagoras and Plato learned the cabalistic art of the Jews in Egypt; others, on the contrary, say the philosophy of Pythagoras and Plato furnished the Jews with the Cabala.

Cabul (*boundary*), **1.** a place on the border of the tribe of Asher,[1] now existing in the modern town of Kabûl, eight or nine miles east of Acre.

2. A district comprising twenty cities in the north of Palestine, presented by Solomon to Hiram, king of Tyre.[2] The appellation, "land of Cabul," given by Hiram, evidently was intended to express contempt.

Cæsar. The appellation of a noble Roman family, the most distinguished of whom, Caius Julius Cæsar, obtained supreme power as dictator. This power was consolidated by his grand-nephew, Caius Octavius (who assumed the name or title of Augustus), and transmitted it to successors at first of his own family. By Cæsar in the N. T. is always understood the Roman emperor as the actual sovereign of the country. To him tribute was paid; to him Roman citizens had the right of appeal. So far as the historical part of the N. T. reaches, the events fall within the reigns of Augustus, Tiberius, Caligula, Claudius, and Nero. Caligula is not mentioned at all in Scripture. [Luke ii., 1; iii., 1; John xix., 15; Acts xi., 28; xxv., 11; Phil. iv., 22.]

Cæsarea, a celebrated city of Palestine lying on the Mediterranean sea-coast, on the great road from Tyre to Egypt, about seventy miles north-west of Jerusalem. It is usually said that it was first inhabited under the name of Strato's Tower; Dr. Thomson, however, finding most extensive quarryings of the limestone-rock in the neighborhood, is persuaded that there must have been an important town here at a much earlier date, a frontier town probably of the Phœnicians. But if so, all memorial of it has perished. Cæsarea was built in ten years by Herod the Great, who named it in honor of the Emperor Augustus; it was sometimes called Cæsarea Stratonis, or Cæsarea Palestinæ, to distinguish it from Cæsarea Philippi. Josephus describes it as a magnificent city, and speaks of an artificial harbor formed by a noble pier or breakwater, with convenient landing wharves. But Dr. Thomson is convinced that the historian has greatly exaggerated, and says that the whole extent of the harbor can now be traced, and that such a pier as Josephus speaks of was simply impossible for want of room. There can, however, be no doubt that Cæsarea was large and populous, and many of its buildings imposing. There was a temple, conspicuous from the sea, dedicated to Cæsar and to Rome, an amphitheatre, and a theatre; the latter the scene of Herod Agrippa's fatal stroke.[1] This city was the official residence of the kings of the Herodian family, and the Roman metropolis of Judea, where the procurators generally lived. It was the military head-quarters, and was made a Roman colony by Vespasian, who was first proclaimed emperor here. He gave it the *jus Italicum*, Italian privileges. Cæsarea is frequently mentioned in the apostolic history. Here the door of the Gospel was first opened to a Gentile; an outbreak between the Jews and Greeks here was one of the first events in the last Jewish war; here was the scene of Origen's labors; so that it must ever be regarded as a place of the highest interest. The site is still called *Kaisariyeh.* [Acts viii., 40; ix., 30; x., 1, 24; xi., 11; xii., 19; xviii., 22; xxi., 8, 16; xxiii., 23, 33; xxv., 1, 4, 6, 13.]

Cæsarea Philippi. About four miles east of Dan are still found in the little village of Banias the ruins of Cæsarea Philippi, which took its double name from Philip the Tetrarch, who made it the site of his villas and palaces, and Augustus Cæsar, the great patron of the Herodian family, to whom the great temple here erected by Herod was dedicated. Though not properly a city of the Holy Land, it is intimately connected with Jewish history. It is probably the Baal-gad under Mount Hermon, which marked the northern boundary of Joshua's conquest.[2] High on the rocky slopes above the town still lingers the name of Hazor, in the earliest times the capital of Northern Palestine.[3] Hard by is the castle, famous in the days of the crusades as the residence of the chief of the Assassins (q. v.), the Old Man of the Mountain. Underneath the high red limestone cliff which overhangs the town burst

[1] Josh. xix., 27.—[2] 1 Kings ix., 13.

[1] Acts xii., 20–23.—[2] Josh. xi., 17.—[3] Josh. xi., 10.

forth in rivulets, which are just below woven together into a single stream, the higher source of the Jordan. Here was the sanctuary of the god Pan, which gave to the town its ancient name of Paneas. Hither it was that Christ retreated from the Sea of Galilee when his sermon at Capernaum produced so wide a disaffection that "many of his disciples went back and walked no more with him;" and he "could no more walk in Judea because the Jews sought to kill him;" and even in the coasts of Tyre and Sidon could find no rest, because "he could not be hid." In this region, possibly in this very city, he gave to the Twelve that instruction concerning the Church contained in the sixteenth to the eighteenth chapters of Matthew, which marks the transition period between his ministry in Galilee and that in Judea. And not far from here he commended Peter's faith in his famous declaration, "upon this rock I will build my church."[1]

Caiaphas (*depression*). Joseph Caiaphas, son-in-law of Annas (q. v.), was appointed high-priest by the Roman procurator about 27 A.D. He held the office during the whole administration of Pilate, being deposed 36 or 37 A.D. Under the Roman Government the high-priesthood, originally an office for life, was filled by creatures of the Roman court, who were appointed or removed at the pleasure of the Roman governor. In one hundred and seven years there were twenty-seven appointees. It was perhaps with reference to this degeneracy of the office that John describes Caiaphas, with delicate sarcasm, as high-priest for that year.[2] It was Caiaphas who counseled the arrest and execution of Jesus, and who subsequently presided at his trial; and it was before him that Peter and John were carried after the miracle of healing at the beautiful gate of the Temple. Of his history subsequent to his deposition nothing is known. At the time of Christ the priesthood was generally filled by Sadducees, who alone affiliated with the Romans, and both Annas and Caiaphas appear to have belonged to this sect, the unbelievers of Palestine. Both are spoken of as high-priests,[3] a fact which has given rise to some perplexity. The probable explanation is, that while Caiaphas held the office he was really controlled by his father-in-law, who had formerly been high-priest and seems to have retained the title and, in some measure, the power of that office, which was held in succession by five of his sons. See ANNAS. [Matt. xxvi., 3, 57; John xi., 49; xviii., 19, 28; Acts iv., 6.]

Cain (*possession*). The story of Cain's murder of his brother Abel, narrated in Gen. iv., is given partly, perhaps, for the purpose of showing the evil effects of sin, and the rapidity with which the race degenerated after the fall. Of his life and character nothing more is known than is narrated in this passage, and there is nothing except some passages in the N. T. to indicate the difference between his sacrifice and that of his brother.[1] There is some difficulty in determining what was the "mark set upon Cain," but nothing more is necessarily implied in the original than a miraculous token vouchsafed to him, in attestation of Jehovah's promise that no man should kill him. See ABEL; ADAM.

Calah (*old age*), one of the most ancient cities of Assyria, founded by Nimrod. From various inscriptions which have been found, it appears that Calah lay on the east of the Tigris; it has by some been identified with the present Nimroud, by others with Kalah Sherghat, on the Tigris, about fifty miles below its junction with the Zab. [Gen. x., 11.]

Calamus is believed to be the root of a species of reed or flag, and is the same substance as that called sweet-cane by the prophets Isaiah and Jeremiah.[2] These references indicate that it was not a native of Palestine. It was one of the ingredients of the holy anointing oil, and is described as one of the articles of Tyrian commerce. It appears to have been cultivated in the royal gardens of Solomon, and the same, or a similar cane, has been found in one of the valleys of the Lebanon. The plant is a jointed reed, hollow, except for the sponge-like pith common to the canes, and which in this kind is very fragrant. The same is the case with the root, from which it is supposed was prepared the drug, or whatever else it might be, which was used in incense. [Exod. xxx., 23; Sol. Song iv., 14; Ezek. xxvii., 19.]

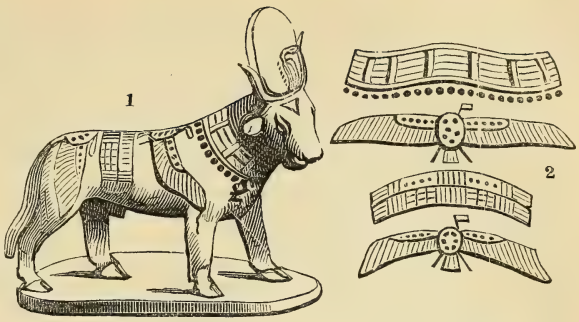
Caleb, the son of Jephunneh, brother of Kenaz, and a descendant of Judah. With one man from each of the other tribes, he was sent to search out the promised land when Israel first arrived upon its borders, shortly after leaving Mount Sinai. Of all the twelve, Caleb and Joshua were the only ones who had faith to believe that the Lord would enable them to drive out the giants which possessed the land, and they alone of all the grown men of Israel were permitted to enter Canaan. He was one of the princes appointed to divide the conquered territory among the tribes. Hebron was given to him, as a reward for his fidelity. At the age of eighty-five he drove out the three sons of Anak from his inheritance, which was subsequently called by his name. He gave his daughter Achsah to Othniel, as a reward for his valor in the capture of Debir. It is probable that Caleb was a foreigner by birth—a proselyte incorporated into the tribe of Judah. [Numb. xiii., 14; xiv., 6–24, 38; xxvi., 65; xxxiv., 19; Deut. i., 36; Josh. xiv.; xv., 13–19; xxi., 12; 1 Sam., xxx., 14.]

Calendar, the mode of adjusting the di-

[1] Matt. xvi., 18.—[2] John xviii., 13.—[3] Luke iii., 2; John xviii., 13.

[1] Heb. xi., 4; 1 John iii., 12; Jude 11.—[2] Isa. xliii., 24; Jer. vi., 20.

visions of the civil year to the solar year. In Egypt this was done by 365 days divided into twelve months of 30 days each, with five supplementary days at the end of the year. The Jewish year consisted of twelve lunar months, a thirteenth being from time to time introduced, to accommodate it to the sun and the seasons. The Julian Calendar, which derived its name from its inventor, Julius Cæsar, provided for 365 days, with a leap-year of 366 days every fourth year. It assumes the real length of the year to be $365\frac{1}{4}$ days, while it is in reality eleven minutes and ten seconds less. The difference is so slight that for some time it was scarcely noticed, but at length, in the sixteenth century, the surplus had amounted to ten complete days. To remedy the confusion which ensued, Pope Gregory XIII. ordained that ten days be deducted from the year 1582, by calling what would have been the 5th of October the 15th; and to avoid future confusion, further ordained that every one hundredth year should not be counted as a leap-year except the four hundredth, beginning with 2000. In this way the difference between the civil and the natural year will not amount to a day in 5000 years. Despite considerable opposition, chiefly from Protestant countries, the Gregorian Calendar has been now almost universally adopted, except in Russia. In literature, the difference between the dates of the Julian and the Gregorian Calendar is indicated by the words Old Style and New Style. The word calendar is used in ecclesiastical usage to designate the catalogues in which different churches preserve the names of the saints and martyrs, and from this circumstance, probably, came to be used to designate the catalogue of the holy days of the Church. See MONTHS.



1. Bronze Figure Apis; 2. The Marks on his Back.

Calf. For the term thus rendered in the Scriptures, see the article CATTLE. The worship of this animal by the Israelites in the wilderness is generally supposed to have been derived from the worship of the sacred bull in Egypt. The gold from which the calf was made by Aaron was obtained from the Israelites in the form of ear-rings, and, in reference to this, the observation of Wilkinson is valuable: "The golden ornaments found in Egypt consist of rings, bracelets, armlets, necklaces, ear-rings, and numerous trinkets belonging to the toilet; many of these are of the times of Osirtasen I. and Thothmes III., contemporaries of Joseph and Moses." Rings of gold were so common in Egypt that they took, to a certain extent, the place of coin, and were used many times in trade. Aaron, we are told, fashioned the calf with a graving-tool after he had made it a molten calf; *i. e.*, perhaps, he gave to it the marks of the Egyptian Apis. And when the people worshiped it they "offered burnt-offerings, and brought peace-offerings, * * and sat down to eat and to drink, and rose up to play." This was precisely what took place in Egypt on the appearance of the sacred bull; sacrifices were offered in its honor, a feast was celebrated, and mirth and revelry prevailed throughout the land. Following the same practice, King Jeroboam, at a much later period, constructed golden calves, and proclaimed a feast of rejoicing in honor of the new gods. It may be observed, besides, that Jeroboam did not set up his calves in Shechem, the capital of his kingdom; but as the Egyptians worshiped one bull at Memphis, and another at Heliopolis, so he set the one calf-god in Bethel, and the other in Dan, at the two extremities of his kingdom. Nor is it to be forgotten that he came out of Egypt to assume the sceptre, having fled thither for his life, from the threatening of Solomon. Throughout the whole of the sacred Scriptures this species of idolatry is spoken of in terms of reproach. The idol-calves are termed devils in 2 Chron. xi., 15; and Hosea, on account of this idolatrous worship, calls Beth-el, which means the *house of God*, by the name of Beth-aven,[1] that is, the *house of vanity* or *wickedness*.

The passing between the divided parts of a calf[2] has reference to an ancient mode of ratifying a covenant (q. v.). Again, the "calves of lips" is a symbolical expression, indicating a sacrifice (as animals are sacrificed) of praise.[3]

Caliph or **Khaliff** (*successor*). The title of Mohammed's successors in temporal and spiritual power. Thence the historians of the Middle Ages designated the Arab Empire founded by these princes the Caliphate. This empire for two or three centuries exceeded even the Roman Empire in extent. But by the beginning of the ninth century it had suffered much from corruption and internal disorganization, and in 970 there were

[1] Hos. x., 5, 8.—[2] Gen. xv., 9–18.—[3] Hos. xiv., 2; Heb. xiii., 15.

three caliphates—one at Bagdad, one at Cairo, and one at Cordova. In the eleventh century the caliphs of Bagdad were still acknowledged as the spiritual chiefs of the Moslems; but their temporal power scarcely extended beyond the walls of Bagdad. When that city was taken by the Tartars, and the Caliphate destroyed (1258), the Mohammedan princes appointed, each in his own dominions, a special officer to discharge the spiritual functions of the caliph. The name of this officer in Turkey is Mufti, and in Persia he is called Sadue, being both of them officers vested with high spiritual authority.

Call, Calling. In the Scriptures these terms are used, not only to indicate the naming of an individual, or the appealing to him, but also the appointment or qualification of a person for some work or service.[1] Hence it has come to have a similar spiritual significance, and is used both in the Scriptures and in theology to indicate the invitation extended to all men, through the Gospel, to repent and accept of Christ, and that more special invitation which comes at times by the direct influence of the Holy Spirit upon the heart,[2] and also to indicate the appointment to the special work of the ministry.

Calneh (*fort of Anah, a heathen god*), one of the cities which constituted Nimrod's first seat of empire.[3] The site is supposed to be the same with the modern Niffer. In the eighth century B.C. it was taken by one of the Assyrian kings, and never recovered its prosperity.[4] It is also called Calno,[5] and is by some scholars identified with Canneh, of which nothing is known except the reference to it in Ezekiel xxvii., 23; but as Calneh appears to have been destroyed before the time of Ezekiel, this conjecture is improbable.

Caloyers, a general name for the monks of the Greek Church. The name is a corruption of two Greek words, and signifies "good old men." They follow the order of St. Basil, and are divided into three ranks. Bishops and patriarchs are chosen from among them, because they are generally members of the most distinguished families of the upper and middle classes. They also furnish the only learned theologians in Greece at the present day. Their monasteries are very numerous. The most celebrated in Asia is that of Mount Sinai, founded by the Emperor Justinian, and endowed with a revenue of 60,000 crowns. The Caloyers are obliged to labor for the benefit of their monastery as long as they continue in it, and their religious services occupy an unnaturally large portion of their time, beginning at midnight, and continuing at intervals until sunset. There are also female Caloyers, or Greek nuns, who likewise follow the rule of St. Basil.

Calvary. This word occurs but once in the Bible.[1] It is there used to indicate the place of our Lord's execution. It is a Latin form of the same word elsewhere rendered in the Hebrew form Golgotha. Both mean *skull.* Some suppose it to be derived from the fact that it was the common place of execution, and that the skulls of those who were executed lay about. Others suppose that it derived its name from having been a bare, rounded knoll, in form like a skull; and it is this opinion, perhaps, which has given rise to the almost universal impression, otherwise unsupported, that it was a hill. There is, however, no Scripture authority for calling it *Mount* Calvary. The site is unknown. It was without the city walls, for Jewish law forbade any execution within them; probably near a public highway near the city, and in the immediate vicinity of one of the gardens which surrounded Jerusalem.[2] From being spoken of as "*the* place which is called Calvary," it would appear to have been a well-known spot, and this lends confirmation to the hypothesis that it was the customary place of execution. This is all that is known with certainty respecting the most sacred spot upon the globe. Tradition fixes the site at a point on the north-western section of the modern city; but recent researches confirm the opinion entertained by many of the best scholars that this site, now occupied by the church of the Holy Sepulchre, was within the city walls, in which case, of course, it could not have been Calvary. Mr. Ferguson supposes, on the other hand, that the execution took place upon the site now occupied by the Dome of the Rock, not far from the ancient Temple—an opinion which is not entertained, however, by any considerable number of scholars, and which recent explorations seem to negative. At present we think it safe to say that it is impossible to fix on the location with any accuracy or confidence; but it is not impossible that if the explorations of Jerusalem conducted under the Palestine Exploration Fund are pushed to their consummation, they may afford some new light upon this long-disputed question. See JERUSALEM.

Calvinists, a name given to those who accept, in the main, the theological views of John Calvin as substantially in accordance with the teachings of the N. T.

John Calvin was born at Noyon, in Picardy, France, July 10th, 1509. His father destined him for the Roman Catholic Church, and his character predestined him both to ascetic practices and to severe study. He shrank from all the vices of his fellow-students, and by his rigor acquired among them the title of "the accusative." His progress was so rapid, that his father determined that he should seek preferment by a surer road, the law. His consequent legal studies gave

[1] Exod. xxxi., 2.—[2] Matt. xxii., 14; Rom. viii., 30; Heb. ix., 15.—[3] Gen. x., 10.—[4] Amos vi., 2.—[5] Isa. x., 9.

[1] Luke xxiii., 33.—[2] Matt. xxvii., 60; Mark xv., 29; John xix., 17, 20, 41; Heb. xiii., 12.

a logical training to a mind logical by nature. His mental disposition, and his combined theological and legal education, together with his intense conscientiousness, gave a peculiar tone to his character, and afford the key to his logical but severe system of theology. His conscientiousness led him, on becoming acquainted with the Reformed faith, to accept it with his whole heart, and to devote himself, with characteristic energy, first to its study, then to its organization and propagation. France became unsafe for him. He fled to Switzerland, and taking up his abode in Geneva, made that his subsequent home, except for three years, (A.D. 1538–'41), when he was exiled from the city of his adoption by his theological and political foes. From the latter date to his death, A.D. 1564, he remained at Geneva, where most of his theological works were composed. While he was severe and rigorous in his intellectual and his theological character, he was unselfish in his life, maintaining the greatest simplicity in dress and manners; and he was liberal and humane in sentiment. He maintained friendly relations with Socinians, whose theology he strongly opposed, and reluctantly consented to the execution of Servetus, whose death the spirit of that age demanded as strenuously as the spirit of the present age condemns it. Of all Calvin's numerous works, his "Institutes," composed in his youth before leaving France, contains the fullest exposition of his theological views. A large proportion of this work is devoted to stating and defining those doctrines which are common to all Protestant Christians. The views which were peculiar to John Calvin, except as he borrowed them from Augustine, and which constitute the peculiar features of Calvinism, may be briefly indicated as follows:

1. *Original Sin.*—Man was originally created pure and holy, but, in Adam's sin, fell from his first estate. In consequence, there appears "an hereditary depravity and corruption of our nature, diffused through all the parts of the soul, rendering us obnoxious to the divine wrath." "This liableness to punishment arises not from the delinquency of Adam;" we are not "undeservedly loaded with the guilt of his sin," but "derive from him not only the punishment, but also the pollution to which the punishment is justly due." Hence, "infants themselves, as they bring their condemnation into the world with them, are rendered obnoxious to punishment by their own sinfulness, not by the sinfulness of another." "Their whole nature is, as it were, a seed of sin, and therefore can not but be odious and abominable to God."

2. *Free-Will.*—By the fall, man lost the divine prerogative of freedom, and "in his present state is despoiled of freedom of will and subject to a miserable slavery." He is now "not possessed of free-will for good works unless he be assisted by grace, and that special grace, which is bestowed on the elect alone in regeneration." It is true, "he does evil voluntarily and not by constraint;" but it is not true that "he has the sovereignty over his own mind and will, and is able by his innate power to incline himself to whatever he pleases."

3. *Grace.*—Whatever good is wrought in man, is wrought wholly by the omnipotent power of God through Jesus Christ. "The Lord both begins and completes the good work in us." It is "owing to him that the will conceives a love for what is right, that it is inclined to desire it, and is excited and impelled to endeavor to attain it." "And he moves the will, not according to the system maintained and believed for many ages, in such a manner that it would afterward be at our option either to obey the impulse or resist it, but by an efficacious influence." It is not true that "whom God draws, he draws willingly;" but he gives us "both will and power."

4. *Predestination* is "the eternal decree of God, by which he has determined in himself what he would have become of every individual of mankind." "Eternal life is fore-ordained for some, and eternal damnation for others." "By an eternal and immutable counsel," certain individuals have been admitted to salvation "purely on his gratuitous mercy, totally irrespective of human merit," while to others "the gate of life is closed by a just and irreprehensible but incomprehensible judgment." The validity of election does not depend on man's consent. The reprobation of the wicked is indeed "justly imputed to the wickedness and depravity of their hearts," but "they are abandoned to this depravity because they have been raised up by a just but inscrutable judgment of God to display his glory in their condemnation."

5. *Perseverance.*—The doctrine of the perseverance of the saints, *i. e.*, that all the elect will certainly be finally saved, follows of course. The opposite opinion "arose from the supposition that it was at our own option to reject or accept the offered grace of God. This notion being exploded, the other falls of course."

Such are the peculiar tenets of Calvin as we gather them from his "Institutes," stating them, as nearly as may be, in his own words. It should be remembered, however, that though they are the peculiar, they are by no means the most important articles of his faith. But the others, being held by other Protestants who reject these peculiar views, it is these alone which have received the name of their distinguished advocate.

Undoubtedly the central doctrine in John Calvin's system is the idea of divine sovereignty. Every thing takes place accord-

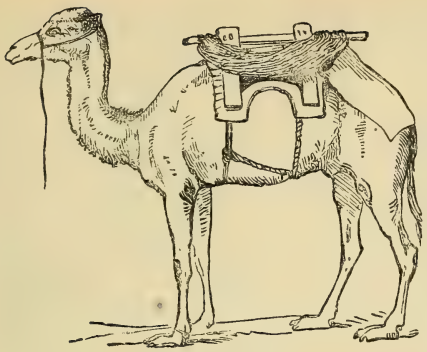
ing to the divine will. The motives and reasons of God's choice are hidden from us; none the less it is his choice which determines every thing. Man is nothing; his will is powerless; his acts are insignificant; he is the creature who, whether willingly or not, is carrying out the eternal purposes of the Omnipotent God. In other words, Calvin looked upon life wholly from the divine side, and his theology in this respect was one not merely of speculation, but of deep, inward experience. He found his delight in absolute submission to a divine Master, whose judgment he trusted, though the methods of its manifestation were inscrutable. And the paradoxes of his theological system, which have been a perplexity and a stumbling-block to so many, were unmistakably a positive source of satisfaction to him. His followers, at least those who bear his name, have by no means accepted his theology as he taught it; indeed, of all the Calvinists, there are probably comparatively few who would accept without material modification the "Institutes" as a correct statement of faith. According to the modifications thus made in the system, Calvinists are divided into *Strict Calvinists*, *Hyper-Calvinists*, and *Moderate Calvinists*.

Strict Calvinists are those who substantially accept John Calvin's system as given above. They hold, *i. e.*, to the absolute sinfulness of the race, and even of infants before they have come to an age of discretion; to the spiritual powerlessness of man in a state of nature to do any thing pleasing to God; to the necessity of a special and irresistible act of grace on God's part in the human soul, as a prerequisite to conversion, or any acceptable act, as repentance, faith, or prayer; and to absolute and unconditional election and reprobation, to which some add that, by the atonement, provision has been made such as is only adequate for the elect, who can by no possibility fail of the salvation preordained to them. The *Hyper-Calvinists* add some corollaries which Calvin himself denied. They maintain that there is no real use in employing means for the conversion of men; that Sunday-schools, missionary organizations, and similar institutions for the propagation of the Gospel are not only unnecessary, but are an unwarrantable interference with the prerogative of God; and that the preaching of the Gospel is not so much for the salvation of men, as it is a witness against them in the day of judgment. They are, in a word, fatalists in doctrine, and often Antinomians in practice. The same views are often charged upon the Calvinists generally, and upon John Calvin himself, but unjustly. The *Moderate Calvinists*, on the other hand, very greatly modify John Calvin's views in the opposite direction. They hold that man inherits a depraved nature, but declare that all sin consists in voluntary choice, and, accordingly, that the infant, though depraved, *i. e.*, morally diseased, can not be called a sinner until he has chosen the evil rather than the good. They hold to a doctrine of free-will, though they do not agree in defining it, or in determining its limitations. They deny that grace is irresistible, and assert that it is offered to all men sufficiently to enable them to repent of their sins and accept the Saviour. And while they believe in absolute and unconditional election, they do not accept the converse doctrine of reprobation, nor do they agree in considering it inconsistent with the doctrine of human free-will. They generally hold that both doctrines are true—the divine sovereignty and the free-will of man—but that it is not in the power of the human mind to comprehend the relation of the two truths to each other, or the method of their reconciliation. Indeed, in the process of time the gulf which formerly separated the Arminians (q. v.) and the Calvinists has been gradually narrowing, and the differences between these two classes of theologians is now more in the form of Christian experience, from which their doctrines respectively spring, in the aspects of truth upon which they principally dwell, and in the methods of their argumentation, than in the absolute doctrines which they respectively maintain. The chief difference between them in a theological point of view is, that while the Calvinists maintain unconditional decrees, the Arminians maintain that the decrees of God are conditional on his foreknowledge of man's choice and character; and while the former maintain that the soul once truly united to Christ by faith can never be eternally separated from him, the other, regarding conversion more as a human and less as a divine act, consider that it is possible for the Christian to fall away again from Christ, and so be finally lost.

Camel, a well-known, most useful animal, frequently mentioned in Scripture as being an important portion of Eastern wealth.[1] Two distinct species of camel are known to zoologists; namely, the Bactrian camel, having two humps, and the common one-humped camel, which was used by the Israelites and by neighboring nations, both for riding and for carrying loads.[2]

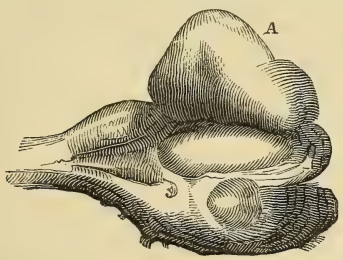
The *dromedary* is simply a lighter and more valuable breed of the one-humped camel of Arabia. The camel's furniture[3] was, perhaps, a kind of litter or canopied seat; and it is not improbable that the panniers, or baskets, which are suspended on both sides of the camel, were employed anciently as now. The camel has been called by the Arabs "the ship of the desert." Its organization is wonderfully adapted to the service it has to render to man—just fitted to the arid

[1] Gen. xii., 16; xxxii., 7, 15; 2 Chron. xiv., 15.—[2] Gen. xxiv., 61; 2 Kings viii., 9.—[3] Gen. xxxi., 34.



Camel for Baggage.

deserts over which it travels. The pads or sole-cushions of the spreading feet, divided into two toes, with their expansive elasticity, without being externally separated, which buoy up, as it were, the whole bulk, from sinking in the sand, on which the animal advances with silent step; the nostrils so formed that the animal can close them at will, so as to exclude the drift-sand and the parching simoon; the beetling brow, and long lashes which fringe the upper lid, so as to screen the eyes from the glare of the sun; the cleft, prehensile upper lip, and the powerful incisor upper teeth, for browsing on the dry, tough, prickly shrubs of the desert; the hunch, acting as a reservoir of nutriment against a time of long abstinence, and the assemblage of water-tanks in the stomach—these are all proofs of divine design, and peculiarly adapt it to its work in the desert.



Inside of a Camel's Foot. A is the cushion on which the animal treads, shown as lifted out of its bed.

The camel is a cold-blooded, heavy, sullen animal, seeming to possess enough intellect to receive all the education which it needs for the service of man, but having a disposition peculiarly vindictive and revengeful. He has the strongest objection to being laden at all, no matter how light may be the burden, and expresses his disapprobation by growling, groaning, and attempting to bite. He eats whatever he can get, seeming to have power to extract nutriment from every sort of vegetable substance. The flesh of the camel was forbidden as food to the Israelites: the animal chews the cud, but does not divide the hoof; but the milk is considered a cooling, nutritious drink, and the dung is much used for fuel. The hair is of the greatest importance: at the proper season it is removed from the animal, and spun by the women into strong thread, which is woven into tent-cloth, carpets, and some coarse garments.[1]

Camisards, the name given to the French Protestants in the mountainous district of the Cevennes who took up arms in defense of their civil and religious liberties in the commencement of the eighteenth century. The struggle which ensued at that time between the Huguenots and their persecutors is generally known by the name of the Camisard war, from the white frocks worn by the peasants, who were the chief actors in it. Many of the Protestants, both in France and other countries, were opposed to this military rising on the part of the Huguenot peasantry. A synod of the Swiss Church made a public and solemn remonstrance on the subject. But so severe and galling had been the persecution to which the Protestants had been subjected for many years previous, that their long forbearance is more to be admired than their ultimate resistance to be blamed.

The name of Camisards has also been given to a number of fanatical enthusiasts who arose among the Protestants of Dauphiny toward the end of the seventeenth century. They are said to have made their appearance in A.D. 1688, to the amount of five or six hundred of both sexes, who gave themselves out to be prophets inspired, as they declared, by the Holy Ghost. The most exaggerated accounts of these pretended prophets have been given by M. Gregoire and other Romish writers. Both from the pulpit and the press many warnings were given against these unhappy fanatics, but they still continued to increase in numbers, both in England and in Scotland, for several years. Gradually the fervor of both leaders and followers died away, and the Camisards disappeared.

Camphire. This word, which occurs only in Solomon's Song, is, etymologically, the same as camphor, but it does not designate the same plant. It is generally believed to be the *henna* of the Arabs, a shrub rising five or six feet high, with fragrant whitish flowers growing in clusters. The powder of the leaves, mixed with water and made into a paste, is used by females to stain their nails a reddish color. Ladies are fond, too, of placing branches of the sweet-smelling flowers of this shrub in their bosom. [Sol. Song i., 14; iv., 13.]

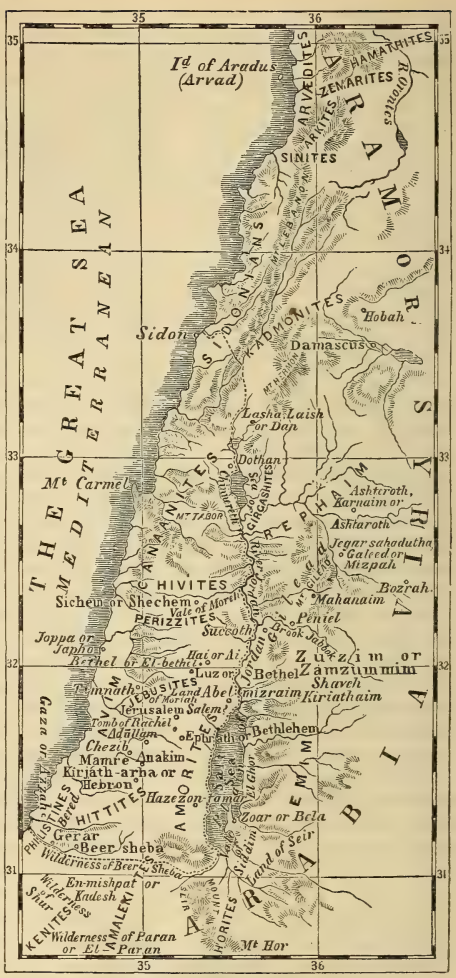
Cana (*reedy*), a village or town of Galilee. There is some uncertainty as to the site. Tradition fixes it at the modern village of Kefr-Kenna, four and a half miles north-west of Nazareth, but the better opinion places it in the hill country of Galilee, about nine miles north of Nazareth, and about six or

[1] Matt. iii., 4.

eight hours from Capernaum. It was the home of Nathanael, and is notable in N. T. history for being the site of two of Christ's miracles—the conversion of the water into wine, and the healing of the nobleman's son. [John ii., 1–11; iv., 46–54; xxi., 2.]

Canaan (*merchant?*), one of the sons of Ham. The curse pronounced upon him by Noah has given rise to no little perplexity, since it was occasioned by his father's sin, not by his own. The explanation afforded by Dr. Bush, in his notes on Gen. ix., 25, seems to us a satisfactory one. This is, in effect, that Noah perceived by inspired foresight the sins and abominations of the abandoned stock of the Canaanites, and that the punishments visited upon them were in no sense the result of their ancestor's sin, but the consequence of their own iniquities. His prophecy was subsequently fulfilled: first, when the Israelites subjugated Canaan, and afterward when the scattered remnants of those tribes, expelled by David and settled in Africa, fell under the dominion of the Romans, who were the descendants of Japheth. Thus was fulfilled the seemingly contradictory prophecy that Canaan should be the servant of both Shem and Japheth. See CANAANITES. [Gen. ix., 25–28.]

Canaan, Canaanites. Canaan (*low land*) was the name given to that portion of Palestine which lay to the west of the Jordan, to distinguish it from Gilead, the name given to the high table-land east of the Jordan. The territory so called extended from the boundary of Syria in the north to Gaza in the south, and from the Jordan to the Mediterranean. Canaan thus included Philistia and Phœnicia. The name occurs on Phœnician coins, and was not unknown to the Carthaginians. For an account of the geography, etc., of the country, see PALESTINE.


35
36
Id of Aradus (Arvad)
ARVADITES
HAMATHITES
ZEMARITES
SINITES
ARAM
SYRIA
THE GREAT SEA
MEDITERRANEAN
SIDONIANS
Sidon
ADMONITES
Hobah
Damascus
Lasha Laish or Dan
Dothan
Mt Carmel
Mt TABOR
Ashteroth, Karnaim or
Ashtaroth
Jegar sahadutha
Galeed or Mizpah
HIVITES
Sichem or Shechem
Vale of Moreh
PERIZZITES
Bozrah
Mahanaim
Succoth
Peniel
Joppa or Japhoo
Bethel or El bethel
Hai or Ai
Luz or Bethel
Zamzummim
Shaveh Kiriathaim
Timnath
JEBUSITES
Land of Abel Mizraim
Jerusalem Salem
Tomb of Rachel
Adullam
Ephraim or Bethlehem
Chezib
Mamre Anakim
Kirjath-arba or Hebron
Hazezon-tamar
Zoar or Bela
HITTITES
Gerar
Beer-sheba
Wilderness of Beer-sheba
En-mishpat or Kadesh
Land of Seir
Mt Hor
Wilderness of Paran or El Paran
AMALEKITES
KENITES
Shur
Wilder-ness
Gaza
PHILISTINES
Brook Besor
Brook Zered
Brook Arnon
Brook Jabbok
Brook Jordan
Sea of Galilee
Lake Merom
Waters of Merom
Land of Gilead
Land of Bashan
Land of Ammon
Land of Moab
Land of Edom
Land of Midian
Land of Ishmael
Land of Amalek
Land of Kedar
Land of Hazor
Land of Geshur
Land of Maacah
Land of Argob
Land of Havoth Jair

tivators of writing; hence the tradition which ascribes both the invention of letters and their introduction among the Ionians to the Phœnicians. The race so distinguished itself for active energy, and took so prominent a part in the civil and commercial history of nations, that it must have possessed superior natural qualities in mental and physical constitution, as well as great advantages in local position. Besides being enterprising traders, they took an important place among the early colonists.[1] Cyprus was at an early period possessed and colonized by them; their progress westward can be traced along the coast of Asia Minor and among the islands of the Archipelago; they had possessions in Crete; colonized the greater part of the Cyclades; left traces of their operations in Chios and Samos, Cilicia, Caria, and Lydia; had mining settlements along the coast of Thrace, the promontories and adjacent isles of Sicily, and held Tartessus—the Tarshish of Scripture—and other places in the south of Spain for a long time for mining and commercial enterprise. Their largest colonies were in the north of Africa; Utica—founded more than a thousand years before Christ—Hippo, Adrumetum, above all, Carthage. A monument found at Tigitina has this inscription in Greek: "We are those who fled from the presence of Joshua the plunderer;" and it is said that traditions exist among the Arabians to the effect that the people of Barbary were the descendants of these refugees.

But this commercial and physical superiority was marred by the incorrigible and wide-spread corruption of manners, and the foul abominations of idolatry, aggravated beyond that of other surrounding nations, that drew down upon them the judgment of Heaven. Heedless of the fate of Sodom and Gomorrah, they became in shameless impurity a reproach to humanity, and the Lord extirpated them from the land which, after being purged of its abominations, was set apart as the inheritance of the Lord's covenant people.

Skeptics have raised, and Christian scholars have felt, the difficulties which attend the biblical statement concerning God's direction for the extermination of the Canaanites, in the wars which the Israelites carried on against them. The difficulty, however, appears to be no greater than that which attends the solution of the general problem of life. It is as difficult to comprehend why God should send pestilence and war now upon nations, or decree their extermination; and the question is, therefore, really only a branch of the much raised and never settled problem: Why does God permit sin and suffering to abound in the world? If ever there were a nation whose iniquities were so great as to demand their extermination from the face of the earth, it was these degenerate sons of Canaan.

In Matt. x., 4; Mark iii., 18, one of the apostles is called a Canaanite. But the true reading of the Greek text is *Cananite;* either an inhabitant of Cana, or, as the word may mean, a *zealot* (q. v.).[1]

Candace (*sovereign of slaves?*). References in Pliny and Strabo make it clear that this is not a personal name, but a general title given to the queens of Ethiopia, as Pharaoh was to the sovereigns of Egypt. A man of authority under one of these queens, called an "eunuch" or "chamberlain," "who had the charge of all her treasure," just as the chamberlain of London is the city treasurer, was met on the road between Jerusalem and Gaza by Philip the evangelist, who expounded to him the Scripture he was reading. He believed in Christ, was baptized, and went on his way rejoicing. According to ecclesiastical traditions he subsequently propagated the Gospel in his own country. [Acts viii., 26–40.]

Candle. 1. This word often occurs in our version of the Scriptures[2] where a lamp is probably meant. But candles made of wax or tallow, with the pith of a kind of rush for a wick, are said to have been generally used by the Romans before they were acquainted with oil-lamps. In later times these candles were found only among the poor, the houses of the wealthy being lighted by lamps.

2. The use of candles in church-worship appears to have existed from a very early date, although it is said that they have not been regarded as independent accessories of an altar for more than four centuries, and were not placed upon the altar until the twelfth century, having been previously arranged around it on the floor. The origin of the custom is uncertain. Some Roman writers attribute it to the references in the Book of Revelation, to the candles and golden candlesticks, or, perhaps, to the previous employment in the Temple; while others consider that it grew out of the practice of the early Christians, who were compelled by persecution to hold their religious meetings underground. The Roman Catholic divines explain the meaning of the candle thus. They say that it is lighted to indicate Christian joyfulness, to signify the Holy Ghost, whose appearance on the Day of Pentecost in flames of fire is symbolized by the candle, and to teach us that we should let our light shine. It is a hotly-disputed question in the Episcopal Church whether altar-candles should be used or not.

There are numerous superstitious notions and observances connected with candles which may perhaps be traced to the once prevalent worship of the sun and of fire. In Britain, a portion of the tallow rising up

[1] Gen. i., 18.

[1] See Luke vi., 15, where he is distinguished as "Simon called Zelotes."—[2] Job xviii., 6; Psa. xviii., 28.

against the wick of the candle is called a winding-sheet, and regarded as a sure omen of death in the family. A bright spark of the candle denotes that the party directly opposite is to receive a letter. Windy weather is prophesied from the waving of the flame without visible cause, and wet weather if the wick does not light readily. Lights appearing to spring up from the ground, or issue out of a house, and traverse the road or air by invisible agency, the superstitious in Wales and elsewhere call *corpse-candles*. They are ominous of death, and their route indicates the road the corpse is to be carried for burial. The size and color of the light tell whether the fated person is young or old. It is or was customary in some places to light a candle, previously blessed, during the time of a woman's travail. Candles were supposed to be efficacious after death as well as before birth, for they were placed on the corpse. The object was, doubtless, to ward off evil spirits, who were supposed to be always on the alert to injure souls on entering and on quitting the world. And this custom is scrupulously maintained to the present day among Roman Catholics, who have candles blessed for the purpose at Candlemas-day, and generally keep one or more "blessed candles" in the house, to use in case of sickness or death.

Candlemas, a feast kept in the Roman Catholic Church in remembrance of the presentation of Christ in the Temple, and the purification of the Virgin Mother. It is commemorated with imposing ceremonies, and, as kept in Rome, is said to be one of the most gorgeous festivals of the year. One of the most characteristic features of the day is the blessing and distribution of candles, to signify that Jesus Christ is the light of the world. These candles, which are contributed by the congregation and blessed by the priest, are used both in the church services and for distribution among the people, who keep them to burn for the dying and the dead. See CANDLE.

Candlestick. This word in the Bible generally refers to the candelabrum, or lamp-stand, which Moses was commanded to construct, according to the pattern shown him, for the service of the sanctuary. There are two very particular descriptions of it. It was made of pure gold, and, with the utensils belonging to it, required a talent for its construction. It was of beaten work, wrought, and not cast, and consisted of a base, of a straight shaft rising from this base, of six arms or branches, which were placed, three on each side of the shaft, and of seven lamps supported on the summits of the central shaft and the six arms—these summits being all of equal height, and disposed in a single row. In each branch were three kinds of ornaments, called by names signifying bowls or cups, globes, and flowers, so arranged that first came a golden cup, above which was a globe or knop, and above that a flower. The shaft was similarly ornamented; besides which, under each pair of branches, was a globe or knop. The height of the candlestick is said to have been about five feet, and the distance between the two exterior lamps three and a half feet. It stood on the south side of the holy place opposite to the table of shew-bread. Pure olive-oil was burned in the lamps; and it is a question whether the lights were ever extinguished. The probability is that they were, and that the burning "always" meant always at the appointed times.[1]

In Solomon's temple were ten candlesticks, five put on the right, five on the left of the holy place.[2] These seem to have been in addition to the ancient candlestick made by Moses: they were all taken away to Babylon.[3] In the second temple there was but one, and but one was carried away and exhibited in the triumphal procession of Titus. It is represented in an existing bass-relief on the Arch of Titus in Rome. It is said to have been



The Golden "Candlestick" as it now appears in the Arch of Titus.

taken to Carthage by Genseric, A.D. 455, to have been recovered by Belisarius, and ultimately placed in the Christian Church of Jerusalem, A.D. 533. Its subsequent fate is unknown. Symbolically, a candlestick signifies a church.[4] [Exod. xxv., 31–40; xxvi., 35; xxvii., 20; xxxvii., 17–24; xl., 24.]

Canon. This word originally signified a measuring rule. It has come to be used, in a general sense, for certain ecclesiastical standards. Thus, the canon of Scripture (q. v.) is the standard by which the place and authority of any book claiming to be sacred and inspired is to be measured, or, regarded as a collection of the inspired books, is itself the standard of faith and morals. Of the various

[1] Exod. xxvii., 20, 21; xxx., 7, 8; Lev. xxiv., 2–4; 1 Sam. iii., 3; 2 Chron. xiii., 11.—[2] 1 Kings vii., 49; 2 Chron. iv., 7.—[3] 1 Kings vii., 49; 2 Chron. iv., 7.—[4] Zech. iv., 2; Rev. i., 12, 20; xi., 4.

connections in which this word is used, the most important are the following:

1. *Canon of the Mass* is the fixed and invariable part of the mass of the Roman Church in which consecration is made—the "very sun and heart, as it were, of the Divine sacrifice." It is also sometimes called the Secret, because it is celebrated in a secret voice, lest the Holy Word should become common.

2. *Canon Law* is a collection of ecclesiastical constitutions for the government and regulation of the Romish Church, compiled from the opinions of the ancient Latin fathers, the decrees of general councils and the decretals, bulls and epistles of the See of Rome. It is divided into different classes according to the several eras in which its different parts appeared, and contains elaborate rules for the government of the clergy, and concerning other matters deemed to be within the cognizance of the ecclesiastical courts. It still gives ecclesiastical law to Roman Catholic Christendom, except where its principles have been modified by the concordats into which popes have entered with the civil governments, or where the government itself has more or less thrown off the yoke of allegiance to Rome even in ecclesiastical matters, as lately in Italy, Spain, and Germany. It never has gained a footing in England, and is not recognized by the courts of our own country.

3. The name *Canons* is given to the constitution and rules for the government of the Church of England, and to those which govern the Protestant Episcopal Church of America. The latter are of two sorts: those of the General Convention, which form a uniform code for all dioceses, and those of the several dioceses—of force only in their several precincts.

4. The same name, *Canon*, is given to certain ecclesiastical dignitaries attached to a cathedral. They are also called *Prebendaries*. The term was applied in the fourth century to cenobites living under a common rule, but the office of canon is supposed to have been first instituted by Chrodegang, bishop of Metz, in 763. The canons formed the council of the bishop, and assisted him in the government of his diocese. They lived in a house called a monastery, slept in a common room, ate at the same table, and were originally supported out of the episcopal revenues. Various reforms of canons were made during the eleventh and twelfth centuries, when many of them emancipated themselves from the restrictions of monastic life, and lived independent of any rule. Some of these reformed canons were called Black Canons, from wearing a black cassock; others, White Canons, from wearing a white habit. Secular canons still exist in the Anglican Church, and their duties—making allowance for the difference between the Roman Catholic and Protestant religions—are much the same in kind as they were before the Reformation.

Canon of Scripture, that collection of holy writings which contains the authoritative rule of the faith and practice of the Church. Under this title we give our readers briefly the reasons for believing the books of the O. and N. T., as we have them, to be authentic. Their authority is considered under INSPIRATION, the accuracy of the text under MANUSCRIPT, and the general history of the origin and preservation of the Bible under BIBLE.

Old Testament Canon.—It is very evident, from the expressions with which we continually meet in the N. T., that a certain body of writings was at that time considered to be "Scripture." The terms employed—"the Scripture," "the Scriptures," "the Holy Scriptures," "the Holy Writings," etc.—presuppose this; and sometimes various parts of a whole are spoken of—"the law and the prophets," "the law of Moses, the prophets, and the psalms"—showing the distribution of the several writings into well-known classes.[1] Josephus, who lived at the time of the apostles, describes the O. T. Scriptures, which he says contained twenty-two books. It is evident that, in this enumeration, two or more books of the O. T. were joined in one; as Judges with Ruth, 1st with 2d Samuel, 1st with 2d Kings, 1st with 2d Chronicles, Esther with Nehemiah, Jeremiah with Lamentations, and the twelve Minor Prophets as one book of prophecy. Thus, for convenient enumeration, the number of books in the O. T. was made to correspond to the number of letters (twenty-two) in the Hebrew alphabet. Going farther back, we find in the Septuagint, or Greek version of the Scriptures, which existed long before the time of Christ, a further evidence that the O. T. Scriptures, to which Christ and the apostles so frequently referred, were those which we now possess; and this is still further confirmed by numerous references in the apocryphal books, and by some in the O. T. itself.[2] The best evidence, however, of the authenticity of the O. T. Scriptures lies in the fact that they are referred to by Christ and the apostles as authority; and that while the former denounces the corruptions of the Jewish Church, he does not intimate any corruption in the sacred writings, but, on the contrary, commends them, and refers to them in attestation of his claims.[3] It is not known when the books of the O. T. were gathered together and arranged in their present form; but this work is generally attributed to Ezra. The Romish Church recognizes, as a part of the Bible, certain books which cover a period of history between the restoration of the

[1] Matt. v., 17; xv., 3–9; Mark xii., 24; Luke xxiv., 2., 44, 45; John v., 39; x., 34, 35; Rom. iii., 2; 2 Tim. iii., 16; 1 Pet. i., 10–12; 2 Pet. i., 19–21.—[2] Dan. ix., 2; Zech. vii., 12; Psa. xix., 7–11; cxix.—[3] Luke xvi., 29; John v., 39; comp. 2 Tim. iii., 16; 2 Pet. i., 21.

Jews to Jerusalem, after the Babylonish captivity, and the birth of Christ; but these are not allowed to be canonical by the Jewish or Protestant writers.[1]

New Testament Canon.—From the fifth century to the present time, the canon of the N. T. has remained unaltered. Its formation, which took place before the fifth century, was a growth, nor is it possible now to state when the various books were collected and formally recognized. We possess writings of Clement, Ignatius, Polycarp, and others, men some of whom had conversed with the first disciples, and who lived but a little after the apostolic age. Their frequent quotations demonstrate that already the books of the N. T., now generally accepted, were regarded as an authority. To more minds, however, the internal evidence of their authenticity is even stronger than that which is afforded by their external history. Most impartial readers will require no better assurance of the divine character of the N. T. books than that which is afforded by a simple comparison of the canonical and apocryphal N. T. See APOCRYPHA.

Canonical Hours. In the infancy of the Church, the times and forms of devotions were authoritatively laid down. A certain arrangement of the Psalms was appointed to be said in order and within a limited time. Founded upon the Jewish morning and evening sacrifice, and sustained by the example of Daniel, the early fathers recommended three times, the fifth, sixth, and ninth hours, as especial times of devotion. To these hours were added others, till in the fourth century seven times of devotion in each day, after David's example, were observed, if not by entire Christendom, certainly by all the clergy and religious bodies. To these canonical hours the Romish Church still clings. They are called *Matins*, *Prime*, *Terce*, *Sext*, *Nones*, *Vespers*, and *Compline*. Matins commence the day at midnight, and include two services, *Nocturns* and *Lauds*. The service consists of the Lord's Prayer, the Angelic Salutation, the Creed, and several Psalms. The hour for Prime is 6 A.M. or thereabout, the hour in which our Lord was led before Pilate and accused, and in which, after his resurrection, he appeared to St. Mary Magdalene; and the service is called *Prime*, from the Latin *Prima*, "the first hour," because the hours of the day were formerly reckoned from 6 A.M. For the same reason the 9 o'clock service is called *Terce*, or "third hour;" that at midday, *Sext*, or "the sixth hour;" and that at 3 P.M. *Nones*, or "the ninth hour." *Vespers* is a service for 6 P.M., the hour in which our Lord was taken down from the cross, and in which also he celebrated the Last Supper. The service of evening prayer in the English and Episcopal Churches was abridged from Vespers, and was formerly called Even-song or Even-say. *Compline* is the service which *completes* the daily course of hours; hence the name. It belongs to 9 P.M. The service begins by asking pardon for whatsoever has been done amiss throughout the day, and begging God's protection during sleep. Several Psalms were appointed to be said at each of the canonical hours; and if the entire service should be observed, it would require nearly all of the twenty-four hours.

Canonization, a ceremony in the Romish Church by which persons deceased are canonized, or raised to the rank of saints. It follows the process of beatification (q. v.). It seems to be somewhat analogous to the ancient ceremony called *Apotheosis*—and was, perhaps, derived from it—by which the pagans converted kings, heroes, and other distinguished men into gods. In the early Church it was the custom at the dispensation of the Lord's Supper to name and pray for those who had died as martyrs. Each bishop was at first accustomed to declare deceased persons to be saints, but the exclusive exercise of this power was gradually assumed by the popes. The earliest papal canonization is that of Ulrich, bishop of Augsburg, by John XV., in A.D. 995; and since 1179 the popes have exercised the exclusive right of canonization. The process is carried forward with great deliberation before beatification. It must be shown that two miracles have been wrought by the candidate; two more must be proved before canonization, and the person must have been dead at least fifty years. The pope, on being applied to, resumes the case of the beatified person, with the view of testing his qualifications for the higher rank which is claimed for him. A secret consistory is summoned, at which the petition in favor of the proposed saint is taken into consideration, and three cardinals appointed to inquire into the matter, who make their report at a second private meeting. In the third, which is a public consistory, the cardinals pay their adoration to the pope. One person, called the *Advocatus Diaboli*, or Devil's Advocate, says all he can against the person to be canonized, raises doubts as to the miracles said to be wrought by him, and exposes any want of formality in the procedure; but no case has ever been known in which the Devil's Advocate has succeeded. Another advocate makes an oration in praise of the candidate, in which he largely expatiates on the miracles said to have been wrought by him. A fourth semi-public consistory is now held, at which the pope attends in his mitre and cope. The votes of the prelates are taken for or against the canonization, and as soon as it is resolved upon by a plurality of voices, the pope announces the day appointed for the ceremony. On the canonization day, the pope and cardinals are habited in white; St. Peter's Church at Rome is hung with

[1] See APOCRYPHA.

rich tapestry, and is splendidly illuminated with wax tapers; a magnificent throne is erected for the pope; and a gorgeous procession marches to St. Peter's, with colors flying, where the canonization takes place amidst intricate and magnificent ceremonies.

Capernaum, a city of Galilee, mentioned only in the N. T., but prominent there by reason of its being for a time the home of Christ (so far as he can be said to have had a home), and the centre of his own and his disciples' missionary operations throughout Galilee. It was evidently a city of considerable size; had a synagogue, in which Christ frequently taught, a Roman garrison, and a customs station.[1] It was at Capernaum Jesus called Matthew to become his disciple; near it, apparently, that he called Peter and Andrew, and in it he wrought many of his most wondrous miracles. It was in consequence of his sermon in the synagogue at Capernaum that he was rejected by the Galileans.[2]

The doom which our Lord pronounced against Capernaum and the other cities of Gennesaret has been remarkably fulfilled. Even its site is involved in uncertainty. By Dr. Robinson it is placed at Khan el Minyeh,[3] but the more prevalent opinion fixes it at Tell Hûm. With this the modern name agrees which corresponds to the ancient one of Capernaum; Tell being employed to designate *a deserted site,* while Caphar, or Kefer, signifies *village;* and this view is confirmed by the latest researches of the Palestine Exploration Fund, who report the discovery among the ruins of Tell Hûm of a Jewish synagogue—not impossibly the very one in which Jesus preached.

Caphtor, the original seat of the Philistines, who, therefore, are once called *Caphtorims,* as of the same race as the Mizraite people of that name. The situation of the place is involved in obscurity. The testimony of classic writers is in favor of the Island of Crete. Others identify it with ancient Captos, a few miles north of Thebes, in Upper Egypt. [Jer. xlvii., 4; Amos ix., 7; Deut. ii., 23; Gen. x., 14.]



Ruins of Capernaum.

Cappadocia, the most easterly region of Asia Minor, bounded by the lesser Armenia on the east, Phrygia and Paphlagonia on the west, the Euxine on the north, and separated on the south by the chain of Taurus from Cilicia. The northern part of this district was a distinct satrapy under the Persian dominion, and became afterward the independent kingdom of Pontus; the south part, also constituted a kingdom, was then alone called Cappadocia. In N. T. times, by Cappadocia was to be understood a Roman province (so made in 17 A.D.), comprising also the lesser Armenia. Cappadocia was well watered, but was not a particularly fruitful country. The high lands were cold, and the plains chiefly pasture; but having

[1] Matt. ix., 1, 9; Mark i., 21; Luke vii., 1, 8; v., 27; John vi., 59.—[2] Matt. viii., 5, 14; ix., 1, 9; Mark i., 16, 17, 23; ix., 33; John vi.—[3] See map of Sea of Gennesaret, art. GENNESARET.

good grazing land, it was celebrated for its breed of horses. The Cappadocians are thought to be of Syrian origin; they had the character of being faithless and indolent. Cappadocian Jews were at Jerusalem on the Day of Pentecost; and St. Peter directed his first epistle to the Christians there, and in the neighboring regions. [Acts ii., 9; 1 Pet. i., 1.]

Captain, the rendering of a Hebrew word generally signifying a military officer. There were various ranks, from the captains of fifty to the captain of the host, or commander-in-chief. Captains of the guard were great functionaries, charged, it would seem, with the defense of the royal person, and with the execution of sentences pronounced by the king.[1] The officer so called in Acts xxviii., 16, was probably the commander of the prætorian troops at Rome. There is another Hebrew word, translated sometimes "captain," as in Josh. x., 24, and sometimes "ruler," as in Isa. iii., 6, which denotes both a military and a civil officer. The captain of the Temple, spoken of in Luke xxii., 4, and Acts iv., 1; v., 24, was not a military man, but the chief of the priests and Levites that watched in the Temple at night.[2] See ARMY. [1 Sam. xvii., 18; 2 Sam. xix., 13; 2 Kings i., 9; xi., 15.]

Captive. Prisoners taken in war were severely treated in ancient times. They were fastened together by ropes round their necks, or rings in their lips, and were sometimes mutilated, or blinded, or flayed alive. This was done even to women and children. It is a remarkable fact that, though the Israelites dealt in many instances harshly with those they captured, yet their conduct stood out in contrast to that of heathen nations, so that the humanity of even some of their worst kings was reckoned upon by their conquered enemies. Generally a conquered people was reduced to servitude, or transplanted into other countries. [Deut. xxviii., 68; Judg. i., 6, 7; 1 Sam. xi., 2; 1 Kings xx., 31–34; 2 Kings viii., 12; xv., 16; xvii., 6, 24; xxv., 7; Psa. cxxxvii., 9.]

Captivity. This word is frequently used in a wide sense for subjection and distress, not only by enemies, but through disease, destitution, or other kind of trouble.[3] In its proper sense, it means the being carried away by a foreign foe. Such conquests and consequent servitude the Hebrews frequently underwent—as by the Moabites, Midianites, Philistines—from almost the very beginning of their possession of Palestine; but these were partial and temporary calamities. On account of repeated transgressions and impenitence, there were severer judgments in store for them, as Moses had predicted;[4] and to the full were these threatenings accomplished. The Jews are accustomed to reckon four great captivities—the Babylonian, the Median, the Grecian, and the Roman; these four empires ruling over them in turn. Understanding, then, by the term captivity the deportation of the people from their native country, we may gather the following notices of them from the Scripture history.

It is very likely that the Assyrian power was early felt in Palestine. Inscriptions which have been deciphered go to show that the northern kingdom was tributary to the Assyrian monarch in the time of Jehu; but it is not till a later period that we have any record of the Israelites being carried away from their own land. The blow fell first upon the ten tribes. There were Assyrian invasions, first by Pul, in the reign of Menehem, and afterward by Tiglath-pileser, in the days of Pekah. The northern and north-eastern provinces were overrun, and their population deported into Assyria. Later, Shalmaneser twice invaded Israel; Samaria was besieged and taken, and the inhabitants of the kingdom generally were removed into Assyria.[1]

The southern kingdom of Judah was not left unmolested. In Hezekiah's reign, Sennacherib seized all the fortified cities, and forced the Jewish monarch to pay a large sum as the price of sparing Jerusalem. Though the Scripture does not state that the Assyrians then carried off any captives, it is probable that they did. But the fatal blow supernaturally inflicted on Sennacherib's army checked any further purpose of Judean conquest, and Judah had a respite.[2] Manasseh, though carried to Babylon, was restored, on his repentance, to his throne. But as the people generally, in spite of partial reformations, continued rebellious against God, they were ultimately given up. Nebuchadnezzar repeatedly invaded the kingdom, deporting each time many of the inhabitants. In the third year of Jehoiakim, Daniel and others were sent to Babylon. Jehoiachin's short reign was ended by his being carried away with a great number of the people. Ezekiel went then, and the ancestor of Mordecai. There were other deportations when Jerusalem was burned, at the end of Zedekiah's reign; and the numbers taken at three different times are afterward given, showing that the process of deportation went on as opportunity served; but the desolation of Judah was hardly so entire as that of Israel. The principal persons were removed; but very many of the inferior classes remained, and might have lived peaceably under a governor of their own nation, Gedaliah, had he not been treacherously murdered. This caused a fresh migration into Egypt. Of

[1] Gen. xxxvii., 36; 2 Kings xxv., 8; comp. 1 Kings ii., 29-34, 46.—[2] Comp. Psa. cxxxiv., 1.—[3] Job xlii., 10; Psa. xiv., 7; Judg. xviii., 30.—[4] Lev. xxvi., 31–39; Deut. iv., 25–28; xxviii., 63–68.

[1] 2 Kings xv., 19, 20, 29; xvii., 3–23; 1 Chron. v., 26. See SAMARITANS; HOSHEA; SHALMANESER.—[2] 2 Kings xix., 35, 36.

the condition of Judah during the years that followed till the decree of Cyrus, we have no account. The ten tribes, when carried away, were strongly leavened with idolatry; and in exile (according to the prediction of Moses before referred to) they very probably lapsed almost entirely, and mingled with their heathen masters. When Judah was afterward deported, the few faithful Israelites would naturally become incorporated with them. Hence, perhaps, the difficulty of identifying the descendants of Israel.[1]

The Jews seem to have been, on the whole, treated with consideration by their captors According to their tradition, one of their own chiefs held authority over them as "captain of the people," or prince of the captivity.[2] Be this as it may, they had their elders; they often rose to posts of dignity; and the generality of them were quite able to enjoy domestic comforts. Still they naturally longed for their own land, consecrated by so many recollections and hopes, and assured by divine promise as their lasting inheritance, more especially as, though they preserved many of their rites, they could not sacrifice out of Judea.[3] At length deliverance came. The decree of Cyrus allowed the return of those that chose. The chief of Judah and Benjamin, with the Levites, returned 42,360, as they are reckoned, besides their servants. The families of about 30,000 of these are specified; the rest were perhaps Israelites of the ten tribes. Another caravan was led by Ezra. Thus the cities of Judea were again inhabited by their own people.[4] But the race was not so purely Jewish as before. Galilee was also, though with greater intermixture of Gentiles, re-occupied by the sons of Jacob; but Samaria remained in the hands of strangers. Many Jews, however, chose to continue in Assyria and Babylonia; and colonies of them were diffused through various countries. They retained their faith, and their tie to their own country, which many of them visited at the feasts, and they were known afterward as "the dispersed," or dispersion. The fate of the ten tribes is involved in greater uncertainty. A multitude of guesses have been propounded concerning them. Some maintain that the Affghans are descended from them; some fix on the Nestorians; while others have ingeniously argued that they are the North American Indians. Wilder conjectures, and such there have been, need not be mentioned here. The most reasonable conjecture is that some returned and mixed with the Jews; some were left in Samaria; many remaining in the East, were fused with the Jews there, and recognized as an integral part of the dispersion; while most apostatized, and were swallowed by the nations around.[1]

A more fatal captivity yet awaited the Jews. They rejected the Messiah, and the Romans came and took away their place and nation. At the destruction of Jerusalem by Titus, A.D. 70, multitudes perished, and many captives were made; and at a subsequent overthrow by Adrian, A.D. 135, thousands were sold or transported, besides vast numbers that were slain. Since then the Jews have been scattered through all lands, as we see them to-day—a standing wonder to the world, not only in the fact itself, but even more in the correspondence of that fact to predictions known to have been delivered centuries before.

Capuchins, a religious institution of the order of St. Francis. It originated with Matthew Bassi, a minor Observantine friar of the Duchy of Spoleto, in Italy, who asserted, in 1525, that he had a divine call to observe a stricter rule of poverty. He retired, accordingly, to a solitary place, accompanied by twelve other monks, forming, with the permission of the pope, Clement VII., a new congregation. The rules drawn up for their government by Bassi were of the strictest and most austere character, and recommended poverty in the ornaments of their Church, and prohibited in them the use of gold, silver, and silk; the pavilions of the altars were to be of stuff, and the chalices of tin. The order of Capuchins soon spread all over Italy, and was established in France in 1573, with the consent of Pope Gregory XIII. So rapidly has it been diffused over the whole world, that it is one of the largest and most widely-spread orders, and the most respected in the Romish Church. It is said that "the Capuchins preserve their reputation in consequence of their poverty." There is an order of Capuchin nuns, as well as monks. These were first established at Naples, in 1558, by a lady belonging to a noble Spanish family. The monastery was put by the pope under the government of the Capuchins, and the nuns having adopted the dress of that order, were called *Capuchines*. On account of their austerity, they received the name also of "Nuns of the Passion." Monasteries of the same kind were formed in various places.

Caraites (*textualists*), a small modern sect of the Jews. They are chiefly found in the Crimea, Lithuania, and Persia, at Damascus, Constantinople, and Cairo. The Caraites themselves claim a very high antiquity, alleging that the genuine succession of the Jewish Church is to be found only with them; and accordingly they produce a long list of doctors, reaching, in an uninterrupted series, as far back as Ezra the scribe. They differ from the other Jews in

[1] 2 Kings xviii., 13–16; xix., 35–37; xxiv., 8–16; xxv., 8–12; 2 Chron. xxxiii., 10–13; xxxvi., 9, 10, 17–20; Jer. xl.; xli.; lii., 15, 16, 28–30; Esther ii., 5, 6; Ezek. i., 1, 2; Dan. i., 1.—[2] See ARCHMALOTARCH.—[3] Neh. i., 11; Esth. viii., 2; Psa. cxxxvii.; Ezek. xx., 1; Dan. ii., 48, 49.—[4] Ezra i., 1–6; ii., 64; vi., 17; viii.; Neh. vii., 60.

[1] Ezra i., 1–6; ii., 64; vi., 17; viii.; Neh. vii., 66; Luke ii., 36; John vii., 35; Acts xxvi., 7. But see BENI-ISRAEL.

various ceremonies, and in the observance of their festivals, and are much more strict in the observance of the Jewish Sabbath. The principal difference, however, between the Caraites and the rest of the Jews is, that they adhere closely to the text of the Scripture, and reject all paraphrases, additions, and glosses of the Rabbis. Travelers tell us that they hold the Jewish faith in much purity and simplicity, and that their morals are unusually blameless. In Poland, the records of the police prove that no *Caraite* has been punished for an offense against the law for four centuries; and in Gallicia, the Government has exempted them, on account of their good conduct, from the imposts levied on other Hebrews, conferring on them, at the same time, all the privileges enjoyed by their Christian fellow-subjects.

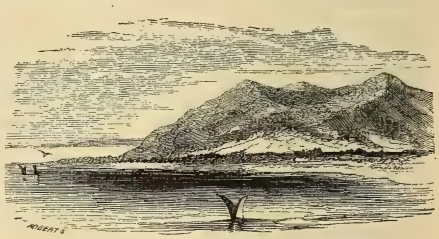
Carbonari (*charcoal-men*), a modern politico-religious sect in Italy, supposed either to have originated from the *Freemasons*, or to have been formed in imitation of that institution, meeting in secret assemblages, and observing certain mystical rites and signs. They pretended to derive their first principles from the Scriptures, applying them, however, chiefly to political purposes. The religious and Protestant character of the order is expressed in its statutes, which include the article, "that every Carbonaro has the natural and unalterable right of worshiping God according to his own convictions." Various popes have denounced the Carbonari, fulminating the pains of excommunication against all who shall become affiliated members of, or who shall not immediately withdraw from the association. These secret societies, however, notwithstanding the anathema of the pope, are still in operation in various parts of Italy, and exert a powerful political influence.

Carbuncle, the rendering in the English version of two Hebrew words. It is impossible to determine with precision what particular gem is denoted by the terms. The etymology of the words indicate that a precious stone of a brilliant fiery hue is indicated. It was one of the gems in the high-priests' breastplate. [Exod. xxviii., 17; xxxix., 10; Ezek. xxviii., 13; Isa. liv., 12.]

Carchemish, a fortified city on the Euphrates. Isaiah mentions it among the cities conquered by the Assyrians. It was taken by Pharaoh-Necho about B.C. 608, and retaken by Nebuchadnezzar three years after. The locality is now utterly waste. It has generally been regarded as identical with modern Circesium. [Isa. x., 9; Jer. xlvi., 2.]

Cardinal, the title of the highest dignitaries in the Romish Church after the pope, whose electors and councilors they are; the pope being generally chosen from their number. The popes have power to bestow the rank of cardinal on any individual of the clergy, or even the laity, whom they choose to select. This power, however, has often been contested, and the right of the cardinal to precedence denied by the other ecclesiastics. The body of cardinals is styled the Sacred College. Most of the cardinals reside in Rome, and either enjoy ecclesiastical benefices, or are employed in the administration of the Church. When not so provided for, they receive an allowance of one hundred dollars monthly from the papal treasury. Some cardinals belong to monastic orders, and reside in their convents even after their election. The Council of Cardinals, when assembled under the presidency of the pope to discuss matters of Church and State, is called the *Consistorium*.

Carmel (*vineyard-like garden*). **1.** MOUNT CARMEL, more properly an elevated ridge than a mountain, forms one of the most striking and attractive features of Palestine. It is fully twelve miles long, and on the side toward the sea juts out into a bluff, promontory, or headland, 1700 feet above the water, the only thing of the kind on the seacoast of Palestine. Toward the south Carmel slopes gradually down into the hills of Samaria and the plain of Sharon, where stood



View of Mount Carmel from the Sea.

the ancient Cæsarea. The range is loftier toward the north-east, and it is there that tradition places the memorable scene of conflict between Elijah and the prophets of Baal,[1] near a spring which is said to be perennial. The forests of Carmel have disappeared, as also its vineyards;[2] and the mountain can only now be characterized as a fine pasture-field. The most remarkable thing now and for many generations past connected with Carmel is the convent, the original seat of the barefooted monks, whose establishment from the thirteenth century began to spread over Europe. The traditions of the Latin Church connect this order with Elijah, but without any foundation in history. The mountain is now commonly called *Mar Elyas*.

2. CARMEL, a city, was situated in the mountain district of Judah, and was the residence of the churlish Nabal. The ruins of the place still exist, about ten miles from Hebron. [1 Sam. xxv., 2.]

Carmelites, an order of monks established in the twelfth century on Mount Carmel, in

[1] 1 Kings xviii., 20–40.—[2] 2 Kings xix., 23; 2 Chron. xxvi., 10.

Palestine. It was founded by Berthold, a Calabrian, who pretended to have been guided by a vision of the prophet Elijah to choose this spot as the seat of a tower and small church, which he occupied with only ten companions. From this small beginning arose the important order of the Carmelites, which by legend is traced back as far as the time of Elijah, who they allege was called "baldhead" because he had adopted the tonsure. In the sixteenth century, St. Theresa, a Spanish lady of noble family, undertook to reform the order. She built a small convent at Avila, under the name of St. Joseph, and in the congregation of nuns which she thus formed began those improvements which were rapidly adopted by others. Seventeen monastic establishments were constituted on the same model, and in A.D. 1562 Pius IV. confirmed and approved her rule. The Carmelites of the ancient observance were called the Mitigated, or Moderate; the Reformed, or those of the strict observance, were called *Barefooted Carmelites*. Although this order has been much divided by dissensions, it is one of the most celebrated of the mendicant orders in the Romish Church.

Carnival, a Romish festival, celebrated at Rome and Venice with the most unbounded mirth and revelry. In the south of Germany it is called *Fasching*. The word carnival seems to be derived from the Latin words *carni* and *vale*, and to signify a farewell to flesh, because at that festival the Romanists took leave for a time of meat. The Carnival lasts for eight days—from Twelfth-day till Lent; and as the long fast immediately follows, it is devoted to all kinds of enjoyment, and to such excess of pleasure and riot as to resemble, if indeed it is not an imitation of, the pagan *Saturnalia* of the ancient Romans. Though celebrated elsewhere, it is pre-eminently the festival of the two above-mentioned cities. At Venice it is conducted with peculiar mirth and gayety. Shows, masquerades, and theatrical exhibitions of various kinds form the leading diversions of this festive season. The Carnival at Rome is a scene of buffoonery, jollity, extravagance, and caricature which has no parallel in the world. Real life in all its varieties is delineated in a most grotesque and entertaining way. All the professions are ridiculed except the priesthood; but no allusion is made to monks, nuns, friars, or priests. Every other business in life, even the most serious, is ludicrously mimicked, even in its commonest details. Still it is all done and borne with the most invincible good-humor. It is a remarkable proof of the strange inconsistency which pervades the whole system of Romanism, that at the very time when the madness of the Carnival is at its height, the cardinal-vicar issues spiritual invitations to the faithful, beseeching them to shun the dissipations of the season, and to visit the churches and stations where religious services appropriate to the time are being held.

Carriage. Vehicles to which we apply this term were unknown to the ancients; and this word, which occurs but six times in the text of our version of the Bible, signifies, for the most part, what we now call "baggage." See CART; CHARIOT. [Judg. xviii., 21; 1 Sam. xvii., 22; Isa. x., 28; xlvi., 1; Acts. xxi., 15.

Cart. The Hebrew word rendered by our translators in some places by "wagon," in others by "cart," and in Psalms xlvi., 9, by "chariot," denotes any vehicle moving on wheels, and generally drawn by cattle, but is to be distinguished from the chariot, which was drawn by horses. In Ezek. xxiii., 24, however, "wagon" is the translation of another Hebrew word, and must be understood



An ancient Ethiopian Princess traveling in a Car drawn by Oxen, with a sort of Umbrella, a Driver, and a Footman.

to denote the war chariot. The cart was either covered or open, and was used for the conveyance of persons, burdens, or produce. The load seems to have been made fast by a large rope; hence in Isa. v., 18, a cart-rope is made a symbol of strong attachment to sinful habits of indulgence. At present, because there are no roads, wheel carriages are all but unknown in Syria, and the only carts used in Western Asia have two solid wheels of wood. Ancient carts are figured



Ancient Egyptian Carts: 1, 2, for ordinary purposes; 3, for conveying a Shrine containing a Mummy.

in the Egyptian and Assyrian monuments with two or four wheels with spokes. Four-wheeled carriages are said to have been invented by the Phrygians. [1 Sam. vi., 7–14; 2 Sam. vi., 3; 1 Chron. xiii., 7; Isa. xxviii., 28; Amos ii., 13.]

Carthusians, a religious order which was instituted in the eleventh century. The name is derived from Chartreux (*Cartusium*), not far from Grenoble, in France, a valley

where Bruno, of Cologne, a very learned man, and founder of the order, settled, about A.D. 1084, with twelve companions, who maintained the utmost simplicity and austerity, and were occupied chiefly in transcribing books, particularly the Bible and old theological works. The Carthusians are perhaps the strictest and the most severe in their discipline of all the monastic institutions of Rome; and, in consequence of this, there have always been very few nuns in connection with the order. Carthusians wear haircloth next the skin; they are not permitted to eat animal food, must prepare their own victuals, and eat alone, not in common. Almost perpetual silence is enforced, and they are not allowed to go out of the monastery under any pretense whatever. The superiors of the order never took the name of abbots, but have always been called priors, and the name of their monasteries, Chartreuse-houses, have been corrupted to charterhouses. In France, Italy, Germany, and other Roman Catholic countries, notwithstanding their vow of poverty, rich Carthusian charter-houses are often found. At an early period after the institution of the order they passed into England, where the order amassed considerable wealth; but their monasteries, with their ample revenues, shared the fate of the other monastic institutions at the period of the Reformation.

Casluhim, a Mizraite people or tribe. The only clue we have as yet to the position of the Casluhim is their place in the list of the sons of Mizraim between the Pathrusim and the Caphtorim, whence it is probable that they were seated in Upper Egypt. [Gen. x., 14; 1 Chron. i., 12.]

Cassia. Two Hebrew words are translated *cassia:* one, implying to "split," is a name given to the substance in question, because its rolls are split: the other has the sense of peeling, because the bark is stripped off. Most probably these two words refer to the same thing—the rind or bark of an aromatic plant not so fine or fragrant as cinnamon, but much resembling it. This may be the *Cinnamomum cassia*, a native of India and China. Cassia was one of the ingredients in the holy anointing-oil. It was used to perfume garments, and it was an article of merchandise at Tyre. [Exod. xxx., 24; Ezek. xxvii., 19; Psa. xlv., 8.]

Caste. This term is applied primarily to distinct classes in India, and, in a secondary way, to social distinctions of an exclusive character among Western nations. Of caste as a modern social distinction in Christendom, we need only say that it not only receives no warrant in the Bible, but is utterly opposed alike to the spirit of the New Testament and of the Old. It is true that there was a priestly class under the Old dispensation; but they were not kept separate from the rest of the people, nor were intermarriages between them and the laity discountenanced; and in the New it is distinctly and emphatically declared that in Christ's kingdom there is neither distinction of race nor sex, but all are one in Christ Jesus.

Of caste in India, an erroneous impression has been sometimes produced by the works of those who have studied it only in Hindoo literature. Caste according to the laws of Manu, on which it is avowedly founded, and caste as it actually exists at the present day in India, are two very different things. According to the laws of Manu, all society is to be divided into four classes:

1. The *Brahman's*, or *sacerdotal* class. Their business is reading and teaching the Vedas, and the performance of sacrifice for themselves and others. They are the chief of all created beings; the rest of mortals enjoy life through them. By their imprecations they can destroy kings, with all their troops, and elephants, and pomps. Indra, when cursed by one of them, was hurled from his own heaven, and compelled to animate a cat. Hence the Brahman is to be treated with the most profound respect even by kings. His life and person are protected by the severest laws in this world, and the most tremendous denunciations for the next. His own offenses are treated with singular lenity; all offenses against him, with terrible severity. He is forbidden to live by service, but on alms; and it is incumbent upon virtuous men and kings to support him with liberality; and all ceremonies of religion involve feasts and presents to him. The first part of his life is to be devoted to an unremitting study of the Vedas; he is to perform servile offices for his preceptor, and beg from door to door. In the second quarter, he lives with his wife, reads and teaches the Vedas, assists at sacrifices, and, "clean and decent, his hair and beard clipped, his passions subdued, his mantle white, his body pure, with a staff and a copy of the Vedas in his hand, and bright golden rings in his ears," he leads a studious and decorous life. The third quarter of his life he must spend in the woods as an anchorite, clad in bark, without fire, wholly silent, and feeding on roots and fruits. The last period he is released from external forms and mortifications, and is to spend his time meditating on the divinity, until at length he quits the body, as a bird leaves the branch of a tree, at pleasure.

2. The *Kshatrya*, or *Chuttree*, or *military class*, sprang from the *arm* of Brahma, and bear something of a sacred character. It is stated that the sacerdotal order can not prosper without the military, or the military without the sacerdotal; and the prosperity of both, as well in this world as in the next, is made to depend on their cordial union. The Kshatrya are to give alms, to sacrifice, to read the Vedas, and to defend the people.

Though Brahmans are to draw up and interpret laws, they are carefully excluded from administering them. The *executive* government is vested in the Kshatryas alone.

3. The *Vaisya*, or *Bais*, or *mercantile class*, sprang from the *thigh* or *breast* of Brahma. Their grand duties are to keep cattle, carry on trade, lend money on interest, cultivate the soil, and turn their attention to every description of practical knowledge. They are to be perfect men of business.

4. The *Sudras*, or *Sooders*, or *servile class*, came from the *foot* of Brahma. They are to serve the three superior classes, more especially the Brahmans. Their condition is never to be improved; they are not to accumulate property, and are unable by any means to approach the dignity of the higher classes. Utter and entire submissiveness to the Brahmans is the spirit of all a Sudra's duties, and this is to be enforced by penalties as severe as they are ridiculous; yet withal, the Sudras are not to be slaves. Mixture of castes, though not absolutely forbidden, entails disadvantages on the children; and the offspring of a Brahmanical woman and a Sudra becomes a Chandala, or outcast—much below even the Sudra.

Such is a brief outline of caste, as gathered from the code of Manu. But the caste which at present exists throughout the greater part of India is a very different matter. With the exception of the Brahmans, the pure castes have disappeared, and out of the intermixture of the others have sprung innumerable classes, many of them unauthorized except by the people themselves. So ingrained in the whole community is this tendency to class distinctions, that Mussulmans, Jews, Parsees, and Christians fall, in some degree, into it; and even excommunicated or outcast Pariahs form castes among themselves. Most of the existing castes partake of the nature of associations for mutual support or familiar intercourse, and are dependent upon a man's trade, occupation, or profession. Many have had their origin in guilds, in schisms from other castes, in the possession of a particular sort of property, and similar accidental circumstances. Their names are often due to the district in which the caste took its rise, to their founder, or to their peculiar creed. In the Bengal presidency there are many hundreds of such castes, almost every district containing some unknown in those adjacent. Among the lowest classes, and especially among the servants of the English at Calcutta, it has degenerated into a fastidious tenacity of the rights and privileges of station. The man who sweeps your room will not take an empty cup from your hand; your groom will not mow a little grass; a coolie will carry any load, however offensive, upon his head, but even in a matter of life and death would refuse to carry a man, for that is the business of another caste. Nor does caste at the present day tie a man down to follow his father's business except, perhaps, in the case of the more sacred functions of the Brahmans. For the rest, Brahmans serve as soldiers, and even cooks. Men of all castes have risen to power. Loss of caste may be recovered by a frugal repast given to the members of the caste; or the outcast joins another caste, among whom he will commonly be received with the heartiness due to a new convert. The question how caste is to be dealt with in converts to Christianity has now been determined by common consent of missionaries in India, and it receives no recognition by them within the Christian Church. An opposite policy in former times, founded on the opinion that caste might be regarded as merely a civil or social institution, and not as a part of the religion of the Hindoos, is now believed to have been among the principal causes of the comparative decay of the churches or congregations founded during the eighteenth century in the south of India. It still continues, however, to give serious trouble among the converts, who argue that if they mingle with persons of a lower caste they will degrade themselves and their religion in the eyes of the heathen.

Castor and Pollux. These, in heathen mythology the sons of Jupiter and Leda, were regarded as the tutelar deities of sailors. Ancient ships had at the prow a representation of that from which they took their name, and at the stern one of their tutelar deity. These may sometimes have been, as would seem in the case of St. Paul's vessel, the same. [Acts xxviii., 11.]

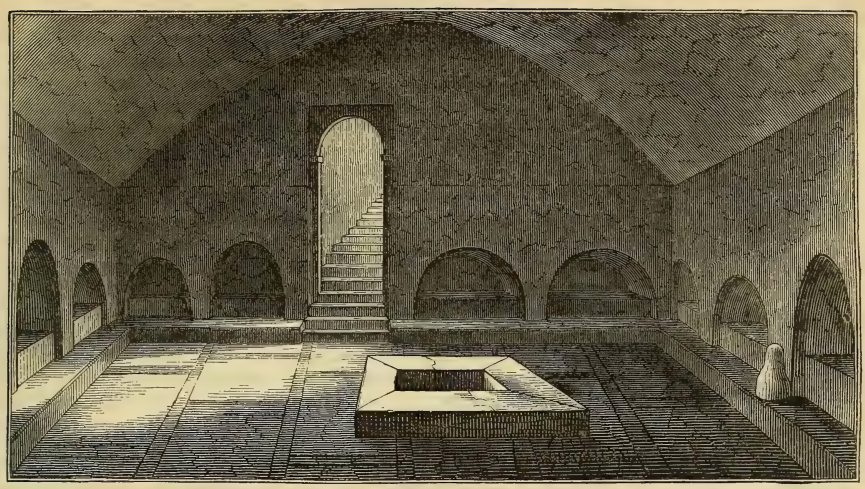
Casuistry, that branch of theology and morals which professes to deal with very delicate moral questions, and which undertakes to supply rules and principles of reasoning for resolving the same. Casuistry has been and still is studied chiefly by Roman Catholic theologians; but at one period Protestant divines also paid some attention to the perverted science. The Talmud contains an enormous accumulation of casuistical questions, and the sphere of Christian ethics in the Middle Ages often became a mere arena for unprofitable and pernicious disputations of this nature. The extent to which the casuistical system was carried by some of the Jesuit fathers in the Middle Ages is illustrated by Pascal's "Provincial Letters," from whose satire Jesuit casuistry has never fully recovered. A single illustration may suffice to give the reader an idea of this nefarious system. To render evil for evil is forbidden by Scripture. But, said the casuists, we must distinguish between the act and the intention. A man may not intend to avenge a wrong received, for the sake of vengeance, but he may lawfully intend to avert infamy, and for that purpose may punish, or even slay, the wrong-doer. So, while

he may not fight a duel for the purpose of killing his adversary, he may accept a challenge for the purpose of preserving his honor, and then, if attacked, may defend himself. On similar principles assassination was permitted, because "by this means we escape from exposing our life in the duel, and from participating in the sin which our opponent would have committed by fighting the duel." In a word, there was scarcely any sin which the casuists of the Middle Ages did not permit or justify with some such ingenious but baseless pleas as those here hinted at.

Catacombs, subterraneous chambers and passages, excavated generally in easily-worked rock, and used as places of sepulture. They are to be found in almost every country in which such soft rock exists. For a resting-place for their dead, the early Christians, like their Master, were frequently indebted to some kind and compassionate stranger, who supplied them with some unoccupied ground where they might be safe from the indignities of their heathen foes. Even in days of outward tranquillity the remains of converts to the Christian faith were buried in lonely and sequestered spots, and by far the greater number of the primitive Christians were entombed in catacombs or underground sepulchres. The most celebrated catacombs in existence, and those which pre-eminently bear the name, are on the Via Appia, at a short distance from Rome. They consist of long, narrow, and tortuous galleries, very much like those of a mine, and about eight feet high by five feet wide, expanding at irregular intervals into wide and lofty vaulted chambers. The walls of both galleries and chambers are pierced with several rows of niches which served as graves, and were filled with coffins. The entrances to these niches were built up with stones, on which usually were inscribed the letters D.M.—the initials of the Latin phrase signifying "*to the great God*"—or in monogram, X.P., the first two letters of the Greek name of Christ. Other inscriptions and marks of ornament are also found, the latter consisting chiefly of palm-branches, or olive-branches, or the figure of the cross rudely scratched on the stone. Art found its way into the catacombs at an early period, and many remains of frescoes are still found in them. In these underground cities of the dead, the living also often found refuge. Here they were accustomed to conduct their worship, as well as bury their departed friends. Here, in these dreary crypts, the Christians were doomed to dwell, not only for the brief space of time when persecution was at its height, but for years. In these retreats multitudes lived for weeks and months, without seeing sun, moon, or stars. The aged and poor were maintained by the liberality of those whose love for the cause had provided the sanctuary, or by the contributions of the young and vigorous. In these spacious caverns, whose gloom and solitude were but ill relieved by



Ground-plan.



Chapel in the Catacombs.

the glimmer of a hundred tapers, and whose walls were lined with immense rows of burial places, in which reposed the remains of their fathers and brethren who died in the faith, they spent their midnight vigils edifying one another with the things pertaining to a common salvation. Long after their meetings had ceased to be clandestine, the cemeteries continued to be the favorite resorts of the Christians for purposes of worship.

Catechism. From a Greek word meaning *to resound;* hence, *to instruct by word of mouth.* Properly speaking, therefore, catechism signifies the method of instruction by asking questions, receiving answers, and offering explanations or corrections, and may be applied to scientific, or historical, or other secular subjects. Usually, however, catechism signifies a book of Christian instruction drawn up in the form of question and answer, and intended to be employed orally in teaching theological doctrines to the young or the ignorant. The catechetical mode of teaching was employed among the ancient heathen philosophers, was the favorite method of Socrates, has been employed in the Christian churches from the earliest ages, and is used in a modified form in almost all institutions of learning, and in almost every branch of knowledge. Religious catechisms have fallen sometimes under unjust opprobrium. It is, however, because the system has not been fairly carried out, the catechetical method being truly employed only when the pupil is stimulated by the question to think for himself. Merely to commit to memory answers already provided preserves only the form, and not the spirit of catechetical instruction. Luther, who may be said to be the father of modern catechetics, insisted strenuously that the learning of the catechism should not merely include the hearing of a recitation from a book, but also an explanation and an application of its doctrines to the hearts of the pupils.

The following are the principal catechisms: 1. *The Lutheran*, prepared by Luther in 1527, and still generally employed by the German churches; 2. *The Geneva Catechism*, drawn up by Calvin, 1536–1538; 3. *The Heidelberg Catechism*, published at Heidelberg in 1562, and still recognized as a doctrinal standard by the Dutch Reformed Church; 4. *The Church of England Catechism*, embodied in the Book of Common Prayer, and directed by the rubric to be systematically taught to the children; 5. *The Westminster Assembly's Catechism*, which exists in two forms, as the Shorter and the Larger Catechism. The former of these is generally accepted in the main as a correct statement of doctrine, not only by all Presbyterians, but also by the Congregationalists; 6. *The Methodist Catechism*, which exists in three forms—the second and third embodying the first, with proofs and illustrations; 7. *The Tridentine Catechism*, a Romish work prepared in obedience to a decree of the Council of Trent, but intended rather as a manual for the instruction of pastors than for the use of children; 8. *The Cracovian and Racovian Catechisms*, which are Polish in their origin, and Socinian in doctrine. There are, in addition, numberless other catechisms, both Protestant and Romish, prepared by private individuals, and useful in the various denominations, whose doctrines they embody, but not possessing any distinct authority as an official declaration of their views.

Catechumens, a name given in the first ages of Christianity to Jews or Gentiles who were being prepared to receive baptism. In the apostolical churches, when an individual professed faith in the Lord Jesus Christ, he was immediately baptized. Instruction followed his reception into the Church. So long as the Church was feeble and threaten-

ed with persecution, this fact constituted a sufficient protection of its purity; but when Christianity became popular, some greater guard was deemed necessary. Persons desiring to be received for baptism were required to undergo a period of probation and instruction varying in length from forty days to two years. Certain officers of the Church, usually presbyters or deacons, were assigned to the task of affording the necessary instruction, and were termed catechists. The catechumens not being baptized, were not permitted to receive, nor, according to some authors, so much as to see the consecrated elements. Before baptizing, they were obliged to pass many days in fasting and prayer, to submit to repeated examinations, and in later times to a kind of exorcism, accompanied by the imposition of hands. There were various orders of catechumens, classified according to the degree of proficiency attained.

Catena (*a chain*). By a *Catena Patrum* is meant a series of passages from the writings of various fathers, arranged for the elucidation of some portions of Scripture. They seem to have originated in the short *scholia*, or glosses, which it was customary in manuscripts of the Scriptures to introduce in the margin. These by degrees were expanded, and passages from the homilies or sermons of the fathers were added to them. Their chief value is in affording some knowledge of works of ancient writers otherwise unknown to us.

Cathari or **Catharists**, a name very generally given to various sects which appeared in the Church during the Middle Ages, sometimes assumed in profession of a purity of doctrine and morals superior to that which generally prevailed in the Church, sometimes bestowed ironically, in ridicule of such a profession. It became a common appellation of sects which appeared in Lombardy in the beginning of the eleventh century, and afterward in France and the west of Germany. Having some connection with the *Bulgarian Paulicians*, these sects were sometimes called *Bulgarians*; sometimes also *Paterenes* or *Patarines;* sometimes *Publicans* or *Popelitans*, and, in the Low Countries, *Piphles*. Manichæism, Gnosticism, and Montanism are ascribed to the Cathari; but there is much reason to think that the errors of a few were often indiscriminately charged upon all. It appears quite certain that the Cathari differed considerably among themselves in their doctrines, and in the degree of their opposition to the dominant Church. Some of them advocated and practiced a rigid asceticism. There is no good evidence that any of them nearly approached to the doctrines of the Reformation; although, in their rejection of tradition, of the authority of Rome, of the worship of saints and images, etc., there are notable points of agreement with the views of the Reformers.

Cathedral. This word is derived from the Latin word *cathedra*, meaning *chair*. In the early Christian Church special seats were assigned to the bishops, somewhat similar to those occupied by heathen teachers in giving their instructions. So when the pope is said to speak *ex cathedra* it is meant that he speaks from his chair, *i. e.*, officially. It is from this word *cathedra* that the church edifice containing the bishop's chair or throne derived its name of cathedral. In the English Church, the principal officers of the cathedral are a bishop, dean, precentor, chancellor, treasurer, arch-deacons, canons, and vicars. One of the main purposes for which cathedrals were founded was to impart Christian instruction especially to those who were under training for holy orders in the Church, and almost every cathedral has its school. Architecturally, the cathedral edifice is ordinarily built in the form of a Latin cross. The bishop's throne is placed behind the altar. Special services, coronations, councils, etc., are held in cathedrals. In this country there are, in connection with the Episcopal Church, but six cathedrals properly so called, though many of the bishops are accustomed to administer the service regularly in a parish church.

Catholic (*universal*), a title given to the Christian Church to distinguish it from the Jewish Church, which was national, and so exclusive or partial, while the Christian Church includes all nationalities in one household of faith. The phrase in the Apostles' Creed, "I believe in the holy Catholic Church," employs the word in this its original significance, and really means simply, I believe in the catholicity—*i. e.*, the universality—of Christ's invisible Church. A person is said to be *catholic* in his sympathies or doctrine who is broad-minded, and able to embrace all mankind in his heart, shutting out none from his good-will because they differ from him in doctrine. Certain of the epistles in the N. T. are called the *catholic* epistles, to distinguish them from those which are addressed to particular churches. Those thus entitled are the Epistles of James, the two Epistles General of Peter, the first Epistle of John, and the Epistle of Jude. The term *catholic* is assumed by the Church of Rome, which claims by its title to be the one universal Church. The proper title of the Church is, however, the Romish Church, or the Papal Church—at least no other name can properly be given to it except by those who believe that it is the only true Church, and that all Protestants are schismatics. See ROMAN CATHOLIC CHURCH.

Catholic Apostolic Church. The name assumed by a sect originated in England in 1829–'30, by Rev. Edward Irving. Its members are hence popularly known as Irvingites. The Rev. Edward Irving was born in Scotland, August 15, 1792, and, in 1819, became

the assistant of Dr. Chalmers in Glasgow. In 1822 he removed to London, where he at once achieved an unparalleled popularity as a preacher. He became an enthusiastic student and expounder of the prophecies, taught the second personal advent of Jesus Christ, and when, in 1830, certain extraordinary manifestations of prophetic power were reported in the West of Scotland, he at once accepted them, teaching that the inspired gifts, and especially the gift of tongues (q. v.), granted to the apostles in the early Church, were not exceptional, but were bestowed upon the Church as a permanent element of spiritual power. He was tried for heresy, and convicted; but his congregation adhered to him, and from them grew up the Church which has since popularly received his name, though with its organization as a denomination he had personally very little to do. He was deposed in 1833, and died in December, 1834.

The Catholic Apostolic Church does not differ from other Christian churches in regard to the common doctrines of the Christian religion; but its adherents hold some important doctrines in addition. They maintain the second personal coming of Christ; they regard the spiritual movements above referred to, and the phenomena accompanying them to be a special preparation for that coming; they maintain in the Church four ministries, viz.: of the "Apostles," or "Angels of the Church," rulers who act in the place of the Lord in his absence; of the "Prophets," who are the special organs through whom the Holy Spirit communicates the divine will to the Church; of the "Evangelists," appointed to carry the gospel to those who are without, and of the "pastors," or "shepherds," to feed and care for the flocks. They maintain the doctrine of Consubstantiation (q. v.) in respect to the Lord's Supper, which is celebrated in the morning of every Lord's Day. They also have a somewhat elaborate ritual, with incense, altar lights, priestly vestments, etc., and the ancient apostolic practice of anointing the sick. Auricular confession is practiced, but not required. Extemporaneous prayer-meetings are sustained, in which the largest liberty is accorded to all, including women and children. No statistics of the denomination are published. Their congregations, which are not numerous, are to be found chiefly in Great Britain; but they also exist in France, Switzerland, and the United States.

Cattle. Under this head we may include all the domesticated oxen of Scripture, whether mentioned as bull, cow, ox, calf, or heifer. As was likely to be the case in a land where cattle were of such importance—often forming the principal wealth of the inhabitants, and prominent also in their religious rites—many words were in use to distinguish the cattle according to sex, age, and number. In the ancient days much more care was expended in the nurture of cattle than is used now. This was because of the necessity that every animal which was brought to the altar should be absolutely perfect, and also because in those days the ox was very generally fatted for the table.[1] In Palestine, at the present day, the flesh of the cattle is, practically, unused for food, that of the sheep or goat being always employed, even when a man gives a feast to his friends. The custom of keeping calves fatted ready for any festive occasion seems to have prevailed even in the earliest history of the Bible, as is shown by the conduct of Abraham, who, when he was visited by three heavenly guests, "ran unto the herd, and fetched a calf, tender and good," and had it killed, and dressed at once. Our Lord alludes to this custom in the familiar parable of the prodigal son.[2] But the chief use of the ox was as an agricultural laborer. Ploughing was, and is, always performed by oxen, and allusions to this office are scattered plentifully through both the Old and New Testaments. In referring to this use, oxen are almost always spoken of in connection with the word "yoke,"[3] the word being employed evidently as we use the terms "brace" or "pair." Except a few yoke of oxen which were kept to draw carts and act as beasts of burden, the cattle were turned loose for a considerable portion of the year, and ran about in herds from one pasturage to another. Thus they regained many of the characteristics of wild animals; to this habit of theirs certain Scriptural allusions can be traced.[4]

In considering the religious uses of the cattle, we find, in bold contrast to each other, the divine appointment of certain animals to be slain as sacrifices, and the worship paid to those very cattle by the heathen as living emblems of divinity. This false worship was learned by the Israelites during their long residence in Egypt. In that idolatrous country, the ceremonies in connection with the worship of the holy bulls were as imposing as outward circumstances could make them; and so deeply did the customs of the Egyptian religion sink into the hearts of the Israelites, as to seem almost ineradicable.[5]

In two passages of the O. T. an animal is mentioned,[6] respecting which there has been some perplexity. The Hebrew name has been translated "wild ox" in one passage, and "wild bull" in the other. From comparing the context of both passages, it seems evident that this animal is not an ox or bull, but probably one of the larger species of antelope.

Cave. The chalky limestone of which the rocks of Syria and Palestine chiefly consist

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[1] 1 Kings iv., 23; Prov. xv., 17; Matt. xxii., 4.—[2] Gen. xviii., 7; Luke xv., 23.—[3] 1 Kings xix., 19; Job i., 3; Luke xiv., 19. See Yoke.—[4] Psa. xxii., 12; Joel i., 18.—[5] See Bull; Calf.—[6] Deut. xiv., 5; Isa. li., 20.

presents, as is the case in all limestone formations, a vast number of caverns and natural fissures, many of which have also been artificially enlarged, and adapted to various purposes both of shelter and defense. Various words are found in Hebrew designating these caverns, or dens, or holes, according to one or other of the prominent ideas implied, as expressing the use, position, mode of construction, etc. From several of these words places or people have taken their names. Thus Hauran is *cave-land;* and Horites are *dwellers in caves.*

The Scripture abounds with reference to the use of caves as habitations, and even at the present day they are so employed. They afforded excellent refuge in time of war. Hence to enter into the rock, to go into the holes of the rocks, and into the caves of the earth,"[1] would to the Israelites very properly and familiarly express terror and consternation. Occasionally caves were enlarged and fashioned by art, to make them more serviceable for different uses, as cisterns for water, receptacles where goods might be stored, places of confinement or burial, and not unfrequently as fortified strongholds; for all which purposes we find mention made of them. Very many caves are specially named in Scripture, as those of Adullam, Machpelah, Engedi, of which notices will be found under their respective names. Very little credit, however, can be attached to the traditionary accounts of many of the caverns which are now shown as the places where remarkable events occurred, such as that of Mary at Nazareth, or that of the Nativity at Bethlehem. The tradition that Jesus was born in a cave is not, however, unreasonable, as caves were often used as stables. [Gen. xix., 30; Judg. vi., 2; 1 Sam. xiv., 1; xxii., 1, 2; xxiii., 29; xxiv., 1; Josh. x., 16–18; Isa. xxiv., 22; Zech. ix., 11; John xi., 38.]

Cedar. The Hebrew word *erez*, invariably rendered cedar in our English Bible, stands for that tree in most of the passages where the word occurs; but that it is used in a wider sense to denote other trees of the natural order of cone-bearing plants is clear, from some Scriptural passages where it occurs. For instance, the use of cedar for purification was first enjoined in the wilderness, where the cedar of Lebanon does not occur. It has been suggested that some species of juniper might be intended—the savin, or the Phœnician juniper—which is abundant in the desert. Its wood is aromatic, and was therefore suitable for purifying. In Ezek. xxvii., 5, *erez* perhaps denotes some fir; in all probability the *Pinus halepensis*, a species of pine which grows in Lebanon, and is better fitted than the wood of the cedar of Lebanon for furnishing ship-masts. It is further worth notice that, though Solomon asked Hiram generally for "cedars," Hiram understood

[1] Isa. ii., 19, 20.



Cedar of Lebanon.

the request to include firs; and that while the word cedar is thought sufficient in one place to describe the timber wanted, we find the more detailed account below specifying also fir-trees and algum-trees.[1] It is therefore very likely that varieties of pine and yew may be included under the general term *erez;* though there can be no doubt that by this name is more especially denoted the cedar of Lebanon, as being the firmest and grandest of the conifers.

The great durability of the cedar made it fit for beams, boards, pillars, and ceilings, and its fragrance fitted it for purifications. It was anciently very abundant in Palestine, and its wood was used by the early Hebrew kings, by the Jews of later times, and, as we learn from secular histories, for many structures in various parts of the East.[2] The cedar of Lebanon has wide-spreading roots, a tapering trunk, and branches thickest and longest nearest the ground. The wood is formed by the yearly addition of concentric rings, and is hardest inside. The tree is an evergreen, with long, narrow, and pointed leaves. The cones are oblong, and the wood highly resinous. It was on the loftier ranges of Lebanon that these cedars chiefly flourished. They are said to be found now only in a single locality, though some moderns profess to have discovered them elsewhere. There is a well-known cedar grove on Mount Lebanon which has been visited and described by many travelers, who differ exceedingly in their estimate of the number of the trees.

[1] 1 Kings v., 6, 8; 2 Chron. ii., 3–8.—[2] Lev. xiv., 4; Numb. xix., 6; 2 Sam. v., 11; 1 Kings vi., 9, 10, 15; vii., 2; 1 Chron. xiv., 1; 2 Chron. ii., 8; Psa. lxxx., 10; xcii., 12; Isa. xliv., 14; Jer. xxii., 14; Ezek. xxvii., 5; xxxi., 3–9; Ezra iii., 7.

Some mention seven, others thirteen, intending, doubtless, only those whose age and size render them biblical, or at least historical. It is not easy, however, to draw any such line of demarkation. There is a complete gradation, from small and comparatively young to the very oldest patriarchs of the forest. Dr. Thomson counted 443, and this can not be far from the true number.

Ceiling. The Egyptian monuments furnish us with illustrations of ceilings of elegant patterns painted in rich colors, and Scripture indicates that the same care was bestowed on these parts of the house by the Jews. The ceiling of the Temple and Solomon's palace is described in 1 Kings vi., 9, 10, 15; vii., 3; 2 Chron. iii., 5. Ceilings in the East are still profusely ornamented, sometimes with curious paneling or inlaid work; and in localities where wood is scarce, we are told that they are made of fine plaster with tasteful moldings, colored and relieved with gilding. [Jer. xxii., 14; Haggai i., 4.]

Celibacy. Very early in the history of mankind we find manifested a spirit which sought to secure peculiar sanctity by abstaining from the lawful gratification of the senses. To this source undoubtedly must be traced the celibacy of the clergy as dogmatically enforced by the Romish and other kindred churches. It is a question among Roman Catholic divines whether marriage is by holy Scripture forbidden to the clergy, or whether it is only of ecclesiastical authority, and binding on each clergyman in consequence of the vow to that effect voluntarily made at his ordination. The more honest and able scholars of the Romish Church do not assert that marriage of her members is prohibited by the Bible, but only by the Church: 1st. Because the priestly office requires the most angelical purity and the most sublime sanctity, and the Church assumes that, before God, the condition of a single life is more acceptable than the married state; 2d. Because the Scripture teaches that continence is a suitable means of preparation for "attending upon the Lord;" and as the priest is always to attend upon the Lord, the Church obliges them always to live continently; 3d. The priest should be without worldly cares and solicitudes, and marriage brings such hinderances. His only care should be the good of his people, his only solicitude the service of the Lord. Admitting that in the apostolic age married men were admitted to the priesthood, Rome explains this fact as a concession to the exigency of the times, only suffered until the number of the faithful had so increased that youth could be trained up to the service of the Church. Roman Catholics deny that this law induces immorality, but claim that the grace of God enables those who take the vow of celibacy to live in the strictest purity. It allows that there have been some, but denies that there have been many who have been a scandal to the clergy, and cries out against the injustice of condemning the state because some of the priesthood have been recreant to their vows.

This dogma has been productive of much dissension within the Romish Church. For centuries it was a subject of constant struggle, until Gregory VII., in a council held at Rome, issued a decretal that every layman who should receive the communion from the hands of a married priest should be excommunicated, and that every priest who married or lived in concubinage should be deposed. The decree met with the most violent opposition in all countries, but Gregory succeeded in carrying it out with the greatest rigor; and though individual instances of married priests were still to be found in the twelfth and thirteenth centuries, the celibacy of the Roman Catholic clergy was established, and has since continued both in theory and practice. Although after the Reformation the question again came up, and at the Council of Trent several bishops and the Emperor Charles V. favored a relaxation of the rule, it was finally imposed on all the clergy of the Roman Catholic Church. Since that time many of the clergy in different parts of Europe have sought to throw off this yoke of bondage, and large numbers in France, Germany, and Italy have within a few years demanded the abolition of celibacy, but thus far their demands have only resulted in more stringent papal decrees. The Greek, Russian, and Armenian churches, although considering marriage an evil, have not adopted the law of celibacy for all clergy, requiring entire continence only of their highest officers. It should be added that the marriage of priests before ordination is allowed by the Roman Catholic Church in the Eastern churches, and that by some Romanists the ground is taken that celibacy should always be voluntary, never imposed by ecclesiastical discipline. This is the position of Father Hyacinthe, whose recent marriage (1872) has revived upon the Continent the discussion of this whole subject, and has struck a heavier blow against celibacy than any it has received since the days of Luther.

It seems evident to the Protestant that the teaching of Scripture is plainly in favor of the marriage of clergymen. Under the Mosaic law, priests were not only allowed, but encouraged to marry. Although in the N. T. we find passages in which an unmarried life, *voluntarily assumed*, is commended under certain circumstances, no passage in the N. T. can properly be interpreted into a prohibition of the marriage of the clergy under the Gospel dispensation; on the contrary, there are many from which we may infer the contrary. One of the twelve, Peter, was

certainly a married man, and it is supposed that several of the others were also married. Philip, one of the seven deacons, was also a married man; and if our Lord did not require celibacy in the first preachers of the Gospel, it can not be thought indispensable in their successors. Paul says, "Let every man have his own wife," and that marriage is "honorable in all," without excepting those who are employed in the public offices of religion. He expressly says that "a bishop must be the husband of one wife;" and he gives the same direction concerning elders, priests, and deacons. When Aquila traveled about preaching the Gospel, he was not only married, but his wife Priscilla accompanied him; and Paul insists that he might have claimed the privilege "of carrying about a sister or a wife as other apostles did." The "forbidding to marry"[1] is mentioned as a characteristic of the apostasy of the latter times.

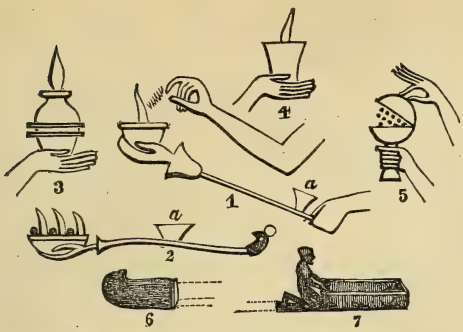
An undue regard for virginity and corresponding depreciation of marriage began to appear strongly about the middle of the second century. Few of the so-called fathers escaped from extravagant notions and opinions on this subject. But no enforced celibacy was known in the Church immediately following the apostolic age. The first step toward the clerical celibacy was taken in the disapproval of *second* marriages. In the great council of Nicæa it was proposed to enact a law to enforce celibacy, but Paphnutius, an Egyptian bishop, himself unmarried, resolutely withstood it as an innovation, declared that marriage is honorable "in all men," and desired that the ancient tradition of the Church should continue to be observed, viz., that those who before ordination were unmarried should continue to be so; and the Council of Gangra, held probably about 379, anathematizes those who separate from the communion of a married priest. The evils brought upon the Church by the celibacy of the clergy formed one cause of the movement toward reform which culminated in the 16th century. The leading Reformers declared against the celibacy of the clergy as unfounded in Scripture, and contrary to the natural ordinance of God, and the spell was finally broken by the marriage of Luther with Catharine Bora. His example was soon widely followed, and his writings and those of his coadjutors soon put an end to celibacy among all the reforming clergy. All the modern evangelical denominations are agreed in rejecting enforced celibacy as unscriptural and immoral. It is believed by the Protestant world that marriage is ordained of God as a means to man's highest happiness and usefulness; that it is not good for him to be alone in his work as a minister of the Gospel; that a true wife will find in her husband's parish abundant avenues for Christian work which she could not do so well in any other position, while she will prove to be an efficient co-operator in her husband's labors, and will make his home an aid and a comfort instead of a care and a distraction. More than this, it is well said that, besides cramping the energies of the individual man, celibacy deprives society of the incalculable advantage which is afforded by the homes of those whose whole life is devoted to the service of God and the salvation of man.

[1] Acts xxi., 9; 1 Cor. vii., 2; Heb. xiii., 4; 1 Tim. iii., 2; Acts xviii., 2; 1 Cor. ix., 5; 1 Tim. iv., 3.

Cenchrea, or **Cenchreæ** (*millet*), the eastern harbor of Corinth, from which it was distant about nine miles. St. Paul sailed from this port when returning to Jerusalem and Antioch from his second missionary journey; and somewhat later we gather that a church had been organized there. The modern village of *Kikries* occupies the site of Cenchrea, and some remnants of the moles are still visible. The millet also, from which the name was derived, is said yet to grow in the neighborhood. [Acts xviii., 18; Rom. xvi., 1.]

Cenobites, a name given to monks who lived in communities, as distinguished from hermits or anchorets (q. v.), who lived alone. The founder of the Cenobite system was Pachomius, who, in the beginning of the fourth century, established a society of monks on Tabennæ, an island of the Nile, in Upper Egypt; and so popular did the new and freer mode of ascetic life become, that in the first half of the fifth century the Cenobites numbered no fewer than fifty thousand. The whole association was called a cœnobium—a term which afterward came to be applied to single cloisters. The entire monkish society was distributed, according to the various degrees of progress in the spiritual life, into twenty-four classes, each having its own presiding officer and its particular labors. They employed themselves in the ordinary monkish avocations. At the end of the fourth century each cloister possessed a vessel of its own, built by the monks themselves. Numerous similar communities to those established by Pachomius sprung up in all parts of Egypt, adopting his rule, until it was superseded by that of Basil, and even after that period it was still followed by some monastic communities; and in Persia, under sanction of Mohammedanism, it still continues to exist. See MONACHISM.

Censer, a small portable vessel of metal fitted to receive burning coals from the altar, and on which the incense for burning was sprinkled. The only distinct precepts regarding the use of the censer are found in Numb. iv., 14, and Lev. xvi., 12. Neither in connection with the erection of the Tabernacle nor with that of the Temple is the least idea conveyed of the form and appearance of the censers employed. The probability



Egyptian Censers.

1. Throwing incense on the flame in censer. 2. Balls of incense burning in censer; *a a*, Boxes for holding incense. 3, 4. Censers of different forms. 5. Box or cup for incense. 6, 7. Head of handle and pan of censers, in bronze.

is that they were some sort of pan or small pot, with a handle at one or both sides for the purpose of lifting them, rather than the vase-like forms with perforated lids now used in the Church of Rome.[1] These were borrowed from the religions of Greece and Rome. The incense was carried to the altar of the heathen deities in a square box called an *acerra*, from which it was transferred to the *turibulum*, a vessel of bronze, so constructed that it could be swung in the hand by chains, and the cover slightly raised, so that the odor of the incense might escape. From the same source, also, the Roman Catholic censer derives its modern name of thurible. According to Bingham, neither incense nor censers were used in the Christian Church during the first three centuries. See INCENSE.

Centuries of Magdeburg, a celebrated ecclesiastical history compiled by a society of Lutheran divines, and published 1559–1574, in thirteen folio volumes, each volume treating of one century. Though the first modern attempt to illustrate the history of the Church, it was written upon a scale which has scarcely been exceeded. It brought to light a large quantity of unpublished materials, and cast the whole subject into a fixed and regular form. One of its most remarkable features is its elaborate classification. This was strictly original, and, with all its inconveniences, undoubtedly tended to introduce scientific arrangement and minute accuracy into the study of Church history.

Chain. Chains were anciently used for a triple purpose—as badges of office, as ornaments, and for confining prisoners. The chain with which Joseph was invested, and that promised to Daniel,[2] are instances of the first use. A similar badge was worn by other ancient nations—the Romans, the Britons, the ancient Irish, the noble Persians and Gauls, the Celtic tribes, and other Asiatic and European nations. It often formed one of the chief parts of the spoil of the victorious army, and soldiers frequently received a neck-chain for their valor. The principal judge in Egypt also wore a chain of gold, to which was attached a jeweled image of Truth. Ornamental chains were worn both by men and women. The neck-chains consisted of pearls, pieces of coral, and other trinkets on a string. Other chains were worn hanging down as far as the waist, and step-chains were attached to the ankle-rings, shortening the step, and producing a mincing gait. Chains were among the ornaments of the high-priest, were employed in the construction of idols, and were used even in the decoration of animals.[1] The chains used for the security of prisoners were probably fetters upon the ankles connected by a chain. Handcuffs were also put on captives. It was the Roman custom to handcuff a prisoner, attaching him by a chain to one or two guards. Hence the word is sometimes employed metaphorically to express tribulation. [Judg. xvi., 21; 2 Sam. iii., 34; 2 Kings xxv., 7; Jer. xxxix., 7; Lam. iii., 7; Acts xii., 6, 7; xxi., 33; xxviii., 16, 20; 2 Tim. i., 16.]

Chalcedony, one of the stones described as forming the foundation of the New Jerusalem. It is ordinarily understood to be a species of agate, milky white or pale yellow, often with a wavy internal structure—although opinions differ as to the exact character of the stone called in Scripture chalcedony. [Rev. xxi., 19.]

Chaldea. This term, which was applied originally to but a small district lying almost entirely on the right bank of the Euphrates, the southern part of Babylonia, must, in its wider Scriptural sense, be taken to include the alluvial plain watered by the rivers Euphrates and Tigris, bounded on the east by the last-named stream, but extending across the Euphrates westward to Arabia, and from the Persian Gulf running northward to about the 34th degree of latitude, where it joined upon Assyria. This region was probably 400 miles in length, with an average breadth of 100 miles. Lying in the same latitude with Central China, Palestine, Georgia, and Central California, it has a climate the warmth of which is equal to that of any of those regions. This, together with a soil even to-day not less bountiful naturally than that on the banks of the Egyptian Nile, nourished by a complicated system of canals and water-courses, which spread like a net-work over the face of the country, produced a fertility which was proverbial. Wheat, barley, and other grains grew wild, and, when cultivated, the return to the sower has been asserted to be two hundred or three hundred fold. Wheat was indigenous in Chaldea,

[1] Exod. xxx., 7, 8; 2 Chron. iv., 22; xxvi., 16, 18, 19; Luke i., 9.—[2] Gen. xli., 42; Dan. v., 7, 16, 29.

[1] Exod. xxviii., 14, 22; xxxix., 15–18; Judg. viii., 21, 26; Prov. i., 9; Sol. Song i., 10; Isa. iii., 18; xl., 19.



General Map of the Chaldean and Associated Empires.

and excessively luxuriant; the Babylonians mowed it twice, and then pastured their cattle on it for awhile to keep down the blade and cause it to run to ear. One of the most ornamental products of the country was that most beautiful of all vegetable forms—the date-palm—whose yellow, semi-transparent clusters of dates, which the Greeks likened to amber, and moderns compare to gold, contrast, both in shape and tint, with the green feathery branches beneath which they hang, giving a greatly added richness to the landscape. A Persian poem celebrated its three hundred and sixty uses. The land was rich in corn and wine, delightful in frequent palm-groves, rising like islands from a golden sea of waving corn, teeming with population. Here were the greatest cities of antiquity, the busy hives of men, "Babel, and Erech, and Accad, and Calneh."[1] But now this once fruitful garden is little better than a desolate waste. Large tracts are covered by unwholesome marshes, producing nothing but enormous reeds, of which the nomadic Arabs build their houses; others lie waste and bare, parched up by the fierce heat of the sun, and utterly destitute of water. Long lines of mounds, it is true, mark the courses of those main arteries which formerly diffused life and vegetation along their banks; but their channels are now bereft of moisture and choked with drifted sand: the smaller offshoots are wholly effaced. "A drought is upon her waters," says the prophet; "and they shall be dried up." The only remains of that ancient civilization, that "glory of kingdoms," "the praise of the whole earth," are the numerous moldering heaps of brick and rubbish which overspread the surface of the plain. Instead of the luxuriant fields, the groves and gardens, nothing now meets the eye but an arid waste. In some places sand-drifts accumulate and threaten to make the whole region a mere portion of the desert. The dense population of former times is vanished, and no man dwells there.

Chaldeans, or **Chaldees**, the inhabitants of Chaldea. As to their origin, Professor Rawlinson says that a large amount of tradition—classical and otherwise—genealogies, and other traces support the biblical account—the "Book of the Generations of the Sons of Noah." "The sons of Ham," we are told, "were Cush, and Mizraim, and Phut, and Canaan; . . . and Cush begat Nimrod, . . . and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar."[2] It is the simplest and best interpretation of this passage to understand it as asserting that the four races—the Egyptians, Ethiopians, Libyans, and Canaanites—were ethnically connected, being all descended from Ham; and that the primitive people of Babylon were a subdivision of one of these races—the Cushites or Ethiopians connected in some degree with the Canaanites, Egyptians, and Libyans, but still more closely with the people which dwell upon the Upper Nile. Late researches have wonderfully confirmed this conclusion. The vocabulary of the Chaldeans is pronounced to be decidedly Cushite or Ethiopian, and the primitive race which bore sway in Chaldea proper is demonstrated to have belonged to this ethnic type, and to have passed from the older civilization in the valley of the Nile by way of Arabia to the valley of the Euphrates. Their language shows that very early these Cushites became blended in some way or other with a Turanian people, and these two main constituents with the Semitic and Arian element, which is believed to have existed in the early population, gave the Chaldean race a fourfold ethnic division. In the inscriptions the subjects of the early kings are continually called "the four nations" or "*tongues.*" To this fourfold division correspond the four kings of Abraham's time.[1] Thus, like the Romans in ancient, and the English in modern Europe, they were a mixed people, a union of various races, between which there was marked and violent contrast. Such races are among those which play the most distinguished part in the world's history, and most vitally affect its progress.

The *religion* of the Chaldeans or Chaldees appears to have been grossly polytheistic. To a certain extent it was *astral;* the heavens, the sun, the moon, and the five planets were chief objects of worship, yet not as celestial bodies, but rather as heroes or gods, singularly like the classical Apollo and Diana, Mars and Venus. But the Chaldeans seem to have had correct notions on the subject of creation, and traditions of the Flood and the Tower of Babel. This people exhibited a fertility of invention, a genius and an energy which place them high in the scale of nations. For the last 3000 years the world has been mainly indebted for its advancement to the Semitic and Indo-European races; but it was otherwise in the first ages. Egypt and Babylon, Mizraim and Nimrod, both descendants of Ham, led the way, and acted as pioneers of mankind in the various untrodden fields of art, literature, and science. Alphabetic writing, astronomy, history, chronology, architecture, plastic art, sculpture, navigation, agriculture, textile industry, seem all of them to have had their origin in one or the other of these two countries. The beginnings may have often been humble, and seemingly rude and homely, but they are worthier of our admiration than of our ridicule. The bold step which the first inventors of any art take from the unknown to the known is equal to many steps of subsequent progress. "The commencement," says Aristotle,

[1] Gen. x., 10.—[2] Gen. x., 10.

[1] Gen. xiv.

"is more than half of the whole;" and the human race, even at the present day, lies under vast obligations to the genius and industry of early ages. Chaldea stands forth as the great parent and original inventress of Asiatic civilization, without a rival to dispute her claim. The traditional date of the founding of the empire by Nimrod is B.C. 2234. Ur (q. v.) was its primitive capital. Its great men were Nimrod, Arioch, and Chedorlaomer. It was destroyed by an Arab conquest after it had lasted above seven centuries. The ancient Chaldeans—the stock of Cush—crushed by a race of inferior civilization, which have left barely a trace of themselves in the country, sank, about B.C. 1500, into comparative obscurity. Their language fell into disuse, and grew to be a learned tongue, studied by the priests and the literati, and they became, as a people, scarcely distinguishable from the Assyrians. After seven centuries and a half of submission, the Chaldeans renewed the struggle for independence, and in the year B.C. 625 succeeded in establishing, under Nabopolassar, a second kingdom—the Chaldeo-Babylonian empire—which extended widely its sway, till ultimately it fell before the arms of Cyrus.[1] Even then, when the people cease to have a separate existence, the name remains; and the appellation Chaldeans was in the time of Daniel employed as substantially synonymous with "magicians, astrologers, and sorcerers," and under the Roman Empire given by poets and historians as a title of honor to professors of astronomical learning.

Chalice, the cup in which the wine used in the Lord's Supper is administered. In the early ages of the Church it was generally composed of the most simple materials, but with increasing riches more costly materials came to be employed in the dispensation of the Supper, and we find gold and silver cups mentioned in the inventory of churches in the sixth and seventh centuries. The use of the chalice, or communicating in both kinds, is by the Church of Rome reserved for the officiating priest; the Romanists do not, however, themselves claim that the Bible affords any direct authority for this practice. See COMMUNION; LORD'S SUPPER.

Chamberlain. The word so translated in the book of Esther properly signifies a eunuch, and it is sometimes thus rendered in the margin. Eunuchs were employed in various offices in Oriental courts; and it may be that the word came occasionally to signify an officer, without reference to its original meaning. The "chamberlain" of Acts xii. 20 corresponds in some degree to a lord of the bed-chamber with us; while Erastus, "the chamberlain of the city," referred to in Rom. xvi., 23, was the public treasurer.

Chambers of Imagery is a peculiar expression of the prophet Ezekiel, and by him used only on one occasion, when he is portraying in vivid and striking colors the idolatrous corruptions which had obtained a footing in the kingdom of Judah during the later stages of its history. The practice of painting on chamber-walls objects of worship, and even giving elaborate and detailed representations of the religious services performed in honor of them, was apparently of Egyptian origin; it was at least carried to its chief perfection there, and there alone did the downward tendency of idolatry go so far as to consecrate to religious houses "creeping things and abominable beasts." Such a description, therefore, as that of the prophet Ezekiel very fitly served the purpose of representing the degenerate inhabitants of Judah and Jerusalem as giving way to an idolatrous spirit in religion. It is a mistake to suppose that the prophetic delineation was intended to exhibit an actual scene taking place in the Temple chambers; this is partly guarded against by the statement that what the prophet saw was a representation of what every man was doing in *his* chambers of imagery. The prophet does but give a kind of rehearsal of what was daily proceeding in the land. The scene which passed before his spiritual eye was laid in the Temple buildings, because the Temple was at once the centre and the image of the whole kingdom. [Ezek. viii., 12.]

Chameleon, one of the animals the flesh of which was not to be eaten.[1] The original word signifies *strength*, and from the connection there is little doubt that some strong lizard is meant. The word translated "lizard" in the same verse is probably a general term for the lizard family, of which several varieties most liable to be eaten are specified. There is no certain means of determining *which* lizard is designated by the word which is in our version translated "chameleon;" but the lizard now known by that name seems to claim the Hebrew word with good reason, on account of the extraordinary power of its grasp. By means of its peculiarly formed feet and prehensile tail, it is able to grasp the branch of a tree so tightly that it can scarcely be removed.

Chamois, an animal the flesh of which might be eaten.[2] The animal now known as the chamois does not inhabit Palestine, nor are there any proofs that it ever did so. We must therefore look for some other animal. The Hebrew name signifies *the leaper*, and therefore we look for a creature conspicuous for its agility. Zoologists have now agreed in the opinion that the one in question is the handsome wild sheep of the East, an animal which is wonderfully active, and bounds to an astonishing height. It was formerly plentiful in Egypt, and even now is found along the Atlas mountain range.

[1] See BABYLON.

[1] Lev. xi., 30.—[2] Deut. xiv., 5.

Chancel, that part of the church in the church buildings of the liturgical denominations devoted to the altar and reading-desk. It is a part of the choir, and sometimes, though not always, identical with it. It is regarded as the most sacred portion of the church, and is separated from the rest by a railing. During divine service only the clergy are admitted to the chancel, and in many cases only the officers of the church are allowed to enter it at any time. In it is placed the altar, the seats or stalls of the officiating clergymen, and the *sedilia*, or special seats, near the altar, for those officiating at the communion. Here also in the cathedral churches abroad is ordinarily placed the bishop's throne. At the upper end of the chancel is a semicircular addition to the church, known as the *apse* (q. v.); sometimes the chancel occupies the apse. The chancel also went in ancient times by other names, as the bema, the holy, the altar-part, and the presbytery.

Chancellor. This word occurs but once in Scripture,[1] where it is given as a title to the Persian governor in Samaria. Under the Roman empire the *cancellarius* is supposed to have been a notary or scribe deriving his title from the *cancelli*, or railing, behind which he sat. From the Roman empire this office and title were introduced into the Church. The *chancellor of the choir* is the dignitary in the cathedral who presides over the readers of the lections in church and the cathedral schools. The *chancellor of the diocese* is an assistant of the bishop, and the judge of his consistorial court. The *chancellor of a university* is the chief officer of a collegiate body; his office is generally honorary, the executive duties being performed by a vice-chancellor. The *Lord High Chancellor of England* is the presiding judge of the Court of Chancery, president of the House of Lords, and chief adviser of the sovereign in matters of law or conscience.

Chant, a peculiar kind of sacred music, more commonly adapted to the psalms and litanies in the service of liturgical churches. It differs from other singing in its recitative character. The first portion of the verse or psalm is recited in one sustained note, while the latter portion is adapted to a cadence. Ancient chanting was divided into two sorts, the Ambrosian, derived from Ambrose of Milan, and the Gregorian, originated by Gregory the Great. The chant is sometimes antiphonal—that is, the minister or choir perform the first part, and the congregation or chorus respond with the second part. The chanting of the psalms is said to be derived from the Jewish Church. See MUSIC.

Chapel, strictly any building erected for divine worship, but ordinarily applied to oratories or private churches, which Constantine the Great seems to have been the first to introduce. The term as now employed is, however, applied chiefly to the following buildings: *domestic chapels*, which are not infrequently built in Europe by wealthy noblemen for private worship; *college chapels;* and *chapels of ease*, so entitled because they are constructed for the accommodation of parishioners who may reside at an inconvenient distance from the parish church. In England the term is sometimes applied to the church edifices of dissenters, and in this country to small churches.

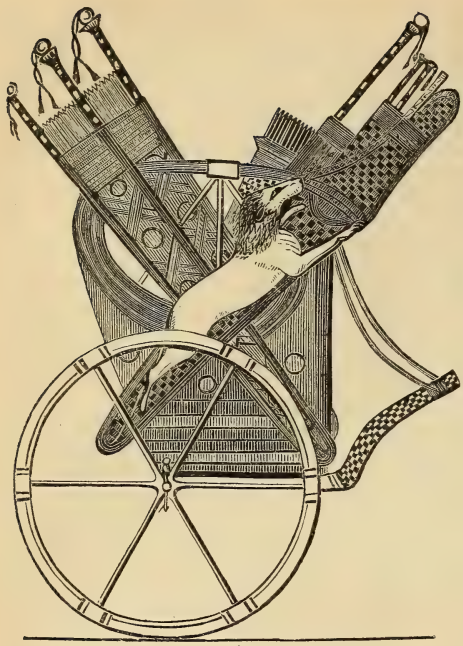
Chaplain, originally a person who performed divine service in a chapel (q. v.). Hence the assistant of a parish priest, the private clergyman of a king, nobleman, or a wealthy citizen, from which it has come to signify a clergyman appointed by the Government for special service, as in the army and navy. In England the queen has 48 chaplains, four of whom are in attendance each month to preach in the chapel, read service to the family, and to the queen in her private oratory, and say grace in the absence of the clerk of the closet. In the United States there are annually elected chaplains for the Senate and the House of Representatives.

Chapter, as an ecclesiastical term, the name of a corporation of ecclesiastics bound by canonical rules, and generally attached to a cathedral. The name chapter arose from the fact that the first communities of canons (q. v.) were called together daily in a common hall to hear a chapter of the Bible, or of their common rules, read aloud. The hall was hence called the chapter or chapter-house, and the name finally passed to the body of ecclesiastics assembling in it. The modern chapter, attached in the Church of England to the cathedral, consists of a dean, with a certain number of canons or prebendaries. They are the council of the bishop, assist him with their advice in the affairs of religion, as well as in the secular business of his see, and constitute the governing body of the cathedral.

Charge, an address delivered by a bishop in Episcopal churches at a visitation of the clergy belonging to his diocese. It is generally considered as merely admonitory, though the oaths of the clergy bind them to obedience, if the prelate chooses to enforce it. In other than Episcopal churches, an address delivered to the minister on the occasion of his ordination or installation, is called a charge to the minister, and an address to the people on the same occasion, a charge to the people. The appellation "pastoral charge" is also often used in describing the field and functions of a pastor.

Chariot. Several Hebrew words occur which are rendered "chariot" in our version: some may be taken to include the horses. Chariots were used both for war and on occasions of state, as well as for ordi-

[1] Ezra iv., 8, 9, 17.



Ancient Egyptian Chariot of War.

nary conveyance from one place to another.[1] Chariots, too, were employed in idol-worship; for we read that Josiah removed the horses and burned the chariots of the sun.[2] The use of chariots among the Egyptians, Syrians, and Ethiopians for peaceful purposes, is noted in several places.[3] Besides the war-chariots with which the Egyptians pursued the Israelites, there are references in Scripture to the war-chariots of the Canaanites, Philistines, Syrians, Ethiopians, Assyrians, and



Ancient Assyrian Chariot for the Chase.

Persians.[4] The Israelites had no war-chariots till the time of David; but Solomon increased the number of them, and we find them afterward in general use.[5] They were imported from Egypt, and therefore, no doubt, resembled those of that country. These consisted of an almost semicircular wooden frame with straightened sides, resting posteriorly on the axle of a pair of wheels; a rail of wood or ivory being attached to the frame by leathern thongs, and a wooden upright in front. The back of the car was open, and the sides were strengthened and embellished with leather and metal binding; the floor was of rope net-work, to give a springy footing to the occupants. On the off-side were the bow-case, sometimes the quiver and spear-case, crossing diagonally; the last-named inclined backward. If two warriors were in the chariot, there was a second bow-case. The wheels had usually six spokes, fastened to the axle by a linch-pin secured by a thong. The horses had a breast-band and girths attached to the saddle, but were without traces. They wore head-furniture, often ornamented, with a bearing-rein. The driving-reins passed through rings on each side of both horses. Two persons generally were in a chariot; but there was sometimes a third, holding the umbrella of state. The Assyrian war-chariots were nearly similar: sometimes a third horse was attached, but in later times this was omitted; the chariot was made higher, and the quiver placed in front instead of on the side. The term chariot is sometimes used for a different kind of conveyance altogether, as in Sol. Song iii., 9, where it doubtless refers to a palanquin.

Charity. This word is used to translate, in our English version of the Scriptures, the Greek word *agape*, which in some of the older versions is rendered love. Either translation is liable to produce misapprehension. The term charity has come to mean, in ordinary language, either mere almsgiving, or mere toleration or forbearance; and it is evident that neither of these ideas fulfills the sense of *agape* as the apostle employs it in 1 Cor. xiii. On the other hand, love is so often used to signify special forms of affection, that it is liable to misapprehension; for while it is true that we are to love all men, yet it is certain that the Bible nowhere commands us to have toward strangers the same kind and quality of love which we have toward our own kin. Probably no one word would suffice to render the full meaning of *agape*, i. e., Christian charity. Dean Stanley thus describes it: "While it retains," says he, "the religious element that raised the affections of the Hebrew psalmist to the presence of God, it agrees with the classical and Alexandrian feelings in making its chief object the welfare of man. It is not religion evaporated into benevolence, but benevolence taken up into religion. It is the practical exemplification of the two great characteristics of Christianity, the union of God with man, the union of religion with morality; love to man for the sake of love to God; love to God showing itself in love to man."

[1] 1 Sam. viii., 11; 2 Sam. xv., 1; 1 Kings xii., 18; xviii., 44, 45; Isa. xxii., 18.—[2] 2 Kings xxiii., 11.—[3] Gen. xli., 43; xlvi., 29; l., 9; 2 Kings v., 9; Acts viii., 28.—[4] Josh. xvii., 16, 18; Judges i., 19; iv., 3; 1 Sam. xiii., 5; 2 Sam. x., 18; 1 Kings xx., 21; xxii., 31; 2 Kings xix., 23; 2 Chron. xii., 3; xiv., 9; Isa. xxii., 6; Ezek. xxiii., 24.—[5] 2 Sam. viii., 4; 1 Kings x., 26; 2 Kings ix., 16–28; xiii., 7; xxiii., 30.

Chasidim (*saints*), a name given among the ancient Jews to a sect organized for the purpose of opposing Grecian innovations. The most rigid observance of rites, ceremonies, and even acts of asceticism, characterized the sect. They are supposed to have originated toward the close of the Babylonish captivity, to be substantially identical with the Assidæans mentioned in the book of Maccabees, and the progenitors of the Pharisees. The sect was reorganized in the eighteenth century by a Polish Jew, named Israel Baal Schem, who was credited by his followers with the performance of miracles. The *Chasidim* have separate synagogues, and profess, by extraordinary devotional exercises, accompanied with gymnastic contortions, to secure perfect union with God.

Chebar, a river in the "land of the Chaldeans," on the banks of which a portion of the Jewish captives were located, and where Ezekiel saw his earlier visions. It is thought by some to be the same as that called by the Greeks Chaboras, a river of Mesopotamia, and the only large river that flows into the Euphrates, and identical with the Habor of 2 Kings xvii., 6, the present name of which is *Kabûr*. Others regard it as identical with the Nahr Malcha, or royal canal of Nebuchadnezzar, in the cutting of which the exiles were perhaps employed. [Ezra i., 3; Ezek. i., 1, 15, 23.]

Chedorlaomer (*handful of sheaves*), a king of Elam in the time of Abraham, who seems to have formed a league with four other chiefs for the purpose of subjugating and spoiling the tribes in the land of Canaan and its neighborhood. In this they met with considerable success; but after taking Sodom and carrying off Lot, the kinsman of Abraham, among the captives, they were pursued by the Father of the Faithful, and defeated with great loss in the northern parts of Palestine. He is supposed to be identical with *Kudar Mapula*, of whom mention is made in the monumental records of Chaldea, and who bears also the significant title of Apda Martu, "Ravager of the West;" but of this nothing certain is known. [Gen. xiv., 1–17.]

Cheese is mentioned only three times in the Bible, and on each occasion under a different name in the Hebrew. It is difficult to decide how far these terms correspond with our notion of cheese; for they simply express various degrees of coagulation. There is much reason to believe that the cheese used by the Jews differed in no respect from that still common in the East, which is made into small white cakes exceedingly salt. It is of a very indifferent quality, is best when new and soft, and, as it has no rind, soon becomes hard and dry; it is then ground, and the Arabs eat it mixed with butter. [Job x., 10; 1 Sam. xvii., 18; 2 Sam. xvii., 29.]

Chemarim (*in black*), a word which occurs only once in our English version of the Bible, being elsewhere translated "idolatrous priests," or simply "priests." The former of these probably gives the true meaning of the word. To this day it is applied by the Jews in derision to Christian ministers. [Zeph. i., 4; 2 Kings xxiii., 5; Hos. x., 5.]

Cherethites and Pelethites, the bodyguard of King David. Prevailing opinion translates their names "executioners and couriers." It is plain that they were so employed, and were chiefly relied on to perpetrate any summary deed. Some are disposed to believe them to be foreign mercenaries, and their Hebrew names to be foreign Gentile names used collectively. It is no small confirmation of this, that they are spoken of in connection with the Gittites in 2 Sam. xv., 18; and in 1 Sam. xxx., 14, the Cherethites, which the Septuagint and Syriac render *Cretans*, are mentioned as a nation dwelling apparently on the coast, and therefore, probably, Philistines, of which name Pelethite may be only another form. [2 Sam. viii., 18; xv., 18; xx., 7, 23; 1 Kings i., 38, 44; 1 Chron. xviii., 17.]

Cherith (*separation*), the name of a brook near which Elijah hid himself during a portion of the three years' drought. The situation of the Cherith has been much disputed, and is not yet settled; some identifying it with the *Wady Kelb* behind Jericho, others placing it east of the Jordan. [1 Kings xvii., 3–7.]

Cherub, Cherubim. The symbolical figure so called was a composite creature-form which finds a parallel in the religious insignia of Assyria, Egypt, and Persia, *e. g.*, the sphinx, the winged bulls, and the lions of Nineveh. In such forms every imaginative people has sought to embody its notions either of the attributes of divinity, or of the vast powers of Nature which transcend those of man. Among the Greeks, the dragon, and among the Indians, the griffin, were such creatures of imagination. In the legends of Hercules the bull and the lion constantly appear as forms of hostile and evil power; and some Persian sculptures apparently represent evil genii under similar forms. The Hebrew idea seems to limit the number of the cherubim. A pair were placed on the mercy-seat of the ark: a pair of colossal size overshadowed it in Solomon's Temple, with the canopy of their contiguously-extended wings. Ezekiel speaks of four, and, similarly, the apocalyptic "beasts" are four. Those on the ark were to be placed, with wings stretched forth, one at each end of the mercy-seat. They are called the cherubim of glory,[1] as on them the glory, when visible, rested. They were anointed with the holy oil, like the ark itself, and the other sacred furniture. Their wings were to be stretched upward, and their faces "toward each other, and to-

[1] Heb. ix., 5.

ward the mercy-seat." It is remarkable that, with such precise directions as to their position, attitude, and material, nothing save that they were winged is said concerning their shape. On the whole, it seems likely that the word "cherub" meant not only the composite creature-form, of which the man, lion, ox, and eagle were the elements, but, further, some peculiar and mystical form, which Ezekiel, being a priest, would know and recognize as "the face of a cherub,"[1] but which was kept secret from all others. Such probably were those on the ark, which, when moved, was always covered, though those on the hangings and panels might be of the popular device. What this peculiar cherubic form was, is perhaps an impenetrable mystery. [Gen. iii., 24; Exod. xxv., 18; xxxvii., 7; Isa. vi., 2–6; Ezek. i.; x., 1–7.]

Chest. The term is found in 2 Kings xii., 9, 10; 2 Chron. xxiv., 8, 10, 11, to denote the coffer into which contributions were cast for the repair of the Temple. It is observable that the original word, wherever else it occurs in the Bible, implies the sacred ark, except in Gen. l., 26, where it is used for Joseph's coffin. The chests of rich apparel in Ezek. xxvii., 24, are treasure-chests, where valuables are stored.

Chestnut-tree. This word in the Bible probably signifies the plane-tree, a native of Western Asia. It grows to a large size, with a mass of rich foliage. The stem is lofty, covered with a smooth bark, which annually falls off. The flowers are small, and come out a little before the leaves. [Gen. xxx., 37; Ezek. xxxi., 8.]

Children. In our Bible this term is often used in a general sense for offspring or descendants, and where *sons* would be the more exact synonym of the original, e. g., *children of Abraham, children of Israel.* But taking the word in its stricter meaning, there are certain things worthy of notice respecting the position of children among the covenant people. The most distinguishing peculiarity, perhaps, was the close identification of children with parents in their covenant standing. The ordinance of circumcision, which may be called the seal of the covenant, was administered to infants of eight days old, for the express purpose of connecting parent and child in the same bond of obligation and promise toward God. And it was impossible that this could be done in a right spirit, and with any apprehension of the meaning involved in the transaction, without elevating and rendering sacred the relation of child and parent. Among such a people children would rightly come to be regarded as God's gifts; and among them arose the saying, "Lo, children are God's heritage." Out of this covenant relationship arose the solemn mutual responsibilities laid upon each. Parents in Israel were under obligation to rear their children in their own faith, and to fit them to become true members of the covenant. Hence the many injunctions imposed on them in the law to teach their children, and to command them to walk in the way of the Lord.[1] Hence also the kind of sacred honor which parents were entitled to expect, and children were bound to render. This received its highest sanction in the fifth commandment. And not only was the general law enacted that every one should fear his father and his mother, and this placed in close connection with the command to keep the Sabbaths of the Lord, and to worship only him, but there were more specific enactments that very severe measures should be taken with such children as set at naught the honor and restraints of parental authority.[2]

Politically too, as well as socially and religiously, were children bound up in the closest manner with their parents. The inheritance of the parent fell by legal right to his offspring, and was divided among his sons equally, except that the eldest obtained a double portion as his birthright (q. v.). If there were no sons, the inheritance descended to the daughters, who then must not marry out of their own tribe. As the possessions of the Israelites were thus subject to a regular rule of succession, wills were not known among them. The connection was equally close on the other side, for, in cases of extreme poverty, the child might be bound for the debt of the parents.[3]

The Hebrew women nursed their own children, unless prevented by some unavoidable necessity, and made a public feast at their weaning. In their earlier years children of both sexes were under the care of the mother; after the fifth year the father took the boys, while the girls continued with their mother till their marriage. It seems that in rich families governors or tutors were employed for the children at an early age. At twelve or thirteen they were considered of legal age, admissible to all religious rites, and competent to give testimony.[4]

It was the earnest desire of every Hebrew parent to have offspring. The more children —especially male children—a person had the more was he honored, it being considered as a mark of divine favor. On the contrary, barrenness was considered as the heaviest punishment with which the Lord could visit the wife. Among all Eastern nations offspring is regarded as a blessing, while the absence of it is considered a disgrace.

Chimham, a follower, and probably a son of Barzillai the Gileadite, who returned from beyond Jordan with David. David appears to have bestowed on him a possession at

[1] Ezek. x., 14.

[1] Gen. xviii., 19; Deut. vi., 7; xi., 19.—[2] Exod. xxi., 15, 17; Lev. xix., 3; Deut. xxi., 21; xxvii., 16.—[3] 2 Kings iv., 1; Isa. l., 1; Neh. v., 5.—[4] Numb. xi., 12; 2 Kings x., 1; Prov. xxxi., 1; John ix., 21.

Bethlehem, on which, in later times, an inn, or *khan*, was standing.[1]

Chios, a beautiful and fertile island in the Ægean Sea, between Samos and Lesbos, anciently celebrated for its wine. It is separated from the main-land by a strait of only 5 miles wide. The island is 32 miles in length, and from 8 to 18 in breadth, and is now called Scio. [Acts xx., 15.]

Chittim, or **Kittim**, the Kittians; descendants of Japheth through Javan, and generally believed to be the same with the Cyprians. Josephus considers Cyprus as the original seat of the Chittim, adducing as evidence the name of its principal town, Citium, which was, without doubt, a settlement of the Phœnicians. From the town the name extended to the whole island of Cyprus, which was occupied by Phœnician colonies. The name Chittim, which in the first instance had applied to Phœnicians only, passed over to the islands which they occupied, and to the Grecian or Asiatic immigrants, who subsequently occupied settlements which had been Phœnician. Hence it was used by the Hebrews as a general name for the islands in the Ægean, and generally for the people across the sea. [Gen. x., 4; Numb. xxiv., 24; 1 Chron. i., 7; Isa. xxiii., 1, 12; Jer. ii., 10; Ezek. xxvii., 6; Dan. xi., 30.]

Chorazin (*district of Zin*), a town of Galilee, mentioned, with Bethsaida and Capernaum, as the scene of some of our Lord's mighty works. The site is uncertain, but recent researches tend to identify it with Kerazeh, two miles north of Tell Hum. This is the opinion of Captain Wilson, confirming that of Dr. Thomson, and contradicting that of Dr. Robinson. [Matt. xi., 21; Luke x., 13.]

Chrism (*oil*), oil consecrated in the Romish and Greek churches by the bishop, and used in baptism, confirmation, orders, and extreme unction. This chrism is consecrated with great ceremony upon Holy Thursday. There are two sorts; the one is a composition of oil and balsam, made use of in baptism, confirmation, and ordination; the other is only plain oil, consecrated by the bishop, and used for catechumens and extreme unction. Chrism has been discontinued in the Church of England since the Reformation.

Chrisom, or **Chrisome**, a white garment anciently given to the newly-baptized, in token of the saints' new robe of righteousness. After having been worn seven days in token of the seven gifts of the Spirit, it was put off in the church baptistery, washed, and left there. At the time of the churching of the mother, the chrisom was presented by her to the priests, to be used for surplices, or coverings for the chalice, or similar purposes.

Christ, the Greek word corresponding to the Hebrew word Messiah. Both mean the Anointed One.[2] Jesus Christ is, therefore, the same as Jesus the Messiah, or Jesus the Anointed One.[1] The word is applied in the O. T. to the chief priest and to the kings;[2] but in the N. T. it is applied exclusively to Jesus of Nazareth. It is used with the same significance prophetically. In the O. T. the Hebrew form Messiah is sometimes retained in the English version, and sometimes translated the Anointed. The Greek form Christ belongs only to the N. T.[3] For an account of the prophesies concerning the life, sufferings, and death of Jesus Christ, and for a brief account of his earthly life, see under that title. For a discussion of his character, see CHRISTOLOGY.

Christian. This name occurs but three times in the N. T.,[4] and is never used by Christians of themselves, only as spoken by or coming from those without the Church. It can not have arisen with the Jews, who would not have given a name derived from the Messiah to a hated and despised sect. By the Jews they were called the "sect of the Nazarenes;"[5] and Julian, who wished to deprive them of a name in which, later, they gloried, ordered that they should not be called Christians, but Galileans. The presumption is, that the name Christian, originally given to them at Antioch, whose people were notorious for inventing names of derision, was originated by the heathen, and employed at first opprobriously, but afterward accepted by the disciples themselves, and made an honored name. This, the probable history of the word, receives an illustration from that of the terms Methodists and Puritans, both of which were originated as terms of reproach, but were accepted and employed by those to whom they were applied, and so have passed into common language, losing the original significance attached to them. The general names by which the early Christians called themselves were "brethren," "disciples," "believers," and "saints."[6]

Christianity, the system of religious truth inculcated by Jesus Christ. Any attempt to delineate it would lead us into a field which in this volume we avoid—controversial theology—since it is upon the definition of Christianity that the religious denominations who claim to represent the system of Jesus Christ so widely differ. It is worthy of note, however, that, great and important as those differences are, the points of agreement are even greater, and that there are certain truths which constitute the foundation-stones, so to speak, of the entire edifice, and that in respect to them all Christian sects, whether Protestant, Greek, or Roman Catholic, are agreed. The system of Christianity, entirely denuded of all its controversial aspects, includes the following fundamental points:

[1] 2 Sam. xix., 37–40; Jer. xli., 17.—[2] See ANOINTING.

[1] John i., 42.—[2] Lev. iv., 3, 5, 16; 1 Sam. xii., 3, 5; xvi., 6; 2 Sam. i., 14; Psa. xviii., 50; xxviii., 8; Isa. xlv., 1.—[3] Psa. ii., 2; comp. Acts iv., 26.—[4] Acts xi., 26; xxvi., 28; 1 Pet. iv., 16.—[5] Acts xxiv., 5; comp. John i., 46.—[6] Acts i., 14; ix., 26, 32; xv., 23; Rom. xv., 25; Col. i., 2.

1. That there is one God, infinite in his moral perfection, as well as in his power and wisdom, who sustains to mankind the relation of a father to children.

2. That the human soul is immortal, and that in the future life there is a state both of rewards and punishments, which will be equitably administered according to the life here.

3. True religion consists in love toward God and man; and all ceremonies and creeds are, however important or even essential, the instruments for the cultivation of that spirit of love.

4. Man is, in fact, estranged from God, and needs not only instruction, but also forgiveness of sins and a moral change of character.

5. That forgiveness and change is accomplished only through Jesus Christ, who lived, taught, and died for the purpose of affording it.

There are probably very few who would accept this as a full statement of Christianity as a system; but there are probably very few Christian divines who would deny the truth of either one of the propositions. The controversies that have arisen are chiefly concerning some additional questions—*e. g.*, the way in which this system is to be promulgated for the acceptance of mankind, whether by individual effort or by an organized church; and if by an organized church, whether there is one such ordained and endowed by Christ himself, which merits the allegiance of all mankind; or concerning the proper explanation to be given to some of the propositions—*e. g.*, what is the relation which Jesus Christ bears to God the Father, and how does he afford pardon and redemption to the race. There is, however, one question underlying the entire system which can not be passed by altogether. That question is, whether Christianity is a divine system given by God to men, something supernatural in its origin and character, or whether it is given of God only in the sense in which all good gifts—reason, among others—come from him. All Christian sects, widely as they differ in interpreting the system which Jesus Christ taught, agree in regarding it as of divine origin, and in this respect radically and inherently different from all other religious systems; while the Rationalists[1] regard it as the product of human thought and endeavor, and different from the other religions of the world only in being, upon the whole, the best. The reasons which have led Christian scholars to entertain the first of these views are known in religious literature as the "Evidences of Christianity," or the "Evidences of Revealed Religion," or sometimes simply as the "Evidences." These are generally divided into two classes, as the external and the internal "Evidences."

The external evidences of the divine origin of Christianity are chiefly two—the evidence from *prophecies*, and the evidence from *miracles*. The first was recognized as far back as the days of Isaiah.[1] The argument is briefly this: Foreknowledge belongs only to God. When, therefore, events of such a character that human foresight could not have perceived them, are foretold in minute detail, and with accurate precision, this foretelling is sufficient evidence of the divine commission of the prophet. That this is the case with the prophecies of the Bible is not doubted, except by those who deny that the prophecies were written at the time they were dated. Indeed, so remarkable is the detail and the accuracy with which many of these prophecies have been fulfilled, that skeptics, assuming that there was and could be no supernatural foreknowledge given to the inspired writers, have argued from the very accuracy of the narrative that it must have been written at or after the time of the events foretold.

The argument from *miracles* is equally simple and forcible. The very performance of a miracle, *i. e.*, of an act which only divine power could perform—such, for example, as the raising of the dead—is an invincible evidence of the divine authority of him who performs it. This position is denied by none. The only question between those who accept Christianity as a divine system and the infidel world is the question, whether the miracles recorded in the Bible did actually take place. The evidence that we actually have the accounts of the eye-witnesses of these miracles has been elsewhere considered;[2] the argument for the trustworthiness of their accounts has never been more succinctly stated than by Dr. Paley in his treatise on the "Evidences of Christianity;" that trustworthiness being demonstrated by the fact that these eye-witnesses passed their lives in sufferings voluntarily undergone, in attestation of the accounts which they delivered, and solely in consequence of their belief in those accounts.

The internal evidences of Christianity are of several kinds. The character of Jesus as we actually find it portrayed in the N. T. is neither such as any mere man—least of all a man of that age of the world—could have possessed, nor such as any mythology would have attributed to an imaginary hero. The excellence, the perfection, the universal applicability, the permanence, and the moral power of his teachings are such as negative the idea that they are or could be of merely human origin. The adaptation of his doctrines to every want of the human soul causes their divine nature to be felt even by those who are not trained to habits of logical thought. And, finally, the test which Christ himself presented, "By their fruits

[1] See Rationalism.

[1] Isa. xlviii., 3-8.—[2] See Bible; Canon; Manuscripts. See also Miracles.

ye shall know them," when applied to Christianity shows it to be no human product, but a divine gift to man.

For a further presentation of the evidences of Christianity, the reader is referred to the numerous treatises on this subject, and to the titles in this volume: PROPHETS; MIRACLES; JESUS; CHRISTOLOGY. For a history of Christianity, see under the titles, which treat of different eras and denominations, as ROMAN CATHOLICS; PROTESTANTS; WALDENSES; HUGUENOTS.

Christians, a name assumed by the followers of Alexander Campbell, more popularly known from that circumstance as Campbellites. Alexander Campbell was born in Antrim County, Ireland, September 12, 1788. His father was a clergyman of the Seceders (q. v.), and though constitutionally averse to polemics, did, on the whole, full justice to the severe theology and severe principles of his sect. When Alexander was not quite 19 years of age, his father emigrated to America. The son did not follow him until some years after he had completed his theological course at Glasgow. The rigid theology of the past was already beginning to give way to the more liberal spirit of modern times. Lay preaching, tract distribution, Sabbath-schools, were just beginning to spring into existence. The same influence which helped to mold the liberal and active spirit of Chalmers operated to liberalize the soul of young Alexander Campbell. When finally he set sail to join his father in America, it was with the expectation that his liberality would have to overcome the bitter but conscientious opposition of his father. But other influences had been meanwhile at work upon the father. He had been tried and disciplined for the ecclesiastical offense of inviting members of other Presbyterian churches to sit at the same communion-table with himself. Thus, when father and son met, they were both ready to unite in a common movement against the stringency of church creeds, and the rigid separation which then existed between different evangelical churches. Lamenting the schisms which rent the Christian Church, and the party spirit which absorbed and misdirected so much of real, though mistaken Christian love, they agreed on a platform and a name on which they thought all sects might unite in presenting a common front to a common foe. They proposed, as such a platform, "The Word of God without note or comment;" as such a name, the common title of "Christians." At first they had no thought of forming a new sect. They desired to work with and in the Presbyterian Church. But from the first the Presbyterian churches looked with suspicion and disfavor on both the leaders and their movement, and when, because the Scriptures do not expressly command infant baptism, they rejected it, and were both immersed, and practically required, as the condition of church membership, adult immersion, the last bond which joined them to the Presbyterian Church was severed. In 1815 their followers had increased to five or six congregations. At first they acted in ecclesiastical connection with the Baptists; but their fundamental principle, no creed but the Bible, was never satisfactory to the Baptists as a class, and in 1827 a decree of excommunication pronounced on all followers of Alexander Campbell by a Virginia association, was followed by similar action elsewhere, and the Campbellite congregations organized separately.

It is difficult to define the creed of the Christians, or Campbellites, except in the words of their founder: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." This itself is hardly an accurate definition, however, since they are close communionists, and close communion is acknowledged to be not *directly* prescribed in the Scripture, even by those who think it is logically deducible therefrom. In general, the only terms of admission to the Campbellite Church are the acceptance of the Bible as a sufficient and infallible rule of faith and practice, and immersion. In consequence, both churches and individuals differ very much in faith, some being Unitarian in doctrine, while others hold fast the substantial views of the orthodox churches; and yet others, carrying the views of Alexander Campbell to an extreme which he would never have justified, declare that the only condition of salvation is to believe in the Lord Jesus Christ, *i. e.*, as they explain it—to believe that such a person existed and taught what is attributed to him in the N. T., and be immersed. For the most part, however, we believe they may be said to be substantially evangelical in sentiment, while in government they are practically congregational. They maintain a large number of educational institutions, together with twenty-five periodicals, namely, nine weeklies, fifteen monthlies, and one quarterly. They have representatives in both England and Canada, but exist in the greatest number in the Western and South-western States. They are said to have in the United States about 5000 churches, and 500,000 church members.

Christmas, a festival celebrated in honor of our Lord's nativity. It begins with the Advent, on the last day of November, and continues until Epiphany, on the sixth of January, but is more particularly observed on the twenty-fifth of December. This festival seems to have first appeared in the Roman Church after the middle of the fourth century. At a somewhat later period it spread into Eastern Asia. It was not received with equal readiness by all the churches. While some affirmed that it had been known of old from Thrace to Cadiz, others

denounced it as an innovation. The churches of Jerusalem and Alexandria, rather than recognize the new festival, preferred to unite the commemoration of Christ's nativity with the ancient feast of the Epiphany—a combination which they attempted to justify by quoting Luke iii., 23, from which they inferred that Christ was baptized on his birthday. It was not long, however, before the Alexandrian Church observed the feast of Christ's nativity as a festival distinct in itself. In some of the Greek churches such confusion existed concerning the two festivals that the name Epiphany, or Theophany, was actually given to the feast which others termed Christmas. It was not until the sixth century that any thing like unanimity prevailed as to the day to be observed.

The manner in which this Christmas festival came to be observed in the Romish Church, and through it in the other churches, is as follows: Precisely in this season of the year a series of heathen festivals occurred, the celebration of which was in many ways closely interwoven with the whole civil and social life of the Romans. Hence the Christians were often exposed to be led astray into many of the customs and solemnities peculiar to these festivals. Besides, these festivals had an import which easily admitted of being spiritualized, and, with some slight change, transformed into a Christian sense. First came the *Saturnalia*, which represented the peaceful times of the Golden Age, and abolished for awhile the distinction of ranks, the distance between servants and freemen. This was very easily transferred to Christianity, which, through the restoration of the fellowship between man and God, introduced the true Golden Age, and which, teaching the equality of all men in the sight of God, brought the like true liberty to the freeman as well as to the slave. Then came the custom, peculiar to this season, of making presents, afterward transferred to the Christmas festival. After the Saturnalia came the Festival of Infants, at which the children were presented with images; just as Christmas is the true festival of the children. Next came a festival still more analogous to Christmas, that of the shortest day, the winter solstice, the birthday of the new sun, about to return once more toward the earth. In the case of this last-named feast, a transition to the Christian point of view naturally presented itself, where Christ, the sun of the spiritual world, was compared with that of the material. To this series of pagan festivals belonging to this season was to be opposed that Christian festival which could be so easily connected with the feelings and sentiments that lay at their foundation. Hence the celebration of the nativity of Christ was transferred to the twenty-fifth of December, for the purpose of drawing away the Christian people from all participation in the heathen festivals, and of gradually drawing the pagans themselves from their heathen customs to the Christian celebration.

In the Romish Church Christmas is a very high festival. Masses are performed at midnight, at day-break, and in the morning. In the Church of Santa Maria Maggiore, at Rome, they profess to have the cradle in which Christ was placed at his birth; and on the Feast of the Nativity it is brought out with great ceremony and placed on the high altar, to be worshiped by the faithful. In almost every church of Italy, and sometimes even in private houses, there is exhibited on Christmas-day, and for eight days after, a *presessio*. The word *presessio* means a *stable* or *manger*, and is now applied to the representation of the nativity, in which men and animals are fantastically arranged in the interior of a room. In many Greek churches a similar representation is to be seen on Christmas-eve. In the Church of England and all Lutheran churches, the Feast of the Nativity is observed as a very solemn festival; and at the close of divine service, the day is looked upon as an occasion of rejoicing and congratulation. Among the non-liturgical denominations, the day, though not observed by church services, is nevertheless held as a happy feast by each family circle. The Puritans rejected it, and at one time even forbade its celebration. But their descendants keep it as a domestic, if not as a Church feast.

Christology. By this term is meant the doctrine held concerning the person and character of Jesus Christ. It is sometimes, but not accurately, employed also to indicate the doctrines held concerning his office and work. The latter subject is discussed in this Dictionary, chiefly under the article ATONEMENT. From the earliest ages of the Church the character of Christ has been a prominent, perhaps the most prominent subject of discussion, and not infrequently of controversy; and there is hardly any conceivable theory concerning him which has not found advocates at one time or another. The more important of the various views of the different sects of the early and Middle Ages are set forth in detail under their respective titles. In this article we shall only indicate the more prominent classes of views, and such only as find advocates at the present day.

1. The view has found advocacy among infidels in the past, that there was no such person as Jesus Christ; that the accounts afforded us of him in the Gospels are fables, which possess, possibly, some foundation in fact, but which are so far exaggerations, and so intermixed with fiction, that if there be any foundation for them, nevertheless, the character of Jesus Christ as therein portrayed must be regarded as a purely fictitious one—as much so as the character of Hercules or

any other of the mythical personages of the heathen world. This view has never had the endorsement of any respectable authority, even among infidels, and is disavowed as alike uncritical, unscholarly, and unhistorical, by the ablest infidels themselves. Even those who refuse to acknowledge the credence and authenticity of the Gospel narratives, and who regard the miracles as mythical additions, admit the substantial truthfulness of the great leading facts in Christ's biography as given by the evangelists; *i. e.*, that such a man lived at about the commencement of the present era; that he taught in Palestine substantially the doctrines imputed to him by the evangelists—at least those which are imputed to him by Matthew, Mark, and Luke; that he aroused an intense opposition to himself and his disciples among the Jews; that finally he was put to death by their instigation; and that at a very early day miracles were generally attributed to him by all his followers.

2. On this basis is reared the second doctrine concerning the person of Jesus Christ. Of this doctrine Renan may be regarded as the most popular and best known, though not perhaps the ablest or most scholarly representative. This doctrine is, that Jesus Christ was a Jewish Rabbi; that he possessed so noble a character that he may, without impropriety, be termed the Son of God; that he actually taught the pure and holy precepts which are found in the pages of the first three evangelists; that this philosophy was not, however, a divine revelation to him, nor through him to the race, but the product of his own thought and study, in part derived from the philosophy of Egypt and India, in part from a fresh and devout study of the sacred writings of the Hebrews, and in part from his own meditations on the teachings of nature and experience. It denies, however, that he was divine in any other sense than that in which every good quality may be regarded as divine; in no other sense than that in which Socrates, or Plato, or Buddha must be regarded as divine gifts to the human race. According to this theory, the miracles narrated in the Gospels were inventions of a later age, and attributed to Jesus by his followers for the purpose of enhancing his posthumous reputation, and increasing his influence among men. According to Renan, Jesus was himself a party to this fraud, employing, at least in the case of the resurrection of Lazarus, the superstitions of his followers to increase his own power over them.

3. The third doctrine of the person of Jesus Christ is, like all compromises, difficult of definition. It asserts his pre-existence; it asserts his superhuman character; it asserts him to be more than man, more than angel, yet less than God; it declares him to be divine, but it interprets this declaration to mean that he was intrusted with a divine mission, and that in him dwelt, above the sons of men, the Spirit of God. This is the view held, in various forms, by most of the Unitarians (q. v.), at least by all the more moderate and conservative among them.

4. A fourth view is that held almost universally by the Christian Church. This view is, that Jesus Christ is indeed "God manifest in the flesh," the "express image of his person, and the brightness of his glory;"[1] and that one express object of his incarnation was the exhibition in human life of the divine character, not only as a perfect model and example to us, but also as a perfect manifestation of the before unknown God. This view, however, gives rise to a difficulty which has been one of the perplexing problems of the Christian Church—that is, how the same person can be at once both God and man. That Jesus Christ was known among men as a man, is as certain as that he is described by himself as the "Son of man," and by the apostles as the "man Christ Jesus."[2] The orthodox doctrine of the person of Christ is, then, that in him there is a mystic union of the human and divine — that he is, in the language of the creeds, "perfect man and perfect God." Various attempts have been made to explain the mystery of this union, by declaring the respects in which he is to be regarded as one, and those in which he is to be regarded as complex in his nature. None of these explanations have, however, received any general assent, and, like the doctrine of the Trinity, the doctrine of the God-man is generally accepted as a mystery. In its simplest form, as embodied rather in the experience than the doctrine of the Church, it may be stated thus: Jesus Christ is a perfect man. As such, he is our perfect model and exemplar. He is perfect God. As such, he brings us into living and intimate communion with a personal God, whose *heart-life* he discloses to us.

5. This difficulty has led, however, to a denial of Christ's double nature, and to the assertion that his nature was not complex, but simply the divine soul in a human body. This doctrine, formerly held by the Monophysites (q. v.), and, later, by the Swedenborgians, has been recently revived by Henry Ward Beecher in his "Life of Jesus," who thus defines the nature of Christ: "Christ was very God; yet, when clothed with a human body, and made subject through that body to physical laws, he was then a man, of the same moral faculties as a man, of the same mental nature, subject to precisely the same trials and temptations, only without the weakness of sin. A human soul is not something other and different from a divine soul. It is as like it as the son is like his

[1] 1 Tim. iii., 16; Heb. i., 3.—[2] Matt. viii., 20; xiii., 41; xvi., 13; Mark ii., 10, 28; Luke v., 24; vii., 34; ix., 58; xii., 40; xix., 10; 1 Tim. ii., 5.

father. God is father, man is son." For a fuller discussion of the doctrine of the two-fold nature of Christ, see a work by Dr. Hovey, entitled "God With Us."

6. It remains only to speak of the Christology of the Bible. Nowhere does the Bible directly teach systematic theology. It rather affords the material from which systematic theology is composed. The elaborate and subtle discussions concerning the person and character of Christ belong to a later date; and if we were to attempt to deduce a harmonious theory of Christ's character from the teaching of Scripture, we should necessarily enter ourselves into the discussion which we seek only to describe. Instead of attempting this, we shall content ourselves with simply giving to the reader a reference to some of the principal passages in Scripture, leaving him to deduce from them his own conclusions as to the lesson which they teach. We find, then, in a gleaning of the O. T. prophecies and the N. T. teachings, the following declarations concerning Jesus of Nazareth, assuming, as we do in this article, that he fulfills the prophecies of the former book, and answers to the description therein afforded of the promised Messiah. He is there described as the Holy One of Israel;[1] the one Shepherd;[2] the Beloved;[3] the King of Glory;[4] the Light of Heaven;[5] greater than Jonah or Solomon, greater than the Temple;[6] mightier than John the Baptist;[7] not only the Son of God, but the Only-begotten Son;[8] in the form of God, the image of the invisible deity,[9] and the brightness of his glory;[10] the power and wisdom of God;[11] Emmanuel, God with us;[12] the one in whom dwells all the fullness of the Godhead bodily;[13] the creator and sustainer of the universe;[14] one with the Father;[15] the blessed and only Potentate, King of kings, and Lord of lords;[16] the Wonderful, the Counselor, the Mighty God, the Everlasting Father, the Prince of Peace.[17] It is declared that he is not of this world, but has existed from the beginning,[18] sharing the Father's glory before the world was, and descending to the earth from above, to manifest on earth the eternal life which was with the Father.[19] It is declared that he is to continue forever, the Alpha and Omega, the first and the last,[20] the same yesterday, to-day, and forever;[21] and is to come at last to judge the world, with all his holy angels.[22] To him is also attributed those qualities which belong alone to God. He is declared to be the Just and Holy One;[23] without sin;[24] present always with all his people;[25] knowing not only the intents of the heart, but knowing in very truth all things;[1] and clothed with almighty power.[2] He is the foundation of his Church;[3] the vine on which every believer is ingrafted, and from which every soul derives its spiritual being.[4] To him was rendered worship while he lived, to him are paid in heaven the highest honors saints and angels are capable of rendering.[5] And yet by the side of these clear and unambiguous declarations are others not less weighty and significant. He is described as the root and offspring of David;[6] made like his brethren;[7] a man approved by the miracles he wrought;[8] a prophet;[9] a merciful high-priest;[10] the servant of God.[11] It is declared that God is the head of Christ;[12] has anointed him,[13] raised him from the dead,[14] and glorified him,[15] because of his voluntary humiliation. It is declared that Christ is the one mediator between God and the human race.[16] He prays to the Father while he lives, acknowledges that he does all things by the Father's power, and speaks all things by his Father's indwelling; and he returns to his father, who is greater than he, at his death, to be finally subject to him at the last, when all things shall be subdued to him, that God may be all in all.[17]

Such are some of the most important declarations of the Scripture concerning the character of Jesus Christ. If either class of teachings stood alone, it would not be difficult to form a consistent, harmonious, and complete theory of that character. To a very considerable extent they are harmonized by the declaration of the Apostle Paul, in his divinely inspired utterance of that which is still the all but universal faith of Christendom: "Jesus Christ our Lord was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead."[18] The humble student of God's word, willing to take its declarations without modification, and to confess his own inability to comprehend the wondrous character of him whose name is above every name, will not find in his practical experience that difficulty in accepting Jesus Christ as perfect God and perfect man, which the most erudite theologian finds in explaining intellectually the doctrine; he will joyfully accept him as his teacher, follow him as his exemplar, trust in him as his Saviour, and pour before him his soul's highest adoration, sure that in honoring him he is honoring the Father also, and content to leave any fuller knowledge of his ineffable

[1] Isa. xli., 14, 16, 20; xliii., 3, 14; xlv., 11.—[2] John x., 14.—[3] Eph. i., 6.—[4] Psa. xxiv., 7, 9, 10.—[5] Rev. xxi., 23.—[6] Matt. xii., 6; Luke xi., 31, 32.—[7] Mark i., 7; Luke iii., 16.—[8] John i., 34; iii., 18.—[9] Phil. ii., 6; Col. i., 15.—[10] Heb. i., 3.—[11] 1 Cor. i., 24.—[12] Matt. i., 23.—[13] Col. ii., 9.—[14] Col. i., 9–16.—[15] John x., 30; xvii., 11.—[16] 1 Tim. vi., 15.—[17] Isa. ix., 6.—[18] John viii., 23; Rev. i., 8.—[19] John viii., 23; xvii., 5.—[20] Rev. i., 8, 11; xxi., 6; xxii., 13.—[21] Heb. xiii., 8.—[22] Matt. xxv., 31, 32.—[23] Acts iii., 14.—[24] John viii., 46; xiv., 30.—[25] Matt. xxviii., 20.

[1] John xviii., 4; xix., 28.—[2] Eph. i., 19.—[3] 1 Cor. iii., 11; Eph. ii., 20.—[4] John xv., 5.—[5] Matt. xxviii., 17; Luke xxiv., 52; Acts vii., 59; Heb. i., 6; Rev. v., 13, 14.—[6] Rev. xxii., 16.—[7] Heb. ii., 17.—[8] Acts ii., 22.—[9] Luke xxiv., 19.—[10] Heb. ii., 17.—[11] Isa. lii., 13.—[12] 1 Cor. xi., 3.—[13] Acts x., 38.—[14] Acts xiii., 37.—[15] Acts iii., 13.—[16] 1 Tim. ii., 5.—[17] Mark i., 35; John v., 19, 22, 30, 36; vi., 39, 57; viii., 26, 28; xiv., 28; xvi., 16, 17; 1 Cor. xv., 28.—[18] Rom. i., 3, 4.

character to the day when we shall see him as he is, and know him even as we also are known.

Chronicles (the two Books of). Among the ancient Jews these formed but one book, though they are now divided in Hebrew Bibles, as well as in our own, into two. They were called "The Words of Days," *i. e.*, diaries or journals. The Septuagint translators denominated them *Paraleipomena* — things omitted; and from Jerome we have derived the name "Chronicles." They are an abridgment of the whole of the sacred history, more especially tracing the history of the Hebrew nation from its origin, and detailing the principal events of the reigns of David, Solomon, and the succeeding kings of Judah, down to the return from Babylon. The writer goes over much of the same ground as the author of the books of Kings, with whose work he was probably acquainted. He does not, however, merely produce a supplement, but works out after his own manner an independent narrative. The constant tradition of the Jews is, that these books were for the most part compiled by Ezra; and the internal evidence as to the time when they were compiled seems to tally remarkably with this tradition. The plan of the book of Chronicles, of which the book of Ezra is a continuation, becomes apparent when we consider it as the compilation of Ezra, or some one nearly contemporary with him. Several serious difficulties must have confronted Ezra in conducting the return from the Captivity to Jerusalem. A yet vital point of the Jewish economy required the distribution of the lands to the children of their former possessors according to the genealogies. The maintenance of the Temple-service at Jerusalem required not only the establishment of the tithes for its support, but the recovery of the Levitical genealogies, that it might be known to whom and in what proportions allowances should be paid; for all the offices of the Temple were hereditary, and the payment of the tithes, first-fruits, and other offerings was dependent upon the different families of Israel being established each in its inheritance. Hence, one of the most pressing wants of the Jewish community after their return from Babylon would be trusty genealogical records. And further, Zerubbabel, and after him Ezra and Nehemiah, had not only labored most earnestly to restore the Temple and the public worship of God therein to its former prosperous condition under the kings of Judah, but also, as appears clearly from their policy and from the language of the contemporary prophets, Haggai and Zechariah, warmly desired to reinfuse something of national life and spirit into the heart of the people, and to make them feel that they were still the inheritors of God's covenanted mercies, the stream of which had been but temporarily interrupted, not dried up, by the Captivity. Now nothing could more effectually aid these pious and patriotic designs than setting before the people a history of the kingdom of David, which should embrace a full account of its prosperity, trace the sins which led to its overthrow, carry the thread through the period of the Captivity, and continue it, as it were, unbroken on the other side; and of especial help would be those passages in their former history which exhibited their greatest and best kings as engaged in building or restoring the Temple, reforming all corruptions in religion, and zealously regulating the services of the house of God. Since the kingdom of Israel or Samaria had utterly and hopelessly passed away, and the existing inhabitants were among the bitterest "adversaries of Judah and Benjamin," it would naturally engage very little of the compiler's attention. These considerations explain sufficiently the plan and scope of that historical work which consists of the two books of Chronicles and the book of Ezra. For after having in the first eight chapters given the genealogical divisions and settlements of the various tribes, the compiler marks distinctly his own era and purpose by informing us in chapter ix., 1–26, of the disturbance of those settlements by the Babylonish Captivity, and of their partial restoration on the return from Babylon. That this list refers to the families who had returned from Babylon is clear, not only from the context, but from its re-insertion in Neh. xi., 3–22, with additional matter in xi., 22–xii., 26—evidently extracted from the public archives, and relating to times subsequent to the return from Babylon. Having thus shown the re-establishment of the returned families, each in its own inheritance, according to the houses of their fathers, the compiler, carrying out the other part of his plan, gives a continuous history of the kingdom of Judah from David down to his own times. For this history, see JEWS, and also under the titles of the respective kings.

Chronology. No standard chronological era is adopted in our Bible. Those writers who are particular in dating events refer to late, and in different places to different events. Thus we occasionally find the years reckoned from the departure of Israel from Egypt, and continually from the accession of kings. The prophet Ezekiel uses two eras; and sometimes it would seem that the Jews reckoned from the return from Babylon.[1] But none of these dates were employed as regular standards—as the era of the Olympiads, B.C. 776, was by the Greeks, and that of the foundation of their city, B.C. 753, was by the Romans, or as the year of our own independence

[1] Numb. i., 1; xxxiii., 38; Deut. i., 3; 1 Kings vi., 1; xv., 1, 9, 25, 33; 2 Kings xviii., 13; Ezek. i., 1, 2; viii., 1; xx., 1; Ezra iii., 8.

is to some extent in fixing the dates of events in American history. Still less was there adopted any standard from which all dates might be calculated, as by common consent of Christendom the birth of Christ has been adopted as the hour from which all time shall take its measurement.

In the absence of any such standard, biblical chronology is almost wholly a matter of calculation where it is not a matter of surmise; and biblical scholars are by no means agreed in the results attained. The ages of the patriarchs afford a basis of chronological computations in the patriarchal period. But after the settlement of Israel in Canaan, the calculations become more intricate, and the results more uncertain, since it is frequently impossible to tell whether the judges succeeded each other, or were contemporaneous rulers in different districts. In the times of the monarchy dates were more precisely given; and after the division of the kingdom, the regal chronicle of one is a check to that of the other. The apparent discrepancies between them have been unduly exaggerated by some writers, and various hypotheses have been put forth to meet these difficulties. Most of the discrepancies may be accounted for by the fact that the Hebrew annalists reckon in round numbers, not specifying the months, in addition to the years, of a king's reign; some of them count fractions of a year as an entire year, and others omit such fractions altogether. Hence, in computing the date of the commencement of each reign, without attributing any error to the writers or transcribers, it is necessary to allow for a possible variation of something less than two years in our interpretation of the indefinite phraseology of the Hebrew writers. And there are few statements in the Hebrew text which can not thus be reconciled.

Accepting the Hebrew text as the basis of his chronology, Archbishop Usher places the call of Abraham, B.C. 1921; the exodus of Israel from Egypt, B.C. 1491; the foundation of the Temple, B.C. 1012; the taking of Jerusalem by Nebuchadnezzar, B.C. 588; and the birth of Christ, B.C. 4, or 4000 years after the Creation. But these dates are derived from the Hebrew text, and, when collateral testimonies have been considered, other chronologers have arrived at different conclusions. The Pentateuch exists also in the ancient Hebrew characters resembling the Samaritan, of which there is a Samaritan translation, and in the Septuagint Greek version, which is of great value. And these two, the Samaritan Pentateuch and the Septuagint, vary from each other and from the Hebrew in the numbers they give. The Jewish historian, Josephus, also differing from the Hebrew text, agrees nearly with the Septuagint. The Samaritan computation, however, can not be relied upon, and the question substantially lies between the Hebrew and the Septuagint computations. Has the first abridged, or has the latter extended the true chronology? Great names may be found as supporters of each hypothesis. Yet it is only with respect to the earlier ages of the world that much difference exists among chronologers. And this arises not from the untrustworthiness of the Bible record, but from the difficulty in rightly interpreting that record.

Upon the data we have considered, three principal systems of biblical chronology have been founded, which may be termed the long system, the short, and the rabbinical. A fourth—which, although an offshoot in part of the last, can scarcely be termed biblical, inasmuch as it depends for the most part upon theories not only independent of, but repugnant to the Bible—has for its chief advocate Baron Bunsen. The principal defenders of the long chronology are Jackson, Hales, and Des Vignoles. Of the short chronology, Usher may be considered as the most able supporter. The rabbinical chronology accepts the biblical numbers, but makes the most arbitrary corrections. For the date of the Exodus, it has, however, been virtually accepted by Bunsen, Lepsius, and Lord A. Hervey.

The following table exhibits the principal dates as taken from Hales, Usher, Bunsen, Mr. Poole (who, in his article on chronology in Dr. Smith's "Dictionary of the Bible," has proceeded by careful comparison of the biblical with foreign data), and Mr. Palmer's learned work, the "Egyptian Chronicles." Chronological tables of the Old Testament history will be found in the Appendix. The dates given in this dictionary are of course proximate only, but they embody what are believed to be the results of the best Christian scholarship.

COMPARATIVE CHRONOLOGICAL TABLE.

	Hales.	Poole.	Palmer.	Usher.	Bunsen.
	B.C.	B.C.	B.C.	B.C.	B.C.
Creation	5411	5361 or 5421	5362	4004	(Adam), about 20,000
Flood	3155	3100 or 3160	3100	2348	(Noah), about 10,000
Abram leaves Haran	2078	2082	2084	1921	
Exodus	1648	1652	1654	1491	 1,320
Foundation of Solomon's Temple	1027	1010	1014	1012	 1,004
Destruction of Solomon's Temple	586	586	587	588	 586

Chrysolite, one of the precious stones mentioned as a foundation of the wall of the New Jerusalem. It was probably a species of topaz, and is described as golden, streaked with green and white. [Rev. xxi., 20.]

Chrysoprasus, one of the precious stones mentioned in Scripture as a foundation of the New Jerusalem. The true chrysoprase is sometimes found in antique Egyptian jewels. It is said to be of a green color, interspersed with gold. [Rev. xxi., 20.]

Church. I. *Jewish.*—The first church was the household, the tent was the sanctuary, a rude pile of stones was the altar, the father was the priest, the family and its retainers were the worshiping congregation. For a time the oldest son succeeded to the priestly office of the father; but when Moses, under the divine guidance, established a church in the wilderness, the sons of Aaron were made the priests of the nation, a tabernacle for public worship took the place of the individual tent, and an elaborate ceremonial was organized, to be at a later period more perfectly developed in the Temple-service under David. Four features characterized the Jewish Church: the priests, who conducted the sacrificial services, but rarely or never preached; the prophets, who served as the instructors of the people, but held no official position in the Church, and were not even ordained; the Temple, which was the centre and heart of the whole Jewish ecclesiastical system; and the Scriptures, which constituted the authority to which the prophets appealed, and by which their teachings were to be tested. The destruction of the Temple and the captivity of the Jews under Nebuchadnezzar put an end for a time to the ritualistic service of the Church, and gave birth to the synagogues (q. v.), which originating in a foreign land, where the annual visit to the Temple was impossible, were subsequently carried into Palestine and established there, becoming centres of worship and instruction, subsidiary to, but never supplanting, the Temple itself. The Church was, until the time of Christ, a national establishment, supported by a tax levied upon the people. These various aspects of the Jewish Church are more fully discussed under the respective titles, PRIEST; PROPHET; BIBLE; TABERNACLE; TEMPLE; MUSIC; SYNAGOGUE; TITHES; and to these articles the reader is referred for fuller information.

II. *Christian Church.*—Although the O. T. is full of the Church of God, the word occurs only in the N. T. The Greek term of which it is the translation implies generally "an assembly," civil or religious, and is in some cases properly so rendered. In a religious sense, it signifies that body of persons whom God has gathered to be his servants. It is thus applied to Israel, the Lord's peculiar people, in Acts vii., 38, and Heb. ii., 12, where it corresponds to the "congregation" so frequently mentioned in the O. T. Thus the word, in apostolic times, has the general meaning of an assemblage or congregation of Christians. This meaning has, of course, many modifications. It is sometimes a body belonging to or meeting in one house;[1] sometimes the Christians of a city, as Jerusalem, where were at one time many thousands that believed;[2] sometimes it is employed in a larger sense, with no local or territorial designation;[3] and it frequently comprises that great body of redeemed, the holy catholic Church, the universal company, united in one living Head, "the fullness of him that filleth all in all."[4]

So much is clear; but the moment we attempt to go beyond this meaning of the word and inquire what was the form of the organization, we are met by an almost insuperable difficulty. The most casual reader of the N. T. can hardly fail to notice that there is no formal statement of that organization; no ecclesiastical constitution; no canons; no rules of discipline; not even a creed. We are left to conjecture what the organization really was, from incidental hints and suggestions such as would give but little light even to unprejudiced minds. Few minds, however, are unprejudiced, in approaching this subject. Each individual looks at the N. T. through a modern atmosphere, and hopes and expects to find in it a support for that particular form of church order and Christian faith which has become endeared to him. Instead of entering into the discussions which have abounded on this subject, and endeavoring to afford an analysis of the Church of the N. T., we shall briefly indicate to our readers the principal opinions upon the subject.

There is, in the first place, a fundamental difference of opinion respecting the nature of the N. T. teaching concerning the Church. A large majority of Christian theologians—if the Roman Catholic clergy are included—are of the opinion that Jesus Christ came into the world expressly to found a church, that he established one with a definite organization, determined its form and functions, appointed its officers, gave them their authority, and directed them to maintain in perpetuity the institution he had thus created. This is the theory entertained by all Roman Catholics, by most Episcopalians, and by many in the other Protestant denominations. Those who hold this view consider that the N. T. affords an infallible model of the true Church, and that what we have to do is to ascertain by careful study the nature of the apostolical Church, and conform our own ecclesiastical organizations thereto. The other view is, that Christ did not estab-

[1] Rom. xvi., 5; 1 Cor. xvi., 19; Philem. 2.—[2] Acts xv., 4; xviii., 22; xxi., 20; 2 Thess. i., 1.—[3] Rom. xvi., 4, 16.—[4] Matt. xvi., 18; 1 Cor. xii., 28; Gal. i., 13; Eph. i., 22, 23; iii., 10; v., 25–30; Heb. xii., 23.

lish any church organization, that he came simply to proclaim certain great truths, and by his life and death to set certain moral forces in operation; and that while he instructed his followers to unite in church organizations, the better to promulgate his teaching, he left it entirely to their discretion to frame those organizations according to the exigencies of the times in which they should live. In other words, they hold that there is no one absolute and infallible Church model, but that church institutions, like civil institutions, must be adapted to the wants of the people, and should be and have been left flexible, in order that they may be changed with the changing demands of different ages and countries. This view is held by a large number of divines in the Methodist, Presbyterian, and Congregational churches. The first of these views would have, perhaps, more to commend it if it secured any unity among those who embraced it. It does not; and those who seek to find in the apostolic times a model for the Church of the nineteenth century, differ quite as widely as to what that model is, as do those who endeavor without a model to conform their ecclesiastical institutions to the wants of the time and the community. The views of both schools of interpreters may be classified under four general heads. Though these would certainly not include all known forms of Church government, they would include the most important. These are the Papal, the Episcopal, the Presbyterian, and the Congregational.

According to the Papal theory, Christ not only established one church organization, but declared all separation from it a schism, and in effect a rebellion against himself. He appointed one of the apostles, Peter, to act as the head of the Church, and, in his official capacity as primate, to represent the divine authority in perpetuity upon the earth; he endowed the Church with the power of appointing from time to time successors to Peter; and he promised to abide with this ecclesiastical primate, and so to inspire him, that whatever he said officially as pope, by virtue of his office, should be infallibly correct, to be forever received by all the faithful as the voice of God himself.[1]

According to the Episcopal theory, the true organization of a church is that which divides it into dioceses or bishoprics, placing each diocese under the charge of an overseer or bishop, who thus preserves the unity of the Church, and by his general supervision is thought to secure order, and guard against error in doctrine and extravagance in sentiment. The word *episkopos* signifies overseer, and the Episcopal form of government is common to the Methodist and the Episcopal churches.[2] Episcopalians generally regard it as a divinely-appointed order, and consider that the bishops receive their authority, as the Roman Catholics think the pope does his, by divine appointment, derived, through many generations, from Christ himself.[1]

In Presbyterianism, that unity of the Church which is preserved in the Roman Catholic and Episcopal churches by the pope and the bishops respectively, is secured by a series of representative assemblies, the Synod, the Presbytery, and the General Assembly. It is, in other words, a representative form of government, though it differs materially from that of the United States in that, as a general thing, the representatives who administer the government of the Church are life officers. It is very generally thought by Presbyterians that this form of government conforms very nearly to that of the ancient Jewish synagogue; that in many cases the Jewish synagogue was converted into a Christian church; and that thus the Presbyterian form of government, or something very analogous to it, was the form most common in apostolic times.

The fourth form of Church government is the Congregational. It is maintained not only by the Congregationalists, but also by all the Baptists, some of the Methodists, the Unitarians and Universalists, and most individual local churches unconnected with any ecclesiastical organization. In this form of government no attempt is made to secure that organic unity which is secured in the other forms of government by the pope, the bishops, and the presbytery respectively. Each church is a separate and independent community. The only unity recognized is a unity of faith, and love, and Christian fellowship; and the government of each church is administered by the whole body of believers, usually in public meetings gathered for the purpose, though sometimes in the larger churches through representative committees, who, however, are always subject to an annual election. For further information respecting these forms of Church government, see under their respective titles. For an account of Church buildings, see CHURCH EDIFICES.

Church and State. The proper relations of Church and State have been the subject of a great deal of bitter discussion. We shall in this article very briefly indicate the three principal views under which the various theories may not improperly be classified:

1. The first theory is that which unquestionably was the basis of the Jewish theory. In the Jewish nation God was king; Moses acted directly under the divine inspiration; the laws and institutions which he propounded were of divine origin. At a later period the judges were supposed to act under God's guidance, and in many cases did

[1] See ROMAN CATHOLICS; INFALLIBILITY.—[2] The Methodist bishops, however, have no separate dioceses. See BISHOP.

[1] See APOSTOLIC SUCCESSION; EPISCOPALIANS.

so, though in some they proved recreant and unworthy of their trust. When the monarchy was established, God was still "King of kings;" the Jewish monarchs in theory representing him. This fact invested their persons with peculiar sacredness;[1] it made idolatry a peculiarly heinous crime. During all this period, Church and State were in fact one. No discrimination was attempted between them. The religious and the secular functions were in some measure divided, but the king was as sacred as the priest, and religion, true or false, pervaded every department of government, alike under the devout David and the apostate Ahab. When the period of special inspiration thus vouchsafed to the Jewish nation passed away, with it passed forever the foundation of this theory of Church and State. Christ and his apostles recognized clearly the distinction between the two. Christ, in his action concerning tribute (q. v.), and in his direction to "render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's;" and the apostles, especially Paul, in their reiterated directions to the Christian disciples to obey the Pagan government of Rome in all things secular, distinctly recognize the end of the theocracy.[2] Nor was it until the eleventh century that the Church of Rome, under the leadership of Gregory VII., attempted to reinstate it. Claiming for the Church a divine origin and a divine inspiration, he claimed for it also a pre-eminent power over the State. That claim the Roman Catholic Church has ever since maintained. It must be conceded to be consistent in its claims; for it asserts, first, that the divine inspiration accorded to Moses and his successors is still accorded to the Papal Church, which is, according to the Roman Catholic faith, the representative of God upon earth, an infallible and authoritative lawgiver. Roman Catholicism therefore claims, second, that the State is necessarily subordinate to the Church, as the nations of the earth to the laws of God himself. It asserted, therefore, in the height of its power, the right to appoint and to dethrone kings, to release citizens from their allegiance, to sit supreme as arbiter among the nations of the earth. Though powerless to exert this authority, it still claims it.[3]

2. The second theory grew in part out of the religious Reformation, in part out of the act of Henry VIII., in throwing off the papal yoke in England. This theory assumes that the State is under obligation to support the Church. This assumption is based upon the admitted fact that the foundations of civil society rest upon religious truth; that without the inculcation of allegiance to God and obedience to his law, allegiance to the State and obedience to its laws can not long be maintained; in other words, that atheism and irreligion disorganize society — a fact sufficiently proved by history in the French Revolution; by the fact also that, in barbaric tribes, the lack of any stable and well-ordered government is just in the proportion of the lack of any pure religion. Since the State is dependent upon religion, it is assumed that it must support a church to inculcate religion. This theory is hedged about with many and serious practical difficulties. The established Church must have some creed, and those who dissent from it are yet compelled to give it their unwilling support, since it is maintained by taxation. The relations between Church and State are difficult of adjustment. In general terms, the Church may be said to be supreme in spiritual, the State in secular matters; but in an established Church the spiritual and the secular almost necessarily are inextricably intermixed. If the Church does something to improve the religious tone and character of the State, the State does much to lower the religious tone and character of the Church. Its property is liable to fall into the hands of irreligious or indifferent persons, and even its ecclesiastical offices to be usurped by those who desire them only for the profit and honor they bring, not for the opportunity they afford for doing good.[1] This, however, is the theory which underlies the Church establishments in England and on the Continent. So serious are the difficulties which it involves, that in Ireland, where an immense majority of the people are Roman Catholic, the Church has been disestablished, and the demand for disestablishment has already (1872) grown so strong in England, that it is generally conceded, even by the friends of the Established Church, that disestablishment there is only a question of time. Indeed, there has already sprung up within the Church of England itself a party who feel the trammels of the State, and desire freedom from all political interference, even at the expense of losing the doubtful advantage of State support.

3. The third view is that generally entertained by all Protestants in the United States. This view is that the State and Church should be entirely distinct from each other; that the Church should be divested of all power except such moral power as respect for its character and its teachings may afford, and such as its members voluntarily yield to it in entering its organization. According to this view, the State should neither support a church, nor be subject to it; but, confining itself to the secular functions of government, should leave the religious education of the people wholly to voluntary effort, each church being entirely dependent for support on the free-will offerings of

[1] 1 Sam. xxiv., 6.—[2] Matt. xviii., 24–27; xxii., 17–21; Rom. xiii., 1–7; 1 Pet. ii., 13, 14.—[3] See Interdict.

[1] For some practical illustrations of these difficulties, see Church Rates; Patronage; Simony.

its members. Experience thus far does not indicate that the apprehensions were well grounded of those who feared that the abolition of all State support would result in the development of irreligion and immorality among the people. On the contrary, there is probably no country where so much is done so effectively as in the United States for the inculcation of true religion and sound morals. At the same time, there are some difficulties which, if not inseparable from, are at all events closely connected with this theory. So long as the State, in the administration of punishment, endeavors to reform offenders, so long it must choose its instruments. On what principle the chaplains or other officers shall be selected for our State prisons, penitentiaries, and reform schools, is an exceedingly difficult problem. Still more difficult is the problem of common school education.[1] Still, this theory is gaining adherents even in Europe, and now numbers among them not a few liberal and progressive persons even in the Roman Catholic communion.

Church Edifices. Until the second century Christians were not permitted to erect churches, but were compelled to worship in private houses, in the open fields, or, to escape persecution, in the Catacombs (q. v.) and other concealed places. But on the suspension of persecution, A.D. 202, they began to build churches, which were erected in great magnificence under Constantine, A.D. 300, and Justinian, A.D. 565. In the fifteenth and sixteenth centuries, church building was carried to such an extent as to become a permanent source of corruption because of worldly ambition.

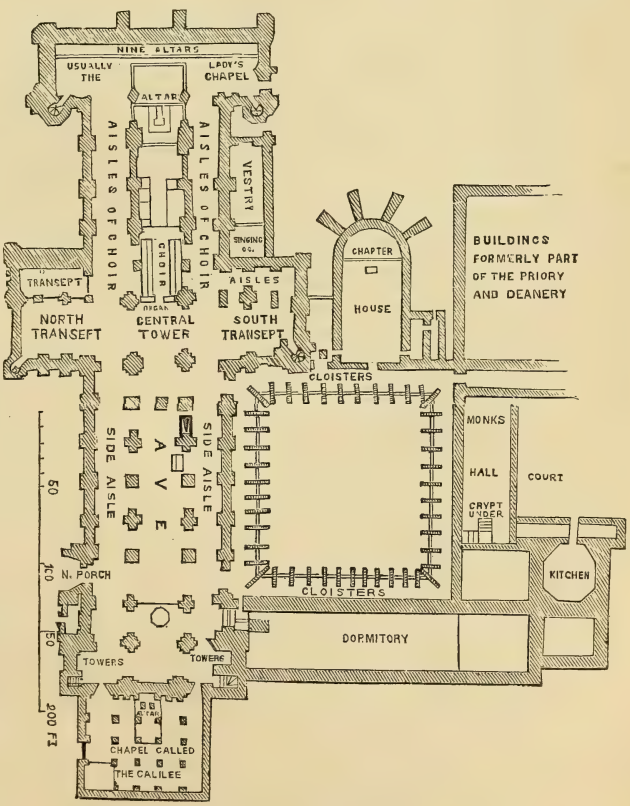
I. *Ancient Churches.*—The earliest groundforms were oblong; sometimes with parallel sides, but more frequently in the form of a ship. For several centuries after Constantine the Great, churches were erected in the form of a cross. The circular form being generally adopted in building heathen temples, was sedulously avoided by the Christians in building their churches. The church was approached through a spacious area, in the middle of which was a fountain, in which every one, as he entered, washed his hands—an act intended for a significant memorial of the purity of heart that alone can constitute an acceptable worshiper. The entrance was formed by a longitudinal porch, within which kings laid down their crowns, soldiers their arms, and magistrates or judges the insignia of their office. The interior of the building was divided into different compartments, corresponding to the different classes of hearers that composed the primitive church. At the farther end, opposite the main entrance, was the pulpit, or elevated bench, from which the minister read the Scriptures and exhorted the people; and immediately behind this was the place set apart for celebrating the communion, the consecrated elements of which were deposited on a plain movable table, covered with a white cloth. Here and there were niches in the walls, sufficiently large to hold one or two persons, each of which was furnished with a copy of the Scriptures, for the use of those who might choose to retire, in the intervals of public worship, to read and to meditate in these little recesses. Besides this provision, invaluable in those days when books were all in manuscript, and costly in price, texts of Scripture appropriate to each class of hearers were inscribed on that part of the wall that lay nearest the place they occupied in the church. Thus, for example, over the space assigned to the young women, a passage from St. Paul, 1 Cor. vii., 34, was engraven in large characters. For the benefit of those who were too illiterate to profit by such means of Christian instruction, the custom was introduced, toward the close of the third century, of decorating the walls of churches with pictures of the scenes and characters of ancient history.

It does not appear that for the first three centuries any particular arrangement was adhered to in fitting up the interior of churches; but in the fourth century a definite plan came into general use. The body of the church was divided into three parts, corresponding to the three classes in which Christians were arranged—the clergy, the believers, and the catechumens. These divisions were: 1. The *Bema*, answering to the modern chancel (q. v.); 2. The *Naos*, or nave, which was occupied by the faithful, or lay members of the Church; and, 3. The *Narthex* (q. v.), or ante-temple. Besides these three separate divisions of the interior of churches, there were outer buildings of different kinds, the most important of which was the baptistery (q. v.). Libraries and schools were also kept in connection with the churches. Bathing-houses and public rooms for rest and refreshment, as well as hospitals for the poor and sick, were erected in their immediate vicinity. Bells (q. v.) were not in use earlier than the fifth or sixth century. Organs do not occur as a part of the church furniture until the time of Charlemagne. The early Christians exercised peculiar care in the construction of the doors of their churches, from their anxiety to preserve secrecy in celebrating the mysteries of their religion. To guard the entrance, a special class of men were set apart for the purpose, called *ostiarii*, or door-keepers (q. v.). The doors were usually made of the choicest and most durable wood, richly ornamented; sometimes they were constructed of solid brass or bronze. Churches were held in great veneration among the primitive Christians, and it was a very general custom to kiss the threshold of the doors and the altars, in

[1] See Schools.

token of reverence. They were sometimes used as places of refuge for criminals, and were also employed as the safest repository for things of value, and as the best security in times of calamity and distress.

II. *Modern Churches.*—The modern churches of the Episcopal, Roman Catholic, and Greek communions are the only ones of which we need say any thing in detail. Those of other denominations being constructed primarily with reference to the sermon, which constitutes so large a part of their service, consist of an audience-room, built oftenest in a plain oblong shape. Formerly the pews were square, but they are now ordinarily oblong and narrow. Some of the more modern churches are built more nearly in the form of a square, and some, as Spurgeon's in London, have semicircular galleries. One recent church has in the galleries square pews for families, which are rented, while the pews upon the ground-floor are free. Many modern churches have gone back to the custom of the Middle Ages, though modifying it, to meet the wants of modern society; adding to the church not only a lecture-room for prayer-meetings and week-evening lectures, and a Sabbath-school room, but also parlors, a kitchen, and other conveniences for social gatherings, a library-room for the use of the congregation, and, in one or two cases, sleeping-rooms for those who are shelterless, and an infirmary for the sick. The churches of the liturgical denominations are much more complicated in character. Taking the Durham Cathedral of England as an illustration of the general principles of their structure, we may briefly describe their component parts as follows. The external form of the modern as of the ancient church is the cross. Over the point at which the arms intersect the body of the cross, a central tower or spire is very frequently erected. From this central point, the portion of the building which runs to the great entrance-door is called the nave (from *navis*, a ship), while the portion which runs to the altar, or high-altar, if there be several, is called the choir, where is the chancel (q. v.). The two arms of the cross are called the transepts, and are usually distinguished as the north and south, or the east and west transepts. In the larger and more complete churches, the nave, and frequently also the choir, are divided longitudinally by two rows of pillars into three portions, the portion at each side being generally somewhat narrower and less lofty than that in the centre. These side portions are called the aisles of the nave, or of the choir, as the case may be. In some churches the aisles are continued along the transepts, thus running round the whole church; in others there are double aisles to the nave, or to both nave and choir, or even to nave, choir, and transept. Behind the choir is situated the Lady's Chapel, or Chapel of the Virgin, with sometimes a number of altars; and it is not unusual for side chapels to be placed at certain distances along the aisles. These usually contain the tombs of the founder, and of other benefactors to, or dignitaries connected with, the church. Vestries for the use of the priests and choristers generally exist in connection with the choir. Along the sides of the choir are ranged richly-ornamented seats or stalls, usually of carved oak, surmounted with tracery, arches, and



Plan of Durham Cathedral.

pinnacles. Among these seats, in the case of a bishop's church, the highest and most conspicuous is the so-called *cathedra*, or throne for the bishop, from which the cathedral takes its name. The larger English cathedral and abbey churches have usually a chapter-house attached to them; but on the Continent chapter-houses are not so common, the chapter (q. v.) being usually held in the cathedral itself, or in one of the chapels attached to it. Cloisters (q. v.) are also frequent; and not unusually the sides of those which are farthest removed from the church or chapter-house are inclosed by other buildings connected with the establishment, such as a library, and places of residence for some of the officials of the cathedral. It is here that, in Roman Catholic churches, the hall, dormitories, and kitchens for the monks are commonly placed. Beneath the church there is frequently a crypt. The Baptistery (q. v.) is another adjunct to the church, though frequently forming a building altogether detached. Most of the parts of the church which we have mentioned may be traced on the annexed ground-plan of Durham Cathedral; but it must not be supposed that their position is always that which is there represented. The position of the nave, choir or chancel, aisles, and transepts are nearly invariable, but the other portions vary, and are rarely alike in two churches.

Church of God, a denomination of Baptists organized in 1830, under the leadership of one John Winebrenner. Hence its adherents are popularly known as Winebrennerian Baptists. They hold substantially the same views as the Baptists, adding, however, that feet-washing is an ordinance of perpetual obligation; that the Lord's Supper should be always administered in a sitting posture, and in the evening; that the manufacture and sale of ardent spirits is immoral, and that slavery and civil wars are unholy and unchristian. Its churches are found chiefly in Pennsylvania and the Western States. The denomination numbers about 400 churches, and 30,000 church members.

Church-rates, an assessment made upon the inhabitants of any parish in England for meeting the expenses of repairing the parish church. The rate must be agreed upon at a meeting of the church-wardens and parishioners, regularly called by public intimation, in the church; and the law provides that "the major part of them that appear shall bind the parish, or, if none appear, the church-wardens alone may make the rate, because they, and not the parishioners, are to be cited and punished in defect of repairs." A rate for repairing the fabric of the church is to be charged upon the land, and not the person; but a rate for providing ornaments is personal upon the goods, and not upon the land. This system of church-rates, which provides for the maintenance and repairing of the churches of the Establishment by a tax which falls equally upon all the inhabitants of the parish, whether members of the Established Church or Dissenters, has given rise to great dissatisfaction and irritation. In 1859–60 a bill for the abolition of church-rates received the approval of the Commons, but was rejected by the Peers.

Church-wardens, officers in the Episcopal Church, whose business it is to look after its secular affairs, and who in England act as the legal representatives of the parish. In the Protestant Episcopal Church of America their duties in general are to protect the church building, to see that worship is duly provided for and performed, and to represent the body of the parish when occasion may require. They are chosen, with the vestrymen, "annually, in Easter-week, according to the canons of the various dioceses." Their duties are enjoined by diocesan, not by general canons.

Churching of Women, a form of public thanksgiving for women after childbirth, used in the Romish, Greek, and Episcopal churches. It is perhaps derived from the Jewish rite of purification enjoined in Lev. xii. The Romanists allow, in exceptional cases, the churching of women in private houses, and the churching of mothers of illegitimate children; but among the Episcopalians the service is always performed in the church.

Chuza, the steward of Herod Antipas. His wife Joanna was one of the women who ministered to Jesus. It is perhaps from this circumstance that he has been conjectured to be the officer of the court of Antipas whose son Jesus healed by a word at Cana of Galilee. The word, in the account of that miracle, translated *nobleman*, is rendered in the margin *courtier*, and it is said by the late Dean Alford that the etymology of the word indicates that he was an officer of Herod Antipas. [Luke viii., 3; John iv., 43–54.]

Cilicia, the most south-easterly province of Asia Minor, divided by Mount Amanus from Syria, with which it is sometimes coupled. On the west and north it is girdled by the chain of Taurus, through passes in which it communicates with Isauria, Pisidia, Pamphylia, and Cappadocia; on the south it is washed by the Mediterranean. The eastern part was a plain district, well watered, and fruitful; the west was rugged, but afforded pasture for the celebrated Cilician goats. The inhabitants are said to have sprung from the Syrians and Phœnicians. Cilicia, after belonging partially to the Syrian kingdom and to Armenia, became in B.C. 63, when Pompey had subdued the noted pirates, a Roman province, and Cicero was once proconsul of it. The inhabitants of the mountains, however, long maintained their independence. Tarsus, the capital, was the birthplace of the Apostle Paul. Cilicia is fre-

quently mentioned in the New Testament. [Acts vi., 9; xxi., 39; xxii., 3; xxiii., 34; xxvii., 5.]

Cinnamon, which with us is used chiefly by the cook as a condiment, and by the physician as a gentle cordial and stimulant, is mentioned in the O. T. only as a perfume. It is the bark of a tree of the laurel family, found in Sumatra, Borneo, and China, but chiefly in the south-west parts of Ceylon. When the branches of the tree are three years old, and not more than two or three inches in diameter, they are cut off and peeled, and the inner bark, rolled into quills and dried in the sun, constitutes cinnamon. It was anciently imported into Judea by the Phœnicians and Arabians. [Exod. xxx., 23, 25; Prov. vii., 17; Sol. Song iv., 14.]

Circuit. In the Methodist Episcopal Church a single church supplied by a pastor is called a *station;* but when one or more appointments within a definite territory are united into one charge under one or more ministers, it is called a "circuit." In America the circuit system was universal in the beginning of Methodism, and it is still widely in use in rural districts, and in the Western States.

Circumcision. The word denotes simply a *cutting around*, but is used technically of that particular cutting off of the foreskin in males, which from very early times was an established practice among various nations. The precise region where the practice originated, or the grounds which led to its adoption, it is not easy to determine. From the measure of painfulness and mutilation involved in the operation, it could not be otherwise than repugnant to the natural feelings; and it must have been associated with some important considerations of a physical or religious character before it could have obtained its early and widespread prevalence. It has been maintained with a great degree of confidence that the primary ground of its adoption was of a physical nature; that in the places of its first rise and most general prevalence, it was actually found to be conducive to health, and was believed to be productive of fruitfulness, and was hence regarded as a medicinal application. The proof of this, however, is very meagre, and far from sufficient to account for the prevalence and tenacity of the practice as a national custom among even a single people, to say nothing of peoples so widely removed and so differently circumstanced as the Egyptians, the Ethiopians, the Troglodytes, the Caffres of South Africa, and islanders of the Pacific Ocean. That the Egyptians viewed the practice as having some sort of relation to cleanliness, and that this might be regarded as one of the reasons which led to its observance there, especially among the priests, is all that can fairly be affirmed on the subject. Whether or not it was ever so generally practiced in Egypt as to be a national usage,—a question about which critics disagree—it appears to have been regarded as strictly binding only on the priesthood, and those who were initiated into the sacred mysteries. In point of fact, therefore, it came to be associated with religion, and was recognized as the distinctive badge of its more peculiar representatives. Nothing more than this is needed to explain the use made of it in connection with the covenant made with Abraham by the Lord.[1] That covenant was to constitute those who belonged to it a chosen people—a people brought into such near relationship with Jehovah, that they should be called a kingdom of priests, and might at once be the subject of his distinguishing goodness, and the witnesses of his truth and glory. There can be no doubt that the better part of the Israelites themselves perfectly understood this symbolical import of the rite of circumcision. They knew that it implied purity of heart and conduct, or a call to a holy life, and was no mere badge of separation from the other nations of the earth, which indeed it could be but imperfectly, from its prevalence among surrounding peoples. Hence the spiritual significance continually attached to it in both the O. T. and the N. T.[2]

Jehovah expressly ordained the administration of circumcision on the eighth day. In later times, it is expressly noted that the naming and the circumcising went together, and it was probably so from the first. The son of an Israelite was thus constituted a member of the covenant at the same time that he received his designation as a member of the family. It was indispensable that foreigners coming to a knowledge of the true God, and seeking to participate in the blessing of Abraham, should be circumcised. Without this strangers might worship in the court of the Gentiles, but could not be recognized as members of the covenant. Though Mohammed did not enjoin circumcision in the Koran, he was circumcised himself, according to the custom of his country; and circumcision is now as common among the Mohammedans as among the Jews. The process of restoring a circumcised person to his natural condition by a surgical operation was sometimes undergone. Some of the Jews in the time of Antiochus Epiphanes, wishing to assimilate themselves to the heathen around them, made themselves uncircumcised. Against having recourse to this practice, from an excessive anti-Judaistic tendency, St. Paul cautions the Corinthians.[3]

Cistercians, a monastic order, originated in the end of the eleventh century by Robert, abbot of Molesme, in Burgundy, and reformed by Bernard of Citeaux or Cistercium, in the diocese of Chalons, in France. The fame which the reformer acquired for piety

[1] Gen. xvii., 10–14.—[2] Exod. vi., 12; Deut. x., 16; Jer. iv., 4; Phil. iii., 3.—[3] 1 Cor. vii., 18.

and strictness of discipline, extended itself to the order which he had reformed, and at the death of Bernard, in 1153, no fewer than 160 Cistercian monasteries had been formed in all parts of Europe. The high reputation which the order rapidly reached excited the envy and jealousy of the older monasteries, particularly those of the Cluniac monks (q. v.). The two rival fraternities were distinguished by their head-dress, the new order wearing a white cowl, and the old a black one. Bernard endeavored to bring about a good understanding between the two parties. But, despite his efforts, the two orders were long engaged in bitter controversies. The Cistercian order were regulated by the rule of St. Benedict, which they professed rigidly to observe. Under the pontificate of Innocent II., their monasteries became very wealthy, by the great donations bestowed upon them. At their outset they had no possessions, and lived only by alms and by the labor of their hands; but as donations poured in upon them, the fatal thirst for gold was awakened, and their chief efforts were directed to the amassing of wealth. Under the pernicious influence of luxurious habits, the order gradually lost its reputation. The decay of the Cistercians began with the rise of the mendicant orders. The present number of abbeys is very limited. Several other monastic organizations, however, owe their origin, directly or indirectly, to the Cistercians, the most austere of which are the Trappists, founded in 1662.

Under the superintendence of the abbot-general of the Cistercians is an order of Cistercian nuns. Their habit is white, with a black veil, scapular, and girdle. They gradually amassed immense riches, and numbered as many as 6000 convents. In Germany, some of the abbesses were raised to the dignity of princesses of the empire, and remained so until 1803. Among all their convents, that of Port Royal, in France, became the most celebrated. Only a few convents are now left.

Cistern. The word usually translated *cistern* in Scripture properly signifies a *dug place* or *pit;* and, according to the connection, is to be taken in the sense of cistern, pit, prison-house, or sepulchre.[1] When the reference is to a receptacle for waters, cistern is, of course, the proper rendering; and in that case, as the words for cistern and well —*vêr* and *vor*—very nearly correspond, so there is often no material difference between the things signified by them. For one class of cisterns were formed by sinking deep shafts through the rock, and then making at the bottom a bottle or retort-shaped excavation, to act as collector for the water that at certain seasons bubbled up from below. Others, however, which more commonly and properly bore the name of cisterns, were mere reservoirs in the rock or earth, in which, during the rainy season, water was collected and kept in store for the season of drought. These varied, both in dimensions and in the manner in which they were prepared. The largest sort of public tank or reservoir was called "*pool*" (q. v.). Pools and cisterns are frequent throughout the whole of Syria and Palestine. In Palestine, where summer is always more or less a season of drought, it must, from the earliest times, have been one of the chief cares of the inhabitants to provide such artificial means of supply, and no considerable town not immediately on the banks of the Jordan could have thought itself safe without them. On the long-forgotten way from Jericho to Bethel cisterns of great age are found at regular intervals; and so well was Jerusalem provided with them, that never, during any of its long and terrible sieges, did it suffer from scarcity of water. The besiegers often suffered from thirst, but never the besieged. This peculiarity, that procured for Jerusalem the description of "a rocky, well-inclosed fortress, within well watered, and without wholly dry," is explained by the fact that almost ev-



Passage in Wall of Haram Area.

[1] Gen. xxxvii., 22; xli., 14; Jer. xxxviii., 6.

ery private house possessed one or more cisterns excavated in the rock on which the city is built. These cisterns have usually a round opening at the top, and are sometimes built up with stone-work above, and furnished with a curb, and a wheel for the bucket,[1] so that they have externally much the appearance of an ordinary well. The water is conducted into them from the roofs of the houses during the rainy season, and with care remains sweet during the whole summer and autumn. In this manner most of the larger houses and public buildings are supplied. In addition to these, the ground within the area of the Temple is perfectly honeycombed with a series of remarkable rock-hewn cisterns, in which was stored water brought by an aqueduct from Solomon's pools near Bethlehem. These immense cisterns appear to have been so connected by channels cut in the rock, that when one was full the surplus water ran into the next, and so on till the final overflow was carried off by a channel into the Kedron. One of these cisterns would contain two million gallons, and the total number of gallons which could be stored probably exceeded ten millions. See POOLS.

Cities. Cain, it is said, builded a city.[2] This is the first mention of a city in history. It is evident, however, that cities existed in the days of Abraham, and they were subsequently multiplied, not only by the Israelites in Egypt, but by the inhabitants of Canaan.[3] The remains of some of the ancient cities of Bashan still exist to attest their massiveness and durability; and no cities of modern times surpass in magnificent splendor some of those of the East, Babylon (q. v.), for example.

Cities differed from villages, in that they were walled. Along these walls towers were placed at intervals, both for purposes of watching and for defense.[4] A moat or ditch without the wall formed an additional defense, and there was sometimes a great tower or citadel within the town, which constituted a last place of refuge in case of attack. Such was the Tower of Antonia (q. v.) at Jerusalem. The only entrance to the walled city was through the gates (q. v.), which were closed at night, and secured with bolts and bars.[5]

A council of elders and a governor of the city, answering to the modern common council and mayor, constituted the ordinary form of government among the Jews, though in the time of Christ their functions were little more than nominal, the city being under the military law of the Roman Empire. Night watchmen answered to the modern police, and announced the hours as they passed.[6] The only provision for public charity was a tax levied on all residents and transient guests for the succor of the poor. The only relief from the darkness with which night enveloped the Jewish city was a torch carried in the hand of the traveler. There was no sewerage. Though recent excavations seem to indicate that there was abundant provision for carrying off the blood, etc., from the Temple at Jerusalem, the offal of the city was consumed by the fires of Gehenna, which burned night and day. The streets were narrow, muddy, unpaved lanes, barely wide enough to allow two beasts of burden to pass one another, and were without sidewalks or shade-trees. Thanks to Solomon, Jerusalem was provided with water, brought from a distance in aqueducts, and stored in cisterns (q. v.). But more frequently the water was brought by hand from neighboring wells, or caught in open tanks in the rainy season. Outside the city walls the wealthier classes had their summer retreats. Wide-extended vineyards, orchards, and gardens supplied the city with fruits and vegetables, and filled the air with the fragrance of their blossoms in their season. For thirty miles in every direction these gardens surrounded the city of Damascus.

In Palestine cities were not merely commercial centres, they were necessary to the protection of the peasant population. The presence of Bedouin Arabs in the south, and of troops of well-organized brigands among the rocky fastnesses of the north, compelled the peasantry to gather in towns and villages for mutual protection. Those who did not do so were compelled in troublous times to seek a refuge in the cities,[1] and the unwalled villages depended on the neighboring city for defense. Hence the phrase, a "land of unwalled villages," indicates a land of peace and security.[2]

Cities of Refuge. With a view to abate the evils which ensued from the old-established rights of the avenger of blood, and to further the prevalence in the nation of a mild, gentle, and forgiving spirit, Moses set apart six cities as "cities of refuge." There were on the eastern side of Jordan three—namely, "Bezer in the wilderness, in the plain country, of the Reubenites, Ramoth in Gilead, of the Gadites, and Golan in Bashan, of the Manassites;"[3] and on the western side three—namely, "Kedesh in Galilee in Mount Naphtali, and Shechem in Mount Ephraim, and Kirjath-arba, which is Hebron, in the mountain of Judah."[4] If found desirable, other cities might be added. The cities of refuge, six in number, were appointed, to save the accidental homicide from the avenger of blood.[5] They were ranged on either side of Jordan, almost in a quincuncial order, and so

[1] Eccles. xii., 6.—[2] Gen. iv., 17.—[3] Gen. xix., 4; Exod. i., 11; Numb. xiii., 22; Deut. iii., 5; ix., 1.—[4] 2 Chron. xxxii., 5; Neh. iii., 6, 11, 27; Jer. xxxi., 38.—[5] Judg. xvi., 2, 3; 1 Sam. xxiii., 7; 2 Chron. xiv., 7; Neh. iii.—[6] Isa. lii., 8; lxii., 6.

[1] Jer. xxxv., 10, 11.—[2] Neh. xi., 25, 27, 30, 31; Ezek. xxxviii., 11.—[3] Deut. iv., 43.—[4] Josh. xx., 7.—[5] Numb. xxxv., 6, 12, 25; Josh. xx., 2; xxi., 13, 21, 27, 32, 38; 1 Chron. vi., 67.

admirably selected that the persecuted manslayer could never be more than six miles from the nearest. To any of these cities a person who had unintentionally slain any one might flee, and if he reached it before he was overtaken by the avenger of blood, he was safe within its shelter, provided he did not remove more than a thousand yards[1] from its circuit, nor quit the refuge till the decease of the high-priest under whom the homicide had taken place. If, however, he transgressed these provisions, the avenger might lawfully put him to death. In order to give the fugitive all possible advantage in his flight, it was, according to the Rabbins, the business of the Sanhedrim to make the roads that led to the cities of refuge convenient, by enlarging them and removing every obstruction that might hurt his foot or hinder his speed. No hillock was left, no river was allowed over which there was not a bridge, and the road was at least two-and-thirty cubits broad. At every turning there were posts erected, bearing the words "Refuge," "Refuge," to guide the unhappy man in his flight; and two students in the law were appointed to accompany him, that if the avenger should overtake him before he reached the city, they might attempt to pacify him till legal investigation could take place. Before, however, the fugitive could avail himself of the shelter conceded by the laws, he was to undergo a solemn trial, and make it appear to the satisfaction of the magistrates of the place where the homicide was committed, that it was purely accidental. Should he, however, be found to have been guilty of murder, he was delivered "into the hand of the avenger of blood, that he might die." When once settled in the city of refuge, the manslayer had a convenient habitation assigned him gratuitously, and the citizens were to teach him some trade whereby he might support himself. To render his confinement more easy, the mothers of the high-priests used to feed and clothe these unfortunate fugitives, that they might not be impatient and pray for the death of their sons, on whose decease they were restored to their liberty and their property. If the slayer died while in the city of refuge, his bones were delivered to his relations after the death of the high-priest, to be buried in the sepulchre of his fathers. The privilege of asylum was also extended by Moses to the "horns of the altar,"[2] where a man might remain unharmed until, if proved innocent, he could be conducted to a city of refuge. And from very early times, both among the chosen people and the nations of the world, there has prevailed the custom of fleeing to the altar in case of personal danger. Twice in the history of Judah notorious criminals sought for impunity by "catching hold of the horns of the altar."

[1] Numb. xxxv., 5.—[2] Exod. xxi., 14.

Grecian and Roman antiquity likewise afford mention of the right of asylum—for insolvent debtors, for slaves who had fled from the severity of their masters, and for murderers; not only at altars, and temples, and sacred places, but also in cities and their vicinity. Especially famous places of refuge were the city of Daphne, near Antioch, and the Temple of Diana at Ephesus. But as the abuse of the privileges of asylum often interfered with criminal jurisprudence, it was circumscribed by Tiberius throughout the Roman Empire. The privilege of asylum was retained in the Christian Church, probably in imitation of the cities of refuge under the Old Dispensation. All criminals who fled to such asylums were held to be safe, and any person violating an asylum was punished with excommunication. All Christian churches, in the early ages, possessed this privilege of affording protection. The right was introduced by Constantine, and stringently defended by the laws of Justinian, Gratian, and Theodosius, was recognized and confirmed by Charlemagne and his successors, and long prevailed in popish countries. The custom has now become extinct, or is greatly reformed. The laws of King Alfred recognized the right in England; and though the establishment of the Reformation under Elizabeth struck a blow at the practice, it was not finally suppressed until 1697.

Cities of the Plain, the cities, of which Sodom and Gomorrah were the principal ones, destroyed by the Lord because of their sins. The account of their destruction is given in Gen. xix., 23–28. But on this account a great deal of light has been thrown by comparatively recent examinations of the Salt Sea (q. v.) and its surroundings, a portion of which is generally believed to occupy the site of these once prosperous cities. The destruction was undoubtedly accomplished by a miracle. It is, indeed, one of the most notably miraculous events in O. T. history. At the same time, the Salt Sea and its desolate surroundings remain to attest the truth of the sacred narrative, and to illustrate the method in which this wonder was wrought; for, as we have elsewhere shown, a miracle is not a violation of the laws of nature,[1] but is wrought often, if not always, by a divine use of the laws of nature—a truth which receives singular illustration in the history of the Cities of the Plain. Without entering here into the discussion to which this subject has given rise, we give the results of these controversies in what appears to us to be the best explanation of this wonderful history as illustrated by the not less wonderful monument it has left behind it. In the main we follow in this account the theory of Dr. Robinson,[2]

[1] See Miracle.—[2] "Researches in the Holy Land," vol. ii., p. 601–608; compare Thomson's "The Land and the Book," vol. ii., p. 458–463.

whose position, it appears to us, has never been successfully impugned.

The Salt Sea consists of two portions, a northern and southern, divided by the long peninsula which projects from its eastern shore near the southern end.[1] The southern portion is much the smallest, being only about fifteen miles long, while the whole lake as it now exists is forty-six miles in length. It is also comparatively shallow, being only thirteen feet deep in winter, and late in autumn only three. This plain probably constitutes the site of the Cities of the Plain.[2] The lake itself was one of fresh water, and enhanced not only the beauty of the scene, but also the fertility of the soil. For there is nothing unreasonable in the surmise of Dr. Thomson, "that this southern plain on which the cities stood was actually flooded by fresh water during the rise of the lake, just as the Nile floods the land of Egypt; and that when the water subsided the whole plain was sown, just as Egypt was and is. There are many examples of this operation about smaller lakes and ponds, and places thus overflowed are the most productive in the country. We have only to suppose that the inhabitants knew how to control the rising of the lake by embankments, as the Egyptians did the Nile, and the whole mystery about the fertility of this plain is explained." In this plain were "slime pits," *i. e.*, wells of bitumen or asphaltum. The Hebrew word is the same as that used in Gen. xi., 3, in describing the buildings of Babylon, which we know were cemented with bitumen. This boils up like pitch from subterranean fountains at Hit, near Babylon; and, according to the Arabs, does so also at times from the bottom of the Salt Sea. These pits of bitumen were a part of the divine preparation for the catastrophe. The mountain at the southern extremity of the present lake is one solid mass of rock-salt, and sufficiently accounts for the excessive saltness of the sea. The rains of winter and the streamlets flowing from it into the lake naturally carry into it a sufficiency of salt to produce that effect. These facts afford a basis for the interpretation of the Scriptural account of the destruction of the Cities of the Plain, which we will let Dr. Robinson give in his own words:

"In view of all these facts, there is but a step to the obvious hypothesis, that the fertile plain is now in part occupied by the southern bay, or that portion of the sea lying south of the peninsula; and that by some convulsion or catastrophe of nature, connected with the miraculous destruction of the cities, either the surface of this plain was scooped out, or the bottom of the sea was heaved up, so as to cause the waters to overflow and cover permanently a larger tract than formerly. In either case it would follow that the sources of bitumen would in like manner be covered by the sea, and the slimy substance, becoming hardened and fixed by contact with the waters, might be expected occasionally to rise and float upon the surface. The ancients describe the masses of asphaltum as thus rising from the bottom of the sea apparently in greater abundance than at the present day; although this circumstance, perhaps, may be accounted for by supposing that the bitumen was not anciently, as now, eagerly gathered up and carried away. The country we know is subject to earthquakes, and exhibits also frequent traces of volcanic action. It would have been no uncommon effect of either of these causes to heave up the bottom of the ancient lake, and thus produce the phenomenon in question. But the historical account of the destruction of the cities implies also the agency of fire. 'The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven;' and Abraham, too, 'beheld, and lo, the smoke of the country went up as the smoke of a furnace.'[1] Perhaps both causes were at work, for volcanic action and earthquakes go hand in hand; and the accompanying electric discharges usually cause lightnings to play, and thunders to roll. In this way we have all the phenomena which the most literal interpretation of the sacred records can demand. Further, if we may suppose that, before this catastrophe, the bitumen had become accumulated around the sources, and had perhaps formed strata spreading for some distance upon the plain; that possibly these strata in some parts extended under the soil, and might thus easily approach the vicinity of the cities; if, indeed, we might suppose all this, then the kindling of such a mass of combustible materials, through volcanic action or by lightning from heaven, would cause a conflagration sufficient not only to ingulf the cities, but also to destroy the surface of the plain, so that 'the smoke of the country would go up as the smoke of a furnace;' and the sea rushing in, would convert it to a tract of waters. The supposition of such an accumulation of bitumen may at first appear extravagant; but the hypothesis requires nothing more (and even less) than nature herself actually presents to our view in the wonderful lake or tract of bitumen found on the island of Trinidad. The subsequent barrenness of the remaining portion of the plain is readily accounted for by the presence of such masses of fossil salt, which perhaps were brought to light only at the same time."

Citizenship. The use of this term in

[1] See Salt Sea.—[2] Mr. Grove, in his article in Smith's "Bible Dictionary," Sea (the Salt), puts them at the northern end of the lake, and repudiates the idea that they were submerged by water; but we think his position not well sustained. Compare Mr. Walcott's refutation, in the American edition of Smith.

[1] Gen. xix., 24, 28.

Scripture has exclusive reference to the usages of the Roman Empire. The privilege of Roman citizenship was originally acquired in various ways, as by purchase, by military services, by favor, or by manumission. The foreigner carried away captive by Roman arms became a Roman slave; the Roman slave emancipated became a Roman citizen; the right once obtained was inherited by the son. To scourge a citizen, to submit him to any personal violence, to bind or imprison him without a formal trial, to deny him the right of appeal from any magistrate — under the republic to the people, under the empire to the emperor — was an unpardonable offense against Roman law. Jews were not infrequently Roman citizens. Paul possessed by birth these rights of a Roman citizen, and claimed them upon three separate occasions.[1]

Jewish citizenship, in its more extended sense, depended on compliance with the terms of the covenant. They only were entitled to a place in the commonwealth of Israel who by circumcision had been received within the bonds of the covenant, and conformed themselves to the rights and obligations it imposed. The place thus acquired might be forfeited by committing those transgressions to which capital penalties were annexed. And, when no repentance followed, the guilty individuals were, according to the oft-repeated formula, *cut off* from among their people. Yet, practically, men commonly were recognized as members of the Hebrew commonwealth, notwithstanding they had broken some of its fundamental laws.

Clarendon (*Constitutions of,*) sixteen articles drawn up in the Council of Clarendon in England, A.D. 1164, with the view of more accurately defining the regal power in respect to the clergy, and circumscribing within narrower limits the prerogatives of the bishops and clergy. These constitutions were drawn up by the king, Henry II., and ratified in a full assembly of the great lords, barons, and prelates of the nation. But Thomas à Becket, archbishop of Canterbury, for a long time refused to subscribe to them, and it was not without the greatest reluctance that he was at length prevailed upon to do so. This haughty prelate afterward repented of having put his name to the document, and sought, and obtained, absolution from the Pope, who, at the same time, disapproved of most of the articles, and pronounced them null and void. The passing of the constitutions of Clarendon is an important era in the history of the Church of England, inasmuch as it formed one of the first attempts made to assert and to establish the authority of the State over the Church.

Class-meetings. In all Methodist churches, each congregation is divided into smaller companies, called *classes.* One of the more experienced members is appointed by the pastor to be *leader* of the class. It is his duty, first, to see each person in his class once a week at least, in order to inquire how their souls prosper, to advise, reprove, comfort, or exhort, as occasion may require, and to receive what they are willing to give toward the relief of the preachers, church, and poor; second, to meet the minister and the stewards of the society once a week, in order to inform the minister of any that are sick, or of any that walk disorderly and will not be reproved, and to pay the stewards what they have received of their several classes in the week preceding. Among the Methodists the class-meeting is held in high esteem, and it can not be doubted that it has added much to the vigor and efficiency of that church, both by furnishing a bond of universal Christian communion, and by bringing every member of the church, rich and poor, to contribute something to its support.

Claudа, an island off the south-west coast of Crete, under the lee of which the vessel in St. Paul's voyage to Italy had to run. It is now called Gozzo. [Acts xxvii., 16.]

Claudius, the son of Nero Drusus, born at Lyons B.C. 9 or 10, became fourth Roman emperor on the assassination of Caius Caligula, and reigned A.D. 41–54. He was nominated to the supreme power mainly through the influence of Herod Agrippa the First. He was a weak and indolent man, and was poisoned by his fourth wife, Agrippina. Several famines occurred in the reign of Claudius, one of which extended to Palestine and Syria; and there was an edict of his which, in consequence of a tumult, expelled the Jews from Rome. This edict is variously assigned to years between A.D. 49 and 53 [Acts xi., 28, 30; xviii., 2.]

Clement, a Christian, mentioned by St. Paul as a fellow-laborer. From the context, the non-occurrence of any such name among Paul's fellow-travelers, and the fact that the other co-laborers mentioned in connection with him must have been Philippians, it is presumed that Clement must himself have been a native of Philippi. He is usually identified with Clement, afterward Bishop of Rome, and author of an epistle to the Corinthians. But this is merely conjectural. [Phil. iv., 3.]

Clergy. In the very formation of the Christian Church, certain individuals were called and set apart in a peculiar manner to the work of preaching the Gospel, and apparently clothed with a *quasi* authority in the work of organizing churches. Very early in his ministry, Christ thus called and ordained the twelve, and later the seventy, the former of whom are throughout the gospels distinguished from the rest of his disciples.[1] But while this is plain, it is not clear what authority was intended to be reposed in the

[1] Acts xvi., 37; xxii., 25; xxv., 11, 12.

[1] See Apostles.

clergy either as teachers or rulers. The different opinions upon this subject may, for convenience, be classified under three general heads.

1. In the Jewish Church, while no line was drawn between the people and the prophets, and any one seemed to be authorized to preach the truth who felt himself inspired to do so, the priesthood were a separate class, set apart to their office by solemn ceremonies. No one but a priest could enter the inner courts of the Temple, or minister at the altar. One opinion is, that it was intended to perpetuate this order in the Christian Church, and that the Christian ministry are thus, in a sense, the successors, or at least that they take the place of the Jewish priesthood. According to this opinion, none but the regularly ordained clergy have a right to administer the sacraments of the Church, or perhaps to preach, in the sense of authoritatively proclaiming the divine truth to man. That truth, it is believed, has been intrusted to a particular order in the Church, and those who take it upon themselves to perform this function, without first receiving authority by receiving ordination, are guilty of the sin of Miriam and Aaron.[1] This is the opinion entertained by most Greek and Roman Catholic authorities, and by many Anglican divines.

2. The second opinion is, that the appointment of the Jewish priesthood was temporary, and intended for the Jews alone; that one of the objects of Christ's coming was to take away all human mediators between the soul and God, and to make all Christians priests unto God, and that the clergy possess no divine authority or prerogatives. Nevertheless, it is desirable for the order of the Church, and for its efficiency, that there should be a class whose profession it shall be to instruct in religious truth, and administer the religious services of the sanctuary. Such a class is furnished by the clergy, whose privileges and prerogatives are only such as have been conferred upon them by the Church for the convenience of its own administration. This is the opinion entertained by most of the Protestant denominations, except a portion of the Episcopalian Church.

3. The third opinion is, that there is no authority for the perpetuation of any distinct order of clergy since the time of Christ, but that those only should instruct in religious truth who from time to time feel moved to do so by divine inspiration, and that the sacraments of the Church require no ordained officer to administer them. This is the view entertained by the Friends, or Quakers, and by the Plymouth Brethren.

As to the orders of clergy, there is also a great difference of opinion. The only place in the N. T. where any thing like a list of clerical orders is given is in Ephesians iv., 11, where Paul says that Christ gave "some apostles, and some prophets, and some evangelists, and some pastors and teachers." The apostles (q. v.) were personal witnesses of Christ's life, sufferings, death, and resurrection — especially the latter; the prophets (q. v.) were inspired teachers of the early Church, and are frequently referred to in the N. T.[1] By evangelists is meant, not the writers of the gospels, but itinerant preachers, usually sent on some special mission; by pastors and teachers, which really indicate but one office, are meant such as held a position as pastor or shepherd of a particular church. But it is clear that these were not distinct classes of officers, since all the apostles were inspired teachers—that is, prophets —while some of them were certainly evangelists, and some of them very possibly pastors.

In addition to this list, however, the N. T. speaks in certain places of bishops or overseers. It is a question which has never been settled, whether these officers were identical with the pastors, or whether they were separate officers, each one having the charge of a certain diocese or district, the churches in which it was their duty to oversee. The Presbyterians and Congregationalists hold the first of these views. The Episcopalians, Methodists, and many among the Lutherans hold the other view. See CHURCH; BISHOP; EPISCOPALIANS; BENEFIT OF CLERGY.

Clerk, an ecclesiastical officer in the Church of England, who conducts or leads the responses in a congregation, and otherwise assists in the services of the Church. In cathedrals and collegiate churches, there are several of these lay clerks; in parish churches generally, there is but one who is styled the parish clerk. Before the Reformation, and for some time after, the parish clerks were all clergymen, and the duties which they were called upon to discharge included the ordinary functions of a curate. At present, in some places, the parish clerk is in holy orders, but in such cases he generally has a deputy clerk to perform the ordinary duties. The general practice, however, is for the minister to confer the office upon a layman. The regular duties of the parish clerk are to lead the responses, to give out the psalms or hymns which are to be sung during service, to announce notices of vestry or parish meetings, to attend on the officiating minister at baptisms, marriages, and funerals, and to assist in keeping a careful register of such proceedings. In other ecclesiastical bodies, the duties of a register or secretary are performed by an officer, who is often called the clerk. The same title is adopted by several religious orders of the Romish Church.

[1] Numb. xii.

[1] Acts xix., 6; xxi., 9; Rom. xii., 6; 1 Cor. xii., 10; xiii., 2, 8; xiv., 6; 1 Thess. v., 20.

Cloister (*inclosure*), a covered passage, or ambulatory, running round the walls of certain portions of monastic and collegiate buildings. The cloister usually surrounded or ran along three sides of a quadrangular area, which was called cloister-garth. The roof of the cloister, which was often vaulted, was supported on the side next to the quadrangle by pillars and arches, which were frequently ornamentally combined like trifolial arches, and, like them, occupied by tracery. The upper portions of these arches were often glazed, and sometimes latterly even the whole arches, so that they became a row of windows. Cloisters were used for exercise and recreation by the inmates of the religious houses, and occasionally, when wholly glazed, they had cells or stalls for study on the inner side. Many of the larger monasteries had more than one cloister; and so characteristic were they of the religious houses, that the term cloister came to be used in a general sense for the whole establishment, which is still the sense of the word *kloster* in German.

Cloud. The allusion to clouds in Scripture, and their peculiar prominence in Oriental imagery, must be understood with reference to the climate, where, from the beginning of May to the end of September, clouds so seldom appear, and rains so seldom fall, as to be considered phenomena.[1] As in such climates clouds refreshingly veil the oppressive glories of the sun, they often symbolize the divine presence or power, as indicating the splendor—insupportable to man—of that glory which they wholly or partially conceal. Being the least substantial of material things, they suggest most easily spiritual being. Thus the visible sign of the presence of Jehovah with Israel was a column of cloud, resting when they were to remain in their encampment, moving on when they were to march; a cloud by day, luminous by night. A like symbol of the divine presence was in the sanctuary.[2] As in that climate clouds are almost always the sure harbingers of rain, the "cloud without rain" becomes a proverb for the man who promises but never performs. The appearance of clouds sweeping across a clear sky suggests them as the symbol of armies and multitudes upon a plain. They are emblems of transitoriness, and of whatever intercepts divine favor or human supplication, and are alluded to figuratively in many other passages whose purport is too obvious to meet explanation. [Prov. xvi., 15; Isa. xviii., 4; xxv., 5; Ezek. xxx., 18; xxxviii., 9; Hosea vi., 4; Jude 12.]

Cluniac Monks, a congregation of Benedictine monks which arose in the tenth century. The rule of St. Benedict had been so far departed from by many monks of the Latin Church, that a reform in this respect seemed to be imperatively called for. Odo, a French nobleman, abbot of Cluny or Clugni, in France, took occasion not only to restore the original strictness of the Benedictine rule, but also to impose additional rites and obligations. Attaching a high value to the moral power of Christianity, he sought to infuse into the monks under his care a greater regard to the real spirit of the Christian system than to its mere external forms. The mode of living which Odo prescribed to the Benedictine monks procured for its author great fame and popularity, and at length the salutary regulations were adopted by numerous monasteries throughout Europe, which united in a kind of association under the Abbot of Cluny. Thus was formed that congeries of associations which, under the name of Cluniacensians, rapidly rose into wealth, fame, and power. Under the immediate successors of Odo, the order continued to flourish, but in course of time the original strictness of discipline became gradually relaxed, and its popularity in consequence declined. In the twelfth century, Peter Mauritius, one of the most distinguished men of the Church, was appointed abbot of Cluny. He infused new life and vigor into the Cluniacensian order, and under him it took a different direction from that in which it had originated. The monastery, before consecrated alone to rigid asceticism, became a seat also of the arts and sciences. He taught that "God accepts no sacrifices which are offered to him contrary to his own appointed order." He held up the example of Christ, who came to give his life for the salvation of the world, but refused to end it by a suicidal act, thereby teaching that we are not to push the mortification of the body to self-destruction.

About this time, a new order, the Cistercians (q. v.), attracted so much notice in consequence of the strict discipline enforced by Bernard of Clairvaux, that the envy of the older monkish societies was naturally excited. The Cluniacensians and the Cistercians became hostile. Bernard exhorted both parties to mutual forbearance and love. But it was unavailing. The Cluniacensians accused the Cistercians of too great austerity; the Cistercians, on the other hand, taxed the Cluniacensians with having abandoned their former sanctity and regular discipline. To this contest was added another. In A.D. 1132, Innocent II. exempted the Cistercians from the payment of tithes on their lands; and as many of these lands had paid tithes to the Cluniacensians, that order was offended both with the Cistercians and the pontiff himself. Although this dispute terminated in some kind of adjustment in A.D. 1155, the rivalry was not abated. Soon after the order began to decline, especially in consequence of the rise of the mendicant orders,

[1] 1 Sam. xii., 17, 18; 1 Kings xviii., 44.—[2] Exod. xiii., 21, 22; xvi., 10; Numb. x., 11, 12, 34; Psa. xviii., 11, 12, and elsewhere. See SHECHINAH.

and of the immense riches of the congregation. Several abbots endeavored to restore a strict discipline and inspire the monks with greater interest in literary pursuits; but all these efforts led to no permanent improvement. Gradually the abbey fell under the rule of the French, and was several times devastated during the civil wars in France. Cluny lost many of its convents in consequence of the Reformation, and, as a monastic institution, was only a wreck when the French Constituent Assembly suppressed all the convents. The last abbot of Cluny died in 1800, and the property of the convent was confiscated, and the church sold to the town. Only a few ruins are left.

Cnidus, a peninsula at the entrance of the Ægean Sea, between the islands of Cos and Rhodes, having a lofty promontory and two harbors. It was passed by Paul on his voyage to Italy. [Acts xxvii., 7.]

Coal. In our Bible this word represents no less than five different Hebrew words, but is usually the translation of one or two, of which the most frequently used signifies a live ember, as distinguished from the second, which means fuel not yet lighted. The substance indicated in every case is doubtless *charcoal*, although anthracite or bituminous coal has been found in Palestine in modern times. The word is sometimes employed figuratively, as, for the last hope or remnant of a family, for severe punishments, for burning remorse and shame, and for lightnings. [2 Sam. xiv., 7; Psa. xviii., 12, 13; cxl., 10; Prov. xxv., 22.

Cock, the ordinary domestic bird, mentioned in the Bible, with one exception, only in connection with Peter's denial of Christ. The time of cock-crowing was regarded as three o'clock in the morning, and this fact is considered to fix the time of the commencement of Christ's formal trial before the Sanhedrim at four. It is asserted that the cock was not allowed to be kept in Jerusalem; but even if this were the case, his crowing could easily be heard from the adjacent gardens. The domestic cock and hen were early known to the ancient Greeks and Romans; and as no mention of them is found in the O. T., and no figures of them occur in the Egyptian monuments, it is thought that they came into Judea with the Romans, who, as is well known, prized these birds, both as articles of food and for cock-fighting. [Matt. xxvi., 34, 74, 75; Mark xiii., 35; xiv., 30, 68, 72; Luke xxii., 34, 60, 61; John xiii., 38; xviii., 27.]

Collects, certain brief and comprehensive prayers, which are found in all known liturgies, especially in the Anglican and Romish churches. Whether these prayers were so called because they were used in the public congregation or *collection of the people*, because many petitions are thus collected in a brief summary, or because they comprehend objects of prayer collected out of the epistles and gospels, is doubtful. But the origin of the term is of great antiquity. The collects still used by the Church of England formed part of the devotional offices of the Church before the Reformation. They consist usually of two parts, an humble acknowledgment of the perfection and goodness of God, and a petition for some benefits from him. As corrupt doctrines crept into the Church, ancient collects were altered or replaced by those which better suited the new beliefs and practices. At the time of the Reformation, and at the restoration of Charles II., revisions were made with the intention to retain only such as had been preserved in purity and simplicity, and it is believed by members of the English Church that they now correspond with the best and most ancient liturgies as used by the Church in its primitive and purest times.

College. The word so rendered in 2 Kings xxii., 14; 2 Chron. xxxiv., 22, may perhaps mean the school of the prophets, which would indicate that Huldah occupied an official position there. But the marginal reading is, "in the second part," *i. e.*, in the lower city; and this reading seems to be adopted by the best scholars. In its Roman signification, a college signified any association of persons for any specific purpose. It has hence passed into ecclesiastical literature—the College of Cardinals, the College of Bishops, etc., indicating an association of three or more of these officials for some ecclesiastical act. In scholastic language, the term college signifies an endowed institution for the promotion of learning. In England, a college is always a part of a university. In Scotland and in America, no distinction between the two is maintained.

Colony. A Roman colony was, as it were, a portion of Rome transplanted to a foreign province. The colonists were veteran soldiers and freedmen, who, as Roman citizens, were enrolled in one of the tribes, and retained their privilege of voting at Rome. The Roman law was in force in the colony, which had its own senate and magistrates, being exempt from the authority of the governor of the province. [Acts xvi., 12.]

Colors. A variety of colors, both natural and artificial, are mentioned in Scripture. Frequently they have a symbolical meaning. They have been thus used symbolically by almost every nation, and they have especially held a prominent place in ritualistic churches, the colors of the priestly vestments and church decorations varying according to the ecclesiastical season. Four colors, *white*, *blue*, *purple*, and *scarlet*, have been regarded as especially sacred from their having been selected by God in the decoration of the tabernacle.[1] These colors are said to have had a mystical application, representing the sea, the air, fire, and the earth; but it is more

[1] Exod. xxvi., 1, 31, 36; xxvii., 16.

probable that they were chosen for their costliness and beauty.

White is used almost everywhere in the Bible as the symbol of purity; thus angels and glorified saints are represented as clothed in white raiment; it signifies also conquest and joy.[1] In art, white is employed in representations of the Saviour after his resurrection; in the Assumption, it is worn by the Virgin; as the emblem of chastity, by women; to indicate humility, by the rich; and by the judge, as the symbol of integrity. It is represented sometimes by silver or the diamond, and its sentiment is purity, virginity, innocence, faith, joy, and light.

Blue, occasionally translated "violet" in the Bible, must have been of a deep dark blue. The dye of this color was procured from a shell-fish found on the Phœnician coast. The loops of the curtains of the tabernacle were blue, as also were portions of the high-priest's vestments.[2] In sacred art, it signifies heaven, heavenly love, truth, constancy, and fidelity; thus Christ and the Virgin Mary are represented as wearing the blue mantle; St. John, a blue tunic.

Purple was also obtained from a shell-fish found in the Mediterranean Sea. The coloring matter was extracted from a single vessel in the fish, each yielding such a small quantity that it was very rare, and of great value. Purple robes were worn by sovereigns and great men, and were and have continued to be a mark of pre-eminence and wealth.[3]

Scarlet and *crimson* seem to be used in Scripture to designate the same color. The scarlet dye was procured from the female of an ilex; it resembles the cochineal, and is common in several Eastern countries. Scarlet robes were worn by the wealthy, and by the ancient warriors.[4] Ruby red, which corresponds to the scarlet of Scripture, was later employed as the symbol of royalty, fire, divine love, the Holy Spirit, creative power, and heat. It was also used in an opposite sense, to signify blood, war, and hatred. Red and black combined were the colors of Satan, purgatory, and evil spirits, while red and white roses were emblems of love and innocence, or love and wisdom.

Yellow occurs in Scripture only as descriptive of gold, and of leprous hair, which had probably a greenish cast.[5] It occurs in art as the emblem of the sun, the goodness of God, marriage, and fruitfulness. St. Joseph and St. Peter wear yellow. This color has also a bad signification when it has a dirty, dingy hue, such as the usual dress of Judas, and then signifies jealousy, inconstancy, and deceit.

[1] Zech. vi., 3; Acts i., 10; Rev. iii., 4; vi., 2, 11; xix., 14.—[2] Exod. xxvi., 4; xxviii., 28, 31, 37.—[3] Judg. viii., 26; Esther viii., 15; Jer. x., 9; Luke xvi., 19; Rev. xvii., 4.—[4] 2 Sam. i., 24; Prov. xxxi., 21; Jer. iv., 30; Lam. iv., 5; Nah. ii., 3; Rev. xvii., 4.—[5] Lev. xiii., 30, 32, 36; Psa. lxviii., 13.

Green, as a color, is used almost exclusively of herbs or grass. But it denoted among the Hebrews, as it still does with us, any thing fresh, flourishing, moist, or unripe. In symbolism, the emerald green, the color of spring, expressed hope and victory.

Violet or *Amethyst* is said to signify passion and suffering, or love and truth. Penitents, as the Magdalens, wear it. The Madonna wears it after the crucifixion, and Christ sometimes after the resurrection.

Gray is the color of penance, mourning, humility, or accused innocence.

Vermilion was used by the Jews in decorating the beams and panels of houses. This pigment was of ochre, and was common among the Assyrians for drawing pictures on the walls of temples, as testified by the late discoveries.[2]

Black had various shades. It was used to denote the color of hair, of a tawny complexion, and also implied the hue produced by being scorched or burned, as by the fire or the sun's rays. The use of this color in mourning garments is mentioned in the Bible, though it is by no means probable that it was used with the same symbolical meaning which attaches to it at the present day. Combined with white, it is regarded as signifying humility, mourning, and purity of life; when placed alone, it is the symbol of darkness, wickedness, and death, and belongs to Satan. But in pictures of the Temptation, Jesus is sometimes represented in black.

Colosse, a city of Phrygia, in the upper part of the basin of the Mæander, on one of its affluents named the Lycus. Hierapolis and Laodicea were in its immediate neighborhood. At first a city of considerable consequence, it fell as these adjoining cities rose in importance. Together with these cities, it was destroyed by an earthquake in the ninth year of Nero, but must have been immediately rebuilt, for in his twelfth year it was a flourishing place. Its site appears to be at some little distance from the modern village of Chonas. A Christian church was formed here very early, probably by Epaphras. The majority of commentators believe that Paul had not visited it when he wrote the Epistle to the Colossians, but he expresses his hope of going thither after his release from Rome. The worship of angels mentioned by the apostle curiously re-appears in Christian times in a church erected in honor of the archangel Michael.[3] See COLOSSIANS (THE EPISTLE TO THE).

Colossians (the Epistle to the). That this epistle is a genuine work of Paul was never doubted in ancient times, nor, indeed, in modern, until a few German critics, unable to resist their proneness to skepticism, threw out doubts upon the subject. This epistle, as well as that to the Ephesians, is charged

[1] Gen. i., 30; Lev. ii., 14; Judg. xvi., 7, 8; Job xv., 32.—[2] Jer. xxii., 14; Ezek. xxiii., 14.—[3] Col. ii., 18.

with containing phrases and ideas derived from later heretical philosophers — expressions and sentiments known to be those of Gnosticism and Montanism. But the critics have failed to prove that these terms were taken by the epistles from the later heresies, and not by the later heresies from the epistles. They seem to forget the real explanation of the occurrence of such terms in the epistle, and subsequently in the vocabulary of these heretics, viz., that the sacred writer employed them, so to speak, high up the stream of their usage, before they became polluted by heretical misconceptions; the heretics lower down the same stream, where the waters were turbid and noxious, the inspired use of them having tended to impress them upon men's minds, so that they were ready for the purpose of the heretics when they wanted them. And, on the whole, there is no reason whatever against following the universal view of the Church and pronouncing Paul to be the author of these epistles, to whom this Epistle to the Colossians is imputed by the earliest Christian fathers—Irenæus, Clement of Alexandria, Tertullian, and Origen.

It can hardly be questioned that the three epistles—to the Colossians, Ephesians, and Philemon—were sent at one and the same time. The two former are connected as well by their great similarity of contents as by the fact that Tychicus was the common bearer of both; the two latter, by the common mention of Onesimus, as sent to Colosse, and the common mention of Epaphras, Marcus, Aristarchus, Demas, Lucas, as sending salutations. In speaking, therefore, of the time and place of writing this epistle, we are dealing likewise with those others. They were all three written by the apostle while he was a prisoner; and since the inspired history mentions but two occasions on which he was for any length of time in bonds—viz., at Cæsarea, from Pentecost, 58, to the autumn of 60, and at Rome from February, 61, to the end of the history in Acts, and probably longer—at least two years—our choice must be made between these two.[1] General belief from ancient times downward has been in favor of the Roman imprisonment, but in modern times the other side of the question has been taken by some distinguished scholars in Germany. The question can perhaps never be so definitely settled as absolutely to preclude the Cæsarean hypothesis. But the whole weight of probability and tradition is on the Roman side, and we may safely assume that the epistles were written from Rome, and that probably during the period comprised in Acts xxviii., 30, before Paul's imprisonment assumed that harsher character which seems to be reflected in the Epistle to the Philippians.[2] This would bring the time of writing it within the limits A.D. 61–63, and we should not, perhaps, be far wrong in dating it A.D. 62.

The object of the Epistle to the Colossians is manifest in the epistle itself. Epaphras, the founder of the Church—principally of Gentiles—at Colosse,[1] was at Rome, and had communicated to the apostle the unwelcome tidings that the faith of the Colossians was in danger of being perverted by a system of erroneous teaching, which tended to disturb their spiritual freedom and peace by ascetic regulations, to divide their worship by inculcating reverence to angels, and thus to detract from the supreme honor of Christ. There must have been, also, mingled with this Judaistic teaching a portion of the superstitious tendencies of the Phrygian character, and much of that incipient Gnosticism which afterward ripened out into so many strange forms of heresy. This false teaching was yet in its bud. Nowhere in this epistle does the apostle charge the false teachers with immorality of life, as he does most frequently the very similar ones in the pastoral epistles. Later the bitter fruit began to be borne, and the mischief required severer treatment. The occasion, then, of the epistle being the existence and influence of false teachers in the Colossian Church, the object of the apostle was to set before them their real standing in Christ, the majesty of his person, and the completeness of his redemption; and to exhort them to conformity with their risen Lord, following this out into all subordinate duties and occasions of common life. The epistle is peculiar in both language and style; but the peculiarities are just such as would arise from dealing with a subject requiring new thoughts and words. The epistle is controversial, and shows a loftiness and elaboration of style which would naturally induce precisely the use of such unusual expressions as we find in it. This is very evident when we turn to the Epistle to the Ephesians, sent at the same time as the present letter. We have in both many of the same thoughts, uttered in the same words, many terms and phrases peculiar to the two epistles. For both sprang out of one inspiration, one frame of mind; that to the Colossians first, as the task to be done, the protest delivered, the caution given; that to the Ephesians, begotten by the other, but surpassing it. In writing both, the apostle's mind was full of the glories of Christ, and the consequent glorious privileges of his Church. This grand subject, as he looked with indignation on the beggarly system of meats and drinks, and hallowed days, and angelic mediation, to which the Colossians were being drawn down, rose before him in all its sublimity; but in writing to them he

[1] Acts xxi., 27; xxviii., 30; Eph. iii., 1; iv., 1; vi., 20; Philem. 9, 10; Col. iv., 3.—[2] Phil. i., 20, 21, 30; ii., 27.

[1] Col. i., 7, 8; see Alford's Introd., § ii., for discussion of opposite theory that the Church was founded by Paul, which he condemns.

was confined to one portion of it, and to setting forth that one portion controversially. While unable to express to the Colossians all he would, his thoughts are turned to another Church, lying also in the way which Tychicus and Onesimus would take; a church which he had himself built up, as it were, stone by stone, where the same baneful influences were felt, and yet so slightly as not to call for special treatment. He might pour forth to the Ephesians all the fullness of the Spirit's revelations and promptings on the great subject of the Spouse and Body of Christ, without being hampered by the necessity of limiting his words to the weaknesses and incapacities of his hearers. And thus as a mere human writer, toiling earnestly and conscientiously toward his point, rigidly pares off the thoughts and words, however deep and beautiful, which spring out of and group round his subject, putting them by and storing them up for more leisure another day, and then, on reviewing them, and again awakening the spirit which prompted them, unfolds their germs and amplifies their suggestions, till a work grows beneath his hands more stately and more beautiful than its predecessor, and carrying deeper conviction than it ever wrought, so, in the higher realms of the fullness of inspiration, may we believe it to have been with our apostle. His Epistle to the Colossians is his caution, his argument, his protest—is, so to speak, his working-day toil, his direct pastoral labor. His Epistle to the Ephesians is the flower and bloom of his moments during days of devotion and rest, when he not so much wrought in the Spirit as the Spirit in him. So that while we have in the former a system defined, language elaborated, antithesis, and logical power on the surface, we have in the latter the free outflowing of the earnest spirit—to the mere surface-reader, without system, but to him that delves down into it a system far deeper, and more recondite, and more exquisite, in some respects the greatest and most spiritual work of one whose very imagination was peopled with the things in the heavens, and whose fancy was rapt into the visions of God.

Commerce. We can scarcely conceive of any state of society without the demand and supply from man to man of what the one possessed and the other needed. At a very early period, trade in some shape must have been carried on to supply the "dwellers in cities" with the necessaries of life, and intertribal trade must have affected to some extent even the pastoral nomad races. Though carried on at first, no doubt, by barter, the precious metals, weighed out and stamped into pieces of specific value, soon became a convenient medium, and must have stimulated commerce. Abraham, who was rich not only in cattle, but in gold, silver, gold and silver plate, and ornaments, paid for the cave and field of Machpelah in current money (q. v.) of the merchant.[1] The Shechemites of Jacob's time counted on the advantages they should gain by an alliance with his family for trade, and a little later Joseph was sold to a caravan of merchantmen, which was conveying from Gilead into Egypt the "spicery, and balm, and myrrh" of Arabian countries. Among other trading nations mentioned in Scripture, Egypt thus early holds a prominent position, and no doubt such famines as that which Joseph predicted promoted a brisk corn trade, carried on chiefly by the nomad races, between Egypt and other nations. At the same period, trade was carried on between Babylon and the Syrian cities, but the Hebrews may be said to have had no foreign trade until the time of Solomon.[2] Strict rules for commercial dealings were laid down by the law, and the tribes near to the sea and to the enterprising Phœnicians appear to have engaged to some extent in maritime affairs; but the spirit of the law was rather in favor of agriculture and against commerce.[3] The treasures of David were accumulated rather by conquest than by traffic. But during the reign of Solomon almost the whole commerce of the then known world passed into his territories. The treaty with Tyre was so close as to make Tyre the port of Palestine, Palestine the granary of Tyre. Tyre furnished the ship-builders and mariners; the fruitful plains of Palestine victualed the fleets, and supplied the Phœnician manufacturers and merchants with all the necessaries of life. The first branch of commerce into which this treaty admitted the Jews was the traffic of the Mediterranean, in every part of which sea the Phœnicians had pursued their discoveries, planted colonies, and worked mines. This was the trade to Tarshish, so celebrated that ships of Tarshish became the common name for large merchant vessels. Tarshish, probably a name as indefinite as the West Indies in early European navigation, was properly the south of Spain, then rich in mines of gold and silver—the Peru of Tyrian adventure. If not at this time, at least not much later, the Phœnician navies, passing the Straits of Gibraltar, sailed northward along the coast of France to the British isles, and southward along the African shore, probably to the Gold Coast. The second branch of commerce was the inland trade with Egypt, which was carried on entirely by the Jews. Egypt supplied vast numbers of horses, some of which were re-sold to the Syrian and Canaanite princes, and the linen yarn, which, according to the description in the Proverbs of the prudent housewife, was

[1] Gen. xiii., 2; xxiv., 22, 30, 53; xxiii., 16.—[2] Gen. xxxiv., 21; xxxvii., 25, 28, 36; xli., 56, 57; comp. xlii., 3; xliii., 11, 12; Numb. xxxi., 50; Josh. vii., 21; Judg. v., 30; viii., 24.—[3] Gen. xlix., 13; Lev. xix., 35, 36; xxv.; Deut. xvii., 16, 17; xxv., 13–16; xxviii., 12; xxxiii., 18; Judg. v., 17.

spun and woven by the women in Palestine.[1] The third and more important branch was the maritime trade by the Red Sea, of the eastern branch of which gulf the Jews had already been made masters by the conquests of David. Solomon built or improved the towns and ports of Elath and Ezion-geber, whence a fleet manned by Tyrians sailed along the eastern coast of Africa for Ophir, their East Indies, as Tarshish was their West. The whole maritime commerce with Eastern Asia, the southern shores of the Arabian peninsula, the coasts of the Persian Gulf, and without doubt some part of India, entered, in the same manner, the Red Sea, and was brought to Elath and Ezion-geber.[2] Yet even this was scarcely more valuable than the inland trade of the Arabian peninsula, carried on by the caravans of the native tribes. This poured into the dominions of Solomon the spices, incense, gold, precious stones, valuable woods, particularly the almug or algum tree (q. v.), and all the other highly prized productions of that country. Under the Romans, the Nabathean Arabs carried on the same traffic, of which their great city, Petra, was the inland emporium. A fifth line of commerce was that of inland Asia, which crossed from Assyria and Babylonia to Tyre. To secure this traffic, Solomon subdued part of the Syrian tribes, and built, as stations between the Euphrates and the coast, two cities, Tadmor and Baalath, one the celebrated Palmyra, the other Baal-bec.[3] After the conquest of Assyria and the destruction of Old Tyre, this line of trade probably found its way to Sardis, and contributed to the fabulous wealth of Crœsus and his Lydian kingdom. These were the wide-spread branches of commerce which brought to Solomon the precious metals and all other valuable commodities in such abundance, that, in the figurative language of the sacred historian, silver was in Jerusalem as stones, and cedar-trees as sycamores.[4] After Solomon's death, the maritime trade declined, and an attempt made by Jehoshaphat to revive it proved unsuccessful. The Jews, however, did not cease to be a commercial people. Foreign commodities found their way in abundance into Palestine, so that Jerusalem was regarded as a rival of Tyre. The productions of the country were exported, and there was a brisk inland trade. Wheat, honey, oil, and balm, are especially noticed as supplied by Israel and Judah to Tyre. During the reigns of the Asmonean princes, Joppa, and afterward Cæsarea, were busy sea-ports, and in New Testament times, as of old, Tyre was dependent on Judea for corn.[5] The frequent journeys of the Hebrews on occasion of their festivals must have stimulated business, just as, in later times among the Mohammedans, pilgrimages to Mecca were taken advantage of for trade; and since the sacrifices required victims, we find buyers and sellers intruding even into the temple-courts with their supply of animals and birds for offerings.[1] The Jews, in their dispersion, have been always noted as a keen, shrewd, trading people.

[1] 1 Kings x., 28-29; Prov. xxxi., 19-24.—[2] 1 Kings ix., 26-28; x., 11, 22; 2 Chron. viii., 17, 18; ix., 10.—[3] 1 Kings ix., 18.—[4] 1 Kings x., 23, 27.—[5] 1 Kings xxii., 48, 49; Ezra iii., 7; Neh. xiii., 15, 16, 20; Prov. xxxi., 24; Isa. ii., 6, 7; Ezek. xxvi., 2; xxvii., 17; Hos. xii., 2; Jonah i., 3, 5; Acts xii., 20.

Commination, an ancient office in the liturgy of the Church of England, so entitled from the opening exhortation to repentance, in which the curses of God against sinners are recited. It is left out of the American prayer-book, but the three concluding prayers of the office were introduced into the service for Ash-Wednesday, immediately after the collect for that day.

Communion, one of the names given to the ordinance observed in different forms by nearly all Christian sects, in imitation of Jesus Christ, and in remembrance of his Passion. It is also called the Lord's Supper, because instituted by him; and Eucharist, or giving thanks, because the breaking of the bread and the passing of the cup is always accompanied by a prayer of thanksgiving. We give, under the title LORD'S SUPPER, an account of the original institution of this ordinance. In this article we give the reader a brief statement of the questions which have arisen in the Church respecting it. Under the titles TRANSUBSTANTIATION and CONSUBSTANTIATION, we discuss the question of the nature of the elements employed, and under MASS describe the ceremonies of the Roman Catholic Church in connection with its celebration.

The questions respecting the communion are naturally divided into four classes: I. What is the meaning of the ordinance? II. By whom may it be administered? III. To whom may it be administered? IV. In what manner should it be administered?

I. *What is the meaning of the ordinance?* According to the Roman Catholic Church, there is really a new sacrifice for sin at every new consecration of the bread and wine by the priest. In the act of consecration, the bread and wine is, according to their belief, converted into the "body and blood, and soul and divinity of our Lord Jesus Christ." Hence, "the Holy Eucharist contains Jesus Christ himself, the fountain and source of all grace," and becomes itself, if worthily received, the pre-eminent means of grace, in spiritual influence and power far exceeding all other means. By partaking of it, spiritual life is nourished, as physical life by physical food, while, at the same time, it prepares the bodies of believers for the resurrection and glorification of the last day. According to the Lutheran and some Episcopal divines, a change takes place in the elements at the moment of consecration, though it is a spir-

[1] John ii., 13-16.

itual rather than a physical change. The human nature of our Lord is, however, according to this opinion, combined mysteriously with the bread and wine, and the "body of Christ is given, taken, and eaten in the supper," but "only after a heavenly and spiritual manner." According to the commonly-received theory in the Protestant Church, there is no change in the bread and wine; they are only emblems, and the partaking of them is not of itself a means of grace. It is only a formal sign and seal of the covenant entered into between the soul and its Saviour. It depends, therefore, wholly upon the faith which is exercised in the soul itself. This doctrine is embodied in the form employed in the Episcopal service when the priest administers the elements to the believer: "Take and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith with thanksgiving." The same doctrine is expressed in the Westminster Confession of Faith, by the declaration that "worthy receivers do inwardly, by faith, really and indeed—yet not carnally or corporeally, but spiritually—receive and feed upon Christ crucified, and all benefits of his death." According, again, to Zuinglius and some modern theologians, chiefly in the Congregational and Unitarian churches, the communion is purely a memorial service. Its whole value consists in its bringing to mind the life, sufferings, and death of Jesus Christ, and in its power to instigate us to follow his example.

II. The question, *By whom may the ordinance be administered?* depends evidently upon the meaning attached to it. Those who hold that any miraculous or even mysterious change takes place in the elements, logically hold that they can be consecrated only by a priest, in whom has been reposed, through the Church, the divine authority to act in the place of Jesus Christ in pronouncing the benediction necessary to complete the sacrifice, and render the elements fit to fulfill their mission of grace. Originally the paschal supper required no priest to celebrate it. The priest was not even required to slay the lamb. The ordinance was a family rather than a church ordinance. Jesus himself did not indicate that any priestly authority was necessary in the Christian any more than in the Jewish festival, nor is there any evidence that priestly authority was required in the Apostolical Church. On the supposition that the service is simply a sacred confirmation of vows entered into by the individual believer, or that it is merely a memorial service, depending for its validity on the sincerity and earnestness of his faith, it is clear that no priestly authority can be regarded as indispensable to its administration. Accordingly, among Protestants no such authority is generally regarded as *indispensable,* though, for reasons of church order, it is usual to confine the administration of the communion to the hands of those who have been regularly ordained as ministers of the Gospel.

III. The question, *To whom may the ordinance be administered?* has given rise to more bitter disputes, and is still an open question in the Protestant Church. In the Roman Catholic Church the priests alone partake of the cup, the laity only eating of the bread; this is termed half communion, or communion in one kind. The ground of this distinction is not very clearly stated in their own treatises. It is justified by the assertion that the whole body and divinity of Jesus Christ are entire in both bread and wine, and that therefore he who partakes of either receives Jesus Christ fully and entirely. But, granting this to be true, it is difficult to see why there should be any distinction; why the laity should receive only the bread, and the priesthood also the wine, unless it be to maintain and intensify the difference between the priesthood and the laity. It is necessary in the Roman Catholic Church to confess and do penance before receiving the Eucharist, and the Roman Catholic treatises contain fearful stories of sudden death inflicted upon persons who had ventured sacrilegiously to partake of the bread before confession. It is also required to "be fasting from midnight, so as to have taken nothing into our stomachs from twelve o'clock at night before we receive." In the Protestant Church it is generally considered that only those should partake of the communion who have been baptized and received by public profession into the visible Church. Hence, a large class of the Baptists, recognizing no other baptism than by immersion, refuse admission to the communion except to those who have been immersed. There is, however, a considerable class in the Protestant Church who hold that all those who are followers of Jesus Christ are entitled to partake of the communion, whether members of the visible Church or not; and, on the contrary, that those who are not, according to their own consciences, living as Christ's followers, have no right to come to his table, even though they are professors of religion. In many churches, especially among the Congregational order, the customary invitation to the communion is, therefore, not to all members of evangelical churches, but to all who love the Lord Jesus Christ in sincerity. This appears to be the view embodied in the Episcopal prayer-book, which extends an invitation to the communion to those "who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commands of God, and walking from henceforth in his holy ways." Those who regard the communion as a means of grace do not, of course, exclude from it those who

are not professed followers of Christ. In the Church of England it is customarily partaken by those who do not profess to have any personal experience of religion. The doctrine that unconverted persons, if not immoral, may partake of the communion, was at one time maintained also in New England, and is known in history as the "*half-way covenant.*" For his sturdy opposition to this doctrine Jonathan Edwards was dismissed from his pastorate in Northampton; but though apparently vanquished, he was really victorious, and the doctrine of the "half-way covenant" is no longer known among any of the evangelical churches of the United States. In the early Church, communion was administered to children, and this practice was defended by Augustine, and is still maintained in the Greek Church; but it is almost universally rejected in the Romish, and in all Protestant churches.

IV. There is no agreement, and yet but very little discussion, among the Protestant churches as to the *method of celebrating the communion.* The Presbyterian and Congregational churches usually celebrate it sitting, the elements being consecrated by the minister or ministers, and passed by elders or deacons. In the Methodist and Episcopal churches the communicants come forward to the altar, and, kneeling, receive it directly from the hands of the minister. In some minor sects it is received at a table, and at the close of a supper; and in one at least it is preceded by feet-washing.[1] The materials ordinarily employed are wheaten bread, and wine made from the grape; certain of the ritualists regard the materials as of great importance. The bread at the original institution was doubtless unleavened, and there is some reason to believe that the wine was unfermented. The rabbinical rules forbade all fermentation in connection with the Passover.[2] A sect of the third century, known as the Aquarii, substituted water for wine; and in some modern churches the same change is made, on account of the supposed evil to the community of encouraging the use of wine in any form. In the Greek Church the practice is maintained of breaking the consecrated bread into the consecrated wine, and giving to each communicant the two elements together in a spoon, to prevent the possibility of a loss of either element.

Communion of Saints, one of the points of the Christian's faith according to the Apostles' Creed. The Romish definition is the "union between the Church triumphant in heaven, the Church militant on earth, and the Church suffering in purgatory." Protestants define it as the fellowship of Christians with the Father and with one another; the latter involving not identity of doctrinal beliefs, nor of religious experience, nor of forms of Church government and worship, but a moral and spiritual unity in heart and life. Death does not destroy it, for Christians have also communion with the holy angels and the saints in heaven—the former of whom are described as ministering spirits, the latter as witnesses of the race which their earthly companions are running. [Eph. iv., 1–6; Heb. i., 14; xii., 1.]

Concord (Form of), in ecclesiastical history a standard book among the Lutherans, composed at Torgau in 1576, thence called the Book of Torgau, and revised at Berg by six Lutheran doctors of Germany. This book contains, in two parts, a system of doctrine, the subscription of which was a condition of communion, and a formal and very severe condemnation of all who differed from the compilers of it. The doctrines to which it was the object of this confession to bind the churches respected chiefly the majesty and omnipresence of Christ's body, and the real partaking of his flesh and blood in the Eucharist. The Lutheran Church is said to be divided respecting the Form of Concord, the High Lutherans insisting upon it, while the moderate party do not.

Concordance, a dictionary or index, in which all the important words used in any work are arranged alphabetically, with reference to the places in which they occur. It is generally, however, applied to such an arrangement of Bible texts, though there are concordances of Shakspeare, Tennyson, and other writers. Biblical concordances exist in the Hebrew, Greek, Latin, and English. For scholars, the "Englishman's Greek" and "Hebrew" concordances are very valuable. In them the Scripture texts are so arranged under the Greek and Hebrew words that every translation of each original word can be readily perceived. The best English concordance is unquestionably that of Alexander Cruden.

Concordat, a convention or treaty between the Pope of Rome in his spiritual character as head of the Roman Catholic Church, and any secular government, with a view to arrange ecclesiastical relations. The term concordat is never applied to those treaties into which the pope enters as a temporal sovereign.

Concubine, in a Scriptural sense, denotes not a paramour, but a wife of second rank. The position thus sustained did not interfere with that of the wife, nor did it entail disgrace upon her who sustained it. The concubine had her own place, her own rights, and her own duties. As a general rule, she was a slave in the house, and assumed her position in obedience to the will of her master or mistress, without any ceremonial. Her sons were reputed legitimate, but ranked below those of the wife, and could inherit from their father only by his will.[1] To judge

[1] See BRETHREN.—[2] See also Exod. xii., 18–20.

[1] Gen. xxi., 10; xxiv., 36; xxv., 6.

from the conjugal histories of Abraham and Jacob, the immediate cause of concubinage was the barrenness of the lawful wife, who in that case introduced her maid-servant of her own accord to her husband, for the sake of having children. The natural desire of offspring was, in the Jew, consecrated into a religious hope, which tended to redeem such measures from the debasement into which the grosser motives for its adoption might have brought it. In process of time, however, concubinage appears to have degenerated into a regular custom among the Jews, and the institutions of Moses aimed to prevent excess and abuse in that respect by wholesome laws and regulations.[1] The unfaithfulness of a concubine was regarded as criminal, but was not punished as was that of a wife.[2] Such a case as that mentioned in Judges xix., where not only is the owner of the concubine called her "husband," but her father is called his father-in-law, shows how nearly the concubine approached to the wife. Though a slave, she could not be sold, but, if her master wished to part with her, might be sent away free. Hired women were unknown among the Hebrews. To guard their adult male offspring from debauchery before marriage, parents, it appears, used to give them a female slave as a concubine. She was then considered as one of the children of the house, and retained her rights as a concubine after the marriage of the son. To the Hebrews, who tolerated polygamy, concubinage did not seem so much at war with the interests and preservation of society as we know it to be. Christianity restores the sacred institution of marriage to its original character, and concubinage is ranked with fornication and adultery.[3]

Conduits. Conduits are repeatedly mentioned in connection with Jerusalem, which appears anciently to have been supplied largely with water brought from a distance by aqueducts. From the extensive remains of cisterns, pools, and aqueducts, little dependence seems to have been placed on any natural spring existing in or near the city. Water was brought into the city by two aqueducts, the "low level" and the "high level;" the course of the former alone can be traced within the walls of the city. It crosses the Valley of Hinnom a little above Birket es-Sultân, and, winding round the southern slope of the modern Sion, enters the city near the Jewish alms-houses; it then passes along the eastern side of the same hill, and runs over the causeway and Wilson's Arch to the sanctuary. Pipes branching off from the main seem to have supplied the numerous fountains in the lower part of the city. This aqueduct derived its supply from the pools of Solomon,[4] Ain Etan, and a reservoir in Wady Arub, and still carries water as far as Bethlehem. Its total length is over forty miles—not far short of the aqueduct which Josephus tells us was made by Pontius Pilate. The "high level" aqueduct is one of the most remarkable works in Palestine. The water was collected in a rock-hewn tunnel four miles long, beneath the bed of Wady Byar, a valley on the road to Hebron, and thence carried by an aqueduct above the head of the upper pool of Solomon, where it tapped the waters of the Sealed Fountain. From this point it wound along the hills above the Valley of Urtas to the vicinity of Bethlehem, where it crossed the water-shed, and there passed over the valley at Rachel's tomb by an inverted stone siphon. The tubular portion is formed by large perforated blocks of stone set in a mass of rubble masonry. The tube is fifteen inches in diameter, and the joints, which appear to have been ground, are put together with an extremely hard cement. The last trace of this aqueduct is seen on the Plain of Rephaim, at which point its elevation is sufficient to deliver water at the Jaffa Gate, and so supply the upper portion of the city; but the point at which it entered has never been discovered, unless it is connected in some way with an aqueduct which was found between the Russian convent and the north-west corner of the city wall.

Coney. There are four passages of Scripture in which the coney is mentioned. There is some difficulty in determining what is the animal intended, but most scholars are agreed that it is *not* the coney or rabbit. There is a little animal, known as the Syrian hyrax, which, notwithstanding its small size, belongs to the same class with the rhinoceros and hippopotamus. This animal makes its home among the hills, inhabiting holes and clefts in the rocks, and, from its appearance, has been popularly called the *rock rabbit*, which may explain why the translators called it the coney. It is a watchful little creature,[1] and usually feeds on the summit of any piece of rock near its home, where it may watch for the approach of any foe. In these respects it answers to the description of its habits afforded in Psalms and Proverbs. It is true that it does *not*[2] chew the cud; but as it keeps up a continual movement of the jaws like that of ruminant animals, it may be that it was considered to chew the cud by the Hebrews.

Conference, a name given to an ecclesiastical assemblage in the Methodist and Congregational churches. In the latter church it consists of representatives, both lay and clerical, from a certain number of churches, but has no ecclesiastical authority, meeting only for friendly consultation. In the Methodist Church it exists in three forms, as the

[1] Exod. xxi., 7-9; Deut. xxi., 10-14.—[2] Judg. xix., 2; 2 Sam. iii., 7, 8; Lev. xix., 20.—[3] Matt. xix., 5; 1 Cor. vii., 2.—[4] See Pool.

[1] Psa. civ., 18; Prov. xxx., 26.—[2] Lev. xi., 5; Deut. xiv., 7.

Quarterly, the Annual, and the General Conference, and possesses certain legislative and judicial functions. Meetings of the Roman Catholic clergy for the discussion of religious ecclesiastical topics sometimes receive the same name. See CONGREGATIONALISTS; METHODISTS.

Confession. There are certain general truths respecting the duty of confession concerning which all Christians are agreed. These are, that every one is under an obligation to confess his sins to God; that also he is, in all ordinary cases, under obligation to confess his wrong-doing to any person whom he has injured thereby. It is equally certain that such confession, to be efficacious, must be sincere, must be complete and entire, and must be accompanied by a genuine desire for, and attempt after reformation, and where the sin has inflicted injury upon another, by reparation of the injury. But in addition to these general truths, plainly taught in the Scripture, the Romish Church has added the doctrine of auricular or sacramental confession—the doctrine that, in order to obtain divine pardon and grace, it is also necessary for the sinner to confess his sins to a priest, and receive his absolution. Apart from those passages of Scripture which relate merely to the general and admitted duty of confession, the Romanists refer to Matt. xviii., 19; Mark i.,5; Acts xix.,18; and James v.,16, as proof-texts. They claim that the practice is not only as old as the N. T., but even assert that it was maintained under the O. T. dispensation. But impartial history does not justify this assertion. From a very early period in the history of the Church, public and open confession was required as a condition precedent to partaking the communion, in case of gross apostasy or other public sins. For this private confession was gradually substituted, in order to prevent public scandal. But auricular confession, in its present form, was not established till the fourth Lateran Council, A.D. 1215. Auricular confession is now required in all cases of mortal sins, and is regarded as essential to absolution and divine pardon. It is also an essential prerequisite to partaking of the communion. Private or auricular confession is also practiced in the Greek Church, and is also maintained in some of the Lutheran and Episcopal churches, but not by either of the two latter denominations as a necessary duty.

In some of the United States, the clergy, whether Protestant or Roman Catholic, are forbidden by statute to disclose information afforded in confession or in confidential communications; while in other countries, as in England and Scotland, it is still an unsettled question how far they are to be regarded in the light of privileged communications.

The Roman Catholic practice of auricular confession has led to the establishment in their churches of the *confessional*, a concealed seat in which the priest sits to hear the confession. These confessionals resemble sentry-boxes, having a door in front for the priest to enter by, and an opening on one or both sides, like a small window, for the penitents to speak through. The *confessor* must be an ordained priest, and no penitent can confess to any other than his parish priest without the consent of the latter, except in immediate danger of death. Special confessors are provided for monks and nuns.

Confirmation (*strengthening*), a rite in Episcopal churches whereby one, when arrived at years of understanding, takes upon himself the vows which had been taken for him at his baptism by his godfather and godmother. A controversy has been carried on between Romish and Protestant writers as to the origin of confirmation, the point in dispute being whether such a rite existed in the time of the apostles, or whether it belongs to a later date. The fact is admitted on both sides, that imposition of hands was practiced by the apostles only upon baptized persons, as in the case of the converted Samaritans[1] and the disciples at Ephesus.[2] On examining these passages, however, it appears plain that, by the laying on of hands, was understood to be communicated the gift of the Holy Ghost. But various cases of baptism are recorded in Scripture, such as the baptism of the three thousand on the Day of Pentecost, of Lydia, of the jailer of Philippi, and others, in which there is no reference to the laying on of hands. As the practice can not be traced to N. T. authority, so neither do the earliest records of ecclesiastical antiquity contain any clear and certain testimony concerning it. Passages supposed to refer to this rite have been pointed out in the writings of some of the fathers, but they rather relate to the sacrament of baptism. Confirmation in connection with baptism may be traced to the time of Tertullian, who informs us that the ceremonies of unction and the imposition of hands followed immediately after baptism. Numerous references to later writers might be made to show the connection of baptism and confirmation. The baptism of adults being regarded as a solemn compact or covenant, confirmation followed as the seal by which the contract was ratified; and hence confirmation was administered, not by the person officiating, but by the bishop. Confirmation was often deferred until several years after baptism, especially in those dioceses which were seldom visited by the bishop. The permanent separation of confirmation from baptism is generally traced to the thirteenth century.

Confirmation is a sacrament in the Romish and Greek churches. In the Greek Church, confirmation is administered at the same time with, or as soon as possible after, baptism, even in the case of infants, it being

[1] Acts viii., 12-17.—[2] Acts xix., 5, 6.

considered perilous to die without it; and in the Latin Church, also, it is often administered to young children, the Church of Rome not considering a person a "complete Christian" till he has partaken of this sacrament. To reconcile this opinion with the salvation of children who die after baptism, but before confirmation, the Church of Rome has decided that they are confirmed by death, as they can not sin afterward. In the Church of England, and in the Protestant Episcopal Church, confirmation is a formal rite, administered by the bishop. These churches direct that the child shall be confirmed "so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments in the vulgar tongue, and is further instructed in the Church Catechism set forth for that purpose." The High and Low Church differ as to the significance of confirmation, the latter regarding it as being essentially a personal renewal of the promises made in the name of the subject by others at the baptism, while the High-Churchmen look upon it as a kind of sacramental rite for conveying the strengthening power of the Holy Ghost. Some High-Churchmen have therefore maintained that the Roman doctrine of the sacramental character of confirmation may, in some sense, be accepted by the Anglican Church.

Confucianism, one of the three chief religions of China; the two others being Buddhism (q. v.), and Taoism (q. v.). Of these three religions, Confucianism is a philosophy rather than a religion. It is, however, the sole belief of the educated classes, and is the basis of the social and political life of the nation. It originated in the sixth century before Christ, from the teachings of Confucius. His own name was Kong, but his disciples called him Kong-fu-tse (*i. e.*, "Kong, the Master or Teacher"), which the Jesuit missionaries Latinized into Confucius. His mother used to call him Kiéw ("little hillock"), because he had an unusual elevation on the top of his forehead, with which he is often represented. His father, Shuh-heang-ho, died when Confucius was only three years of age; but he was very carefully brought up by his mother, Yan-she, and from his earliest years displayed an extraordinary love of learning and veneration for the ancient laws of his country. The prudence, rectitude, and philosophic gravity of his conduct while a boy, are also highly extolled by Chinese writers. At the age of seventeen, he was made an inspector of the corn-marts, and distinguished himself by his industry and energy in repressing fraud and introducing order and integrity into the whole business. When only nineteen, he married, but divorced his wife four years after marriage, that he might have more time for study and the performance of his public duties. Confucius was next appointed inspector-general



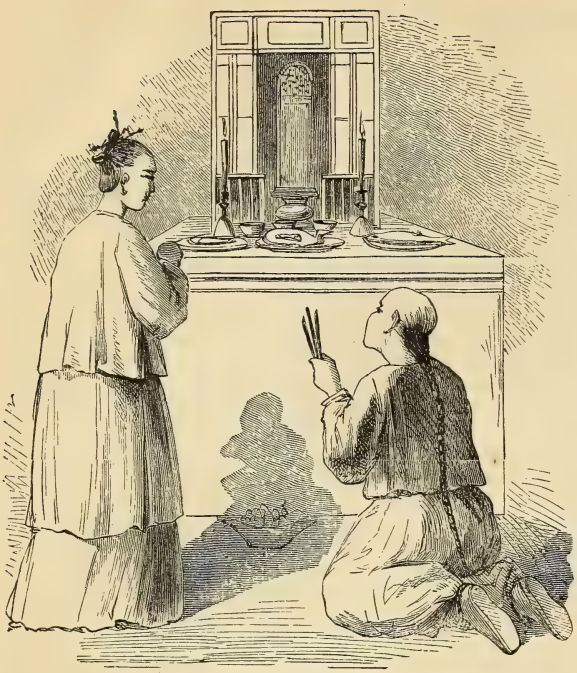
Traditional Likeness of Confucius.

of the pastures and flocks; and the result of his judicious measures, we are told, was a general improvement in the cultivation of the country, and the condition of the people. The death of his mother, which happened in his twenty-third year, interrupted for a time his administrative functions, and gave occasion to the first solemn and important act of Confucius as a moral reformer. According to the ancient, but then almost forgotten laws of China, children were obliged to resign all public employments on the death of either of their parents; and Confucius, desirous of renewing the observance in his native land of all the practices of venerable antiquity, did not fail to conform to this long-neglected enactment. The solemnity and splendor of the burial ceremony with which he honored the remains of his mother struck his fellow-citizens with astonishment, and they determined for the future to bury their dead with the ancient honors. Confucius now came to be looked upon as an authority in regard to the past, and ventured to speak as such. He inculcated the necessity of stated acts of homage and respect toward the dead, either at the grave or in a part of the dwelling-house consecrated for the purpose. Hence "the hall of ancestors," and the anniversary feasts of the dead, which now distinguish China as a nation. He shut himself up in his house, to pass in solitude the three years of mourning for his mother, the whole of which time he dedicated to philosophical study. We are told that he reflected deeply on the eternal laws of morality, traced them to their source, imbued his mind with a sense of the duties which they impose indiscriminately on all men, and determined to make them the immutable rules of all his actions. Henceforth

his career is only an illustration of his ethical system. He commenced to instruct his countrymen in the precepts of morality, exhibiting in his own person all the virtues he inculcated. Gradually his disciples increased, as the practical character of his philosophy became more apparent. After his "years of mourning" and meditation were over, he traveled through various states, in some of which he was employed as a public reformer. On his return to Lu, his reputation was very great, not less than five hundred mandarins being among his followers. Generally his disciples were not the young and enthusiastic, but men of middle age, sober, grave, respectable, and occupying important public situations. This fact throws light both on the character and design of his philosophy.

He divided his scholars into four classes: to the first he taught morals; to the second, rhetoric; to the third, politics; and to the fourth, the perfection of their style in written compositions. While residing at Lu, Confucius worked industriously in the revision and abridgment of those works which constituted the principal monuments of that ancient literature about which he was always speaking in the language of unbounded reverence. A change of magistrates, however, in the kingdom of Lu induced him to recommence his travels. Proceeding first to Cheu, he was not much appreciated; thence to Tze, where he became one of the king's ministers, but was soon dismissed, through the intrigues of courtiers. Returning to Lu, he was appointed "governor of the people." His inflexible virtue awed the people into morality, and drew from the monarch the highest dignities; but the arrival of a bevy of sirens from a neighboring state, hating the purity of Lu, suddenly overturned his edifice of morality, and Confucius went abroad again in search of less vacillating disciples. His later wanderings were very unpropitious. He was in some instances persecuted; once imprisoned and nearly starved. Finally, hopeless of securing the attention of his countrymen while alive, he returned to Lu in extreme poverty, and spent his last years in the composition of literary works, by which he hoped that posterity might be instructed. He died B.C. 479, in the seventieth year of his age. Immediately after his death he began to be venerated. His family, which has continued to the present day, through sixty-seven or sixty-eight generations, in the very place where their ancestors lived, is distinguished by various honors and privileges, being the only example of hereditary aristocracy in China, while in every city down to those of the third order there is a temple to his honor. The eighteenth day of the second moon is kept sacred by the Chinese, as the anniversary of his death.

The system of Confucius is, rightly considered, the most faithful expression of the Chinese mind, although it is not the oldest of the extant Chinese religions, nor that which can claim the greatest number of adherents. It ought to be regarded as a system of social and political life built upon a slight foundation of philosophy, rather than as a religion. It contains no trace of a personal God. There are, indeed, a number of allusions to a certain heavenly agency or power, *Shang-te*, whose outward emblem is *Tien*, or the visible firmament; but, in the opinion of the best Chinese scholars, this Shang-te is nothing more than a verbal personification of "the ever-present Law, and Order, and Intelligence which seems to breathe amidst the wonderful activities of physical creation." Sometimes, indeed, Confucius uses language that might seem to imply more than this; yet his constant association of Shang-te with mountains, rivers, and other natural objects, in his inculcations of worship, indicates that he did not attribute personality to Shang-te more than to them. More than once his language indicates doubt as to the existence of any spiritual being; and he occasionally reprimanded his disciples for prying into matters unconnected with their duties, and lying far beyond their depth. The idea of a creation out of nothing by an infinite and eternal person is utterly unknown to Confucius. He looked on the universe rather as a stupendous, self-sustaining mechanism. He thought that all things existed from eternity, and were subject to a flux and a reflux, in obedience to laws impressed upon them by some stern necessity. Thus, crushing every spiritual tendency of human nature, by repudiating all speculation, and well-nigh all philosophic investigation of every kind, Confucius strove to direct the attention of men to the duties of social and political life. "I teach you nothing," he says, "but what you might learn yourselves, viz., the observance of the three fundamental laws of relation between sovereign and subject, father and child, husband and wife, and the five capital virtues—universal charity, impartial justice, conformity to ceremonies and established usages, rectitude of heart and mind, and pure sincerity." This, in fact, contains the whole doctrine of Confucius, and it was unquestionably suited to the prosaic, practical, and conservative mind of the Chinese. First, let every man govern himself according to the sacred maxims; then his family according to the same; and finally, let him render to the emperor, who is the father of his people, such filial obedience as he demands of his own children, and worship him with the same veneration as he does his own ancestors; for thus will domestic peace, social order, and the safety of the commonwealth be preserved. To further this end (and in accordance with his belief that by instruction in the sacred precepts every thing



Worshiping the Ancestral Tablet in its Niche.

desirable could be accomplished), Confucius inculcated the necessity of universal education, and, in consequence, schools are diffused throughout the length and breadth of the empire, penetrating even to the remotest villages, where the maxims of the philosopher are taught, whose influence is thus perpetuated from generation to generation. It was by the strict and faithful performance of appointed duties, and by the cultivation of proper feelings and sentiments, that Confucius believed wisdom or knowledge could alone be obtained. He seems to have entertained no doubt that the great virtues of charity, justice, and sincerity might be developed without the help of any spiritual or religious faith, by a species of mechanical discipline. They were natural to the mind, he thought, just as their opposites were unnatural.

Confucianism appeals to practical men. It lauds the present world; rather doubts, than otherwise, the existence of a future one, and calls upon all to cultivate such virtues as are seemly in citizens—industry, modesty, sobriety, gravity, decorum, and thoughtfulness. It also counsels men to take part in whatever religious services have been established from of old. "There may be some meaning in them, and they may affect your welfare in a way you do not know of. As for the genii and spirits, sacrifice to them. I have nothing to tell regarding them, whether they exist or not; but their worship is part of an august and awful ceremonial, which a wise man will not neglect nor despise." Confucianism, almost immediately after the death of its author, became the religion of the state, to which it has proved an efficient ally, its theory of government being nothing less than a paternal despotism. The entire literary class in China are also followers of Confucius, and, in fact, for many ages the literature of China has consisted exclusively of commentaries on the five canonical books, which Confucius professed to merely abridge, and of four others, which were composed partly by himself and partly by his disciples, and which, together with the former, constitute the nine Chinese classics. The five canonical books are the Yih-king—originally a cosmological essay, now regarded as a treatise on ethics; the Shu-king—a history of the deliberations between the emperors Yaou and Shun and other personages, called by Confucius the Ancient Kings, and for whose maxims and actions he had the highest veneration; the Shi-king—a book of sacred songs, consisting of 311 poems, the best of which every well-educated Chinaman gets by heart; the Le-king—the Book of Rites, the foundation of Chinese manners, prescribing, as it does, the ceremonies to be observed in all the relationships of life, and the great cause of the unchangeableness and artificiality of Chinese habits; and the Chun-tsien—a history by Confucius of his own times, and those which immediately preceded him. The first of the "Four Books" is the Ta-hëo, or "Great Study," a political work, in which every kind of government from the domestic to the imperial is shown to be essentially the same, viz., parental; the second is Chung-yung, a book devoted to teaching men what is the golden mean to observe in their conduct; the third is the Tun-yu, containing the recorded conversations of Confucius, and the best book for obtaining a correct knowledge of his character; and the fourth is the Hi-tse, written by Meng-tse, or Mencuis, who died B.C. 317, and who was by far the greatest of the early Confucians. The main object of this work is to inculcate philanthropic government.

In the course of centuries the defects of the system of Confucius made themselves felt even to the unspiritual Chinese mind; and the necessity of "speaking out far more plainly, not on matters of finance, economy, and etiquette, but on the nature of the world

and its inhabitants, and the true relation of the seen and temporal to the absolute and the all-embracing, was recognized." The philosopher who guided this great movement to a prosperous close was Tehu, who died A.D. 1200. He is termed by European scholars the Chinese Aristotle, and regarded by all the governing class in China as the "prince of science." His innumerable works are laboriously studied by the higher literary class, and are considered the standard of metaphysical or religious orthodoxy; but the mass never pass beyond the external ethics of their master. They have no regular priesthood nor temples; each family sacrifices to the tutelar deities of the household in its own dwelling, but the emperor alone is permitted to sacrifice to the highest Heaven. The writings of Confucius are read and expounded with great solemnity on the first and fifteenth of every month by a mandarin in robes of ceremony.

Congregation. In the Hebrew commonwealth as organized by Moses under God's direction, there were two representative assemblies. The first of these, the Great Congregation, constituted the Jewish House of Representatives, and reflected the popular will. It was the Great Congregation that, on the report of the twelve spies, voted not to attempt the subjugation of Canaan; the Great Congregation before which Joshua was inducted into office; the Great Congregation which ratified the selection of Saul as king; and the Great Congregation to which Solomon submitted his proposition for bringing up the ark of the covenant and establishing it at Jerusalem.[1] This "Hebrew Commons," as it has been called, was variously entitled the "Congregation of Israel," the "Congregation of the Lord," and the "Assembly." The form of its organization is somewhat uncertain. Some scholars are of the opinion that every free Israelite had a right to vote in it. The better view is, however, we think, that it was strictly a representative body, in which every tribe and family was represented by its chiefs.[2] The place of meeting was at the door of the tabernacle. Two silver trumpets were provided; the blowing of one called together the Council of Seventy,[3] the blowing of the two called together the Great Congregation.[4] Objection has sometimes been made to the credibility of the Mosaic narrative which represents Moses as addressing the children of Israel, since one person could not make himself heard by a people numbering over two millions. The answer to this objection is, that all his communications with the people were through the Great Congregation.

The term *congregation* is also employed, in ecclesiastical usage, to indicate—1. An assemblage of persons for public worship; 2. An association of Roman Catholic laymen, in organization something akin to monastic orders, though under rules somewhat less strict; 3. A committee of Roman Catholic ecclesiastics appointed for special purposes, as the *Congregation of the Inquisition*, who examine into heresies and novel opinions; the *Congregation of the Index*, which examines and passes upon doubtful books; the *Congregation of Indulgences and Sacred Relics*, whose office is indicated by their title; the *Congregation of Sacred Rites;* and the *Congregation of the Fabric of St. Peter*, who, in addition to superintending the building and repair of that church at Rome, is said to possess the peculiar privilege of altering the last wills of those who bequeath money to pious uses, that they may apply it to the support of the fabric of St. Peter.

Congregationalists, the name of a denomination of the Christian Church. Strictly speaking, Congregationalism is the name of a church polity. All who maintain that polity or method of church government are, therefore, Congregationalists, and in this sense the term includes Unitarians, Baptists, Campbellites or Christians, and others. More commonly, however, the name is given only to those who are orthodox in faith, as opposed to the Unitarians, and are Pedobaptist in practice, as opposed to the Baptists. The name assumed by the same body of Christians in England is *Independents*.

Church Government.—The fundamental principle of Congregationalism may be said to be this—viz.: That any company of persons believing themselves to be, and publicly professing to be Christians, associated by voluntary compact on Gospel principles for Christian work and worship, constitutes a true church. In this respect it differs radically both from Episcopacy and Papacy. The Congregationalists hold that Christ came upon earth, not to establish one divine and authoritative church, but to set forth certain great truths, and put in operation certain great spiritual forces, by his life and death; and that he left his followers to organize in individual and local associations, to carry on the work which he left them to do. Any such organization, if truly Christian in its spirit, is, according to Congregationalism, a church of Christ. Every such organization is absolutely independent of every other. No other body has any right to control it. Hence there is not one Congregational church, but a great number of Congregational churches, each of which is supreme in the right to manage its own affairs. Every such church has the right to determine its own creed, to organize its own method of worship, to elect and depose its own officers, to determine the condition of membership in its own body, and to discipline those within its membership who do not walk conformably to its rules. No

[1] Numb. xiv., 1–5, 10; xxvii., 18–23; 1 Kings viii., 1–5; 1 Chron. xiii., 1–8.—[2] Numb. i., 16; Josh. xxiii., 2; xxiv., 1.—[3] See SANHEDRIM.—[4] Numb. x., 2–4.

appeal lies from its decisions to any bishop, presbytery, or conference. Of course, in these and in all other respects, it is bound to conform to the rules and principles inculcated by Jesus Christ; but it is answerable for its conduct alone to him, is to be judged alone by him, and is amenable to no other spiritual superior whatever. It has the right to ordain and induct into office its own clergymen (though, as we shall presently see, this is not ordinarily done), and the minister derives all his ecclesiastical authority from the church which elects him. Ordinarily he is a member of the church to which he ministers, in which case he is amenable to it in case of any departure from faith, or any violence of his covenant obligations.

This ecclesiastical independency, which is in theory absolute and untrammeled, is, in fact, materially modified by another principle, that of the Christian fellowship of the churches. For it is no less a principle of Congregationalism (and in this respect Congregationalism differs from independency, though not from the principles of the English Independents) that fraternal fellowship is to be maintained between the individual churches, and that when serious difficulties arise, or matters of special importance, such as the selection or dismissal of a pastor, the advice of neighboring churches is to be taken. For this purpose what are known as *Councils* are called. The local church selects the churches whose advice it desires. It sends to them letters inviting their advice. These churches send representatives (usually the pastor and one or two lay delegates), who meet to hear the case and give their counsel; hence the name Council given to the body. In the case of the installation of a pastor, the calling of such a council is considered practically necessary; and, in fact, the pastor is examined, the propriety of installing him determined, and the services conducted by the Council. So in the case of the dismissal of a pastor or the organization of a new church. Yet the action of the Council is purely advisory, the church is not bound by the advice tendered; if it chooses to reject it, the Council has no power to enforce its decrees; in a word, it has no ecclesiastical authority whatever, none other than such moral power as the character of its members impart to it. In case of a quarrel in a local church, the two parties may agree in calling a Council, which is then known as a *Mutual Council;* or in case they can not agree to do so, either party may call one, which in that case is known as an *Ex-parte Council.* Mutual Associations, which are composed alone of ministers, and Conferences, which include also lay delegates, are also common; but they possess no ecclesiastical authority, and are confined to mutual and friendly discussions of topics of common interest. The only business, properly so called, brought before them is that of licensing candidates for the ministry, and sometimes deposing from the ministry recreant clergymen, both of which are done by the *Association.* But in this latter case the Association has no power to prevent a deposed minister from continuing his ministry. Its action only amounts to a disavowal of him as a Congregational minister. In Connecticut a body which differs but little from them is known by the name of *Consociation.* A National Council of Congregational churches, to meet once every three years, and embrace delegates from every quarter of the United States, has been recently organized. It differs from the General Assembly of the Presbyterian Church, and the General Convention of the Episcopal Church, and other similar bodies, in that it is simply advisory, having no legislative or judicial power whatsoever. In case any church refuses to follow the advice of a Council called to consider any question to be submitted to it, or abandons the orthodox faith, or walks in a disorderly manner, the only remedy of the other churches is to withdraw fellowship from it. By this action they disavow its course and are no longer responsible for its conduct; but they have no power to interfere otherwise with its liberty. Members uniting with one church are regarded as having become members of Christ's visible Church on earth, and so as being in connection with all its branches; but on leaving one church to go into another neighborhood, the member is expected to obtain letters of dismission and recommendation to some church at his new home. If the old church declines unjustly to give him a letter, or unjustly disciplines him, he has no appeal to any superior body. He has, however, this means of redress; that if he can satisfy any other church that he has been unjustly treated, it may receive him without letters, and despite the action of his old church. In one such case, where a number of members thought themselves unjustly treated, and the church refused to join in calling a Mutual Council, an Ex-parte Council was called which, without directly interfering with the liberty of the individual church, gave the outcast members letters of recommendation and approval, on which they joined other churches in the vicinity.

In the government of the individual church the same radical principle of individual liberty is carried out. If it be once conceded that the Church of Christ truly consists of any body of Christians organized for Christian work, and imbued with a Christian spirit, the authority in ecclesiastical matters, it is clear, is derived from the entire body of church members, not imparted to them by any ecclesiastical authority. And this is the doctrine of Congregationalism, viz., that every member of the church has equal essential rights, powers, and privileges

with every other, and the membership, by majority vote, have the right and duty of choosing all necessary officers, of admitting, dismissing, and disciplining their own members, and of transacting all other business appropriate to a Christian church. In the transaction of its business, this principle is ordinarily rigidly adhered to. There is no representative body answering to the Session of a Presbyterian church. In the New England churches, as originally constituted, a Conference meeting was held at stated intervals, usually the week before communion, at which the business of the church was transacted. Formerly, all candidates for admission were examined before the Conference, and this practice is still maintained in many churches, especially in the country. In others, an Examining Committee is appointed, who examine and report on candidates for admission to the church, but their report has to be brought before the church, and voted on by the entire body. In many churches there is also a standing committee elected annually, which transacts business of minor importance. But its action is always subject to the revision of the church, and it is necessary to submit its action in all important matters to the church for its confirmation. It is, in other words, the servant, not the ruler, of the church. The same may be said of all its officers, the minister having no other authority than such as his wisdom and personal influence secures to him. In ecclesiastical action, he is simply a voter like any of the humblest of his congregation. In a word, the Congregational Church is a simple Christian democracy. Its government is popular, but not representative. At the same time it should be said (since the term congregationalism sometimes misleads), that it is not all the members of the congregation, but only the members of the church, *i. e.*, of the spiritual body, who possess the right of suffrage. Whether women and persons under age possess that right, is a mooted question, on which there is no common agreement. In some churches the women both vote and are office-holders; in others, they are excluded from all participation in the business affairs of the church. We believe there are no recognized orthodox Congregational churches in which women are pastors.

The only officers recognized among Congregationalists are pastors and deacons, though, in addition, evangelists are sometimes ordained as preachers of the Gospel without a local charge. It is customary to require a preacher to receive a license before preaching from some Association. The deacons (q. v.) are sometimes elected for life, sometimes only for a term of years.

Creed. — It is difficult, if not impossible, to define the creed, or to describe the rites and ceremonies of such a body, or rather such a number of bodies, as make up the Congregationalists. There have been from time to time declarations put forth by Associations and Councils of their faith, but these are of course not binding upon the churches, and in practice each church has its own creed. Some are elaborate and explicit, some are very brief and simple; in one or two cases, the only condition of membership is the acceptance of the Apostles' Creed and evidence of piety. Some of the churches are Arminian, others Calvinistic, or hyper-Calvinistic. Some maintain infant baptism, others baptize both infants and adults, and both by sprinkling and by immersion. As we have said, the Baptist, the Unitarian, and the Universalist churches, are substantially Congregational, though bearing a different name. In general terms, however, we may say that the creed of the majority of the orthodox Congregationalists is that of a moderate Calvinism. Its rites and ceremonies are usually of the simplest character, consisting of extempore prayers, the singing of hymns, and reading of Scripture, and the preaching of a sermon. The communion is received by the church members sitting in the pews, the elements being passed to the membership by the deacons, after they have been consecrated by the minister. In theory, there is nothing to prevent a layman from preaching, or even administering the sacraments. But in fact lay-preaching is not common, and the sacraments are always administered by an ordained clergyman. In some of the churches a ritual has been organized, though in all, or nearly all, it is of an exceedingly simple character.

History.—It is claimed for Congregationalism, as for all forms of church government, by their respective adherents, that it is formed upon the apostolical pattern, *i. e.*, that the apostolical churches were substantially independent of each other, and democratic in their internal organization. The Congregationalists also claim that churches free from Papal and Episcopal authority have existed from the apostolic days to the present time, and refer to the Waldenses (q. v.) and other similar Christian bodies, in attestation of this belief. As a denomination, however, the Congregationalists may be said to have taken their rise in the period of the Reformation. Milton is claimed as "the modern discoverer of Congregational dissent;" but the founder of Congregationalism as a denomination may more properly be said to be Robert Brown. He lived in the sixteenth century, maintained the absolute independence of the local church, denied all priestly or ministerial authority, and insisted on the entire separation of church and state, but did not provide for any mutual fellowship between different churches. His followers were called, after his name, *Brownists.* Persecuted in England, he fled with his disciples to Holland, where he founded a church. He finally died

in England, in jail, whither he had been carried for an alleged assault upon a parish constable. From the Brownist churches, which grew up from this beginning in England and Holland, came, at the beginning of the seventeenth century, the emigration of Puritan Congregationalists to New England, whence Congregationalism has spread throughout the United States, chiefly, however, by emigration from New England, and chiefly therefore in the North-western States. A century later, the same conclusions were reached independently by the Rev. John Glas, in Scotland, who withdrew from the Presbyterian Church, maintaining the absolute independence of the local church. His followers were known first as Glasites, but subsequently as Sandemanians (q. v.). Churches founded on somewhat similar principles have been since organized in France and in Switzerland. In England, their numbers were greatly increased at the time of the wide-spread revivals in that country under the ministry of Whitefield and the Wesleys, and they now constitute the largest dissenting body in Great Britain except the Wesleyan Methodists. In 1870, their churches in England and Wales were estimated at 2896, with an average attendance of over three-quarters of a million. In this country, the total number of churches reported is 3159, with a membership of 300,000, and 3000 ministers, of whom about 2000 are pastors and foreign missionaries.

Church Work.—The churches, being disconnected, do not and can not, in the nature of the case, support ecclesiastical boards for missionary and other purposes. They do all their work, except such as comes within the province of the local church, by voluntary societies. The *American Board of Commissioners for Foreign Missions* devotes itself exclusively to the propagation of the Gospel in foreign lands, and, until lately, only in heathen lands. But, by the recent action of the Board, it has been resolved to undertake evangelization also in papal countries. The *Home Missionary Society* devotes itself exclusively to the evangelization of our own country. The *American Missionary Association* was originally organized by those who thought the home and foreign societies were too conservative on the slavery question. It now devotes itself chiefly to the support of missions in Africa, and to schools and churches among the freed negroes and the Chinese in America. These societies are all undenominational in form, and have hitherto been assisted by others than the Congregationalists. But a few years since the New-School Presbyterians, who had before united with the Congregationalists in home missionary work, withdrew, and, since the union of the Old and New-School Presbyterians in one Church, both have united to carry on all missionary work, both at home and abroad, through their denominational boards. The *American Congregational Union* is chiefly devoted to aiding feeble churches in the erection of church buildings. The *Congregational Publishing Society* is devoted to the publishing chiefly of denominational, though not necessarily controversial literature. For general religious literature the churches depend chiefly upon the trade, or upon the undenominational tract societies. The *American Congregational Association* has collected a Congregational library, and is preparing to erect a Congregational house in Boston. The denomination also supports an educational society, and co-operates with other denominations in the Sabbath-school Union in Sabbath-school work outside the local churches.

Conscience (from the two Latin words *con* and *scire*, to be conscious to one's self) is our moral judgment, approving or disapproving, of our acts or mental states and exercises. In this sense it is nearly synonymous with the "moral sense," and is so used by many writers. But different writers do not at all agree in their definitions of the act or faculty indicated by the word. In general, the philosophers may be said to be divided into two schools. One school regards conscience as a faculty radically different from any other in the mind, and possessing the power of intuitively discriminating between right and wrong—a faculty whose judgments are immediate and instantaneous—a faculty which belongs to all mankind, and serves as the interpreter of the divine law to those who have not the clearer revelation of the Bible to guide them. In the judgment of this school of philosophy, it may be said to resemble somewhat the tastes which at once and immediately recognize the difference between things beautiful and things repulsive. At the same time it is conceded by those who hold this view, that conscience is fallible, and is capable of being greatly deteriorated by sin, and greatly developed and improved by education. The other school regard the moral sense as not a simple faculty, but complex, composed of two elements, an impulse and a judgment. Conscience, strictly speaking, they regard as simply the impulse existing in every mind to do that which is right, and to avoid that which is wrong. But, according to this theory, the decision of what is right and what wrong is arrived at by the judgment, and upon a consideration of the real or imaginary effects of the act. We shall not enter here into the arguments by which the advocates of these two theories sustain their views, but refer the reader to the treatises on moral philosophy for such discussion.

The authority of conscience has also given rise to a great deal of discussion. Concerning this there may be said, in general terms, to be two principal views. One is, that conscience, though not an infallible, is always a

safe guide—that is, if any man follows really the dictates of his conscience, and does what he really believes to be right because he thinks it is right, to him it is right. In the words of one of the ablest advocates of this view, President Fairchild, of Oberlin College, "The intuitive perception of men forever contradicts the doctrine that there is sin, blameworthiness, in an honest, conscientious error." There may, it is conceded, have been sin in allowing the conscience to become an ignorant and imperfect guide, but there is never sin in implicitly following its genuine convictions. The other view is, that the conscience is neither infallible nor safe, but must be tested by a higher law than that which it affords, and that every man is bound at his peril not only to follow his conscience, but to see to it that his conscience is rightly informed. This view is thus expressed by Dr. Alexander: "He who is under fundamental error is in a sad dilemma. Do what he will, he sins. If he disobeys conscience, he knowingly sins, doing what he believes to be wrong, even though it should turn out to be right. And if he obey conscience, performing an act which is in itself wrong, he sins: because he complies not with the law under which he is placed." See MORAL SCIENCE.

Consecration, a ceremony of dedicating persons or things to the service of God. It is especially applied to the setting apart of bishops for their office, to the dedication of church edifices to the worship of God, and to the solemn prayer which is pronounced over the bread and wine in the administration of the communion. It is also used in a theological sense, to signify the act of the individual soul in giving itself wholly and unreservedly to the service of God. Ecclesiastical consecration is of a very ancient origin, having been practiced in the Church certainly from the days of Moses. See article entitled ORDINATION. [Exod. xii., 15; xiii., 2; Numb. iii., 12.]

Consistory, the name of an ecclesiastical court. 1. In the Romish Church, the College of Cardinals, before whom judicial cases are pleaded, and many affairs of importance, such as the election of bishops and archbishops, are transacted. 2. In the Reformed churches of the Continent, the Consistory is composed of a board of clerical and lay officers, and has charge of the administration of ecclesiastical affairs. 3. In the Reformed [German and Dutch] churches, the name Consistory is given to a body answering to the Session of the Presbyterian Church, comprising the minister or ministers and elders. It has the charge of all that relates to public worship, Christian instruction, and the superintendence of the members of the congregation. See REFORMED CHURCH.

Consociation, an ecclesiastical body, which some Congregational churches have substituted for Councils. It is usually composed of the pastor, and one delegate from each of the Congregational churches of the district represented. It differs from a Council in having a permanent organization, and it is also regarded by many as possessing a certain ecclesiastical authority, while the authority of Councils in the Congregational system is merely moral.

Consubstantiation (*union of substance*), the doctrine that the glorified body of Christ is mysteriously present in the bread and the wine of the Eucharist after the consecration. It was maintained by Luther, and is still maintained in a modified form by some of the High-Church party in the Church of England. It differs from transubstantiation (q. v.), which teaches that the bread and wine is changed into the body and blood of our Lord, and from the ordinary doctrine of the Reformed churches, which is, that the bread and wine are simple emblems. See COMMUNION.

Contrition. Roman Catholic divines distinguish between two kinds of sorrow for sin, which they entitle respectively contrition and attrition. Contrition is perfect repentance, founded on true love of God for himself alone—such as the sorrow of the woman of whom Christ said, "Her sins, which are many, are forgiven, for she loved much."[1] Attrition is that sorrow for sin which arises in whole or in part from "a fear of losing heaven, or of being condemned to hell." Perfect contrition, according to Roman Catholic theology, as it arises from a perfect love of God for himself alone, is so pleasing in his sight, that the moment a person has it God is reconciled to him, and forgives his sins; but "such contrition does not free a person from having recourse to the sacrament of penance when it can be had; the command of receiving that sacrament being laid upon all without exception." Attrition, on the other hand, in no case, they say, obtains of itself the remission of sin, but only disposes the soul for receiving that grace by means of the sacrament of penance.

Convent, a monastic institution for either men or women. In connection with the convents for women are generally schools for the education of girls, which are carried on under the direction of the Sisters of Charity, who are themselves under the conventual rules. The term is popularly applied to institutions for women alone, but the proper name for such institutions as distinguished from monasteries is nunneries. See MONACHISM; MONASTERY; NUN.

Conventicle, a private assembly or meeting for religious purposes. It is used by some ancient Christian writers to signify Church. It was first applied as a term of reproach to the assemblies held by the followers of Wycliffe in England, and afterward

[1] Luke vii., 47.

to the meetings of the Non-conformists generally. By an act which passed the Parliament of England in 1663, any meeting for religious worship in a private house, at which five persons beside the family were present, was declared a conventicle, and every person above sixteen years of age who was present was pronounced liable to a fine or imprisonment, and, for the third offense, transportation for life. The same act was also carried through the Scottish Parliament by a large majority. It is known in history as the Conventicle Act.

Convention (General), an assembly of clerical and lay deputies belonging to the Protestant Episcopal Church of America, which meets regularly for the discussion of its ecclesiastical concerns. Besides the General Convention, every state or diocese has a convention of its own, to regulate its local concerns. The General Convention is composed of two houses, an upper or House of Bishops, and a lower or House of Clerical and Lay Deputies. The House of Bishops has a right to originate measures for the concurrence of the House of Delegates, composed of clergy and laity; and when any proposed act passes the House of Delegates it is transmitted to the House of Bishops, who have a negative on the same. The Church is governed by canons (q. v.), framed by this assembly, and by diocesan canons, established by the Diocesan Convention. The latter are subordinate to the former. The triennial meetings of the General Convention are usually held in one of the larger cities of the Union. The House of Bishops sits with closed doors, and is presided over by the senior bishop. The House of Clerical and Lay Deputies is composed of an equal number of presbyters, or pastors, and lay delegates from all the dioceses. This house holds its deliberations in open church, the public being freely admitted. The concurrence of both houses is necessary to the enactment of a law. The vote is counted by dioceses. See EPISCOPALIANS.

Convocation, an assembly of the bishops and clergy of the Church of England, to consult upon matters ecclesiastical. It consists of two separate houses: the upper house, composed of the archbishops and bishops; and the lower house, in which all the other clergy are represented by their deputies. This body grew out of the councils held in ancient times, and prior to the Reformation exercised great powers. Since that time, by act of Parliament, the Convocation can be assembled only by the king's writ; when assembled, it can not make new canons without a royal *license*, and these can not be published or take effect until confirmed by the sovereign; nor, lastly, can it enact any canon which is against the law or customs of the land, or the king's prerogative, even should the king himself consent. Since 1717 it has ceased to possess any real power. Both houses meet at the commencement of each session of Parliament; but the royal license being withheld, their meetings are little more than a form. Attempts have been made lately by the High-Church party in England to revive Convocations, but hitherto without effect.

Cooking. The culinary art among the Hebrews was probably simple, and similar to that among the Egyptians. Our chief knowledge of their culinary processes is derived from their monuments. Females, generally speaking, were the cooks; and those at the head of a household, or of high rank, did not disdain so to employ themselves. Men also prepared food, and there were professional cooks. Meat did not form an article of ordinary diet, and few animals were slaughtered except on occasions of hospitality and festivity. On the arrival of a guest, the animal was killed, and its blood poured out. It was then flayed, and, if roasted, roasted whole over the fire or in an oven. Boiling, however, was the more usual method of cooking. The mode of boiling may be gathered from Ezek. xxiv., 3–6, 10; Mic. iii., 3. When sufficiently cooked, the flesh and the broth were served separately. Meat was sometimes highly seasoned. Vegetables seem to have been made into pottage, and fish to have been broiled. Various culinary utensils, as pots and pans, are mentioned in Scripture. See UTENSILS. [Gen. xviii., 6–8; xxv., 29; xxvii., 4, 7, 14; Exod. xii., 8, 9, 46; Lev. vii., 26; Judges vi., 19; 1 Sam. viii., 13; ix., 23, 24; xxviii., 24; 2 Sam. xiii., 7–9; 2 Kings iv., 38; Isa. xliv., 16; Luke xv., 23; xxiv., 42.]

Coos or **Cos**, a small island in the Ægean Sea off the coast of Caria, the birthplace of Hippocrates, with a chief town of the same name, in which was a famous temple of Æsculapius. The island was celebrated for its wines, beautiful stuffs, and ointments. St. Paul passed a night here, on his voyage from Miletus to Judea.[1] Its modern name is *Stanchio*.

Copper. This word occurs in our version only in Ezra viii., 27, where copper brightly polished, or possibly combined with some more precious metal, is meant, there being an alloy much esteemed among the Persians of gold and other metals. The same Hebrew word, *nechôsheth*, is elsewhere translated "brass." The use of copper was early known. It was found in Palestine, and instruments and utensils of all kinds were made of it, as many of the vessels for the tabernacle and the Temple.[2] The mirrors of the women were of copper, polished; and of these, voluntarily offered, the laver was formed. So fetters were of copper; also armor, helmets, shields, spear-heads.[3] It would

[1] Acts xxi., 1.—[2] Gen. iv., 22; Exod. xxvii., 11, 17; Lev. vi., 28; Numb. xvi., 39; 2 Chron. iv., 16.—[3] Exod. xxxviii., 8; Judges xvi., 21; 1 Sam. xvii., 5, 6, 38; 2 Sam. xxi., 16.

seem that some mode was known of tempering and hardening copper, or an alloy might have been used. In some cases, no doubt, bronze is intended. Hiram is described as very skillful in working this metal. And though, as already observed, it was found in Palestine, yet it was brought to Tyre from Javan, Tubal, and Meshech—probably the mountainous regions between the Black and Caspian seas. See BRASS. [1 Kings vii., 14; Ezek. xxvii., 13.]

Copts. The Monophysite, or Jacobite Christians of Egypt, who have been for eleven centuries in possession of the patriarchal chair of Alexandria, and the dominant sect among the Christians of that region, are called Copts. They were placed in possession of the Egyptian churches on the irruption of the Saracens in the seventh century, and their numbers are now perhaps about one hundred thousand. They have three liturgies, and their service is very much crowded with ceremonies. The Coptic tongue, in which their worship is conducted, is to them a dead language, and not even understood by many of their priests. Their habits of life are ascetic, and they have many monasteries. At the head of the clergy stands the patriarch of Alexandria, who resides, however, at Cairo.

Coral is mentioned in two passages of Scripture[1] in connection with valuable merchandise. It abounds in the Red Sea, and thence probably it was carried to the markets of Tyre. It was often elaborately carved, and was held in high esteem.

Corban, an offering to God of any sort, bloody or bloodless, but particularly in fulfillment of a vow. To the rules laid down in Lev. xxvii. and Numb. xxx. concerning vows, the rabbins added the teaching that a man might interdict himself by vow, not only from using for himself, but from giving to another, or receiving from him, some particular object, whether food or any thing else. The thing thus interdicted was considered as corban. A person might thus release himself from any inconvenient obligation under plea of corban—a practice which our Lord reprehended, as annulling the spirit of the law. [Matt. xv., 5; Mark vii., 11.]

Cord. Cords, or ropes, among the Jews, were of various materials; the strongest were probably made of strips of camel's hide, as are those still used by the Bedouins. The finer sorts were made of flax, and probably of reeds and rushes. In the N. T. the term is applied to the whip which our Saviour made, and to the ropes of a ship.[2] The cords of which the former was made are said by Alford to have probably been the rushes strewed on the floor for the cattle to lie upon. Cords or lines were used for measuring: hence to "cast a cord by lot"[3] is to allot an inheritance; and sometimes "a line" signifies an inheritance, as in Psa. xvi., 6. Animals were led by cords, and prisoners bound with them: therefore, to "loose the cord" is to cast off restraint; while "cords of love" may refer to the soft bands or leading-strings used for children. [Job xxx., 11; Hos. xi., 4.]

Coriander. The manna was likened to coriander-seed in both color and form. This plant is very widely diffused. It is akin to parsley in family characteristics, with a round tall stalk, flowers small and white, and leaves much divided and smooth. The seeds are globular, of a gray color, and, from their aromatic nature, are used for culinary purposes. [Exod. xvi., 31; Numb. xi., 7.]

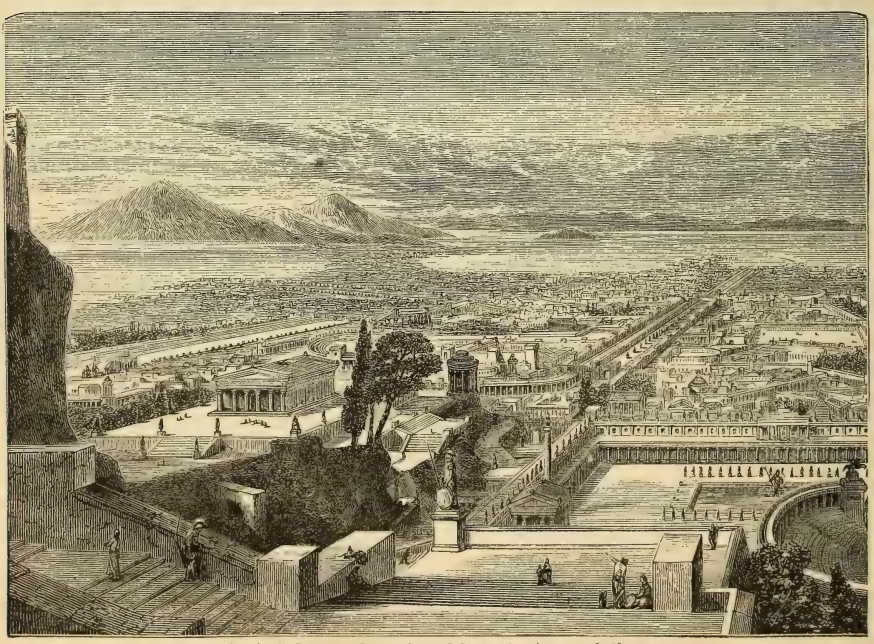
Corinth. This city is alike remarkable for its distinctive geographical position, its eminence in Greek and Roman history, and its close connection with the early spread of Christianity. It was the capital of a small district called *Isthmus*, a "bridge of the sea," which joins the ancient Peloponnesus, the modern Morea, to the northern portion of Greece. So marked is this "bridge of the sea," that its name *Isthmus* has been given to every narrow neck of land between two seas. This isthmus was the centre of the activity of the Greek race in general, and has the closest connection with all their most important movements, both military and commercial. The only line of march for an invading or retreating army, this strip of land three and a half miles wide has been of great military importance, and has been several times fortified from sea to sea. But its most conspicuous military defense, and the most prominent feature in its scenery, is the *Acrocorinthus*, or citadel of Corinth, a vast rock, which rises abruptly to the height of two thousand feet above the level of the sea, and the summit of which is so extensive that it once contained a whole town, which had several mosques. Yet, notwithstanding its colossal dimensions, its sides are so precipitous that a few soldiers are enough to guard it. The view from its top reaches across the sea on the east to the Acropolis of Athens—forty-five miles—and beyond to the mountains of Attica and Bœotia. Beyond the western sea, which flows in from the Adriatic, are the large masses of the mountains of North-eastern Greece, with Parnassus towering above Delphi. Immediately beneath is the narrow plain and the city of Corinth, on a small table-land of no great elevation, connected with the northern base of the Acrocorinthus. At the edge of the lower level are the harbors which made Corinth the emporium of the richest trade of the East and the West. The circumnavigation of the Morea was dangerous, and this narrow and level isthmus, across which vessels could be dragged from gulf to gulf, was of inestimable value to the early traders of the Levant. It is this situ-

[1] Job xxviii., 18; Ezek. xxvii., 16.—[2] Isa. xix., 9; John ii., 15; Acts xxvii., 32.—[3] Mic. ii., 5.



ation of Corinth that is the secret of its history. Its common title in the poets is "the city of the two seas." It is represented allegorically in art as a female figure upon a rock between two other figures, each of whom bears a rudder—the symbol of navigation and trade. It is the same image which takes another form, in the words of the rhetorician, who said that it was "the prow and the stern of Greece."

The public and foreign policy of Corinth appears to have been generally remarkable for honor and justice. The numerous colonies which she sent forth gave her points of attachment in many parts, and the goodwill which, as a mercantile state she carefully maintained, made her a valuable link between the various Greek tribes. When the Achæan league was rallying the chief powers of Southern Greece, Corinth became its military centre, and received a fatal blow when L. Mummius, by order of the Roman Senate, barbarously destroyed the beautiful town, B.C. 146. As the territory was given over to the Sicyonians, we must infer that the whole population was sold into slavery. The Corinth of which we read in the N.T. was quite a new city, having been rebuilt as a Roman colony, and peopled with freedmen from Rome by the dictator Cæsar a little before his assassination. The new city was hardly less distinguished than the old, and it acquired a fresh importance as the metropolis of the Roman province of Achaia. In it re-appeared, no doubt, the same shamefully licentious worship of Venus for which the older city had been celebrated. All these points are indirectly illustrated by passages in the two epistles to the Corinthians.



Corinth Restored, as viewed from the Acrocorinthus.

The Corinthian Church is remarkable in the epistles of the Apostle Paul for the variety of its spiritual gifts, which seem for the time to have eclipsed, or superseded, the office of the elder or bishop, which in most churches became so prominent from the beginning. Very soon, however, this peculiarity was lost, and the bishops of Corinth took a place co-ordinate to those of other capital cities. Corinth is still an episcopal see. The city has now shrunk to a wretched village, on the old site, and bearing the old name, which, however, is corrupted into *Gortho*. The Posidonium, or sanctuary of Neptune, the scene of the Isthmian games, from which St. Paul borrows some of his most striking imagery in 1 Corinthians and other epistles, was a short distance to the north-east of Corinth, at the narrowest part of the isthmus, near the harbor of Schœnus, now *Kalamáki*, on the Saronic Gulf. The exact site of the temple is doubtful; but to the south are the remains of the stadium, where the foot-races were run; to the east are those of the theatre, which was probably the scene of the pugilistic contests; and abundant on the shore are the small green pine-trees which gave the fading wreath to the victors in the games.

Corinthians (Epistles to the). The two epistles written by the great apostle of the Gentiles to the Church at Corinth have, besides those features which are common to all the Pauline epistles, a special interest of their own. They are, in one word, the *historical* epistles. The First Epistle to the Corinthians gives a clearer insight than any other portion of the N. T. into the institutions, feelings, and opinions of the Church of the earlier period of the Apostolic Age. The second epistle is equally important in relation to the history of the apostle himself. No other portions of the N. T. throw an equal amount of light at once on his personal character and feelings, and on the facts of his life.

The genuineness of these epistles has never been disputed; and as the internal evidence is a sufficient guaranty of that genuineness, without any external support, it is needless to say more upon this subject than to point out the great interest attaching to two absolutely undisputed documents of such importance to the history of the period. In a degenerate state of society, such as that which existed in the capital of Greece in Paul's time, the appearance of a man thoroughly convinced of the truth of his belief, and philosophizing from facts with a sagacity and penetration which even the most worldly-minded could not gainsay, must have produced a remarkable effect. Yet though there were probably converts from the wealthier classes, the chief impression was produced upon the lower orders of society; "not many mighty, not many noble, not many wise," but slaves and artisans formed the class from which the Christian society at Corinth was mainly drawn. Through all these converts ran the same electric shock; they became a distinct body, and exhibited the most remarkable outward proof of the reality of their conversion; not, indeed, in altered lives, for in this respect they were often greatly deficient, but by the sudden display of gifts of all kinds which they either had not possessed before, or had possessed only in a much lower degree. They looked to the apostle with a veneration which must have been long unknown to any Grecian heart. No other Christian teacher had as yet interfered with his paramount claim over them; he was "their father," and by his precepts they endeavored to regulate the whole course of their lives.[1] It was after eighteen months' residence among such followers that the apostle took his departure from the port of Cenchreæ for Ephesus (q. v.), and this great city now became his home even more than Corinth had been before. Here he spent three years in active, earnest work. Toward the end of this period he received accounts which greatly agitated him. The Corinthian Church, like most of the early Christian societies, combined two distinct elements; first, that consisting of Jews or proselytes, formed from the class which the apostle had originally addressed, and therefore exercising considerable influence over the whole body of which it was the nucleus; second, the mass of Gentile converts, which sprang up during the latter stages of the apostle's preaching, and which at Corinth must have greatly outnumbered the others.[2] While Paul remained at Corinth, the jealousy between these two sections had lain dormant; but when he was gone, their animosities, encouraged no doubt by the factious spirit so inveterate in the Greek race, broke forth, and the Christian community was divided into various parties, formed by the various crossings of these two main divisions. The Gentile party was in the ascendant, but the Jewish party had gained sufficient ground to call themselves by a distinct name, and to impugn Paul's authority.[3] The name of the great Alexandrian teacher, Apollos, became a rallying cry for another section of the Church, probably that which hung half-way between the extremes. To the evils of this party spirit was added the tendency of the Gentile faction to carry their views of freedom to the extreme of license. The profligacy which openly disgraced the heathen population of Corinth was not only practiced, but openly avowed by some of the advocates of Christian liberty. The disputes were carried to such a pitch, and the boundaries between the heathen and Christian parts of the communities so little regarded, that lawsuits between Christians

[1] 1 Cor. iv., 14, 15; x., 1.—[2] 1 Cor. xii., 2.—[3] 1 Cor. ix., 1-5; 2 Cor. x.-xii.

were brought into the Greek and Roman courts of justice. The sacrificial feasts were attended without scruple, even when held in the colonnades of the temples. Christian women threw off the head-dress which the customs of the East and of Greece required. The most solemn ordinance of Christian brotherhood was turned into the careless festivity of a Grecian banquet. Even the better points of their character, which had formed the basis of the apostle's commendations, and of their own advance in Christian knowledge and power, had been pushed to excess. An overweening consciousness of the position which they held in the Christian world as the most highly favored of all the Gentile churches, not only induced them to look down with contempt on all other Christian bodies, but also extinguished that light of Christian love which ought to be the characteristic of every Christian society.[1] This congregation, in which the apostle had labored with unusual exertions, and apparently with unusual success, was torn by factions and marred by extravagances which threatened not only to bring disgrace upon the Christian name, but even to break up the foundations of Christian society.

It may be easily conceived that, under such circumstances, Paul would seize the first opportunity for the expression of his own wounded feelings, and of his sense of the sin of his converts. Such an opportunity presented itself in the arrival at Ephesus of three trustworthy members of the Corinthian Church — Fortunatus, Achaicus, and Stephanus—bearing from that portion of their body which reverenced the apostle's authority an epistle asking for a solution of various questions which their disputes had suggested, and containing assurances of their general adherence to his precepts.[2] A reply to these questions required a detailed letter from himself, and afforded an occasion for the outpouring of his thoughts. The feelings of Luther on hearing of the insurrection of the peasants of Suabia, or the enormities of the Anabaptists of Munster, afford a faint image of the apostle's position in dealing with the first great moral degeneracy of the Gentile churches. This reply was sent from Ephesus, or from the neighborhood of Ephesus, at the close of the three years spent there by the apostle, but whether before or after the tumult of Demetrius is uncertain. It appears to have been written in the spring, as Pentecost is spoken of as not far distant; and if so, the allusions it contains to the Jewish Passover become more appropriate. The precise date after the Christian era can only be fixed by a general chronology of the Acts. For practical purposes, however, it is sufficient to say that it must have been twenty or thirty years after Paul's conversion, and in the early part of the reign of Nero.[1] With the exception of a few lines at the last, it was written not by the apostle's own hand, but by an amanuensis; not in his own name alone, but in that of Sosthenes also—whether the successor of Crispus, as president of the Corinthian synagogue,[2] or another of the same name, can not be determined. It opens with that union of courtesy and sagacity which forms so characteristic a feature in all Paul's addresses, and expresses strong thankfulness and hope, excited by all that was really encouraging in the rapid progress of the Corinthian Church. The preface is immediately succeeded by the statement of his complaints against the Church (i., 10–vi., 20): first, he mentions the most obvious evil of the factions; then, after a short explanation of the motives of the epistle, of the mission of Timothy, and of his delay in coming to Corinth, the case of the incestuous marriage. Having thus dismissed the immediate ground for censure, he proceeds (vii., 1–xiv., 40) to answer in detail the questions contained in their letter on the subjects of marriage, of the sacrificial feasts, and of spiritual gifts. It is in the discussion of this last question that the apostle bursts forth into that fervent description of Christian love which, as it meets all the difficulties and complaints throughout the epistle, must be regarded as the climax and turning-point of the whole (chap. xiii.). The discussion of the subject of the future resurrection (chap. xv.) has all the completeness of a distinct composition. With this the epistle, properly speaking, terminated. The closing words relate mainly to matters more or less personal and secular, and the epistle is concluded with the usual calmness and gentleness of the apostle's parting salutations.

Common opinion makes Stephanus, Fortunatus, and Achaicus the bearers of this epistle. But of this we can not be certain. It was perhaps carried by the little band of Christians who were collecting contributions for the Christian poor in Judea, and whom Titus begged to be allowed to accompany from Ephesus to Corinth.[3] If not conveyed, it was at least immediately followed by Titus. To him the apostle intrusted the duty both of enforcing its commands, and of communicating to him its results, while he himself, after a stay of some weeks at Ephesus, was to advance by easy stages through Macedonia to Corinth. All along this journey he was "troubled on every side," fearful lest his influence in his favorite church should be extinguished by his own act in his own epistle. Anxiously he awaited the return of his faithful friend. At last the long-expected day came; Titus arrived with tidings of the general acquiescence of the Corinthian Church

[1] 1 Cor. v., 1; vi., 1, 10; viii., 4–13; x., 14–33; xi., 2–34.—[2] 1 Cor. vii., 1; viii., 1; xi., 2; xii., 1; xvi., 17.

[1] 1 Cor. v., 7, 8; xv., 20, 32; xvi., 5, 8, 19, 21; comp. Acts xviii., 24, 26; xix., 10; xx., 1–31.—[2] Acts xviii., 17.—[3] 1 Cor. xvi., 1–5; 2 Cor. viii., 17–24; xii., 18.

in the apostle's injunction. Mingled, however, with this good news, were other tidings of the claims of the now powerful Judaizing party, who openly assailed the apostle's character, claimed almost despotic dominion over their followers, and insisted on their purely Jewish origin, their peculiar connection with Christ, their apostolical privileges, and their commendatory letters.[1] These two subjects must have been the chief topics of Titus's communication. The first and prominent feeling awakened in Paul's mind was one of overwhelming thankfulness for the relief from the anxiety which, up to that moment, he had felt for the effects of his epistle; next, indignation at the insinuations of his adversaries. To give vent to the double tide of emotion thus rising within him was the main purpose of his second epistle. A third subject of less importance, but which gave him a direct occasion for writing, was the necessity for hastening the contributions by the Corinthians to the Christian poor in Judea.

As in occasion, so also in style, the contrast between the first and second epistles is very great. The first is one of the most, the second one of the least systematic of any of the apostle's writings. In point of arrangement, the three objects of the epistle are kept distinct. But so vehement were the feelings under which he wrote, that the thankful expression of the first part is darkened by the indignation of the third; and the directions about the contribution are colored by the reflections both of his joy and of his grief. And in all the three portions, though in themselves strictly personal, the apostle is borne away into the higher regions in which he habitually lived; so that this epistle becomes the most striking instance of what is the case more or less with all his writings, a new philosophy of life poured forth, not through systematic treatises, but through occasional bursts of human feeling. The very stages of his journey are impressed upon it; the troubles at Ephesus, the repose at Troas, the anxieties and consolations of Macedonia, the prospect of returning to Corinth. Through this labyrinth of conflicting emotions it is not necessary here to follow the apostle. The epistle itself is the best guide.

It seems, at the outset at least, to be written by an amanuensis, probably the youthful disciple Timothy, whose name, in the opening of the epistle, fills the place which, in its predecessor, had been occupied by that of Sosthenes. It was borne by Titus, whose reception at Corinth, in connection with the first epistle, had been so enthusiastic that he was intrusted with this second epistle also, and sent, in company with two others specially appointed, to urge upon the Corinthians the necessity of promptness in their contributions for Judea. Of the effect of this epistle nothing is known. The two epistles of Clement to Corinth, the second of them of more than doubtful authority, are the only records of the Corinthian Church for the next three centuries. In the first of these, factions are described as still raging, but the authority of the apostle is recognized, and there is no further trace of the Judaizing party. Traces of it are found, however, in other of the apostolic churches.

[1] 2 Cor. i., 12, 17, 24; ii., 1; iii., 1; v., 12, 16; x., 1, 7, 12, 18; xi., 5, 13, 20, 22, 23; xii., 21; xiii., 3.

Cormorant, in the authorized version of the Scriptures, occurs four times, and represents two Hebrew words, one of which (in Isa. xxxiv., 11; Zeph. ii., 14) should have been rendered pelican (q. v.). The Hebrew word properly rendered cormorant occurs in two parallel passages, viz., Lev. xi., 17; Deut. xiv., 17, in a list of prohibited meats, and from the context evidently means a bird, the identification of which has caused some difficulty. The Hebrew word is derived from a root, which signifies "hurling," or "casting down," and we may therefore presume that the bird is one which plunges or sweeps down upon its prey. Though there is some difficulty in identifying this bird, it is probable that the common cormorant is the one intended. It is a large bird, which subsists upon fish, and always takes its prey by darting down upon it from a height, often diving deep into the water to secure it. Owing to its size and peculiar habits, it is a very conspicuous bird, and therefore likely to be selected by name by the ancient lawgiver. Although its flesh has a fishy flavor, not very agreeable, the young birds can be rendered tolerably palatable, and are often eaten. See PELICAN.

Corn. The Hebrew word which is commonly translated "corn" is very comprehensive, and probably includes not only all the proper corn grains, but also various kinds of pulse and seeds of plants which we never comprehend under the name of "corn," or even of grain. It may be taken to represent all the commodities which we describe by the different words, corn, grain, seeds, peas, beans. The principal kinds of corn grown were wheat, barley, millet, and a grain with regard to which our translators seem in doubt, for they render its Hebrew name by "rye" in Exod. ix., 32; Isa. xxviii., 25, and by "fitches" in Ezek. iv., 9. It was probably spelt. Some are inclined to believe that maize or Indian corn was cultivated by the Hebrews. Recent discoveries indicate that it was known to the Egyptians, and nothing would be more natural than its early introduction into Palestine. The different products coming under the denomination of corn are noticed under their respective names: their culture, under AGRICULTURE; their preparation, under BREAD; FOOD; MILL. [Gen. xxvii., 28–37; Numb. xviii., 27; Deut. xxviii., 51; Lam. ii., 12.]

Cornelius, a centurion of the Italian band at Cæsarea, of whom nothing is known but the account given in Acts x. He had abandoned polytheism, and was a worshiper of the true God. Whether a proselyte (q. v.) of the gate is uncertain. The Bible narrative justifies the inference that the subject of his prayers was that he might be guided into truth, and in this respect, doubtless, he was a type of not a few in heathen lands who, dissatisfied with their own worship, were seeking, though blindly, a better way. There has been found a difficulty by some in the fact that his works were received as well-pleasing to God before he had faith in Christ. The answer is, that it was not possible for Cornelius to pray without faith. "This faith," says Dean Alford, "was all that he could then attain to, and brought forth its fruits abundantly in his life; one of which fruits, and the best of them, was the earnest seeking by prayer for a better and more perfect faith."

Corner-Stone, a stone of special importance in binding together the two sides of a building. In the structures of Nineveh, the corner is sometimes formed of a single angular stone. Figuratively, the term was applied to the principal persons in a country, just as we say the "pillars" of the church or state, and is especially significant in the references to Christ as the corner-stone of his Church, on whom all believers should be built, Jews and Gentiles, compacted into one holy temple to God's eternal glory. [Isa. xxviii., 16; Matt. xxi., 42; Acts iv., 11; 1 Pet. ii., 6.]

Coronation, the religious rite by which a sovereign prince is consecrated to his office, and in which also the queen-consort in Christian countries is usually associated with her husband, not for the sake of the office, but for that of honor. By ancient custom, the coronation of the sovereign of England belongs to the Archbishop of Canterbury, and that of the queen-consort to the Archbishop of York. The place is Westminster Abbey. The coronation service in England is a form of immemorial prescription, substantially the same as that used at the inauguration of Christian monarchs in Saxon times. It is peculiarly valuable, as recording certain high religious and political principles, which must be considered as receiving the full sanction of the Church and nation. There is an acknowledgment of the sovereignty of Christ over the whole world, and the derivation of all kingly power from him; and it is officially declared that Christian sovereigns, like the Jewish kings of old, are consecrated to the fullness of their office by the religious rite of unction, and that their function is not merely secular.

Corporal, the name given in ecclesiastical usage, in ritualistic churches, to the linen cloth which is spread over the consecrated bread after the communion. It is supposed to represent the fine linen in which the body of our Saviour was wrapped in by Joseph of Arimathea.

Corpus Christi (*body of Christ*), **Festival of**, a feast held in the Romish Church on the Thursday after Trinity Sunday, in which the consecrated wafer is carried about in procession in all popish countries, for the adoration of the multitude. This festival was established, A.D. 1264, by Pope Urban IV., and afterward confirmed, A.D. 1311, by Clement V.

Covenant. The Hebrew word thus translated means primarily "a cutting," with reference to the custom, in the ratification of a covenant, of cutting in two the animal sacrificed, and passing between the parts.[1] The corresponding word in the N. T. is frequently, though not uniformly, translated *testament.* In its biblical meaning of an agreement between two parties, the word is used only, by way of accommodation, of a covenant between God and man. Strictly speaking, such a covenant is quite unconditional, and amounts merely to a promise or act of favor, since man is not in the position of an independent covenanting party. Such covenants, however, in accordance with the biblical representation of God's dealings with man, were confirmed by oaths, in conformity to human custom, and accompanied by some sign and seal.[2] The word covenant is properly applied to a solemn compact or agreement, either between tribes, nations, or individuals, by which each party bound himself to fulfill certain conditions, and was assured of receiving certain advantages. In making such a covenant, God was solemnly invoked as a witness, oaths were sworn, gifts were made, and a pillar or heap of stones erected as a sign. Abraham, Isaac, and Jacob, to mention no others, sealed their covenants on various occasions by eating. This, which at first may have been merely a friendly repast, came, from association, to be regarded as a necessary finale and seal of the transaction, and then to be the principal formula of the covenant itself.[3] To this day, among Eastern tribes, the mere eating with a man constitutes a certain claim to his good offices; and a very interesting thought with regard to the last supper of our Lord is brought out in the following description by Dr. Thomson of a covenant among the modern Arabs.[4] "After some time the sheik came out of the harem, or female department, with some fresh-baked bread, and a plate of *dibs* (a kind of grape molasses), and, taking his seat by my side, he broke off a bit of bread, dipped it in the *dibs*, and gave it to me to eat; and, in like manner, he required all my companions to partake, and even had

[1] Gen. xv.; Jer. xxxiv., 18, 19.—[2] Gen. ix.; xvii.; Exod. xxxi., 16, 17; Deut. iv., 31; xxix., 21; Psa. lxxxix., 3, 28; Jer. xxxiii., 20; Gal. iii., 15 sq.—[3] Gen. xxi., 27–32; xxxi., 44–54; Josh. ix., 6–15; 1 Sam. xi., 1.—[4] "Land and Book," vol. ii., pp. 41, 42.

the muleteers called in to eat of it. After this, all those about the tent tasted of it. This was the ceremony, and he explained its significance somewhat in this fashion: 'We are now brethren. There is bread and salt between us; we are brothers and allies. You are at liberty to travel among us wherever you please, and, so far as my power extends, I am to aid, befriend, and succor you, even to the loss of my own life.' The eating of this bread was the sign and seal of the covenant of brotherhood; and they tell us that this bread will never leave the heart of a true and loyal Bedawy; and, of course, the covenant, of which it is the symbol, can never be forgotten or renounced. They often upbraid the civilized Frank because he does not keep bread and salt—is not faithful to the covenant of brotherhood; and I have even heard them assert bluntly that we have no bread and salt. They tell us that this custom has come down to them from the remotest antiquity; and, in reflecting upon this very striking incident, I have thought it not impossible that the apostles, who were plain fishermen, born and bred on this very shore, had been familiar with this custom, and fully appreciated its significance; and that our blessed Lord appropriated, expanded, and infinitely ennobled it in the bread of the Eucharistic Supper. The points of resemblance are many, extremely significant, and impressive. In both, the element and the act are almost identical; the bread in both is the symbol of a covenant; the act of eating is the seal of the covenant. In both it is a covenant of brotherhood, introducing the participants into that near and sacred relationship. The covenant is perpetual; the bread never leaves the loyal heart. In both it supposes the tenderest affection, and guarantees protection and succor even unto death."

Covenant, Covenanters. The name of covenant is given to certain formal agreements drawn up and subscribed in Scottish history for the maintenance of the Presbyterian religion in Scotland. Of these, the two principal ones are the National Covenant, and the Solemn League and Covenant.

The *National Covenant* was a bond of union drawn up at Edinburgh, in 1638, by the leading Presbyterian ministers, and subscribed by vast numbers of persons of all ranks of life, agreeing to sustain at all hazards the Confession of Faith subscribed by James VI. in his youth. The proximate cause of this extraordinary manifestation of feeling was the attempt of Charles I. to enforce Episcopacy and the use of the Service-Book on Scotland. The subscribing of the National Covenant began on the 28th of February, 1638, in the Greyfriars' Church and churchyard, at Edinburgh. Numerous copies were also circulated throughout the country for signature. The General Assembly, which met at Glasgow, November 21, 1638, ratified the National Covenant and the Confession of Faith, which it embraced, and deposed the whole of the hierarchy which had been established by Charles I.

The *Solemn League and Covenant* was a document of date four to five years later than the National Covenant. Fearing the success of Charles I. in the civil war into which he had entered with the English Parliament, the Scottish Estates entered into what was called a solemn league and covenant with Parliament. One of the provisions of the bond of agreement was, that the Scotch should send an army into England against the king, which they did in January, 1644. The Solemn League and Covenant was subscribed by many of all ranks in Scotland and England, including the Assembly of Divines at Westminster, was ratified by the General Assembly at Edinburgh, August 17, 1643, and the Scottish Parliament, July 15, 1644, and was subsequently subscribed by Charles II. The National Covenant refers to the Presbyterian polity within Scotland alone, but the Solemn League and Covenant is much more comprehensive. Those who subscribe it pledge themselves to endeavor to bring about a uniformity in religion and church discipline in the three kingdoms, and to attempt the extirpation of popery, prelacy, superstition, heresy, schism, profaneness, and whatsoever shall be found to be contrary to sound doctrine and the power of godliness.

The *Solemn League and Covenant* was signed very reluctantly by Charles II., 1650. Eleven years later, a majority in the House of Commons ordered it to be burned by the common hangman (May 17, 1661). In the same year the Scottish Parliament renounced the covenant, and declared the king supreme. Those who refused to abjure the covenant were regarded as rebels, and were obliged to betake themselves to the desert moors and mountains of their native country, where they were hunted like wild beasts, till the establishment of freedom of conscience by the Revolution of 1688. The two covenants were then set aside, and can not be said to have now any practical effect in any part of the United Kingdom. Certain Scottish and Irish Dissenters, however, still profess attachment to the covenants, and on particular occasions renew their subscription of them. This is the case with the *Cameronians*, so called from their founder, John Cameron.

Cow-Worship. The great utility of the cow, as affording valuable nourishment to man, has caused the choice of that animal by many heathen nations as a fit emblem of the earth. In Egypt, Syria, and Greece, Isis, the Egyptian goddess, is represented as bearing the head of a cow, Astarte, the Syrian goddess, as wearing the horns of a cow, and the Grecian Juno as having a cow's eyes. The same idea pervades most of the old religions and mythologies. Among the Hindoos the cow

is held in the greatest veneration, but particularly the species called the Brahman or sacred cow, and by many families a cow is kept for the mere purpose of worship.

Crane. The crane is mentioned in two passages of Scripture; one referring to its voice, and the other to its migratory instinct.[1] It is rather remarkable that in both these cases the word "crane" is used in connection with the swallow, or rather the swift, and that in both instances the names of the birds have been interchanged by the translators. There can be little doubt that the crane is intended by the Hebrew word which is in our version rendered "swallow." The crane is very prominent in both the characteristics to which the Scriptures refer. It performs its annual migrations in company, vast flocks of many thousand individuals passing like clouds at an immense height, whence their trumpet-like cry is audible for a great distance, and attracts the ear, if not the eye, to them. The voice of the crane is owing to a peculiar structure of the windpipe, which is exceedingly long, and instead of going straight to the lungs, winds about the breast-bone, forming a trumpet, in construction not unlike some of the wind instruments used in an orchestra.

Creation. We have in the first chapter of Genesis an account of the creation of the world. How this account was conveyed to Moses, whether by direct revelation, or by traditions from his ancestors, is considered elsewhere.[2] Here it is necessary only to state to the reader the difficulties which have been felt in interpreting his record, and the various interpretations which have been offered. According to the Mosaic history, the first state of the world was a chaotic one. "The world was without form, and void; and darkness was upon the face of the deep." In six successive "days" God called one phase of life into being after the other, until the whole work ended with the creation of man. The geological evidences, however, show very conclusively, to all those who accept their testimony, that the world was not made in a brief period of time, but was the production of successive ages of long duration; and that so far from its being true that it is but about six thousand years old, although that may limit the age of the human race, the world itself has existed from a period very remote, almost inconceivably remote. It is this supposed conflict between the teaching of science and the Bible which has given rise to the different interpretations of the latter, of which the following are the chief:

I. Some writers insist on giving to the first chapter in Genesis the apparent meaning which belongs to it as it stands in our English version. They insist that the term day signifies a period of twenty-four hours, and that the natural meaning of the sacred text is that God created the world in six natural days. They claim that the teaching of the Bible and that of the scientific schools are irreconcilably at variance, and they reject either science or the Bible, according as they are more scientifically or more religiously inclined. This view is taken by a good many scientific men, by some rationalistic divines, who deny the inspiration and authority of the Bible, and by some orthodox writers (though by very few), who deny the truthfulness of the testimony of the rocks. The latter assert that the existence of animal and vegetable remains in the rocks (where apparently they could have become imbedded only by the course of long ages) proves nothing, since an Almighty God could create rocks with animal and vegetable remains already imbedded in them. They forget, however, as it appears to us, that the question is not what God can do, but what he is actually accustomed to do.

II. The second hypothesis regards the account in the first chapter of Genesis as a poetic description of the Creation; not as an authoritative account of the facts in detail of the Creation, but rather as a sacred poem, which employs the language of imagination for the purpose of communicating certain great religious truths respecting the Creation and the Creator.

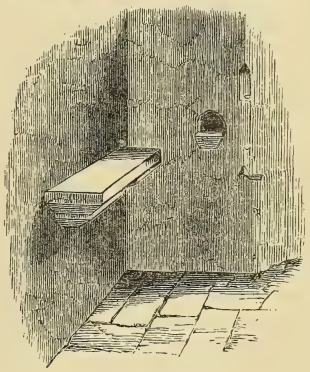
III. A third hypothesis, and that which we think is now most generally accepted in the Evangelical Church, occupies a position midway between these two. This hypothesis maintains that science is not a subject of divine revelation; that Scripture reveals only moral and religious truths; and that we have therefore no right to expect any thing more of the biblical account of the Creation than a statement of the popular scientific hypothesis of Moses's day, employed, however, to illustrate certain great and fundamental religious truths. These religious truths which Genesis teaches are not in any way impaired, but rather confirmed by science; such, for example, as that the world is not eternal, but was created; that it was called into being by a personal God; and that its destinies are presided over, not by inexorable and impersonal laws, nor by a multitude of diverse and contending deities, but by one infinite and perfect mind. At the same time, those who hold this view insist that the conformity of the biblical teaching to that of modern science is one of the wonderful confirmations of its truth. They assert that if the Bible and science are properly interpreted, each will be found to confirm the other, and maintain that the apparent variance between them is a variance only between erroneous interpretations of the Bible and erroneous scientific hypothesis. Thus it is very clear that the Hebrew word translated "day" does not always mean a period

[1] Isa. xxxviii., 14; Jer. viii., 7.—[2] See GENESIS.

of twenty-four hours, and is not so employed always in our English Bible. It is true that the sacred narrative seems to define the word by declaring that the evening and the morning were the first day, but even this declaration must have a somewhat peculiar meaning attached to it, since the sun was not created till the fourth day. It must be admitted that there are some points of seeming antagonism between Scripture and science, and other points which are obscure; but nevertheless the general testimony of science confirms Scripture; geology supports and sustains in the main the account of the Creation as given in Genesis. Thus Rev. E. Harold Browne, D.D., in the "Speaker's Commentary," says: "In the present condition of geological science, and with the great obscurity of the record of Creation in this chapter, it may be wise not to attempt an accurate comparison of the one with the other. Some few points, however, seem clearly to come out. In Genesis, first of all, creation is spoken of as 'in the beginning,' a period of indefinite, possibly of remote distance in the past; secondly, the progress of the preparation of the earth's surface is described as gradually advancing from the rocks to the vegetable world, and the less perfectly organized animal creation, then gradually mounting up through birds and mammals till it culminates in man. This is the course of creation, as popularly described in Genesis, and the rocks give their testimony, at least in the general, to the same order and progress. The chief difference, if any, of the two witnesses would seem to be, that the rocks speak of (1) marine plants, (2) marine animals, (3) land plants, (4) land animals in their successive developments; whereas Moses speaks of (1) plants, (2) marine animals, (3) land animals; a difference not amounting to divergence. As physiology must have been nearly, and geology wholly unknown to the Semitic nations of antiquity, such a general correspondence of sacred history with modern science is surely more striking and important than any apparent difference in details." This third view is the one we accept, *i. e.*, we think that science confirms at every point the great religious teaching of the first chapter of Genesis, by which alone the inspiration and authority of the Bible are to be tested, and that even in minor scientific details that account receives a wonderful general confirmation from recent scientific discovery, and that, as science is better understood, and the Bible is more impartially read in the light of science, the seeming discrepancies will disappear, and the confirmations already afforded will become stronger and more numerous.

Creationism. By creationism is meant the theory that God immediately and directly creates a new soul in every instance that a new individual of the human species is born. It is opposed to traducianism—the theory that in the beginning God created the race by a single act, calling all mankind into being in the first pair, and giving to them and their descendants the power to reproduce both soul and body by, and in accordance with, natural laws. The question between the two theories is chiefly important on account of its bearing on the question of original sin (q. v.).

Credence. A table, shelf, or recess in the wall, used in the Greek and Roman churches, and sometimes in the more ritualistic English churches, for holding eucharistic bread some time previous to its consecration in the communion service. Some of these tables are very beautiful; in some churches there are



Credence-table.

more than one for holding the various sacred vessels, and vestments, and the ewer-basin and water for washing the celebrant's fingers. At mass, the sacristan (q. v.), dressed in a surplice, attends at this table.

Creed. This word is derived from the Latin *credo*, I believe, the first word naturally used in the articles of belief of any church. It is ordinarily regarded as synonymous with confession of faith, though there may be said to be at least this theoretical difference between them, that the creed simply gives expression to a *belief*, while the confession of faith gives expression rather to a *religious experience*. This distinction is more theoretical than practical, the confession of faith being, in fact, ordinarily only a creed, *i. e.*, only a statement of belief. In respect to the use of creeds, against which much has been said, two remarks may be worthy of note. The first is that there is no creed in the Bible, and no evidence that the acceptance of any definite and explicit creed, any further than it was involved in belief in and acceptance of Jesus Christ as a personal Saviour, was required as a condition of admittance to the early Church. This fact may be regarded as a sufficient indication that the acceptance of any particular creed can not be essential to Christian character; and, in fact, few churches regard it as an essential pre-

requisite to Church membership. The creeds of the Church—as, for example, in the Episcopal, Presbyterian, and Methodist communions—are declarations of the principles which constitute, so to speak, the platform of the Church, *i. e.*, the doctrines which it proposes to teach, rather than a summary of the conditions precedent of Christian fellowship. It is not, therefore, regarded as necessary for every communicant in the Episcopal Church to accept the Thirty-nine Articles, or for those in the Presbyterian Church to accept the Westminster Assembly's Confession of Faith. These are binding only on the clergy. The second remark is, that in maintaining a creed (if it be interpreted only as a declaration of principles to be taught), the Church acts in conformity with the recognized principles of human nature in all organizations. Some common agreement as to the work to be done, the methods to be pursued, and the principles to be inculcated, is essential to the vigor and efficiency of any human organization. The Church really has a creed no more than every temperance, philanthropic, and political society. The creed is not the gate to the kingdom of heaven, it is only the platform on which a number of Christians find themselves best able to carry on Christian work, general acceptance of which they deem necessary to the highest efficiency of their church organization. It must, indeed, be confessed that creeds have not always occupied this subordinate position in the estimation of the Church; but this is their practical position in the great majority of Protestant evangelical churches of to-day.

In our accounts of the different denominations, we describe their principal doctrines. It is only necessary here to speak very briefly of some of the principal creeds or confessions of faith, without discussing or describing their theological character.

The *Apostles' Creed* is the most ancient systematic statement of doctrine in the Christian Church. It is certainly as old as the third century, and may be believed to embody very nearly the simple faith of the apostolic era, or of that which immediately succeeded it; but there is no reason to believe that it was composed or used by the apostles. The next oldest doctrinal statement is the *Nicene Creed.* It was first propounded by the Council of Nice, summoned by Constantine in 325, with a view of settling the dispute between the Arians and the Trinitarians concerning the character of Christ.[1] It was finally completed in its present form, in 381, by the second Œcumenical Council of Constantinople. It gives a much more distinct and emphatic expression to the doctrine of the divinity of Christ than the Apostles' Creed. Next in time comes the *Athanasian Creed,* so called because for a long time it was erroneously attributed to Athanasius. In this the doctrine of the Trinity is yet more explicitly stated, and in terms which would now hardly be adopted or even accepted by most Trinitarians. All these creeds are still authoritative symbols in the Church of England, but the Athanasian Creed is not adopted by the Protestant Episcopal Church of this country. The growth of theological thought is illustrated by comparing these creeds with each other. The declaration of the Apostles' Creed concerning Christ comprises only a statement of belief in the Scriptural narrative concerning him: "I believe in Jesus Christ, his only Son, our Lord, who was conceived by the Holy Ghost; born of the Virgin Mary; suffered under Pontius Pilate; was crucified, dead, and buried." The Nicene Creed adds a more dogmatic statement concerning his divinity: "I believe in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds; God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made." The Athanasian Creed adds a yet more dogmatic and, it must be confessed, perplexing definition of the doctrine of the Trinity: "There is one person of the Father, another of the Son, and another of the Holy Ghost. But the Godhead of the Father, of the Son, and of the Holy Ghost is all one; the glory equal, the majesty co-eternal. Such as the Father is, such is the Son, and such is the Holy Ghost. The Father uncreate, the Son uncreate, and the Holy Ghost uncreate. The Father incomprehensible, the Son incomprehensible, and the Holy Ghost incomprehensible. The Father eternal, the Son eternal, and the Holy Ghost eternal. And yet they are not three Eternals, but one Eternal. As, also, there are not three Incomprehensibles, nor three Uncreated, but one Uncreated, and one Incomprehensible. So likewise the Father is almighty, the Son almighty, and the Holy Ghost almighty. And yet there are not three Almighties, but one Almighty. So the Father is God, the Son is God, and the Holy Ghost is God. And yet there are not three Gods, but one God. So, likewise, the Father is Lord, the Son Lord, and the Holy Ghost Lord. And yet not three Lords, but one Lord. For like as we are compelled by the Christian verity to acknowledge every person by himself to be God and Lord, so are we forbidden by the Catholic religion to say there be three Gods and three Lords."

Next in order of theological and historical importance to these creeds are certain confessions which embody the faith of particular denominations. The *Canons* and *Decrees* of the *Council of Trent* are the authoritative declarations of the faith of the Roman Catholic Church. This council was called into existence by the dangers threatened to the

[1] See Arians; Unitarians; Trinitarians.

Papacy by the Reformation, and by the honest desire of some sincere Romanists to secure reformation in the Church. Its decrees comprise the Nicene Creed and twelve supplementary articles, most of which treat of the subjects of controversy between the Romanists and the Reformers. A summary of these decrees is embodied in what is known as the *Creed of Pius IV.*, which forms one of the authorized standards of the Church of Rome; was prepared by Pope Pius IV. immediately after the rising of the Council of Trent, and is understood to embody in substance the decisions of that council. This creed bears date November, 1564, and was no sooner issued than it was immediately received throughout the Romish Church; and since that time it has been always considered as an accurate summary of their faith.[1] The *Augsburg Confession* was drawn up by certain of the Reformers at Augsburg in 1530, the chief of whom was Melancthon. It comprises twenty-eight articles. Luther was not at the time present at Augsburg, being then under the ban of the empire, but his advice was had recourse to in its composition. It is still the formal creed of most of the Lutheran churches, though it is probably an inadequate statement of their modern views, and several branches of the Lutheran Church do not accept it as authoritative or obligatory. The *Heidelberg Catechism*, sometimes called the *Palatinate Catechism*, from the territory (the Palatine) of the Prince Frederick III., under whose auspices it was prepared, was drawn up in 1562, under the auspices of the prince, for the purpose of putting an end to religious disputes in his territory, which were fierce between the Lutherans and Calvinists. It is strongly Calvinistic, though reticent on the subject of predestination. It is still the authoritative symbol of the Reformed Church, both Dutch and German. The *Westminster Assembly's Confession of Faith* was drawn up by a convocation of divines and laymen, who assembled at Westminster, England, by direction of Parliament, July 1, 1643, and remained in session till February 22, 1649. The chief object of this convocation, one of the fruits of the revolution which deposed and beheaded Charles I., and which undertook to establish the Presbyterian in place of the Episcopal Church, were, first, a Directory for Public Worship; second, a Confession of Faith; third, a Shorter; and fourth, a Larger Catechism. The Confession of Faith and Catechism are still the standards of the English and Irish Presbyterian churches, and, with slight modifications, of the Presbyterian Church in the United States; and they are also recognized by many, probably by the majority of Congregational divines, as substantially an accurate statement of Christian doctrine. They are Calvinistic in character, but their interpretation has given rise to bitter and prolonged controversies; and though these are now amicably adjusted, and the New School and Old School Presbyterian churches, which divided partly on this question of interpretation, are united in one body, the questions have never been settled, but are rather left unsettled and insoluble by mutual consent. The *Thirty-nine Articles* of the Church of England embody the faith of the Episcopal Church both in England and America. They were originally forty-two in number, and were first drawn up in the reign of Edward VI., A.D. 1552. Cranmer had a large, perhaps the largest, share in their composition. They were revised under Elizabeth, first in 1562, under the supervision of Archbishop Parker, and again, and finally, in 1604. To a considerable extent they are drawn from the Augsburg Confession. On the points at issue between the Arminians and the Calvinists they are not, and do not undertake to be explicit; but in condemning the errors of the Church of Rome, and maintaining the essential doctrines of the Reformation, they are very clear.[1] From them are drawn the articles of the Methodist Episcopal Church, which are twenty-five in number. The *Savoy Confession of Faith* was drawn up at a conference of Congregational churches, held in 1658, at the Savoy, in the Strand, London. It was subsequently, in 1680, approved by a conference in Boston, and may be regarded as being as nearly an authoritative declaration of the faith of the Congregationalists as their independent system will permit. It does not differ widely from that of the Westminster Assembly. There are other creeds and confessions of faith, of which the most important are the *Helvetic*, a Calvinistic symbol, drawn up in Switzerland in 1675, and the *Decrees of the Synod of Dort*, an extreme Calvinistic symbol, drawn up by divines of Holland in convention in 1618, in opposition to the views of Arminius and his followers.

Crescent, the sign of the Mohammedans, by which they distinguish themselves from Christians, or followers of the cross. Some Mohammedan doctors allege that the crescent was adopted as a distinctive mark by the Moslems, in consequence of the hegira, or flight, of Mohammed from Mecca to Medina having taken place at the time of the new moon, when it appears in the form of a crescent. Other writers, however, allege that the use of the crescent arose from the circumstance that the ancient Arabians worshiped the moon.

Crete, a large island in the Mediterranean, bold and mountainous, but with fruitful valleys, and anciently celebrated for its one hundred cities. It is about 150 miles in length, and of variable breadth. The climate is mild and delightful. Many Jews settled in

[1] See ROMAN CATHOLIC CHURCH, under which title this creed is given in full.

[1] See EPISCOPALIANS.

Crete, some of whom are mentioned as being in Jerusalem on the Day of Pentecost. Paul touched at it on his journey to Rome, and remonstrated with the master of the vessel against leaving the island. He subsequently left Titus there, "to set in order the things that were wanting." Among the Greeks the Cretans were famous for deceit and falsehood. [Acts ii., 11; xxvii., 12, 13, 21; Titus i., 5, 12, 13.]

Crosier, properly an archbishop's staff, terminating at the top in a floriated cross. It is sometimes improperly applied to the bishop's staff, which terminates in a crook. The crosier, in the Romish Church and Church of England, is borne before the archbishop or bishop in certain special ceremonies. Its origin is supposed to be the shepherd's crook, or perhaps only the staff, which from earliest times has been a symbol of authority.



Crosiers.

Cross. The cross in its simplest shape consists of two pieces of wood, one standing erect, the other *crossing* it at right angles. Its use as an instrument of punishment was probably suggested by the form so often taken by branches of trees, which seem to have been the first crosses that were employed. Among the Scythians, Persians, Carthaginians, Greeks, Romans, and ancient Germans, traces are found of the cross as an instrument of punishment, and the sign of the cross is found as a holy symbol among several nations. There are five principal forms of the cross: 1. A simple stake, without the cross-piece—this was probably the original of the others; 2. St. Andrew's cross, made in the form of an X; 3. St. Anthony's cross, made in the form of a T; 4. The Greek cross, consisting of two pieces of wood of equal length crossing each other at right angles; 5. The Latin cross, the same, except that the upright beam is longer than the transverse one. It was the latter form of the cross which was employed in the crucifixion of our Lord. Other forms have been invented, differing chiefly in a certain measure of ornament, such as the double and triple crosses borne by the ecclesiastics in Roman Catholic processions. In these there are two or three cross-pieces instead of one. In the ordinary cross, a piece of wood projected out from the central stem on which the body of the sufferer rested, to prevent the weight of the body from tearing away the hands. Whether there was also a support to the feet is doubtful. An inscription, similar to the one over the head of Christ, was usually attached to the cross, describing the crime for which the sufferer was condemned. He was sometimes bound, sometimes nailed to the cross.[1]

[1] See Crucifixion.

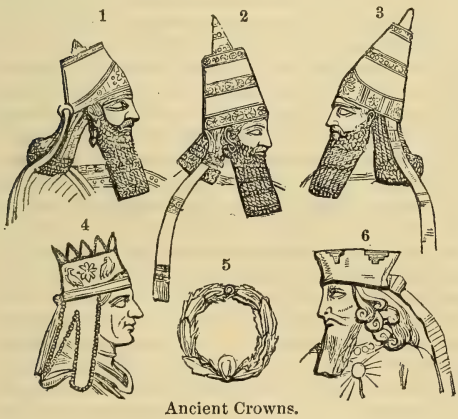
The cross was used before the crucifixion by our Lord as a symbol of pain and suffering, and after his death became a general symbol both for his atonement and for the Christian life.[1] As early as the fourth century—possibly earlier—it was represented in ecclesiastical art. Such representations are found in the catacombs. Constantine asserted that he owed his conversion to the miraculous appearance of a cross in the sky, and thereafter he employed it as the standard of the Roman Empire. Thence it was introduced into all Europe. Crosses were embroidered on the priests' dresses, erected over churches and chapels, in private houses, and by the road-side. They were used also as a signature, and still are so employed by certain Roman Catholic ecclesiastics in signing important documents. Hence, too, arose the peculiar mark in the form of an X, usually affixed to legal documents by those unable to write. The making the sign of the cross by drawing an imaginary cross in the air, or on the breast or forehead, is an ancient practice, and is still maintained in the Greek and Romish Church. Its use in baptism is optional in the Episcopal Church.

The story of the discovery of the true cross affords a curious illustration of the character of the Roman Catholic legends. This discovery is celebrated to the present day in that Church by the feast of the Invention of the Cross. According to this legend, Helena, mother of Constantine the Great, when seventy-nine years of age, was induced by the warmth of her piety to visit the Holy Land. Calvary was discovered; and, being explored, three crosses were found, and the title which that of Jesus bore was found lying apart by itself. In order to determine which was Christ's cross, sick persons were brought forward and touched by each cross separately. One only wrought the desired cure, and was accordingly acknowledged to be the true cross. Relics from it were subsequently given, or rather sold, to such an extent that wood enough was furnished to supply many crosses. The incredulous were, however, re-assured by the declaration that the cross was miraculously multiplied like the loaves and fishes; so that while many times the original were taken away, still the true cross remained entire. Eusebius is silent concerning this alleged discovery of the cross, and no credit is attributed to the tradition by Protestant historians. But it is commemorated in the Romish Church by an annual festival held on the third of May, called the Festival of the Invention of the Cross. This festival was instituted in the sixth century, by Pope Gregory the Great. Another festival in honor of the cross is observed by both the Greek and Roman churches on the fourteenth of Sep-

[1] Matt. xvi., 24; 1 Cor. i., 18; Gal. vi., 14; Eph. ii., 16; Phil. iii., 18; Heb. xii., 2.

tember. It was instituted by the Greek emperor Heraclius, A.D. 631, after having conquered the Persians and recovered from them the supposed real cross, which it was said their king had carried off fourteen years before. The Greek Church calls this festival Manifestation of the Cross, which, as well as the name given to it by the Romish Church, Exaltation of the Cross, is derived from the circumstance that the cross, when brought back from Persia, was exalted, or set up, in the great church at Constantinople, in order to show it to the people.

Crown, an ornament employed from the earliest ages to indicate royalty. It was probably first suggested by the natural custom of encircling the head with flowers and leaves, in token of joy and triumph. Among the Greeks and Romans crowns were worn on festival occasions, and also given as rewards, or in token of triumph or victory, and were worn by those in authority. Thus they came to be used by ecclesiastical dignitaries. The Jews claim that three crowns were given to them—the crown of the law, the crown of priesthood, and the royal crown.



Ancient Crowns.
1, of Nineveh; 2, Sardanapalus III.; 3, Sennacherib; 4, Tigranes; 5, Roman Civic; 6, Persepolitan.

That crowns were worn by Jewish women is not certain, although that they wore some ornament which might be so called is probable.[1] Several other crowns may be mentioned, among which are the sacerdotal crown, worn by the priests among ancient Romans when engaged in offering sacrifice; the crown, generally made of parsley, with which the dead were crowned among the Greeks and Romans; and the *natal* crown, suspended at the threshold of a house in which a child was born; also the ecclesiastical crown, or mitre (q. v.), of priests and bishops, and the *tiara* (q. v.), or triple crown, of the pope, which is considered to be the symbol of his *temporal* authority.

Crucifix, a representation of Christ on the cross, executed in wood, ivory, metal, or other hard material. Among the many symbols employed by the early Christians to represent Christ was the lamb. Early in the sixth century it is represented as carrying a triumphant cross;[1] then it is placed upon the cross; and finally the body of Christ takes the place of the lamb, and the crucifixion is portrayed. Sometimes other figures are also represented, such as John and the Virgin Mary; sometimes the spiritual truths of the cross are symbolized, as the redemption of man from sin through the atonement, by the representation of a man rising from the ground at the foot of the cross, while a hand is stretched out from the clouds toward him. Since the seventh and eighth centuries, the crucifix has been very freely used in the Roman Catholic Church. One is uniformly placed in each church over the high altar. They are placed also at the doors of churches and chapels, and are constantly employed in private, both by ecclesiastics and laymen, "to keep the sufferings and death of Christ, and the fact of the atonement, ever before the mind of believers." Protestants generally regard the use of crucifixes as being in contravention of the spirit, if not of the letter, of the second commandment.

Crucifixion. Of all the cruel punishments of a barbaric age, crucifixion was the most barbarous. It possessed a bad pre-eminence of cruelty in an age when fashionable audiences crowded the vast amphitheatre to applaud the fearful horrors of gladiatorial combats, and fair women gave the death-signal, and feasted their sanguinary eyes on the ebbing life of the defeated. It was in this age that Cicero called crucifixion a punishment most inhuman and shocking, and wrote of it that it should be removed from the eyes, and the ears, and the every thought of men. Too horrible for a Roman citizen, no freeman might be subjected to it. It was reserved, with rare exceptions, for slaves and foreigners. Upon this Gentile cruelty the Jew looked with special horror. The cross, like the eagle, was a sign of degradation. Its infliction by the Romans was a badge of Israel's servitude. The ancient law of Moses affixed a peculiar curse to it. To crucify even a corpse was to submit it to the greatest possible indignity. Thus the agony of pain was intensified by the agony of a peculiar shame.

The physical anguish of the cross was that of a lingering death. The victim's life was wrested from him in a fierce but predetermined battle that lasted always many hours, often several days. Every moment of this hopeless contest added new agony to an anguish at first almost unendurable. The form of the Latin cross (q. v.) is as familiar as it is sacred to all Christendom. The sufferer was usually bound upon it as it lay upon the

[1] See HEAD-DRESS.

[1] See AGNUS DEI.

ground. The hands and feet were then firmly nailed to the wood. Lest this fastening should prove too frail, a transverse piece of wood between the thighs afforded an additional support. The cross was then elevated, with the sufferer upon it, and fastened firmly in the ground. In this act the body was terribly wrenched. The concussion often dislocated the limbs. Then, hanging between heaven and earth, the victim was left to die. The hot rays of an Oriental sun beat down upon his naked body and unsheltered head. The ragged edges of his undressed wounds festered and inflamed. From these wounds shooting pains ran along in accelerating waves of increasing anguish. Every attempt to secure any relief from the unnaturally constrained position increased the torment. The blood, impeded in its circulation, flowed in slackened and laborious currents. An increasing fever consumed the body with internal fires; the head throbbed with anguish; the parched lips burned with a raging thirst. As death drew nigh, insects swarmed upon the body, and birds of prey commenced to feast upon it before life was yet extinct. Yet no vital organ was directly touched, and the stubborn life surrendered to its invincible foe only after a long and protracted siege. Even the pitiless, stolid Roman endured not long the sight of sufferings at once so protracted and so intense. For death, if not hastened by other means, did not usually take place for four or five days. Rarely, however, was the criminal suffered to die by the mere infliction of the cross. A thrust with the spear, or a blow with the club, at length put an end to tortures which wearied even the patience of spectators. Crucifixion was not, however, uncommon in an age when no discrimination was made between punishment and revenge, and when ingenuity was exhausted in the endeavor to intensify the sufferings of those condemned for crime, or even captured in war. At the time of the siege of Jerusalem hundreds of Jews were crucified together, and left to hang in sight of the city walls.

The *crucifixion of Christ* was accompanied by some circumstances which may properly be explained here. The history of the crucifixion is given by the four evangelists; and for a connected account of the event the reader is referred to the various lives of Christ.[1] It was customary to write an inscription describing the crime for which the sufferer was condemned. This was borne before the prisoner on his way to the execution. It was subsequently nailed to the cross. The inscription in the case of Christ was written in the official language of the court, Latin; the popular language of the Gentiles, Greek; and that of the Jews, Hebrew or Aramaic. The evangelists report this inscription in substance the same, but verbally different. Possibly the three inscriptions did differ verbally; more probably the sacred writers did not study verbal accuracy.[1] The criminal was usually required to carry his own cross. In the case of Christ, on reaching the city gates, it was taken from him and imposed on a Jewish pilgrim from Africa coming in. The reason of the change is not stated. The presumption is that Christ, wearied with his vigils, his want of food, and his loss of blood, was no longer able to bear the burden.[2] It is said that certain women followed Christ lamenting him, and the original indicates that their lamentations were loud and ostentatious. Since they were residents of Jerusalem, it is not probable that they were disciples of Christ. It may be reasonably supposed that, seeing the inscription "Jesus of Nazareth, king of the Jews," and knowing little or nothing of the trial, which had taken place secretly by night, they lamented what they regarded as a new Gentile indignity put upon their nation. Christ's remonstrance indicates that tears of pity over the sufferings of the man Christ Jesus are a poor substitute for tears of genuine repentance, in view of our sins, which have crucified him.[3] It appears from rabbinical writings that an assembly of women was formed at Jerusalem, to alleviate the sufferings of those condemned to die. They accompanied the accused to the place of execution, and administered a drink of acid wine mingled with myrrh, which acted as an anodyne. This probably explains the reference to the drink of wine and myrrh, described in Mark as vinegar and gall, which, before he was nailed to the cross, was offered to Christ, perhaps by the daughters of Jerusalem who had bewailed his death. There is no good reason to believe that the drink was offered more than once, or in a spirit of scoffing. The vinegar probably stands for sour wine, and the gall for any bitter drink, in this case myrrh. He declined it, determined that all his powers should be alert at the last moment.[4] The soldiers are said to have parted his garments among them, casting lots for his coat. This was the outer tunic, a seamless robe, woven probably of woolen, and apparently of fine texture, and not impossibly the work of some of the Galilean women, who are said to have ministered to Jesus in his earlier history. The dice were a common gambling instrument of the lower classes of the Romans. One of the soldiers produced these dice, and they gambled for the tunic. The clothes of the condemned were one of the perquisites of the soldiers on such occasions.[5] Of the two thieves who were crucified with Christ nothing positive is known. The original indicates that they were brig-

[1] See Abbott's "Jesus of Nazareth," ch. xxxiv.

[1] Matt. xxvii., 37; Mark xv., 26; Luke xxiii., 38; John xix., 19.—[2] Matt. xxvii, 31, 32; Mark xv., 20, 21; Luke xxiii., 26.—[3] Luke xxiii., 28–31.—[4] Matt. xxvii., 34; Mark xv., 23.—[5] Matt. xxvii., 35, 36; Mark xv., 24; Luke xxiii., 34; John xix., 23, 24.

ands, and it is probable that they belonged to one of those bands of Galilean zealots who made a pretended patriotism a cover for murder and pillage. It is probable that the priests, in their accusation before Pilate, had endeavored to implicate Jesus with this band, and that the declaration of the penitent thief, "this man hath done nothing amiss," was a sort of personal testimony that he was innocent of all participation with them.[1] The drink offered by one of the soldiers to Christ, as he hung on the cross, is not to be confounded with the anodyne proffered and refused before. This vinegar, or sour wine, was the common drink of the Roman soldiers.[2] Various attempts have been made to explain the supernatural darkness which accompanied the closing hours of the crucifixion. Such a darkness, preternatural and peculiarly oppressive, often precedes earthquakes. And as an earthquake followed almost immediately the death of Christ, there is reason to suppose that this darkness was of that character. It could not have been due to an eclipse, for it was full moon at the time. The early fathers appeal to the testimony of profane writers for the truth of the account of this supernatural darkness.[3]

The physical cause of Christ's death has given rise to some conjecture and discussion. It has been maintained with ability by Dr. Stroud, in his treatise on the "Physical Cause of Christ's Death," that it was not produced directly by the infliction of the cross, but that Christ died literally of a broken heart. This opinion is now very widely entertained. It is embodied in both Abbott's and Hanna's "Life of Christ," and is apparently indorsed in "M'Clintock and Strong's Cyclopædia." The reasons for this opinion can only be very briefly stated here. Crucifixion produced a very lingering death. No vital organ was directly affected. The victim rarely died in less than twenty-four hours. Instances are recorded of his lingering a full week. It was customary to dispatch the condemned, after a few hours of torture, by speedier means. This was done in the case of the thieves. Pilate was surprised at the intelligence that Jesus was already dead. The guard seems to have shared that surprise. Up to the last moment there was no sign of weakness, no decay of power or vitality. Jesus conversed with the thief, and spoke to his friends. His last cry was not that of exhausted nature. He cried with a loud—literally, great, *i. e.*, strong—voice. His death was instant. There was in it something remarkable, something which attracted the attention of the centurion and his band. It followed immediately after the cry, "My God! my God! why hast thou forsaken me?" This agony succeeded that of Gethsemane (q. v.). In that midnight struggle, the heart and blood-vessels were affected. The palpitation of the heart was so intense as to cause bloody sweat—a phenomenon rare, but not unknown, and produced by intense mental excitement. The heart would probably have been weakened by such an experience. A repetition of the agony then endured might truly rupture the membrane of the heart. Such an experience has been known to produce such a result. If it did, death would instantly ensue. The blood would flow into the pericardium—an outer sac in which the heart is inclosed. There it would be liable to separate very rapidly into clots of extravasated blood and water. That this was the case is indicated by the event which followed his death.

When the soldier thrust the spear into Jesus's side, it was probably with a double purpose: to ascertain whether Jesus was dead; to insure his death if he were not. For this purpose he would aim at the heart. The spear would pierce, of course, the left, not the right side, as portrayed in nearly all art representations of the crucifixion. The water, followed and accompanied by the clots of blood, would flow from the wound. It is difficult to account for this phenomenon, not only recorded by John,[1] but evidently regarded by him of considerable importance, except upon the hypothesis of a broken heart, or of some previous organic disease.

For a consideration of the place of Christ's crucifixion, see CALVARY; for its religious significance and effect, see ATONEMENT.

Crusade, a holy war. The term is particularly applied to the wars of the eleventh and twelfth centuries. They were eight in number, besides the "Children's Crusade." The first of these was undertaken to vindicate the right of Christian pilgrims to visit the Holy Sepulchre. Every one who embarked in this enterprise wore as a badge the sign of a cross; hence the name from the Latin *crux*—a cross. The Arabs, who conquered Palestine in the seventh century, had allowed the pilgrims to build a church and a hospital in Jerusalem; but in 1064 the Turks took the city, and so persecuted and maltreated the pilgrims that it roused a spirit of indignation throughout the Christian world. Peter the Hermit, a returned pilgrim, traveled through Europe bareheaded and barefooted, and with fiery zeal exhorted kings and princes to join against the Turk. Yielding to his persuasions, Pope Urban II. summoned two councils, one at Placentia, the other at Clermont (A.D. 1095), for the purpose of raising an army.

The FIRST CRUSADE (1096) was headed by Peter the Hermit. His army, which was a disorderly and anarchic multitude, was met on the plain of Nicæa by Solyman, the Turkish sultan of Iconium, and entirely cut to

[1] Comp. Luke xxiii., 5, with xxiii., 39-43.—[2] John xix., 28, 29.—[3] Matt. xxvii., 45, 51.

[1] John xix., 34, 35.

pieces. Meanwhile a new host appeared—the real Crusaders—comprising the gentry, the yeomanry, and the serfs of feudal Europe, led by several distinguished princes and nobles. By them the Turks were twice defeated, and the Crusaders now advanced to Jerusalem. After a siege of six weeks, they made themselves masters of the holy city, putting to death without mercy its Mohammedan and Jewish inhabitants. Godfrey of Bouillon, one of the commanders of the crusading army, was proclaimed king of Jerusalem; but was, however, soon afterward superseded by the pope's legate. Bohemond, another leader, became prince of Antioch. For nearly fifty years the three principalities or kingdoms of the East—Edessa, Antioch, and Jerusalem — greatly increased in size, power, and wealth. At Jerusalem were founded the two famous orders of the Knights Hospitallers of St. John and the Knights Templars.

Second Crusade (1146). The Emir of Mosul conquered Edessa, and his son Noureddin advanced to destroy Syria and Palestine. Europe once more trembled with excitement. An army of two hundred thousand men set out, led by Hugh, brother of Philip I., of France, but was either destroyed by the enemy, or else perished by the treachery of the Greek emperor. Through the exertions of the famous St. Bernard, abbot of Clairvaux, another army was raised, which, however, was totally defeated and dispersed by the Turks; while its commanders, Louis VII. of France, and Conrad III. of Germany, were compelled to return humbled and disgraced. Saladin, nephew of the Sultan of Egypt, pushed forward his army to the walls of the Holy City, besieged it, and took its monarch prisoner.

The Third Crusade (1189) was led by Frederick Barbarossa, emperor of Germany, Philippe Auguste, king of France, and Richard Cœur-de-Lion, king of England. The Emperor of Germany soon sickened and died, and his army dwindled away. The other two armies, the English and French, after a siege of twenty-three months, took Acre; but the two sovereigns having quarreled, Philip Augustus returned to his country, while Richard, after accomplishing prodigies of valor, which excited the admiration of the Saracens, concluded a treaty with Saladin, by which the pilgrims were at liberty to visit Jerusalem without paying the usual taxes.

The object of the Fourth Crusade (1195) was not so much the deliverance of the Holy Land as the destruction of the Empire of the East. It was fitted out by Henry VI., emperor of Germany, and was attended with some success; but after taking several towns the emperor died, and the army returned to Germany.

The Fifth Crusade (1202) assembled at Venice; but how entirely secular crusading had become will be seen from the fact that the army never went to Palestine, but preferred to take the Byzantine Empire. The leader of these pseudo-crusaders, Baldwin, count of Flanders, was placed on the throne of the East, where he and his successors maintained themselves for fifty-six years.

The Sixth Crusade (1228) was commanded by Frederick II., emperor of Germany. It terminated in a treaty with the Sultan of Egypt, by which Palestine was ceded to Frederick. Soon after the Tartars, under Genghis Khan, poured down from the north, massacred Turks, Jews, and Christians, overran Judea, and compelled the Christians to surrender Jerusalem into their hands.

The Seventh Crusade (1249) was promoted and headed by Louis IX. of France. It was utterly defeated by the Sultan of Egypt, and the king was taken prisoner. By the payment of a large ransom, he obtained his liberty and returned to Europe. On account of all he had done and suffered, he was regarded as a sort of martyr, and called St. Louis, by which name he is known in history.

The Eighth Crusade (1270) was also primarily undertaken by St. Louis; but he having died at Tunis on his way to Palestine, Prince Edward of England (Edward I.), who had originally intended to place himself under the command of St. Louis, marched direct for Palestine. Nothing of consequence, however, was accomplished, and Edward returned to England, the last of the Crusaders. Acre, Antioch, and Tripoli still continued in the possession of the Christians; but the Templars and other military knights who were left to defend them were soon glad to quit the country, and Palestine remained in the undisturbed possession of the Saracens.

Children's Crusade (1212). A few years after the army of the fifth crusade, led by Baldwin, count of Flanders, had settled down to ignoble ease at Constantinople, the pure and earnest desire to rescue the Holy Sepulchre entered the hearts of the children, twenty thousand of whom, led by Nicholas, a mere lad, started from Germany, while five thousand went from France, under the guidance of Stephen of Cloyes, a shepherd-boy. In their simple faith they believed that the Lord would provide a pathway for them through the Mediterranean Sea, and they sang songs of peace that they were going, not to slaughter the Mohammedans, but to convert them. This was the hope that stayed the German band as they crossed the Alps, and saw hundreds die of fatigue and cold. Of the twenty thousand, only seven thousand entered Genoa. There they waited in vain for the sea to open, and thence journeyed on to Rome to seek aid of Innocent III., who commanded them to return to their homes. The children from France sought

the port of Marseilles, where they too expected to see a miracle wrought in their behalf, and were disappointed. Two Marseilles merchants, apparently touched by their disappointment, said that for the cause of Christ, but not for money, they would provide some ships, and in the month of August, 1212, nearly five thousand of these children sailed away, not to be heard from again for eighteen years. Then it was ascertained that the kind-hearted merchants were slave-dealers, and had sold the children to the Saracens. Two ships, however, were wrecked on the Island of San Pietro, where, some time afterward, Pope Gregory IX. erected a memorial church, called the "Church of the New Innocents."

Crystal. This word, in the English version of the Scriptures, represents two Hebrew words. The first occurs only in Job xxviii., 17, where glass may be intended. It is said that the Egyptians had the secret of introducing gold between two surfaces of glass, and the text in Job contains, perhaps, a reference to some such work of art. The other Hebrew word is ordinarily translated "ice," or "frost," but in Ezek. i., 22, is rendered "crystal." The ancients supposed rock-crystal to be merely ice congealed by *intense* cold. This, and the similarity in appearance between ice and rock-crystal, probably caused the same term to be used to express the two substances. The reference in Rev. iv., 6; xxii., 1, is probably to rock-crystal.

Cuckoo. The word, which in our translation is rendered "cuckoo," occurs in a list of unclean birds, found in two parallel passages.[1] As to the precise bird which is signified, we can only conjecture. The etymology of the word gives us but little assistance, the word being derived from a root that signifies leanness or slenderness, and hence giving very slight clue on which to base an interpretation. Our translators, perhaps, rendered it "cuckoo," because several species of that well-known bird are found in the Holy Land, and, from their size and peculiar cry, are prominent. Many commentators believe that some species of sea-gull is meant, or, at all events, some marine bird.

Cucumber. The cucumbers for which the Israelites longed after their departure from Egypt are supposed to be a variety of the common melon. It was once cultivated in England, and called "the round-leaved Egyptian melon." Egypt produces excellent cucumbers, melons, etc., and a superior variety grows in the fertile earth around Cairo, which, with more common sorts, are now found in great quantities in Palestine. As in the East generally, it is an important article of food for the lower class of people, especially during the hot months. They eat rind and all. The "lodge in a garden of cucumbers"[2] is a rude temporary shelter, erected in the open grounds where vines, cucumbers, gourds, etc., are grown, in which some lonely man or boy is set to watch, either to guard the plants from robbers, or to scare away the foxes and jackals from the vines. After the season is past, and there is no further use for the watcher, the frail shelter is left to destruction, and the dismantled field and the ruined lodge is a picture of desolation.

Culdees. The members of a very ancient religious fraternity in Scotland, whose principal seat was Iona, one of the western islands. The origin of the Culdee fraternity is in all probability due to Columba, an eminent Christian missionary who came over from Ireland about the middle of the sixth century, for the purpose of proclaiming the pure doctrines of the Gospel in Scotland. Columba planted his establishment on the Island of Iona, west of Mull, midway between the territories of the Picts and the Caledonians. From thence went the missionaries of a pure Gospel throughout the whole of the northern districts of Scotland, where the rulers, the priests, and the people were alike opposed to Christianity. The singular purity of Columba's Christian character formed a most impressive commentary upon the doctrines which he preached. He not only taught, but he lived Christianity, and thus commended the truth to the hearts and consciences of many; and multitudes both of the Picts and Caledonians openly embraced the religion of Christ.

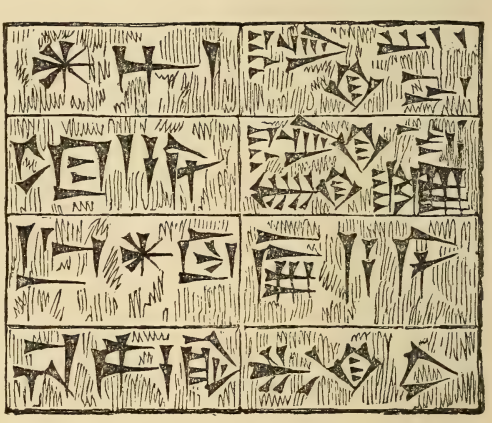
From this parent institution of the Culdees at Iona were modeled, it is said, no fewer than three hundred societies, over which Columba maintained order and discipline, extending to each of them the most anxious and careful superintendence. These institutions partook more of the character of religious seminaries than of monastic institutions. The careful training of the young was kept mainly in view, and Columba was very strict in examining into the character and habits, the talents and acquirements of those who looked forward to the sacred profession. He labored in Scotland for upward of thirty years, and after his death a band of faithful and holy men maintained the truth of God amidst corruptions in doctrine and practice of the Church of Rome. The Culdees were the lights of Scotland in a dark and superstitious age. They were united in one common brotherhood, not, however, for the purpose of yielding obedience to a monastic rule, but that they might go forth proclaiming the Gospel of Christ, animated by one common spirit, and prompted by one common aim. The Culdee recluses were not pledged to celibacy; many of them were married; many of them were succeeded in office by their own sons; they were not dedicated for life to their calling, but were free at any time to change it for another. Their families did not live within the sacred inclosure,

[1] Lev. xi., 16; Deut. xiv., 15.—[2] Isa. i., 8.

but the husbands, their work within being done, passed out to spend the rest of their time with their families. To have done such a work as this in less than half a century implies apostolic activity, purity, and faith. Traces of the schools and churches they established are found all over Scotland. Their freedom from Romish asceticism was due, at least in part, to the doctrines of these men. They had no dogma of purgatory, no saint worship, no works of supererogation, no auricular confession, or penance, or absolution; no mass, no transubstantiation, no "chrism" in baptism, no priesthood, and no bishops. They knew nothing of any authoritative rule except the Holy Scriptures. The question has often been discussed, but never really settled, what precise mode of ecclesiastical government prevailed among the Culdees. Both the Episcopalians and the Presbyterians claim them as supporting their respective systems. For centuries the Culdees continued to maintain their ground in Scotland, despite the efforts put forth to exterminate them; and not contented with diffusing the light of the Gospel throughout their own land, we find them, in the beginning of the seventh century, dispatching a mission into England, where their success soon awakened the jealousy of the Romish Church. Vigorous efforts were put forth to bring them under subjection to the See of Rome; but rather than surrender their independence, almost all the Culdee clergy in England resigned their livings and returned to Scotland, although some were committed to the flames. Not contented with banishing the Culdees from England, the Romish Church pursued them into Scotland. The Culdees, for a long period, had influence enough there to prevent the acknowledgment of the authority of Rome. But their struggles against the oppression and their protest against the errors of Rome became more and more feeble, until about the close of the thirteenth and the beginning of the fourteenth centuries the Culdees as a body cease to be mentioned in the pages of history; though there were, doubtless, a goodly number of faithful men in Scotland, even then, who professed the doctrines of the Culdees without their name, and who were ready, when occasion offered, to testify for the truth. And when the Reformation came, the spirit which had animated these early missionaries of the faith revived, and a noble band of heroes and martyrs arose, avowing the same Scriptural principles which Columba and his disciples had held, and protesting like them against the errors of the Church of Rome. It is, indeed, not too much to say that the strength and vigor of the Reformation in Scotland, where the papal power received its first and most decisive check, may be traced not indirectly to the faith, the doctrines, and the spirit of the ancient Culdees, handed down as a goodly inheritance to their descendants.

Cummin, an annual plant, cultivated for its aromatic seeds, which are used as a condiment. It was threshed with a rod — a practice still continued in Malta. See ANISE. [Isa. xxviii., 25, 27; Matt. xxiii., 23.]

Cuneiform, Cuneatic (*wedge-shaped, arrow-headed*), are terms for a certain form of writing, of which the component parts may be said to resemble either a wedge, the barb of an arrow, or a nail. It was used for monumental records, and was neither hewn, or carved in rocks and sculptures, or impressed on tiles and bricks. The first date that can be assigned to this species of writing is about B.C. 2000, and it seems to have died out shortly before or after the reign of Alexander the Great. It appears to have been employed first in Assyria and Media, and to have thence spread over the whole of that vast portion of Asia which formed the Persian monarchy under the Achæmenidæ.[1] For nearly 2000 years after its extinction its very existence was forgotten. In 1782, Michaux, a French botanist, sent an entire altar, found at Bagdad, to Paris, covered with inscriptions, and bearing a large wedge—evidently an object of worship—on its top. The materials for the investigation of the subject have been rapidly accumulating since. The inscriptions are mostly found in three parallel columns or tablets, and are believed to be translations of each other in different alphabets and languages, called respectively Persian, Median, and Assyrian — the Achæmenian kings being obliged to make their decrees intelligible to the three principal nations under their sway. As to the origin of the character nothing certain is known. It is not unlikely, however, that it was hie-



Cuneiform Characters.

[1] A line of Persian kings, named, from their founder, Achæmenes, who is supposed to have been the great-grandfather of Cyrus the Great.

roglyphic. To the religious student cuneiform writing is important on account of the light which it throws on ancient history, and the aid it incidentally gives in the interpretation of the sacred Scriptures.

Cup-bearer, an officer of high dignity at Eastern courts, to which frequent reference is made in Scripture. It was not only an honorable appointment, but must have been a source of great emolument, for Nehemiah was evidently a man of wealth. Some curious particulars are given by Xenophon of the way in which a Median cup-bearer per-



Ancient Cup-bearer, with Fan.

formed his office. The cup was washed in the king's presence, and when filled, after the officer had tasted a little of the wine, which he poured into his left hand, was presented on three fingers. So no modern Eastern attendant ever grasps any vessel he offers to his master, but places it on his left hand, and steadies it with his right.

Curate, literally one who has the cure, i. e., *care* of souls. It is, however, generally used to denote the humblest degree in the Church of England. A curate in this sense is a minister employed by the incumbent of a church (rector or vicar), either as assistant to him in the same church, or else in a chapel of ease within the parish, belonging to the mother church. In general, the salaries of curates, certainly the hardest worked, and not the least devoted of the English clergy, are shamefully small. They are ordinarily subject to the will of the bishops, having no other security in office than such as is afforded by public opinion. All curates, however, are not in this insecure position, there being a number of what are called *perpetual curates*, who can not be dismissed at the pleasure of the patron, but are as much incumbents as any other beneficed clergymen.

Cure (*care*), the care of souls; a term used in the Church of England to denote the spiritual charge of a parish, and sometimes used for the parish itself. From this word comes the term curate (q. v.).

Cush, the name of a son of Ham, apparently the eldest, and also of a territory or territories occupied by his descendants. Cush as a country is almost always translated in the English Bible by the Greek word Ethiopia, and appears to be African in all passages except Gen. ii., 13. We may thus distinguish a primeval and a post-diluvian Cush. The former was encompassed by Gihon, the second river of Paradise: it would seem, therefore, to have been somewhere to the northward of Assyria. It is possible that the African Cush was named from this elder country. In the ancient Egyptian inscriptions, Ethiopia above Egypt is termed Keesh or Kesh, and this territory probably perfectly corresponds to the African Cush of the Bible. For a description of it, see ETHIOPIA.

Cuth or **Cuthah**, a province in the Assyrian Empire, from which Shalmaneser transported colonists into Samaria.[1] The precise region is unknown. Josephus considers it a region of inner Persia. The number of immigrants must have been very considerable, for the Samaritans were afterward called Cuthern by the Talmudical writers.

Cuttings [in the Flesh]. The prohibition against marks or cuttings in the flesh for the dead must be taken in connection with the parallel passages in which shaving the head, with the same view, is forbidden.[2] The ground of the prohibition will be found in the superstitious or inhuman practices prevailing among heathen nations. The priests of Baal cut themselves with knives, to propitiate the god "after their manner." The prohibition, therefore, is directed against practices prevailing not among the Egyptians, whom the Israelites were leaving, but among the Syrians, to whom they were about to become neighbors. Another usage, contemplated more remotely by the prohibition, is that of printing marks or tattooing, to indicate allegiance to a deity, in the same manner as soldiers and slaves bore tattooed marks to indicate their allegiance. This is evidently alluded to in Revelation and Ezekiel, and perhaps by Isaiah and Zechariah.[3]

Cynics (*dog*), a school of ancient philosophy among the Greeks, founded about B.C. 380. The characteristic principle held by the Cynics was, that virtue consisted of a proud independence of all outward things. Diogenes was a fit representative of this principle. Wordly pleasures and honors of every kind were utterly despised, and even the ordinary civilities of life were set at naught. The views inculcated by this school were a caricature of the ethical opinions of Socrates, who taught that the end of man was to live virtuously.

[1] 2 Kings xvii., 24, 30.—[2] Lev. xix., 28; xxi., 5; Deut. xiv., 1.—[3] Isa. xliv., 5; Ezek. ix., 4; Zech. xiii., 6; Rev. vii., 3; xiii., 16; xvii., 5; xix., 20.

Cypress. This word occurs only in Isa. xliv., 14. What tree is intended is not known. Some have identified it with the ilex, a species of oak; others with the evergreen cypress, a tree common in the lower levels of Syria. The fine-grained, fragrant wood of the latter, with its beautiful red color, was highly prized from the earliest period, and justly famed for its durability. It has been very generally supposed that the gopher wood of which Noah's ark was constructed[1] was cypress; and the length of time that the ark was in building, and the durability of the timber, are in favor of the supposition. Others, however, suppose that the trees of gopher are any trees of the resinous kind, such as pine, fir, and the like.

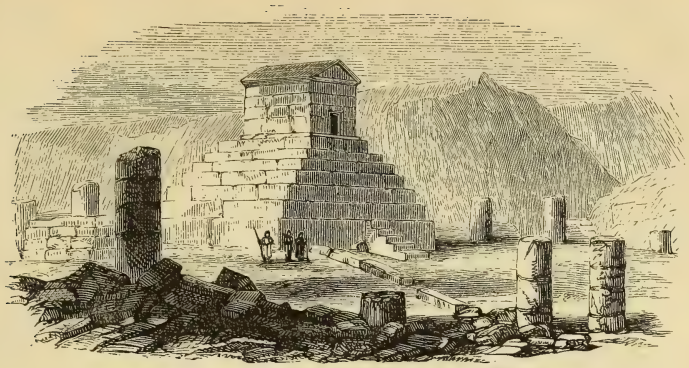
Cyprus (*fair*), a large island in the Mediterranean, about sixty miles from the coasts of Syria and Asia Minor. The soil is fertile; and although not extensively cultivated, cotton, wine, and various fruits are produced. Copper and other minerals are found in the island. After belonging to Egypt, Persia, and Greece, it became a Roman possession B.C. 58, and was united to Cilicia. Cyprus is very frequently mentioned in Scripture. Jews settled there at an early period; Barnabas was a native of Cyprus; men of Cyprus and Cyrene are mentioned as preaching the Gospel at Antioch; the first missionary journey of Paul and Barnabas commenced with Cyprus; and thither Barnabas went again with Mark. There are also other references to the island. [Acts iv., 36; xi., 19, 20; xiii., 4–12; xv., 39; xxi., 3, 16; xxvii., 4.]

Cyrene, a Libyan city, founded by a colony of Greeks from Thera, an island in the Ægean, about B.C. 632. It probably took its name from a fountain, Cyre, near. Cyrene stood on table-land, 1800 feet above the level of the sea, in a beautiful and fertile region. It was the capital of a district called Cyrenaica. After the death of Alexander the Great, it was a dependency of Egypt, and began to be frequented by the Jews, to whom special privileges were granted. Cyrene was bequeathed to the Romans by Apion, son of Ptolemy Physcon, and was, some years after, B.C. 75, reduced to the form of a province, and subsequently united with Crete. Simon, who was compelled to bear our Saviour's cross, was a Cyrenian; so were some of the first Christian teachers. Cyrenian Jews were so numerous in Jerusalem as to have a synagogue of their own in that city. [Matt. xxvii., 32; Mark xv., 21; Luke xxiii., 26; Acts ii., 10; vi., 9; xi., 20; xiii., 1.]

Cyrenius (*who governs*), the Scriptural name of a Roman governor of Syria, Publius Sulpicius Quirinus. Luke tells us that about the time of Christ's birth a decree went out from Cæsar Augustus that all the world should be taxed, *i. e.*, enrolled;[2] and that this taxing or enrollment was first made when Cyrenius was governor of Syria. Secular history, however, indicates that Quirinus's presidency of Syria began ten years after, and that the taxation referred to took place under Sentius Saturninus; and Luke himself seems to indicate a later time for the taxation. It is this circumstance alone which gives to the Bible student any special interest in Cyrenius. Skeptical critics have regarded it as a strong indication of the unhistorical character of the Gospel of Luke. Many explanations have been afforded, of which we think the best two are the following: 1. That the enrollment was commenced under Sentius Saturninus, but was not completed until the governorship of Cyrenius. According to this interpretation, Luke's narrative might be paraphrased thus: There went out a decree from Cæsar Augustus that all the world should be enrolled. The enrolling to which we refer is that which was completed under Cyrenius. 2. The other explanation is, that Cyrenius was a second time governor of Syria. In favor of this later supposition, we have the thrice-repeated assertion of Justin Martyr, that Quirinus *was* president at the time in question, and the interesting fact recently brought to light that Cilicia, when separated from Cyprus, was united to Syria, so that Quirinus, as governor of the first-mentioned province, was really also governor of the last mentioned, whether in any kind of association with Saturninus or otherwise, can hardly be ascertained; and that his subsequent more special connection with Syria led his earlier and apparently brief connection to be thus accurately noticed. This last view, to say the least, deserves great consideration, and has been adopted by many able scholars.

Cyrus (*the sun*), the founder of the Persian Empire. The accounts of historians vary as to his early history. It is certain that during his youth Cyrus lived as a sort of hostage at the court of Astyages, to whom his father, Cambyses, king of Persia (q. v.), was subject. While at court he saw that the strength of the Medes was undermined by luxury, and conceived the idea of making Persia independent. This was probably all he at first contemplated in the revolt to which he incited his countrymen; but the repeated defeats of the Median monarch, and his capture at the second battle of Pasargadæ, B.C. 558, opened the way to greater changes, and Cyrus pushed his own country into the imperial position from which he had dislodged the Medes. By a rapid series of conquests, between B.C. 558 and B.C. 538, he extended his already wide-reaching sway over Lydia, the remote East, and Babylon. He was killed about B.C. 529, while attempting further conquest. Cyrus was succeeded in his dominions by his son Cambyses. A

[1] Gen. vi., 14.—[2] See TAXES.



Tomb of Cyrus.

tomb said to be his is still shown at Pasargadæ, the modern *Murg-Aub*.

Cyrus's conquest of Babylon was the deathblow to the old Semitic idol-worship, and resulted in the advance of its direct opposite—pure spiritual Monotheism. The same blow that laid the Babylonian religion in the dust struck off the fetters from Judaism. Cyrus was the "shepherd" of the Lord, the "anointed" one, whom Isaiah by name predicts to be the restorer of the people of Jehovah to the land from whence light was to break forth for the illumination of all nations. According to Josephus, the prophecies of Isaiah respecting Cyrus were shown to that king, and were the immediate occasion of his issuing the decree for the restoration of the Jews. It is certain that his decree, as recorded in Ezra i., 2–4, not merely refers to the later chapters of Isaiah, but actually incorporates much of their language. The edict of Cyrus for the rebuilding of the Temple was the source and authorization of other edicts of Persian kings in favor of the Jews,[1] and inaugurated a new era in Jewish history—that from which Judaism as it existed in the time of Christ may be said to have sprung.

D.

Dagon, a god of the Philistines, and also worshiped by the Assyrians, under the name of Oannes. The source from which the word Dagon was derived has given rise to much discussion. The derivation from *dag* (fish), and *on* or *aon* (idol), i. e., *fish-god*, is the most probable. It seems, from the description in Scripture,[1] that the form of Dagon was of this sort, human only in the upper part, but different, probably fish-like, in the lower. The description is: "When they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the ark of the Lord; and the head of Dagon and both the palms of his hands were cut off upon the threshold; only Dagon was left on him;" that, namely, which made him the idol he was, and gave him the fish-like appearance. The Assyrian sculptures give us a representation of the Dagon of the Philistines which exactly corresponds with this description.



Representation of a Fish-god.—From the Assyrian Monuments at Khorsabad.

[1] 1 Sam. v., 4.

An important temple was dedicated to him at Gaza, which was afterward destroyed by Samson.[2] There was another temple at Ashdod or Azotus,[3] where the Philistines deposited the ark of God after they had defeated the Israelites at Eben-ezer;[4] they also cut off Saul's head after his death at Gilboa, and



Fish-god on Gems in British Museum.

fastened it up in this temple,[5] which was finally burned by Jonathan, the brother of Judas Maccabeus, about B.C. 148. There was a city in Judah called Beth-dagon, and another on the frontiers of Asher. [Josh. xv., 41; xix., 27.]

Dalmanutha. What in Mark viii., 10, are called "the parts of Dalmanutha," appear in Matt. xv., 39, under the name of the "coasts of Magdala." Dalmanutha was probably a village on the western shore of the lake

[1] Ezra v., 17; vi., 1–12.—[2] Judg. xvi., 21, 23.—[3] 1 Sam. v., 2–7; 1 Chron. x., 10.—[4] 1 Sam. iv., 10, 11; v., 1, 2.—[5] 1 Sam. xxxi., 4, 8; 1 Chron. x., 1, 4, 6, 10.

Genesareth, either the same with Magdala, or in the same neighborhood. But no certain information has reached us regarding it. See MAGDALA.

Dalmatia, a part of the Roman province of Illyricum, on the east coast of the Adriatic Sea, to the south of Liburnia. Its chief towns were Salona, Epidaurus, and Lissus. St. Paul speaks of Titus going thither. [2 Tim. iv., 10.]

Damascus, one of the most ancient cities in the world, and formerly the capital of the kingdom of Syria. It occupies perhaps the most beautiful site in all Western Asia. At the eastern base of Anti-Libanus lies a vast plain of great fertility watered by the rivers Barada and Awaj, the ancient Abana and Pharpar of Scripture. It owes all its advantages to these rivers. Without them it would be an arid desert; with them it has been made a paradise. In the centre of this vast plain, in the midst of dense masses of foliage, striking out its white arms of streets hither and thither, and its glistening minarets above the trees which embosom them, rises the city of Damascus. The more noticeable public buildings are the eastern gate, which exhibits some remains of Roman architecture, the castle, which in its foundation dates from the Roman period, and, above all, the great mosque of the Omniades. There are upward of eighty smaller mosques scattered through the city. The principal street, a long, wide thoroughfare leading from one of the gates to the castle or palace of the Pasha, is regarded by the Christian population as "the street which is called Straight," mentioned in the New Testament.[1] It is about a mile in length, and runs through the city nearly in the direction of from east to west. The manufactures of the place are still of some importance, though its once famous sword-blades exist no more, and its fabrics, named *damasks*, have lost their ancient renown. The population of Damascus, with its suburbs, is estimated at one hundred and fifty thousand, consisting of Moslems, Christians, and Jews.

The notices that occur in Scripture of Damascus reach back to the time of Abraham.[2] Its origin is lost in antiquity, though, according to Jewish tradition, it was built by Uz, great-grandson of Noah. How it flourished during the generations that followed the time of Abraham, we know not. After the



Damascus from the West.

lapse of nearly a thousand years, it appears as an important Syrian city in the time of David. In Solomon's time, and under Rezon, it became the seat of the Syrian kingdom,[3] and one of the most formidable rivals of Israel. The two Benhadads waged long and bloody wars with the contemporaneous kings of Israel,[4] and when Hazael seized the throne of Damascus, the kingdom of Israel fared still worse. At length the rising monarchy of Assyria got possession of Damascus,[5] and during the contests for empire that succeeded for many centuries, while Damascus often changed its masters, it never became properly the capital of a kingdom. In the New Testament history it is chiefly celebrated for being the scene of

[1] Acts ix., 11.—[2] Gen. xv., 2.—[3] 1 Kings xi., 23–25.—[4] 1 Kings xv., 20.—[5] 2 Kings xvi., 9; Isa. x., 9.

Paul's residence for a short time after his conversion, and during his first labors in the cause of Christ. Tradition still points to that part of the city wall by which he made his escape. The houses of Damascus are many of them built on the wall; and from one of the overhanging windows the apostle was let down, either in a basket such as was used among the ancients for market purposes, or as a fish-basket, or, more probably, in a basket or net woven of rope. The fold vicissitudes which passed over the provinces of Western Asia, till it fell, in 1516, into the power of Sultan Selim I. Since then it has remained under the sway of Turkey, the most populous and flourishing city which belongs to Asiatic Turkey. In tenacity of existence, and in the power of retaining a certain measure of prosperity under all dynasties, and through the most varied successions of fortune, Damascus may be said to stand unrivaled in the world's history.



Wall of Damascus.

former of these was called in Greek a *sporta*, the term used in Acts; the other was designated by the word *sargane*, "any thing twisted;" the term used by Paul himself in his description of the adventure to the Corinthians.[1] Damascus once became the seat of a Christian bishop, but in process of time the Christian influence in the city was overshadowed by the Mohammedan. It fell, A.D. 635, into the hands of the caliph Omar. Subsequently it shared in the mani-

[1] Comp. Acts ix., 25, with 2 Cor. xi., 32.

Dan (*judge*), **1.** A son of Jacob by his concubine Bilhah, Rachel's handmaid. Of Dan's personal history we know nothing, except that he had one son, Hushim or Shuham. He shared with his brethren the prophetic blessing of Jacob, fulfilled, perhaps, in the administration of Samson, and in the craft and stratagem which his descendants used against their enemies.[1]

2. *The Tribe.*—At the first census after

[1] On his personal history, see Gen. xxx., 6; xxxv., 25; xlvi., 23; xlix., 16, 17.

quitting Egypt the tribe of Dan numbered 62,700 males above twenty years of age; and when numbered again on their coming to Jordan, they were 64,400.[1] When the Israelites had subdued Canaan, and were apportioning its territory among the tribes, to Dan was allotted a pleasant region, narrow in extent, but rich and fertile in its general character. It was to the west of Benjamin, reaching to the Mediterranean, bordered by Ephraim on the north, and by Judah on the south-east. But this rich district, the cornfield and the garden of the whole south of Palestine, was too valuable to be given up without a struggle by its original possessors.[2] The Danites were involved in a continual warfare, often unsuccessfully, with the Amorites and the Philistines. Long after the partition of the land, all the inheritance of the Danites had not fallen to them



Map of the Tribe of Dan.

among the tribes of Israel.[3] These facts explain the warlike and independent character of the tribe, betokened, in the name of their head-quarters, Mahaneh-Dan, "*the camp* or *host of Dan*," in the complete equipment of their 600 warriors "appointed with weapons of war," and in the lawless freebooting style of their behavior to Micah.[4] Their proximity to the powerful Philistines possibly also fostered in this warlike tribe the peculiar habit of warfare which characterized it. It was distinguished less for bold, decided, and magnanimous action, than for sly and effective ambush. The Danites needed the wisdom as well as the venom of the serpent, to resist the horsemen and chariots of their enemy. Such was peculiarly the characteristic of Samson's victorious energy; and the procedure of the tribe with regard to the conquest of Laish was much of the same description.[1] Some of the cities of Dan seem to have been taken from the territories of other tribes—from Judah or from Ephraim. They were not many—in all, but seventeen or eighteen; and four of them were assigned to the Levites. Several of these cities were retained by the Philistines. Hence the Danites found their territory too circumscribed. And so they sent out a small party to explore, who, wandering to the far north-east, fixed upon a spot where they thought they could surprise and overcome the careless inhabitants. A large detachment, accordingly, marched to Laish, seized it, and called it Dan after their ancestor. It was a well-planned but wild and lawless foray. In the "security" and "quiet" of their rich northern possession, the Danites enjoyed the leisure and repose which had been denied them in their original seat. Some of the tribe appear to have taken to the sea; engaged in fishing, probably, or the coasting trade, and perhaps they cultivated the arts. Two at least of the artists mentioned in the construction of the tabernacle and of the temple were connected with the tribe. There is little more to be said. A prince of Dan is mentioned in 1 Chron. xxvii., 22; but from this time forward the name as applied to the tribe vanishes; it is kept alive only by the northern city. In the genealogies of 1 Chron. ii.–xii., Dan is omitted entirely; in Rev. vii. it is omitted from the list of those who were sealed by the angel.[2]

3. *A city*—familiar as the most northern landmark of Palestine, in the common expression "from Dan even to Beersheba." The name of the place was originally *Laish* or *Leshem*. Its original inhabitants lived "after the manner of the Zidonians," probably a colony of Zidon, though far removed, *i. e.*, engaged in commerce, and without defense. It became the easy prey of a party of Danites, who called it Dan, from the ancestor of their tribe. The Danite freebooters brought hither the images they had stolen from Micah and the Levite, who was his priest; and here for a long time this illicit worship continued. Subsequently Jeroboam set up one of his calves at Dan. The Arabic "Kady" has the same meaning as the Hebrew "Dan;" and there seems to be no doubt whatever that the town of Dan, and, farther back, Laish, stood where now is Tell el Kady—*the Judges' Mound*—at the foot of which is the main source of the Jordan (q. v.), a noble spring, said to be the largest single source in the world. [Gen. xiv., 14; Deut. xxxiv., 1; Josh. xix., 47; Judg. xviii.; 1 Kings, xii., 29, 30.]

[1] Exod. i., 4; Numb. i., 38, 39; xxvi., 42, 43; Deut. xxxiii., 22; 1 Chron. ii., 2.—[2] Judg. i., 34.—[3] Judg. i., 34; xviii., 1.—[4] Judg. xviii.

[1] Josh. xix., 7; Judg. xviii.—[2] Exod. xxxv., 34; Josh. xxi., 23, 24; Judg. v., 17; xviii.; 2 Chron. ii., 14.

Dancing. At a very early period, dancing was enlisted into the service of religion among the heathen. The dance, enlivened by vocal and instrumental music, was a usual accompaniment in all the processions and festivals of the gods; and, indeed, so indispensable was this species of violent merriment, that no ceremonial was considered duly accomplished, no triumph rightly celebrated, without the aid of dancing. It formed a part of the most ancient popular rites of the Egyptians, from whom, in all probability, the Israelites derived their sacred dances. These were performed on their solemn anniversaries and other occasions of commemorating some special token of the divine goodness and favor, as a means of expressing in the liveliest manner their joy and thanksgiving. Though there are not wanting instances of men joining in the dance on these seasons of religious festivity, yet the Hebrews seem usually to have left dancing to the women, who made it their especial means of expressing their feelings. They were accustomed by dancing to welcome their husbands or friends on their return from battle; and on such occasions, any woman whose nearness of kin to the champion of the moment gave her a public character among her own sex, seems to have felt that it was her part to lead such a demonstration of triumph or welcome.[1] This marks the peculiarity of David's conduct when, on the return of the Ark of God from its long sojourn among strangers, he was himself the leader of the dance in which the women, with their timbrels, took an important share.[1] This fact brings out more markedly the feelings of Saul's daughter Michal, who should, in accordance with the examples of Miriam and others, have herself led the female choir forth to meet the ark and her lord, but stays with the "household,"[2] and "comes out to meet" him with reproaches, perhaps feeling that his zeal was a rebuke to her apathy.

The sacred dance was not confined to the worshipers of the true God, but was practiced also by the heathen, who danced in circles round the sacrifices, and threw themselves into the most violent contortions. The dithyramb, or old Bacchic song of the ancient Greeks, was danced round a blazing altar, by a chorus of fifty men or boys. Circular dances were performed by the Druids in the oak groves and forests of the ancient Gauls and Britons, in honor of the sacred oak and its indwelling deity. In ancient Rome, the priests of Mars received their name of Salii from the leaping dance which they performed as they carried the sacred shields in joyful procession through the city. In such respect did the ancient heathens hold this sacred employment, that not only did they dance round the statues and the altars



Dancing-girls.

[1] Exod. xv., 20; Judg. xi., 34.

[1] 2 Sam. vi., 5-22.—[2] 2 Sam. v., 20.

of their gods, but their poets have no hesitation in making the gods themselves sometimes engage in the dance. Pan, in particular, excels all the gods in dancing. And among modern heathens, particularly in savage tribes, the principal part of divine worship consists in dances. Among the Mohammedans there is a special class of monks, who, from the peculiarity of their mode of worship, which consists in rapid circular motions, are called *Dancing Dervishes;* and the North American Indians have a sacred exercise, which is called the Calumet dance.

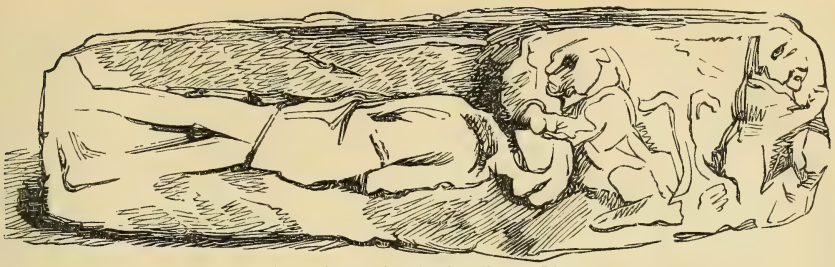
The character of the ancient dance was very different from that of ours, as appears from the conduct of Miriam, "who took a timbrel in her hand, and all the women went out after her with timbrels and with dances." Precisely similar is the Oriental dance of the present day, which, accompanied of course with music, is led by the principal person of the company, the rest imitating the steps. The evolutions, as well as the songs, are extemporaneous—not confined to a fixed rule, but varied at the pleasure of the leading dancer; and yet they are generally executed with so much grace, and the time so well kept with the simple notes of the music, that the group of attendants show wonderful address and propriety in following the variations of the leader's feet. The Jewish dance was performed by the sexes separately. There is no evidence from sacred history that the diversion was ever promiscuously enjoyed, except possibly at the erection of the deified calf, when, in imitation of the Egyptian festival of Apis, all classes of the Hebrews intermingled in the frantic revelry. In the sacred dances, although both sexes seem to have frequently borne a part in the procession or chorus, they remained in distinct and separate companies.[1]

From being principally reserved for occasions of worship, dancing came gradually to be practiced in common entertainments. In early times, indeed, those who perverted the exercise from a sacred use to purposes of amusement were considered profane and infamous. But, during the classic ages of Greece and Rome, society underwent a complete revolution of sentiment on the subject; and through all the provinces of the Roman Empire, it was the favorite pastime resorted to to enliven feasts and to celebrate domestic joy.[2] The gay circles of Rome and its provinces derived all their entertainment, as is done in the East to this day, from the exhibitions of professional dancers. Under the patronage of the emperors and of their luxurious tributaries like Herod, the art was carried to the utmost perfection, the favorite mode being pantomime, which was often of the most licentious description. All promiscuous and immodest dancing of men and women together was forbidden among the early Christians. Chrysostom declaims against promiscuous dancing as one of those pomps of Satan which men renounce in their baptism.

[1] Psa. lxviii., 25; Jer. xxxi., 13.—[2] Matt. xiv., 6; Luke xv., 25.

Daniel (*God is my judge*). Nothing is known of Daniel's parentage, but he was probably of royal or noble descent,[1] and possessed considerable personal endowments. At an early age, when probably not more than sixteen or seventeen, Daniel and his companions were carried to Babylon, B.C. 604, and were obliged to enter the service of the royal court. Here he received a new name, that of Belteshazzar, signifying *prince* or *favorite of Bel*, as if he were consecrated to that god. But another spirit moved in the breast of the Jewish captive. He steadily adhered to the divine requirements when exposed to the temptation of partaking of unclean food, and a blessing followed his obedience.[2] Daniel was early renowned for his piety and wisdom. He was privileged to enter into the divine secrets, and had repeated occasions of exercising his peculiar gift of interpreting dreams. In consequence of his success in interpreting Nebuchadnezzar's celebrated dream of the great image, he was made ruler of the whole province of Babylon. Toward the close of Nebuchadnezzar's reign, he also interpreted another dream which foretold the downfall of that king.[3] After this event, Daniel's merits seem to have fallen into neglect; for on the next occasion in which he appears—that of Belshazzar's feast—he was brought to remembrance by the queen as a comparatively unknown Jewish captive, who had in the days of Nebuchadnezzar been celebrated for his wisdom and understanding. He again displayed his wonderful power by reading the handwriting on the wall, which had baffled the skill of all the magicians; and his interpretation foretold the speedy doom of Belshazzar (q. v.).[4] On the accession of Darius, Daniel was made the first of three presidents, and "the king thought to set him over the whole realm."[5] The honor with which he was treated raised the envy and hatred of the heathen governors, and by their concerted plan Daniel was accused of treason, and cast into a den of lions. But God shut the lions' mouths, and he came up unscathed, while those who had sought his destruction fell an immediate prey the moment they were cast into the den. The recent discovery of a bass-relief near the tomb of Daniel, at Susa, representing a man confined in a lion's den, confirms the idea that this was not an unusual method of punishment among the Babylonians, who employed the lion in their sculptures to symbolize the power of Babylon.

[1] Dan. i., 3.—[2] Dan. i., 8–15.—[3] Dan. ii., 31–45, 48; iv., 24–27.—[4] Dan. iv., 10–14; v., 30.—[5] Dan. vi., 3.



Antique Figure of a Man in a Den of Lions.

Toward the close of Daniel's life, he uttered the remarkable prophecy of the "seventy weeks,"[1] which were to terminate in the events of the Messiah's work and kingdom. This happened about B.C. 536, when Daniel was probably eighty-five years old. He had the happiness to see his most ardent wish accomplished — the restoration of his people to their native land—but his advanced age would not allow him to be among those who returned to Palestine. It is probable that he died in Susa, where he received his latest visions, as a monument was erected to him there. Other traditions state Babylon to be the place of his death and burial. See DANIEL (BOOK OF). [Dan. i., ii., iv., v., vi.]

Daniel (Book of). The book bearing the name of Daniel is in our Bibles placed immediately after that of Ezekiel, as the fourth of the so-called greater prophets. In the Jewish canon, it is placed between Esther and Nehemiah. Though often keenly disputed, it is now generally allowed that the whole book proceeded from one author; and of the genuineness and authenticity of the book we have every evidence, both external and internal. With regard to the external evidence, we have not only the general testimony of the whole Jewish Church and nation, which have constantly received this book as canonical, but also the particular testimony of Josephus, who commends Daniel as the greatest of prophets; of the Jewish Targums and Talmuds, which frequently appeal to his authority; and still more, we have its recognition by our Lord and his apostles; and that not only as forming part of the Hebrew Scriptures, which were collectively stamped as the oracles of God, but as containing explicit predictions of things yet to come. To these testimonies we may add that of Ezekiel, a contemporary writer, who extols the character of Daniel,[2] and also that of profane historians, who relate many of the same transactions.

The internal evidence is not less convincing. The language, partly Hebrew and partly Chaldee or Aramaic, and both precisely those of the period to which the book belongs, is a strong confirmation of its genuine and truthful character. It is somewhat difficult to assign a satisfactory reason for the alternating manner in which the two dialects are employed; first, Hebrew to chap. ii., 4; Chaldee to the end of chap. vii.; and again Hebrew to the close of the book. It would seem that the change was commenced at chap. ii., 4, simply from the Chaldean wise men being there introduced and speaking in that dialect; and that, from the author's familiarity with it, he continued for a time to employ it, since, from the acquaintance with it possessed by his contemporaries, it was a matter of indifference whether he wrote in Chaldee or in Hebrew. But however this may be, we *can* understand how Daniel, to whom both Hebrew and Chaldee were familiar, might at different times have employed both; while we *can not* understand or even conceive how any imitator in the age of the Maccabees or later should have so interchanged these dialects. Neither the Hebrew nor the Chaldee of this book would have been natural to an author of such a remote age, who would in all probability have written in Greek, and who, if he had attempted the older languages, would never have thought of employing them as they are used in this book. There is also displayed throughout the book a correct acquaintance with the manners and usages of the time, such as could only be obtained by a person actually living amidst the affairs, and at the period of which it treats. These differed in many respects from what prevailed in the times that followed; and though various attempts have been made to prove the author at fault in some of them, they have all signally failed. Recent discoveries in the department of Assyrian antiquities, as well as the notices of ancient writers, confirm in all important points the allusions in Daniel.

The book may be divided into three parts, which correspond almost with the divisions made by the different languages. The first chapter forms an introduction; the next six, ii.–vii., give a general view of the progressive history of the powers of the world, and of the principles of the divine government, as seen in events of the life of Daniel. The remainder of the book, viii.–xii., traces in minuter detail the fortunes of the people of God, as typical of the fortunes of the Church in all ages. Its contents partake so

[1] Dan. ix., 25.—[2] Ezek. xiv., 14, 20; xxviii., 3.

much of the peculiar and the marvelous, that it has not escaped the attack of modern rationalistic criticism. The head and front of the offense taken at the history and writings of Daniel lie, in the extent to which they exhibit the supernatural element, first in action, then in prophecy. Now this ground of exception should vanish, if it appears that the affairs of God's kingdom were at the time in such a position as to call for peculiar interpositions from above, and that those exhibited in the book of Daniel are precisely of the kind which the circumstances of the period and the analogy of divine dealings might warrant us to expect; and this, in point of fact, is the case.

The era of the Babylonish exile, coupled as it was with the downfall of the throne of David, and the scattering of the Lord's people by a heathen power, was obviously a very singular one in the history of divine dispensations; and if not met by extraordinary manifestations of the power and faithfulness of God, must have proved most disastrous to the interests of truth and righteousness. The Lord had identified himself for a series of ages with the covenant people in Canaan, and set up among them a throne and kingdom to which he had solemnly promised the heritage of the world; yet now, on account of their incorrigible wickedness, he seemed to desert them to their heathen foes. Only fresh interpositions of power exerted in behalf of and through the faithful remnant, could suffice either to curb the tyranny of Babylon, or to retain faith and hope in any of the children of God. The wonders exhibited in the history of Daniel are precisely of the kind needed in the circumstances, in order to produce this twofold effect. That they did so, is shown by the termination of the exile, and especially by the edict of Cyrus.

Again, the prospective circumstances of the Lord's people called for an insight into the future. They were not to be entirely gathered together again from their dispersions, and henceforward the kingdom of God was to assume a more diffusive character. Prophecy as an abiding gift in the sacred community was to cease. A long period of comparative feebleness and adversity was to intervene, during which the people of God would have to maintain a struggle with heavy trials and discouragements. If there was any period, as Calvin has said, when God might seem to have been asleep in the heavens, it was during the period that elapsed between the close of the Babylonish exile and the advent of Christ. There was therefore a peculiar need, before the period actually commenced, for those apocalyptic visions of Daniel, which opened up the vista of the future in a way that had not been done before, which announced the happy and triumphant issue, while portraying the dangers and conflicts through which it had to be reached, which should serve as a clear light to guide believers in the midst of the gloom that enveloped them. The book, therefore, in its distinctive character and its grand scope, may be designated the apocalypse of the Old Testament, as the Revelation of St. John is that of the New.

Daniel (Book of—Apocryphal Additions to), *i. e.*, pieces found in the Greek translations of Daniel, but not in the Hebrew text. The most important are those contained in the Apocrypha of the English Bible, under the titles of *The Song of the Three Holy Children*, *The History of Susanna*, and *The History of Bel and the Dragon*. Of their origin nothing can be said with certainty. By some they have been looked upon as mere fables, but in the Romish canon they are united to the Book of Daniel. They are more commonly believed to have some actual historical foundation, but to have been embellished and enlarged to shape them for the moral end for which they were written. They were not received by the Jews, nor by the Christian fathers, who adhere to the Hebrew canon; though they appear in the Vulgate, and have been received as canonical by the Council of Trent. Nearly the first half of *The Song of the Three Holy Children* is composed of *The Prayer of Azarias*, and is sometimes so named. A chief part of *the song* has been used as a hymn (*Benedicite*) in the Christian Church since the fourth century. In some Greek and Latin Psalters other portions of this composition are given as separate Psalms.

The History of Susanna appears under different titles. Sometimes it is called *Susanna*, and sometimes *The Judgment of Daniel*. On account of the lesson of chastity which it affords, it is read on certain days in the Roman and Anglican churches. Some Christian commentators have found in it traces of a deeper wisdom, and they consider Susanna to be a type of the true Church tempted to infidelity by Jewish and pagan adversaries, and lifting up her voice to God for help in the midst of persecution.

The History of Bel and the Dragon is sometimes called *The History of Bel and the Great Serpent*, or *a part of the prophecy of Habakkuk, the son of Jesus, of the tribe of Levi*. The basis of this story is evidently derived from Dan. vi., and Ezek. viii., 3, and ingeniously embellished, to show the folly and absurdity of idolatry, and to extol the God of Israel. This story is read in the Romish Church on Ash-Wednesday, and in the Anglican Church on the 23d of November.

Darius (*coercer*). Three persons of this name are mentioned in the Bible: **1.** "Darius the Mede," the son of Ahasuerus, of the seed of the Medes, who took the kingdom after the death of Belshazzar. Various conjectures have been hazarded in regard to this prince. The most reasonable and probable

of them is that adopted by Josephus, and supported by many recent critics, which identifies this Darius with Cyaxares II., the son of Astyages. Some, however, believing Darius to be Cyaxares II., imagine him to be the brother and not the son of Astyages, both of these princes being regarded as sons of Cyaxares I.[1]

2. Darius Hystaspes, the son of Hystaspes, a king of Persia, who obtained the crown after the death of Smerdis. His reign was long, B.C. 521–486, and was for the most part occupied with internal troubles and foreign wars. It was against the forces of Darius that the Greeks gained the battle of Marathon, B.C. 490. The policy of this monarch was favorable to the Jews. He confirmed the edict of Cyrus, and permitted the rebuilding of the Temple at Jerusalem. The works which had been stopped under Cambyses and Smerdis were accordingly resumed in the second year of Darius, and the house of God was completed and dedicated in the sixth year of his reign.[2]

3. "Darius the Persian," mentioned in Neh. xii., 22, is generally identified with Darius II.,—Nothus, son of Artaxerxes Longimanus. He was a weak prince, apparently under the control of his favorites, and especially of his wife, Paryxatis; and his reign, from B.C. 424–404, was distinguished by continual insurrections, particularly that of the Egyptians, who succeeded in gaining for a while their independence, B.C. 414.

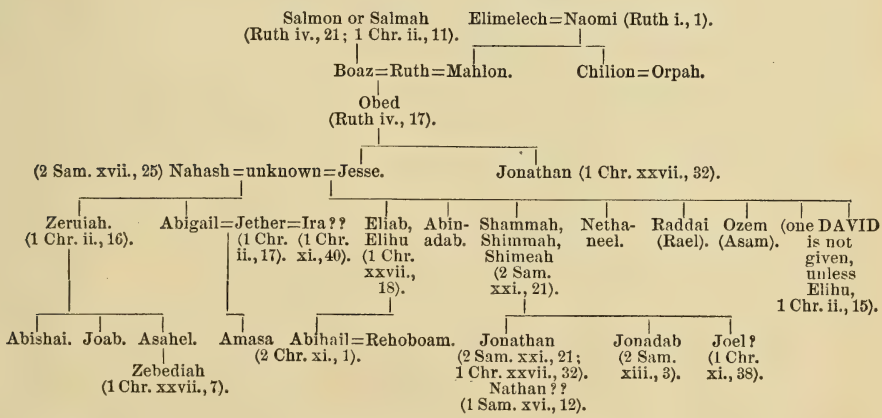
Datary, an officer in the courts of the pope, whose duty it is to receive petitions presented to him in regard to the provision of benefices. He is always a prelate, and sometimes a cardinal.

Daughter. This word is used in the Bible in a similar way with "son," in a wider sense than the literal acceptation would allow; as for granddaughter, or more remote descendant.[1] It is also used of cities by personification, and especially of villages or small places dependent upon the chief town of a district.[2] Hence it easily comes to signify the women of any particular family, or city, or race, and is sometimes put for women in general.[3]

David (*beloved*), the youngest son of Jesse, of the tribe of Judah, born in Bethlehem, B.C. 1085, died king of Israel, in Jerusalem, B.C. 1015, after a reign of forty years. His life may be divided into three portions: I. His youth before his introduction to the court of Saul. II. His relations with Saul. III. His reign.

I. *The early life of David* contains in many important respects the antecedents of his future career. His father, like his ancestor Boaz, was probably the sheik of the village; his mother's name is unknown. Through his great-grandmother Ruth he was connected with Moab, and sought a refuge there for both himself and his aged parents when driven from Judea by the persecution of Saul. His brothers, who appear to have been very much older, disappear early from history; but the sons of his sisters Abigail and Zeruiah furnished the kingdom with four of its most famous men of war—Joab, Abishai, Asahel, and Amasa (q. v.); and one of the sons of that brother, Shimeah, for whom in after years he named one of his own children,[4] became one of his chief counselors. The following genealogy will assist in understanding David's family relationships, and his connection with other important historical personages.

GENEALOGICAL TABLE.



The first time that David appears in history at once admits us to the whole family circle. The account is given in 1 Sam. xvi., 1–13. The prophet Samuel, having been sent to Bethlehem to set apart one of the

[1] Dan. v., 31; vi.; ix., 1; xi., 1.—[2] Ezra iv., 5, 24; v.; vi.; Hag. i., 1, 15; ii., 10; Zech. i., 1, 7; vii., 1.

[1] Gen. xxiv., 48; Luke i., 5.—[2] Isa. x., 32; xxxvii., 22; Ezek. xvi., 46, 48.—[3] Gen. vi., 2.—[4] 1 Chron. iii., 5. See ABIGAIL; ZERUIAH; SHIMEAH; JONATHAN.

sons of Jesse to be the future king of Israel, causes them all to pass before him. By divine direction all are rejected, till at length David, the youngest of the eight sons, is brought in from the sheep-folds. Then "the Lord said, Arise, anoint him, for this is he." From the description in verse 12 we are enabled to fix his appearance at once in our minds. He was of short stature, with red or auburn hair, such as is not unfrequently seen in his countrymen of the East at the present day. In later life he wore a beard. His bright eyes are especially mentioned; and generally he was remarkable for the grace of his figure and countenance, well made, and of great strength and agility.[1] His swiftness and activity made him like a wild gazelle, his feet like hart's feet, and his arms strong enough to break a bow of steel.[2] He was pursuing the occupation allotted in Eastern countries usually to the slaves, the females, or the despised of the family. He usually carried a switch or wand in his hand, such as would be used for his dogs, and a scrip or wallet round his neck, to carry any thing that was needed for his shepherd's life.[3] Ordained to be king of Israel, he did not as yet leave his sheep-fold till called by God to a brief life at court, that he might both become acquainted with its life, and gain some insight into the character of the king he was to succeed.

Saul, oppressed by melancholy, and preyed upon not only by his own remorse and apprehension, but by "an evil spirit from the Lord,"[4] was recommended by some of his servants, possibly by David's three brothers, whom a little later we meet in Saul's camp, to send for the young shepherd-boy, who, after the fashion of the time with poets, was musician as well, and played his own compositions upon the harp. David was sent for, and handled his harp so successfully as quite to exorcise, at least for the time, the evil spirit that rested on the unhappy king. This incident in the life of David receives an illustration from a marvelously similar cure wrought by the musician Farinelli on Philip V. of Spain. This king, fallen a prey to total dejection of spirits which rendered him incapable of attending to business, and which resisted all arguments and persuasions, was at length relieved by a plan devised by his courtiers, who contrived a concert in a room adjoining the king's bed-chamber, in which Farinelli performed one of his most captivating songs in so successful a manner that the king yielded himself wholly to the influence of the sweet singer, resumed his old place in the cabinet, and made the man who had ministered to him so successfully his chief confidential adviser.[5]

[1] 1 Sam. xvi., 12, 18; xvii., 42.—[2] Psa. xviii., 33, 34.—[3] 1 Sam. xvii., 40, 43.—[4] 1 Sam. xvi., 14.—[5] See the story at length in "Kitto's Daily Bible Illustrations," vol. i., p. 207.

From the court of the king, young David returned again to his native home and his humble sheep-fold. Meantime a war had broken out with the Philistines, and we next meet the young shepherd-boy on his way to camp, bearing for his brethren an ephah of parched corn, and ten loaves and ten cheeses. This at least appears to us the more probable course of this portion of his history. The chronology is, however, uncertain. 1 Sam. xv., 19, indicates that David first appeared at court as a musician; 1 Sam. xvii., 12–31, 55–58, has been thought to indicate that he had not been in court before the battle with Goliath. This assumption seems to us, however, unfounded. It assumes that Saul would have remembered his musical armor-bearer, one among a score of similar youthful attachés at the court; that he knew David's parentage; and that in the intervening months or years no changes could have occurred in David's face and figure such as that the king would not recognize, even had he otherwise remembered him. If Josephus is correct in saying that several years elapsed between the first and second appearance of David at the court, they are amply sufficient, certainly, in the Orient—where changes in personal appearance are more rapid and marked than with us—to account for the fact that the king did not recognize the musical shepherd-boy in the young, impetuous, martial-spirited youth, burning to accept the challenge of the Philistine giant.

The scene of the ensuing battle between David and Goliath is at Ephes-dammim, in the frontier hills of Judah, called, probably from this or similar encounters, "the bound of blood." Saul's army is encamped on one side of the ravine, the Philistines on the other; the water-course of Elah, or "the Terebinth," runs between them. A Philistine of gigantic stature, and clothed in complete armor, challenged the comparatively defenseless Israelites—among whom the king alone appears to be well armed[1]—to settle the hereditary contest for supremacy between the two nations by single combat. To us this method of settling a national controversy seems singularly absurd; but it was continued from time to time till a comparatively recent period, and receives historical illustration not only from such ancient encounters as that of the Horatii and the Curatii, but from the boastful challenge and cowardly withdrawal of the Earl of Boswell at Carberry Hill as late as 1567. No one in the camp of Israel can be found to take up the challenge of the Philistine giant. At this juncture David appears in the camp. Just as he comes to the circle of wagons which formed, as in Arab settlements, a rude fortification round the Israelite camp,[2] he hears the well-known shout of the Israelite war-

[1] 1 Sam. xvii., 38; xiii., 20.—[2] 1 Sam. xvii., 20.

cry.[1] The martial spirit of the boy is stirred at the sound; he leaves his provisions with the baggage-master, and darts to join his brothers, like one of the royal messengers, into the midst of the lines. Then he hears the challenge—sees the dismay of his countrymen—hears the reward proposed by the king — goes, with the impetuosity of youth, from soldier to soldier, talking of the event, in spite of his brother's rebuke — is introduced to Saul — undertakes the combat. Trusting in God, and going forth to the battle with a prayer upon his lips, he yet teaches us the meaning of the injunction, "watch and pray;" for he does not attempt the singular combat till he has essayed the king's armor, laid it aside as unwieldy, and taken instead his shepherd's sling and five smooth stones selected with care from the water-course which flows through the valley that separates the opposing hosts. God gives vigor to his arm, and directness to his aim; the giant is beheaded with his own sword, and the panic-stricken Philistines flee in terror. Two trophies long remained of the battle: one, the huge sword of the Philistine, which was hung up behind the ephod in the tabernacle at Nob;[2] the other, the head of the giant, which David bore away himself, and which was either laid away at Nob, or subsequently at Jerusalem.

II. *Relations with Saul.*—We now enter on a new aspect of David's life. The victory over Goliath had been a turning-point of his career. Saul, who had promised his daughter to him who should kill the Philistine, was naturally anxious to know something of his future son-in-law. The king ascertained David's parentage, and took him finally to his court. The triumphant songs of the Israelitish women, which announced that they felt that in him Israel had now found a deliverer mightier even than Saul, laid the foundation of that unhappy jealousy of Saul toward him, which, mingling with the king's constitutional malady, poisoned his whole future relations to David. Three new qualities now began to develop themselves in David's character: his prudence, his magnanimous forbearance, called forth, in the first instance, toward Saul, but displaying itself (with a few painful exceptions) in the rest of his life, and his sense of dependence on the divine help, developed by the marvelous and almost miraculous escapes from his enemies which characterize this epoch in his history. His office at court is not exactly defined. But it would seem that, having been first armor-bearer,[3] then made captain over a thousand—the subdivision of a tribe[4]—he finally, on his marriage with Michal, the king's second daughter, was raised to the high office of captain of the king's body-guard, second only, if not equal, to Abner, the captain of the host, and Jonathan, the heir-apparent. These three formed the usual companions of the king at his meals.[1] David lived, however, in a separate house, probably on the town wall,[2] furnished, like most of the dwellings of Israel in those early times, with a figure of a household genius, which gave to the place a kind of sanctity.[3] He was chiefly known for his exploits against the Philistines, by one of which he won his wife, and drove back the Philistine power with a blow from which it only rallied at the disastrous close of Saul's reign. He also still performed from time to time the office of minstrel. But the successive snares laid by Saul to entrap him, and the open violence into which the king's madness twice broke out, at last convinced him that his life was no longer safe. He had two faithful allies, however, in the court, the son of Saul, his friend Jonathan, and the daughter of Saul, his wife Michal. Warned by the one, and assisted by the other, he escaped by night, and was from thenceforward a fugitive. Jonathan he never saw again except by stealth. Michal was given in marriage to Phaltiel, and he saw her no more till long after her father's death. From the court he first fled to Naioth (or *the pastures*) of Ramah, to Samuel. This is the first recorded occasion of his meeting with Samuel since the original interview during his boyhood at Bethlehem. The madness of Saul now became more settled and ferocious in character, and David's danger proportionably greater. The secret interview with Jonathan by the cairn of Ezel confirmed the alarm already excited by Saul's endeavor to seize him at Ramah, and he determined to leave his country and take refuge, like Coriolanus or Themistocles in like circumstances, in the court of his enemy. Before this last resolve, he visited Nob, the seat of the tabernacle, partly to obtain a final interview with the high-priest,[4] partly to obtain food and weapons. On the pretext of a secret mission from Saul, he gained an answer from the oracle, some of the consecrated loaves, and the consecrated sword of Goliath. But his falsehood brought destruction on the man who had befriended him. Abimelech, with his whole household, was put to death by one of those ruthless massacres with which that age abounded. One son only escaped, to become in after years high-priest on David's accession to the throne.[5] David's stay at the court of Achish was short. Discovered, possibly by "the sword of Goliath," his presence revived the national enmity of the Philistines against their former conqueror, and he only escaped, after a brief imprisonment,[6] by feigning madness;[7] a deliverance illustrated in more modern times by

[1] Comp. Numb. xxiii., 21.—[2] 1 Sam. xxi., 9.—[3] 1 Sam. xvi., 21; xviii., 2.—[4] 1 Sam. xviii., 13.

[1] 1 Sam. xx., 25.—[2] 1 Sam. xix., 11, 12.—[3] See Teraphim.—[4] 1 Sam. xxii., 9, 15.—[5] See Abimelech; Abiathar; Doeg.—[6] Title of Psa. lvi.—[7] 1 Sam. xxi., 13.

that of Aghyle Aga, a well-known Arab chief, who escaped from the governor of Acre by feigning to be a mad dervish. Of his own experience in this dark hour of trial the sweet singer of Israel has left an enduring record in two Psalms, lvi. and xxxiv., the first of which, a cry for succor, appears to have been composed just previous to his escape from the King of Gath, and the second a song of thanksgiving just after the deliverance was afforded. From his dangerous retreat David fled back again to Judea, to find in its mountain fastnesses the refuge which the territory of his heathen neighbor refused him. Of his life as an outlaw among the caves and hills of Southern Palestine, chapters xxii.–xxvi. of 1 Samuel contain the story. His first retreat was the Cave of Adullam (q. v.), where he was joined by his whole family, now feeling themselves insecure from Saul's fury.[1] His next move was to a stronghold, either the mountain, afterward called Herodium, close to Adullam, or the fastness called by Josephus Masada,[2] in the neighborhood of En-gedi, while he deposited his aged parents, for the sake of greater security, beyond the Jordan, with their ancestral kinsman of Moab. He was joined at En-gedi by two separate bands—one a little body of eleven fierce Gadite mountaineers, who swam the Jordan in flood-time to reach him, the other a detachment of men from Judah and Benjamin, under his nephew Amasai, who henceforth attached himself to David's fortunes.[3] It was here, too, that occurred that touching and significant incident recorded in 1 Chron. xi., 16–19, and 2 Sam. xxiii., 14–17. In a passionate access of home-sickness which belonged to his character, David longed for a drink from the familiar well of his childhood in the adjoining village of Bethlehem, just then occupied by some marauding forces of the Philistines. Three of his captains broke through the guard at night, and brought their leader the desired draught. But water so won seemed to his lofty spirit too sacred to drink, and not too common for sacrifice; and he poured it out upon the ground "as an offering to the Lord." Such a captain was well worthy the enthusiasm he never failed to arouse among his followers. At the warning of Gad, he fled to the forest of Hareth—of the location of which nothing more is known than that it was somewhere in Judea—fell in with the Philistines, made a descent on their foraging parties, and relieved Keilah, in which he took up his abode. While there, now for the first time in a fortified town of his own, he was joined by a new and most important ally, Abiathar, the last survivor of the house of Ithamar, who brought him the news of the massacre of the house by the orders of Saul, who at the same time appeared on the scene in pursuit of the innocent fugitive. David's little army, increased now to six hundred men,[1] escaped from Keilah, and dispersed "whithersoever they could go" among the fastnesses of Judah. Henceforth it becomes difficult to follow his movements. He takes refuge in the wilderness of Ziph. Once (or twice) the Ziphites betray his movements to Saul, who hunts him like a partridge.[2] David is thus driven to the extreme south of Judah, in the wilderness of Maon, where on two, if not three, occasions the pursuer and pursued catch sight of each other, and where occurred David's adventure with Nabal, and his marriage with Abigail. His marriage with Ahinoam from Jezreel, also in the same neighborhood, seems to have taken place a short time before.[3] Wearied with his wandering life, he at last crosses the Philistine frontier, not, as before, in the character of a fugitive, but as the chief of a powerful band of six hundred men now grown into an organized force, with their wives and families around them. After the manner of Eastern potentates, Achish gave him for his support a city—Ziklag, on the frontier of Philistia. There we meet with the first note of time in David's life. He was settled there for a year and four months, and a body of Benjamite archers and slingers, twenty-two of whom are specially named, joined him from the very tribe of his rival.[4] He deceived Achish into confidence by attacking the old nomadic inhabitants of the desert frontier, and representing the plunder to be of portions of the southern tribes, or the nomadic allied tribes, of Israel. But this confidence was not shared by the Philistine nobles, and accordingly David was sent back by Achish from the last victorious campaign against Saul. During his absence, the Bedouin Amalekites, whom he had plundered during the previous year, had made a descent upon Ziklag, burned it to the ground, and carried off the wives and children of the new settlement. A wild scene of frantic grief and recrimination ensued between David and his followers. It was calmed by an oracle of assurance from Abiathar. Assisted by the Manassites who had joined him on the march to Gilboa, he overtook the invaders in the desert, and recovered the spoil.[5] Two days after this victory, a Bedouin arrived from the north with the fatal news of the death of Saul and Jonathan at Gilboa. The reception of the tidings of the death of his rival and of his friend, the sloemn mourning, the vent of his indignation against the bearer of the message, and the pathetic lamentation that followed, closes the second period of David's life.[6]

III. *David's Reign.*—This is naturally di-

[1] 1 Sam. xxii., 1.—[2] 1 Sam. xxii., 4, 5; 1 Chron. xii., 16.—[3] 1 Chron. xii., 8, 16-18.

[1] 1 Sam. xxiii., 13.—[2] 1 Sam. xxiii., 14-26; xxvi., 1-4, 20.—[3] 1 Sam. xxv., 43; xxvii., 3; 2 Sam. iii., 2.—[4] 1 Sam. xxvii., 3, 4, 6, 7; 1 Chron. xii., 1-7.—[5] 1 Chron. xii., 19-21; 1 Sam. xxx.—[6] 2 Sam. i., 1-27.

vided into two periods — that of his reign as king of Judah, only seven and a half years; that of his reign over all Israel, thirty-three years.[1] He was formally anointed at Hebron, the sacred city of the tribe of Judah, and the burial-place of the patriarchs. Ishbosheth nominally, really Abner, the captain of his host, reigned meanwhile over Israel. In the constant skirmishing between the two kingdoms, "David waxed stronger and stronger, and the house of Saul waxed weaker and weaker." At length the successive murders of Abner and Ishbosheth vacated the throne of Israel, and for a third time David was anointed king, now over all Israel.[2] Jerusalem, which David, with a singular prescience, fixed upon as his future capital, was still in the hands of the Jebusites, but yielded to a sudden assault, the successful conduct of which made Joab captain of the host,[3] and it became thereafter the royal residence. The ark was brought thither from its temporary obscurity at Kirjath-jearim, with sacred and novel ceremonies.[4] The king himself heads the procession, his own royal robes thrown aside for the light linen dress which belongs to the costume of Oriental dancers.[5] The pealing of trumpets, the shouts of the multitude, the festive dress and gay dances, the musical women, the songs of praise sung by the multitude, all mark a day of great national rejoicing, marred by the unsympathetic spirit of Michal (q. v.), who from that hour ceased to be the wife of the victorious king.[6]

The erection of the new capital at Jerusalem introduces us to a new era in David's life, and in the history of the monarchy. He became a king on the scale of the great Oriental sovereigns of Egypt and Persia, with a regular administration and organization of court and camp; and he also founded an imperial dominion, which for the first time realized the prophetic description of the bounds of the chosen people.[7] The internal organization now established lasted till the final overthrow of the monarchy, and proves David to have been no less remarkable as an organizer than as a warrior and a poet. The organization of the army (q. v.), inherited from Saul, was greatly developed and perfected. The civil government was arranged in departments, for pastoral, agricultural, and financial purposes.[8] A court or council of the king was formed,[9] a historian was appointed to superintend the records and archives of the nation,[10] as well as some assistant scribes.[11] The religious services, which had fallen into disuse, were re-established; the schools of the prophets were fostered; the priests were reinstated, and their order reorganized;[1] provision was made on a grand scale for music, of which the king was extremely fond; leaders of the temple-choir were appointed,[2] and the Levites were organized in two companies—one of singers, the other of guardians and servitors of the tabernacle and the projected temple (q. v.).[3] This reorganization of the kingdom was the work of time, and was accompanied, if not interrupted, by continuous wars with neighboring kingdoms, in which almost every campaign was crowned with success. Within ten years from the capture of Jerusalem, David had reduced to a state of permanent subjection the Philistines on the west; the Moabites on the east; the Syrians on the north-east as far as the Euphrates; the Edomites on the south; and, finally, the Ammonites, who had broken their ancient alliance, and made one grand resistance to the advance of his empire.[4]

At the same time, his reign was far from being one of unmingled prosperity. His last campaign with the Ammonites was stained by the double crime of murder and adultery,[5] and was followed by the death of his infant son, the outrage of his daughter Tamar, the murder of his eldest son Amnon (q. v.), and the revolt of his best-beloved son Absalom (q. v.), quelled only with the death of the young and handsome rebel—a bitter price, in David's estimation, to pay for the victory. If, as appears from 2 Sam. xi., 3; xxiii., 34, Ahithophel (q. v.) was the grandfather of Bathsheba, there was a marvelous fitness in making him a chief instrument of the king's punishment. The quelling of this rebellion by the short but decisive battle in the forests of Ephraim, and the subsequent fruitless revolt of Sheba, left the kingdom once more in peace, disturbed only by the three days' pestilence with which the kingdom was visited as David's reign drew to its close. Whether this taking of the census was displeasing to God because the provisions of the ancient law for a contemporaneous tax[6] were disregarded, or whether it was a sign of pride, like that which led Nebuchadnezzar to boast of great Babylon which he had built, there were circumstances attending it which awakened uneasiness in the minds of his subjects, and led Joab, to whom the execution of the doubtful duty was in part intrusted, to refuse to complete it.[7] Skeptics have since called in question the justice of the divine decree condemning the nation to punishment because of this census; but as David did not remonstrate, we may reasonably assume that there were reasons for the punishment which his conscience recognized, but which the history has failed

[1] 2 Sam. ii.–v., 5; and 2 Sam. v., 5–1 Kings ii., 11.—[2] 1 Chron. xii., 38.—[3] 1 Chron. xi., 4–6. See JOAB.—[4] See UZZAH; OBED-EDOM.—[5] 2 Sam. vi., 14; 1 Chron. xv., 27.—[6] 2 Sam. vi., 12–23; 1 Chron. xv.; xvi.—[7] Gen. xv., 18–21.—[8] 1 Chron. xxvii., 25–32.—[9] 1 Chron. xv., 32–34. See AHITHOPHEL; JONATHAN; HUSHAI; ABIATHAR; JOAB.—[10] 2 Sam. xx., 24.—[11] 2 Sam. xx., 24; 1 Chron. xxvii., 32.

[1] 1 Chron. xxiv.—[2] See ASAPH.—[3] 1 Chron. xxv.; xxvi.—[4] 2 Sam. viii., 1, 2, 3, 14; x., 1–19; xii., 26–31.—[5] See URIAH; BATHSHEBA.—[6] Exod. xxx., 12.—[7] 1 Chron. xxi., 6; xxvii., 24.

fully to indicate. Even in this hour of judgment the inherent nobility and the unwavering faith of David, even when under divine displeasure, appears alike in his choice to fall into the hand of the Lord rather than into that of man, and in his entreaty that the punishment may be visited upon him rather than upon his people.[1] The selection of Moriah as the site of the future temple, by a divinely-vouchsafed vision,[2] accompanied the staying of the plague. Adonijah, the fourth son of David, by Haggith, made a desperate venture to secure the throne which his father had promised to Solomon; the old king, already weak with the infirmities of age, and little inclined to enter upon new strifes, anointed Solomon king in his place, that thus the succession might be secured beyond a question; and the plot of Adonijah was stifled in its birth. Solomon received the dying charge of his father to build that temple which David himself was not permitted to build because he was a man of blood; and then the greatest king of Israel, if not of all time, sank to sleep, to be buried in the city which he founded, and which in all the subsequent history of his nation was known as the "city of David."[3] His tomb, which became the general sepulchre of the kings of Judah, was pointed out in the latest times of the Jewish people. The edifice, shown as such from the Crusades to the present day, is on the southern hill of modern Jerusalem, commonly called Mount Zion, under the so-called "Cœnaculum;" but it can not be identified with the tomb of David, which was emphatically *within* the walls.

The chief events of the life of David are contained in 1 Sam. xvi., 1, to 1 Kings ii., 11, and 1 Chron. x. to xxix.; but should be read in connection with his Psalms. See PSALMS. Also, for details in his life, NABAL; JOAB; ABNER; GOLIATH; URIAH; BATHSHEBA; ABSALOM; SOLOMON.

Day. In the earlier periods of O. T. history no further divisions of the natural day appear than those of morning, noon-day, and evening.[4] The night, in like manner, appears under a threefold division — of first, middle, and morning watches.[5] The mention of hours first occurs in the time of the Babylonish captivity.[6] It would appear that the Babylonians were among the first to adopt the division of twelve equal parts for the day, as Herodotus testifies that the Greeks derived this custom from the Babylonians. The Hebrews also adopted it; and in the N. T. we often read of the third, the sixth, the ninth hours of the day, which were the more marked divisions of the twelve. The night was divided into the same number of parts. But from the variations in sunrise and sunset, this division, which had these natural phenomena for its two terminations, could never attain to exactness, and was therefore unsuited to nations that had reached a high degree of civilization. Such nations accordingly fell upon the plan of adopting midnight as the fixed point, from which the whole diurnal revolution might be reckoned, divided into twice twelve, or twenty-four hours. And this division is now followed by all European nations, and in a great part of the civilized world. In many countries of the East, however, the old mode of reckoning from sunrise to sunset still continues. With the exception of one passage (John xi., 9), which expressly mentions the twelve hours of the day, we never meet in N. T. Scripture with the mention of any particular hours, excepting the third, the sixth, and the ninth, which, considering the day to commence at six A.M., as being about the hour of sunrise, correspond respectively to nine A.M., twelve M., and three P.M. The ninth and third were regular hours of worship at the Temple[1]—the times for the morning and the evening sacrifice. Other terms of a less definite kind are occasionally used as notes of time, such as cock-crowing, late, early, midnight; but these have much the same import in all languages, and need no particular explanation. The *Sabbath* was the only day among the Hebrews which had a distinct name, the rest being designated simply by numbers, as the first, second, and so on. In later times, the sixth day, from its immediate relation to the Sabbath, was sometimes denominated the *paraskeuê*, or preparation.[2] It accorded with Hebrew usage to designate by the term day or night a part of either. Thus Christ is said to have lain in the grave three days and three nights. In reality the body was buried Friday afternoon, and he rose Sunday morning; so that the actual time spent in the grave was only two whole nights, one whole day, and parts of two others.[3] The term day is also often used by the sacred writers for an era, as indeed it is with us in such expressions as "in our day."[4] It is perhaps in this general sense that the term is used in the Mosaic description of the creation in Genesis i. The language appears at first to indicate a period of twenty-four hours, but it must be remembered that the statement that "the evening and the morning were the first day," precedes the statement of the creation of the sun. It has been conjectured that the knowledge of the Creation was disclosed to Moses in a series of visions, which were made to pass before him in what appeared to be successive days, each vision corresponding to an era.[5] The proper interpretation of the *prophetic day*, i. e., of the word day as employed

[1] 1 Chron. xxi., 13, 17.—[2] 2 Chron. iii., 1.—[3] 1 Chron. xi., 7; 2 Sam. v., 9.—[4] Gen. i., 5; xliii., 16.—[5] Exod. xiv., 24; Judg. vii., 19; Lam. ii., 19.—[6] Dan. iii., 6; v., 5.

[1] Acts ii., 15; iii., 1.—[2] See PASSOVER.—[3] Matt. xii., 40; xxvii., 63, 64; comp. 1 Kings xii., 5, 12.—[4] Gen. ii., 4; Isa. xxii., 5; Joel ii., 2.—[5] See CREATION.

in Daniel and Revelation, has given rise to a great deal of discussion, but can not be considered as settled. Many writers regard the day there as equivalent to a year, but this is by no means certain.

Deacon (*a runner*, i. e., *servant*), an order of ministry in the Christian Church. Its origin is veiled in some obscurity. In Acts vi., 1–7, we have an account of the ordination of *seven* men to act in the ministration of the charities of the early Church, that the apostles might not be drawn off from the work of the Gospel ministry, and especially of teaching. It is generally considered that this is the origin of the office. It is true that the title of "*deacons*" is nowhere applied to these seven in Scripture, nor does the word occur in the Acts at all. In 1 Tim. iii., 8–13, where the office and duties of deacons are described in detail, there is no absolute identification of the duties of deacons with those allotted to these seven, but at the same time nothing to imply that they were different. Whether this was intended only to meet an immediate and temporary exigency, or was intended as the establishment of a permanent order, there can be little doubt that the office of deacon, which at a later period evidently existed, and was fully recognized, sprang out of this appointment. The duties, it is tolerably clear, were those of a charitable and secular, rather than of a clerical character. Still, from the very first, deacons preached, and great success attended their preaching, the conversion of Paul himself being possibly partially due to the influence of the address of the deacon Stephen, who was also the first martyr of the Christian Church.[1]

The office is still continued in the Christian Church, but with various duties assigned to it. In the Roman Catholic, Episcopalian, and Methodist churches the deacons constitute an order of the ministry. In the Roman Catholic Church it belongs to the deacon to act as the assistant of the bishop, especially at the administration of the sacrament, and also in examining into and ascertaining the condition of the clergy and laity in his diocese. There are also *sub-deacons*, who prepare the materials for the sacrament, and otherwise assist in making ready for it. In the Church of England and the Protestant Episcopal Church of America, a deacon is a clergyman, receiving a special form of ordination, but differing from a regular priest only in not being allowed to consecrate the elements at the communion, or pronounce the absolution or benediction. In the Methodist Episcopal Church the deacons serve as assistants in the administration of the communion, and as instructors in the Holy Scripture. In the Congregational Church they distribute the elements in the communion after these have been consecrated by the minister, and they act as the advisers of the pastor, and as the almoners of the charities of the Church. Among Presbyterians their place is usually supplied by the elders (q. v.), but in some Presbyterian churches the two offices of elder and deacon are kept distinct.

[1] See Acts iii., 8–15; vii.; and compare viii., 5–8.

Deaconess, a female minister or servant of the Church. The term does not occur in the English N. T. But that such an order existed in apostolic times is indicated by Rom. xvi., 1, where the word "servant" might properly be translated "deaconess," and is thought by many scholars to be referred to in 1 Tim. iii., 11, and v., 9–16. It is certain that at a very early age in the Christian Church deaconesses existed. They co-operated with the deacons, showed the women their place in the church assemblies, assisted at the baptism of persons of their own sex, instructed those who were about to be baptized as to the answers they should give to the baptismal questions, arranged the *agapæ* or love-feasts, and took care of the sick. In the third century it seems to have been also part of their duty to visit all Christian women who were suffering imprisonment, and to be hospitable to such as had come from afar. In very early times they were consecrated to their office by ordination in the same manner as other ecclesiastical or spiritual personages; later, however, they were inducted into their office by prayer without the imposition of hands. Their assistants were called *sub-deaconesses*. After the sixth century, in the Latin Church, and after the twelfth century, in the Greek Church, the office of deaconess was discontinued; but the former has retained the name, *e. g.*, in monasteries, where the nuns who have the care of the altar are called deaconesses. The order has been lately revived in this country in some Presbyterian and Congregational churches.

Dean (*ten*), an ecclesiastical title which has had several applications. The oldest use of it was to designate an officer in the ancient monasteries, in which every ten monks were subject to one, called the *decanus*, or dean, from his presiding over ten. In the Church of England there are two sorts of deans: 1st. The *dean of a cathedral*, who is an ecclesiastical magistrate, next in degree to a bishop. He is chief of the chapter, and is called a dean, because he formerly presided over ten prebendaries or canons; 2d. *Rural deans*, whose office is of ancient date in the Church of England long prior to the Reformation, and which many of the bishops are now reviving. Their chief duty is to visit a certain number of parishes, and to report their condition to the bishop. The word *dean* is also applied in England to the chief officers of certain peculiar churches or chapels, as the dean of the king's chapel. The dean of a college faculty is its presiding officer.

Death. Death has been variously defined, but never perhaps better than by Cic-

ero, who describes it as "the departure of the mind from the body." We are assured in the Bible that death is the penalty of sin. We find in the rocks evidence that it had existed in the world long prior to the date assigned in the Bible to man's creation. The answer to this difficulty is, that it is man's death alone which was inflicted as a punishment; and that God, foreseeing the fall and the penalty to follow, prepared the earth for the abode, not of a sinless and deathless race, but for sinful and dying man. In the Bible death is symbolized by a great variety of types. It is likened to sleep, to the vanishing of clouds, to the decay of flowers or trees, to the going into prison, to the taking down of a tent, to the approach of night.[1] Many of these symbolical expressions indicate the faith of the writers in a life beyond the grave. Sometimes the Hebrews regarded death as a friendly messenger, but they were more frequently inclined to dread him as a formidable enemy. Impressed with the terrors of his visitations, their imagination imparted to him a poetical existence as a hunter armed with a dart or javelin, a net, or a snare. The vivid fancy of some of the poets went still farther, and represented *Death* as the king of the lower world, a subterranean abode denominated Sheol or Hades, in which he reigned over all who had departed from this upper world. This place is alluded to under the phrases *the gates of Death* or *Hades;* and such are its attributes, that it might very justly be denominated Death's royal palace.[2] The Hebrews regarded life as a journey, as a pilgrimage on the face of the earth. The traveler, as they supposed, when he arrived at the end of this journey, which happened when he died, was received into the company of his ancestors, who had gone before. Hence such phrases as *to be gathered to one's people*, and *to go to one's fathers*. This *visiting of the fathers* has reference to the immortal soul, and is clearly distinguished in many passages from the mere burial of the body.[3]

To the pious Jew, taught by the O. T. and the Fall that death was the result of disobedience, the body from which the loved soul had gone was a most vivid emblem of corruption and sin, and therefore to be avoided. This, and perhaps sanitary reasons, gave rise to the Levitical enactments concerning death. When a Hebrew died in any house or tent, all the persons and furniture in it contracted a pollution which continued seven days. All who touched the body of one who died, or was killed in the open fields, and all who touched men's bones, or a grave, were unclean seven days. To cleanse this pollution, the ashes of the red heifer, sacrificed by the high-priest on the solemn day of expiation, were mixed with water, and a person who was clean dipped a bunch of hyssop in the water, and sprinkled with it the furniture, the chamber, and the persons on the third and on the seventh day. The polluted person previously bathed his whole body, and washed his clothes.[1] Since the destruction of the Temple, the Jews have in general ceased to consider themselves as polluted by contact with death.

To the Christian, taught by the N. T. and Christ's resurrection that the grave has no terrors which He has not conquered, death has not the disagreeable import which it had to the Jew. It has become, in the light of the cross, a sleep in Christ, an entrance to a crown of life.[2]

For an account of the treatment among various nations, and in various ages, of the lifeless body, and the preparation for its final disposition, see FUNERAL RITES; for the diverse methods of manifesting respect and grief for the dead, see MOURNING; for an account of the final disposition of the body, see BURIAL; for the condition of the soul after death, see FUTURE STATE.

Debir (*oracle*, hence applied by Solomon as the distinctive name of the most holy place in the Temple),[3] a town in the tribe of Judah, a few miles west of Hebron. Before the conquest of Canaan it was called Kirjath-sepher, *book city*, and Kirjath-sannah,[4] *city of law*, or *instruction*. Though never mentioned in subsequent times, it must have been of considerable importance and strength at the time of the conquest, as its capture by Joshua is particularly described;[5] and having been retaken by the Canaanites—for it was one of the places which the Anakim held,[6] and this powerful people would give up no post without continual struggle — Caleb promised his daughter Achsah to him who should succeed in again subduing it. Othniel, a nephew of Caleb, gained the prize.[7] From its name it was probably a seat of learning in former times, and this might be one reason for afterward making it a priestly city.[8]

Deborah (*a bee*, or *a wasp*). A bee was an Egyptian symbol of regal authority, and among the Greeks the term was applied to poets and priestesses. In both these senses the name suits Deborah, since she was essentially a seer, combining the functions of poetry and prophecy. She was probably a woman of Ephraim, although from the expression in Judg. v., 15, some suppose her to have belonged to Issachar. She was the wife of Lapidoth, is called a prophetess, and is said to have judged Israel. She dwelt

[1] Gen. ii., 17; iii., 19; Job iii., 13; vii., 9; xiv., 2, 7; xxxviii., 17; Psa. ciii., 15, 16; Isa. xxxviii., 12; 1 Cor. xv., 6; John ix., 4.—[2] Job xxxviii., 17; Psa. ix., 13; xviii., 5, 6; xlix., 15; cvii., 18; cxvi., 3; Isa. xxviii., 10, 18; Matt. xvi., 18.—[3] Gen. xxv., 8; xxxv., 29; xxxvii., 35; Psa. xxxix., 12; comp. Numb. xx., 24, 26; Lev. viii., 2; Deut. xxxii., 50; Eccles. xii., 7; Heb. xi., 13, 15.

[1] Numb. xix., 1–22.—[2] 1 Cor. xv., 18; 1 Thess. iv., 14; 2 Tim. iv., 8; Rev. ii., 10.—[3] 1 Kings vi., 15–19.—[4] Josh. xv., 15, 49; Judg. i., 11.—[5] Josh. x., 38, 39; xii., 13.—[6] Josh. xi., 21.—[7] Josh. xv., 15–17.—[8] Josh. xxi., 15; 1 Chron. vi., 58.

under the palm-tree, that came to bear her name, between Ramah and Bethel, in Mount Ephraim.[1] There is a beautiful fountain at the base of the hill, on which stands a famous Jewish cemetery, about six miles west of *Safed*, which is known among the Jews at the present day as Deborah's Fountain. They have a tradition that the heroine passed there with Barak on his march to Tabor, and bathed in this fountain on the morning of the decisive battle. To Deborah the people resorted for counsel during their oppression by Jabin, king of Canaan. But with all the influence which her prophetical gift conferred upon her, she had the greatest difficulty in rousing them to make common cause against the enemy; and it appears from different parts of her song[2] that portions of the tribes refused her urgent solicitations to venture into the conflict. About ten thousand men, chiefly of the tribes of Zebulun and Naphtali, with some from Ephraim and Issachar, under the command of Barak, actually assembled, and pitched on Mount Tabor. The Canaanites, under the command of Sisera, the captain of Jabin's army, with nine hundred chariots of war, encamped in the plain below. At the word of Deborah, notwithstanding the disparity of numbers, the small but select company of Barak rushed down upon the enemy, and put the whole multitude to flight. The result was a complete deliverance from the thralldom which had for many years oppressed the land; and while Deborah, in her song of praise, does not overlook the human instruments that took part in the struggle, she is careful to ascribe the real cause and glory of the achievement to God. The song is one of the oldest lyrics in existence; and for some of the higher qualities of that species of poesy—for dramatic life and action, for pictorial skill in the employment of a few graphic strokes, for glow of feeling, boldness and energy of expression, torrent-like rapidity of thought and utterance—it has rarely been surpassed, and, as a female production, perhaps seldom equaled. [Judg. iv.; v.]

Decapolis (*of ten cities*), a region which embraced ten cities in the north-eastern part of Palestine, near the lake of Gennesaret. These cities, without any special connection, seem to have been endowed with certain privileges by the Romans, under whose immediate authority they were; their population being, for the most part, heathen. Geographers differ as to the names of the cities. Possibly the same privileges were extended to others besides the original ten. The following is Pliny's list: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha; all of these, except Scythopolis, being east of the Jordan. But the district of Decapolis must have comprised a tract of country on both sides the river. [Matt. iv., 25; Mark v., 20; vii., 31.]

[1] Judg. iv., 4, 5.—[2] Judg. v., 16, 17, 23.

Decretals, letters from the popes of Rome deciding points of ecclesiastical law. The decretals compose the chief part of the canon law (q. v.).

Dedan (*depression*) occurs as the name of two individuals mentioned in Scripture—the earliest, a son of Raamah, and grandson of Cush;[1] the other, one of the sons of Jokshan, and grandson of Abraham by Keturah.[2] Different opinions are entertained as to whether these two persons are the founders of the same tribe, or of separate ones. The passages in the Bible in which Dedan is mentioned, contained in the prophecies of Isaiah, Jeremiah, and Ezekiel, are in every case obscure. The probable inferences from these passages are, 1. That Dedan, son of Raamah, settled on the shores of the Persian Gulf, and that his descendants became caravan merchants between that coast and Palestine; 2. That Jokshan, or his son, by intermarriage with the Cushite Dedan, formed a tribe of the same name, which appears to have had a chief settlement in the borders of Idumea, and perhaps to have led a pastoral life. [Jer. xxv., 23; xlix., 8; Ezek. xxv., 13; Isa. xxi., 13.]

Dedication (Feast of), a Jewish feast instituted by Judas Maccabæus in commemoration of the cleansing of the second temple and altar after they had been profaned by Antiochus Epiphanes. The profanation took place B.C. 167, and the purification B.C. 164. The festival commenced on the twenty-fifth day of the ninth month, called Chisleu—corresponding to our December—and lasted eight days. On this occasion the Jews illuminated their houses as an expression of joy and gladness. Hence it was also called the Feast of Lights. So long as the festival lasted, hymns were sung and sacrifices offered. Instituted by the Maccabean dynasty, and observed chiefly by the more rigid of the Judeans, it afforded to Christ an audience only of the most narrow-minded and bigoted of the Jews—a fact that must be borne in mind in comparing his teaching on this occasion, and the reception accorded to it, with that of his earlier ministry in Galilee. [John x., 22–40.]

Defender of the Faith, a title belonging to the sovereign of England. It was originally conferred by Leo X. on Henry VIII. for his work against Martin Luther. The English Parliament confirmed the title, and it has ever since been used by English monarchs.

Dehavites, a tribe which the Assyrian king Esar-haddon established in Samaria after the completion of the captivity of Israel. They are mentioned by Herodotus as one of the four great nomad tribes of Persia. They were powerful and warlike, originally inhabiting the high plains and mountains east

[1] Gen. x., 7.—[2] Gen. xxv., 3.

of the Caspian Sea, but afterward scattered through various countries. Their love of war and plunder induced them to serve as mercenaries under various princes, and their valor has immortalized them in the pages of Virgil. [Ezra iv., 9.]

Deism (from *Deus*, God), properly speaking, signifies belief in God, in contradistinction from that philosophy of atheism, on the one hand, which denies his existence, and that system of faith, on the other, which to belief in God adds belief in the truth and supernatural origin of the Christian religion. Deists have existed probably in all ages of the world, certainly as far back as the time of Christ; for both the Sadducees among the Hebrews, and the Epicureans among the Greeks, were in fact, though not in name, deists. The title was, however, first applied, about the middle of the sixteenth century, to a class of unbelievers who rejected Christianity, but affirmed the truth and sufficiency of natural religion. Hence deism spread to England, where it was maintained by Lord Herbert, and subsequently by Gibbon, Hume, Priestley, Bolingbroke, Shaftesbury, and Hobbes. It existed also in France simultaneously with the French Revolution, where, however, it was merged into and did not widely differ from materialism and practical atheism. In this country there are not many thinkers who avow themselves deists, but deism exists in a modified form in the radical wing of the Unitarian Church, and, under the name of rationalism (q. v.), still exercises a powerful influence both in England and this country, as well as in France and Germany. Some attempts have been made to classify deists according to their various views; but the differences between them are so great, and yet the gradations from one extreme to the other are so gradual, that the attempt is not very successful. The deists have only two tenets in common; the affirmative one, belief in the existence of a God; the negative one, denial of the truth of the Christian religion. They assert that the religion of nature is sufficient for the guidance and government of mankind; but their interpretations of this "religion of nature" are almost as numerous as their individual thinkers. Some among them construct a system which differs from the Christian only in excluding the doctrine of an atonement and belief in miracles and prophecy; a system which includes faith, not only in a personal God, but in his providential control, his spiritual presence in the soul, in prayer, in a future state of rewards and punishments, and in the law of love toward God and man as the highest law for the government of the human race, obedience to which is the condition of enjoying his favor and true happiness. Others, on the contrary, believe only in a supreme being, concerning whom nothing, they think, can be known, and deny absolutely his providential control of the universe and all possibility of personal intercourse with him, and think, with the Epicureans of old, that it is derogatory to the Supreme Being to suppose that he has any care for, or exercises any supervision over, the human race. The gulf between these two systems of disbelief is filled with every variety of opinion from one extreme to the other. In a general way, however, deists may be divided, perhaps, into two classes: 1. Those who deny that there is any communication possible between God and man, and who assert that the human reason and conscience are the only and all-sufficient guide and authority in the religious life; 2. Those who hold that there is a divine Spirit, who acts upon the heart and conscience, and that it is only when we act under his inspiration that we act safely, but who deny that the inspiration accorded to the O. T. writers was different in kind or degree from that which every one imbued with the Spirit of God possesses in modern times. This indwelling Spirit of God they term the "inner light." See RATIONALISM.

Demas (probably contracted from Demetrius), a companion of St. Paul during his first imprisonment at Rome. The mournful note is subsequently made that he had forsaken the apostle, "having loved this present world." Whether this meant actual apostasy we know not. [Col. iv., 14; 2 Tim. iv., 10; Philem. 24.

Demetrius, a maker of silver shrine of Diana at Ephesus. These silver shrines were most probably silver models of the temple of the god with her statue therein, and were used as charms. Demetrius and his fellow-craftsmen, fearing lest they should lose their trade by the conversions which were being made to the faith of the Gospel, raised a tumult against St. Paul and his missionary companions. [Acts xix., 24.]

Demon, Demoniac. The appellation demon was given by classical writers to beings superior to man, including even the highest deities they worshiped. In later speech, the demons were regarded as intermediate between gods and men—either the spirits of the dead or a distinct order of creatures. The full idea of a naturally evil and malignant character in these beings does not seem developed in classical writers. But when we consider the debased notions popularly entertained by the heathen respecting the gods they worshiped, it is easy to see that the step was natural to the belief that there were evil demons, bent on moral and physical mischief, whose enmity must be counteracted or bought off by those who would escape its effects; and, though there might be a lingering idea in the Jewish mind that there were good demons as well as bad, yet, generally speaking, such spirits were regarded by those

who had the knowledge of the true God as foul and wicked. These facts are to be borne in mind in considering the teaching of the Bible on this difficult subject.

The New Testament, and especially the evangelists, repeatedly mention individuals whom they describe as possessed by devils.[1] For the most part, these persons seem to have been harmless; sometimes, however, of a violent and dangerous character. The possession was often accompanied by physical disease—blindness, dumbness, epilepsy. In one case it accompanied a disorder which was congenital, if not hereditary. The victim seems usually to have been possessed of a double consciousness. His acts were unwitting. And when, by the word of Jesus, the devil was cast out, and he appeared clothed and in his right mind, he was with peculiar significance a new creature in Christ Jesus.[2] In the absence of any scientific diagnosis, it is often difficult to identify the diseases of which a mere passing and incidental mention is made in the N. T. The language is popular, not scientific—the language of the first century, not of the nineteenth. This is particularly true of disorders of a mental type. It is but lately that mental hygiene has been made a subject of scientific study. An ambiguity, therefore, surrounds the cases so briefly described by the evangelists which it is not easy to remove. It has been supposed by many that they are simply cases of what may be termed moral insanity; and the parallel between modern forms of moral insanity, as it is termed, and the cases of demoniacal possession described in the Bible, is certainly striking. In both there is a clear recognition of the difference between right and wrong; in both there is the testimony of the patient that he is impelled by a power beside himself; both are accompanied sometimes by acts of violence, sometimes by attempts at suicide; both are, in their worst forms, attended with epileptic convulsions; both are frequently manifested in periodic returns of disorder, with intervals of sanity; both are sometimes traceable to willful self-indulgence in some form of sin as their provoking cause; and in both there is at times, in a remarkable degree, an appreciation of the character of persons with whom the insane are thrown in contact, who are sometimes peculiarly affected by the presence of persons of a pure and holy character.[3] The students who have noted these parallels will be variously affected by them. He who is determined to find a visible and material cause for every mental phenomenon, will attribute the demoniacal possession of ancient times to physical causes, and will interpret the language of the Gospels in accordance with the popular belief of the age. He who believes with Hamlet, that "there are more things in heaven and earth than are dreamed of in our philosophy," will be prepared to believe with us that the Scriptural interpretation of the influence of evil spirits affords the most satisfactory and the most rational explanation of phenomena which, to the present day, afford the students of mental disease their greatest perplexity.

However this may be, it is difficult, if not impossible, to reconcile the language of the N. T. with any other hypothesis than that which assumes that there are evil spirits, subjects of the Evil One, who, in the days of the Lord himself and his apostles, were permitted by God to exercise a direct influence over the souls and bodies of certain men. The effects of this influence are clearly different from those of ordinary diseases of body and mind. Demoniacs are frequently distinguished from those afflicted with bodily sickness.[1] The demons are represented as speaking in their own persons with superhuman knowledge, and acknowledging our Lord to be, not as the Jews generally called him, son of David, but Son of God.[2] Our Lord speaks of demons as personal spirits of evil, not only to the multitude, but in his secret conversations with his disciples declaring the means and conditions by which power over them could be exercised.[3] Twice also he distinctly connects demoniacal possession with the power of the Evil One; once in Luke x., 18, to the seventy disciples, where he speaks of his power and theirs over demoniacs as a "fall of Satan," and again in Matt. xii., 25–30, where he was accused of casting out demons through Beelzebub, and, instead of giving any hint that the possessed were not really under any direct and personal power of evil, he uses an argument as to the division of Satan against himself, which, if possession be unreal, becomes inconclusive and almost insincere. Lastly, the single fact recorded in Mark v., 10–14, of the entrance of the demons at Gadara into the herd of swine, and the effect which that entrance caused, is sufficient to overthrow the notion that our Lord and the evangelists do not assert or imply the reality of demoniacal possession. It is impossible to give to that account an interpretation which preserves its historical truthfulness, and yet interprets demoniacal possession as a mere mental disease; for mental disease can not possibly be said to leave an insane man, and ask and obtain permission to enter a herd of swine! If, therefore, we accept the literal, historical truthfulness of the N. T., we must accept the doctrine that, whatever may be

[1] The Greek is *Demon.*—[2] Matt. xii., 22; Mark ix., 18, 20, 21; Luke viii., 29.—[3] Mark i., 24; v., 6, 9; Matt. viii., 28; comp. Mark i., 23; v., 2, 6, 7, 9; ix., 17, 18–22; Luke iv., 33. The reader who is curious to investigate this matter will find a number of such cases recorded in Ray's "Medical Jurisprudence," chap. vii., sec. v., pp. 202–260.

[1] Mark i., 32; xvi., 17, 18; Luke vi., 17, 18.—[2] Matt. viii., 29; Mark i., 24; v., 7; Luke iv., 41.—[3] Matt. xvii., 21.

the case now, in Christ's time evil spirits not only influenced, but gained actual control of certain men, acting out their demoniacal character through the possessed—a doctrine which receives some confirmation from such histories as that of Saul,[1] and such passages as Ephes. vi., 11, 12.

Deposition, the act of deposing a clergyman from his office. It differs from *degradation* in that, technically, it only forbids him to perform the duties of his office, but does not deprive him of orders. The term degradation, also, is given to the act of degrading from a higher to a lower office. Deposition differs, again, from *deprivation*, which only deprives the clergyman of his parsonage, vicarage, or other office. But these distinctions are known only in the liturgical churches. In countries where the Church and State are united, it can be effected only through the ecclesiastical courts, or by the consent and concurrence of the civil authorities. In the Protestant Episcopal Church of America, the distinction between deposition and degradation is abolished by a canon which provides that, where a minister is deposed from office, he shall be degraded entirely. See DISCIPLINE.

Depravity. By depravity is meant the tendency alleged to be inherited from Adam through all his descendants, by which men are prone to commit sin from their infancy. It is distinguished by many theologians from sin, which they regard as consisting only in voluntary action; only, *i. e.*, in the act of the will yielding to the evil predisposition.[2] The term total depravity, though it abounds in theological treatises, does not appear in Scripture. By it, as now commonly employed, is not meant that man is as bad as he can be, or that he possesses no natural virtues, or that there is nothing good in him. At the same time it must be confessed that the definition of some of the older creeds would give this impression. Thus the "Westminster Catechism" describes man as "utterly indisposed, disabled, and made opposed unto all that is spiritually good, and wholly inclined to all evil, and that continually." Generally, however, it is readily conceded by modern divines that man possesses naturally some inclination toward truth, purity, generosity, and love, and that those natural inclinations are commendable as far as they go; but it is maintained that they do not at all compensate for a want of supreme controlling love toward God. By total depravity, as that term is ordinarily employed, is simply meant that by nature man is totally unfitted for the purpose of his being until born again by the Spirit of God. A common popular illustration of the doctrine is afforded by the case of a watch the hair-spring of which is broken. So long as it remains broken, though every other part of the watch may be sound, the watch is totally unfitted for its purpose of time-keeping, is good for nothing, and might be said to be totally depraved. So, whatever natural virtues a man may possess, until the spirit of true holiness is implanted in his heart by the Spirit of God, he is wholly unfitted for the end of his creation, viz., to glorify God, and so may be said to be totally depraved. The doctrine of the older theologians, that there is literally nothing commendable in a man who is unregenerated, is not now generally entertained by any very large class of theologians, though doubtless it possesses some advocates.

Deputy, the term by which our translators render a Greek word equivalent to the Latin proconsul, the governor of a senatorial province. He was appointed for one year, and discharged the general civil functions, without, however, possessing power of life and death. [Acts xiii., 7, 8, 12; xix., 38.]

Derbe (perhaps *juniper-tree*), a small town in Lycaonia, probably near the pass called the Cilician gates. St. Paul visited Derbe repeatedly, and one of his companions when proceeding to Jerusalem was Gaius of Derbe. He was not persecuted in this place, and therefore it is not mentioned in 2 Tim. iii., 11, a minute coincidence confirming the credibility of the sacred narrative. Its exact site is uncertain. [Acts xiv., 6, 20; xvi., 1; xviii., 23; xix., 1.]

Dervish. Dervish is a Persian word signifying *poor*, corresponding to the Arabic *fakir* (q. v.). It designates, in Mohammedan countries, a class of persons resembling in many respects the monks of Christendom. The dervishes are divided into many different brotherhoods and orders. They live mostly in well-endowed convents, called Tekkÿe or Changah, and are under a chief, with the title of sheik, *i. e.*, elder. Some of the monks are married, and allowed to live out of the monastery, but must sleep there some nights weekly. Their devotional exercises consist in meetings for worship, prayers, religious dances, and mortifications. As the convent does not provide them with clothing, they are obliged to work more or less.

It is difficult to say when these religious orders took their rise. From the earliest times, pious persons in the East have held it to be meritorious to renounce earthly joys, to free themselves from the trammels of domestic and social life, and to devote their thoughts in poverty and retirement to the contemplation of God. In this sense, poverty is recommended by Mohammed in the Koran. Tradition refers the origin of these orders to the earliest times of Islam; but it is more probable that they arose later. Many Mohammedan princes and Turkish sultans have held dervishes in high respect, and bestowed rich endowments on their establishments, and they are still in high veneration with the people. See DANCING.

[1] 1 Sam. xvi., 14, 23; xviii., 10, 11.—[2] See SIN.

Desert. In the East wide extended plains are usually liable to drought and barrenness. Hence the Hebrew language describes *a plain, a desert,* and *an unfruitful waste* by the same word. The term which is in general rendered "wilderness" means, properly, a grazing tract. This is very commonly, in Eastern countries, an extensive plain or steppe, which during the heat of summer becomes utterly parched and bare; so that the same word may denote a region which is desert, and also one which at stated seasons contains rich and abundant pastures. This may be perceived, even by an English reader, from such passages as Psa. lxv., 12: "They drop upon the pastures of the wilderness;" and Joel ii., 22: "The pastures of the wilderness do spring." These and other passages which speak of the desert as rejoicing and as being dried up, are well illustrated by the fact that even the desert of Arabia, which is utterly burned up in summer, is, in winter and spring, covered with rich and tender herbage. Whence it is that the Arabian tribes retreat into their deserts on the approach of the autumnal rains, and when the spring has ended and the summer drought begun, return to the lands of rivers and mountains in search of the pastures which the deserts no longer afford. In fact, in our Bible "desert" or "wilderness" often means no more than open pastures or uncultivated fields. But in the greater number of passages the idea of sterility is prominent, especially where what was emphatically *the* desert or wilderness, the *great* wilderness is spoken of. And in comparisons the term is used with exclusive reference to this import, as in Jer. ii., 31; Hos. ii., 3.[1] See ARABAH; WILDERNESS OF THE WANDERING. [Exod. iii., 1; v., 3; xix., 2; xxiii., 31; 1 Sam. xxiii., 14, 15, 25; Psa. lxv., 13; lxviii., 7; lxxviii., 40; Joel i., 19; Luke xv., 4.]

Deuteronomy (*repetition of the law*), the fifth book of the Pentateuch. In Hebrew it is named from the words with which it opens; but the ordinary name of the book is derived, through the Septuagint and Vulgate, from the one sometimes employed by the Jews, and meaning "the repetition of the law." Its contents consist—1st, of three addresses to the people delivered by Moses in the eleventh month of the fortieth year after the exodus—chap. i. to xxx.; 2d, of certain final acts and words of Moses, viz., the solemn appointment of his successor, his song, and blessing, which, together with the account of his death, form an appropriate conclusion to the book and to the whole Pentateuch. The second, and much the shorter part of the book, containing the thirty-first and three following chapters, was probably added to the rest by Joshua, or some other duly authorized prophet or leader of the people, after the death of Moses. The three addresses, which constitute seven-eighths of the contents of Deuteronomy, reflect very clearly the circumstances which attended their delivery. They were spoken within a very few days, and must all be placed chronologically in the first ten days of the eleventh month in the fortieth year. They exhibit a unity of style and character which is strikingly consistent with such circumstances. They are pervaded by the same vein of thought, the same tone and tenor of feeling, the same peculiarities of conception and expression. They exhibit matter which is neither documentary nor traditional, but conveyed in the speaker's own words. Their aim is strictly hortatory, their style earnest, heart-stirring, impressive, in passages sublime, but rhetorical throughout; they keep constantly in view the circumstances then present, and the crisis to which the fortunes of Israel had at last been brought. Moses had before him not the men to whom by God's command he delivered the law at Sinai, but the generation following which had grown up in the wilderness. Large portions of the law necessarily stood in abeyance during the years of wandering; but now, on their entry into settled homes in Canaan, a thorough discharge of the various obligations laid on them by the covenant would become imperative; and it is to this state of things that Moses addresses himself. He speaks to hearers neither ignorant of the law, nor yet fully versed in it. Much is assumed and taken for granted in his speeches; again, on other matters he goes into detail, knowing that instruction in them was needed. Sometimes, too, opportunity is taken of promulgating relations which are supplementary or auxiliary to those of the preceding books; some few modifications, suggested by longer experience or altered circumstances, are made; and the whole Mosaic system is completed by the addition of several enactments in chaps. xii. to xxvi., of a social, civil, and political nature. These would have been superfluous during the nomadic life of the desert; but now, when the permanent organization of Israel as a nation was to be accomplished, they could not be longer deferred. Accordingly, the legislator provides for his people civil institutions accredited by the same divine sanctions as had been vouchsafed to their religious rites. It is, then, not quite accurate to speak of Deuteronomy as merely a recapitulation of things commanded and done in the preceding books, nor yet

[1] The following are among the principal deserts mentioned in Scripture: The Arabah (q. v.), Josh. xviii., 18; Jeshimon, Numb. xxi., 20; Shur, or Etham, Numb. xxxiii., 8; Exod. xiii., 17; Desert of Paran, Numb. x., 12; xiii., 3; Desert of Sinai, Exod. xix.; Desert of Sin, Exod. xvi., 1; Desert of Zin, Numb. xx., 1, both probably parts of the great Arabian Desert; Desert of Judah, Luke i., 80; Desert of Ziph, 1 Sam. xxiii., 14, 15; Desert of En-gedi, Josh. xv., 62; Desert of Carmel, Josh. xv., 55; Desert of Maon, 1 Sam. xxiii., 24; Desert of Tekoa, 2 Chron. xx., 20; probably only parts of the Desert of Judah; Desert of Jericho, Jer. lii., 8; Desert of Beth-aven, Josh. xviii., 12; Desert of Damascus, 1 Kings xix., 15.

as properly a compendium and summary of the law. Still less is it a manual compiled for the instruction of those wholly ignorant of the law. The phrase used in chap. i., 5, exactly indicates the task Moses undertook in the closing month of his life, and the relation of this book to the preceding ones. He "began," or, rather, "undertook," "took upon himself," to "declare this law," *i. e.*, explain and elucidate it. Such is the force of the Hebrew verb, a word implying the pre-existence of the matter on which the process is employed, and so the substantial identity of the Deuteronomic legislation with that of the previous books. It is thus quite in keeping that the various commandments are given in Deuteronomy as injunctions of Moses, and not, as before, directly in the name of God. Deuteronomy is an authoritative and inspired commentary on the law, serving in some respects also as a supplement and codicil to it. The preceding books displayed Moses principally in the capacity of legislator or annalist. Deuteronomy sets him before us in the character of a prophet. And he not only warns and teaches with an authority and energy which the sublimest pages of the later prophets do not surpass, but he delivers some of the most notable and incontrovertible predictions to be found in the O. T. The prophecy in xviii., 18, finds its fulfillment in the Messiah, who stands alone as the only complete counterpart of Moses, and the one greater than he. The punishments so minutely and pointedly denounced so many years before the destruction of the Jewish commonwealth by the Romans, which so strikingly realized them, furnish an argument for prophecy that can not be gainsaid or evaded. We can not walk the streets of our cities without beholding its fulfillment.[1]

Referring to the article PENTATEUCH for the general discussion as to the unity, antiquity, authorship, and credibility of that portion of Scripture ascribed to Moses, it is only necessary to remark in this place that it is generally allowed that Deuteronomy must in substance have come from one hand. The song and the blessing have indeed been regarded by some few critics as independent poems, incorporated by the writer into his work; but, on the whole, the processes applied by many writers so freely to the rest of the Pentateuch, the processes of disintegration and partition of contents among a number of supposed writers of different dates, have been admitted by themselves to be inapplicable to Deuteronomy. Its characteristics, as above indicated, are in full accord with the traditional view which ascribes the book to Moses; and this conclusion is not in the least shaken either by the earlier critics, who unhesitatingly affirmed that Deuteronomy was written long after the rest of the Pentateuch, or by the newer school, which sees no less certainly in Deuteronomy the most ancient part of the Pentateuch, the primeval quarry out of which the writers of the preceding books drew their materials.

[1] Deut. xxviii., 15–68; see especially verses 64–66.

Devil, the term given in the N. T. to the spirit of evil. He is called in the O. T. Satan, a Hebrew term with the same signification as the Greek *diabolos*, i. e., *accuser*. He is also called Apollyon and Abaddon, and is characterized as the "prince of this world," and the "prince of the power of the air."[1]

Belief in such an evil spirit is almost universal. It is in accordance with reason, analogy, and personal experience. That there are men who are actuated by the same malicious feelings and purposes which in Scripture are attributed to Satan, is very clear, and there is no reason to suppose that in dropping their human bodies they would lose any thing of their malicious character; nor is there any thing irrational in supposing that disembodied spirits may be actuated by a similar spirit, and that among them there may be one who is a prince of wickedness among his fellows. The common experience of mankind in receiving suggestions of evil, they know not whence, so graphically portrayed by Bunyan in his description of the Christian walking through the Valley of the Shadow of Death, confirms also these analogies. And it is largely, perhaps, on this dim light of nature that the all but universal belief in an evil spirit, or personal devil, has been built up. It is, at all events, impossible for those who accept the Bible as a divine revelation to doubt the fact, though numberless attempts have been made to show that the belief, admitted to be recognized in the Scripture, was borrowed by the Jews from the Persians, and referred to by the N. T. writers, and especially by Christ, only in accommodation to a popular error which it was not important to correct.

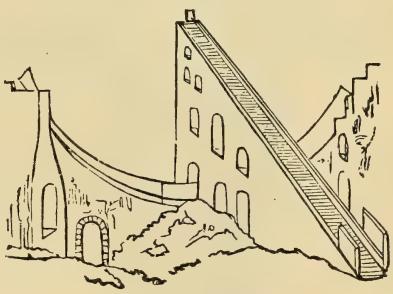
Concerning the origin and history of the devil, Scripture gives us much less information than many persons suppose. A great deal of what passes for Scriptural doctrine on this point is derived from ancient legends. The O. T. teaches very little. The N. T. is more explicit, yet its revelations are brief and fragmentary. Satan and his angels are declared to be fallen spirits. The everlasting fire, in which the wicked generally are to have their final doom, is that which has been primarily prepared for the devil and his angels, who are described as "the angels that kept not their first estate, but left their own habitation," or as "the angels who sinned," and who, in consequence, were "cast down to hell, and delivered into chains of darkness, to be reserved unto judgment."[2] But how this sinning came about we are not told, the popular conception which attrib-

[1] John xii., 31; xiv., 30; xvi., 11; Eph. ii., 2.—[2] Matt. xxv., 41; 2 Pet. ii., 4; Jude 6.

utes it to pride being derived more from Milton than from Scripture. But there is one respect in which the testimony of the Bible is unequivocal—a point which makes the distinction very clear between the Christian belief in a personal devil, and that of the ancient Persians in Ahriman, and that of the Hindoos of to-day in Siva, from which the Christian belief is sometimes said to be derived. The Satan of the Bible is always represented as inferior and subordinate to God. As he has no independent existence, so he has no sovereign dominion. His sphere of operations is on every hand bounded, in subordination to the purposes of the divine government. He can work only where God permits him, and in such ways as can be made subservient to the accomplishment of the purposes of Heaven.[1] Whatever temptations, therefore, believers be exposed to, they can be subject to no violence; a restraint is laid upon the movements of the adversary; and if they resist him, he must flee.[2] This distinction is the more important to be observed, because the popular conceptions, being derived from erroneous sources, are not only not always Scriptural, but are often in direct conflict with Scripture. The medieval conception of the devil is a grotesque compound of elements, derived from the pagan mythology which Christianity superseded. The giants who attempted to scale Olympus, the classic, belt-bound Cerberus, the sylvan deity Pan, the musical god Orpheus, the classic fire-god Vulcan, the Scandinavian god Thor, all enter into the conception of the devil as he appears in these ancient and curious legends, so that it almost seems as though the conception of his character had been made up of the heathen gods.

That worship should be paid to the devil will not appear strange, after observing the fact that the word itself is the same as that employed by heathen nations for their deity, and further observing that fear and terror have oftener been the basis of worship among the ignorant and superstitious than reverence and love. The Hebrews are distinctly charged with worshiping devils[3] (though this may merely mean false gods), and the worship of evil spirits is still maintained among the hill tribes of Hindoostan, and among many of the degraded tribes of Africa. There are also in Turkey what are known as devil-worshipers, but their religion is probably a product of Zoroastrianism, and their devil only the Ahriman (q. v.) of Persia.

Dial. This word occurs only once in our English Bibles, and it is matter of some doubt whether even that once is not too much. It is in the account given of the miraculous sign which was granted to Hezekiah regarding his recovery from an apparently hopeless disease, when the sun's shadow, it is said, went "ten degrees backward, by which it had gone down in the dial of Ahaz."[1] The word here rendered *dial* is the same that is translated *degrees* in the earlier part of the verse; and its usual meaning is, beyond doubt, *degrees* or *steps*. These degrees or steps of Ahaz must have been somehow adapted for marking, by the incidence of a shadow, the progression of the sun's daily course; but what they were it is impossible to determine. Ahaz appears to have had a taste for curious things,[2] and might have borrowed this dial from some foreign pattern. Some have imagined it a hemispherical cavity in a horizontal square stone, provided with a gnomon, or index, in the middle, the shadow of which fell on different lines cut in the hollow surface: some think that it was a vertical index surrounded by twelve concentric circles; while some, with perhaps greater probability, believe it an obelisk-like pillar, set up in an open, elevated place, with encircling steps, on which the shadow fell. It would seem probable, from the circumstances, that it was of such a size, and so placed, that Hezekiah, now convalescent, but not perfectly recovered, could witness the miracle from his chamber or pavilion. May it not have been situated "in the middle court?"[3] The annexed cut represents an Indian dial discovered in Hindoostan, near Delphi, which seems to have answered the double purpose of an observatory and a dial, and would well suit the circumstances recorded of the dial of Ahaz.



Indian Sun-dial.

In regard to the sign performed upon the instrument in question, there can be no doubt that it was, in the strict sense of the term, miraculous; only by being so could it have served the purpose for which it was given. But as the representation is made in popular language, and according to the apparent phenomena, we have no reason to suppose that there was any change in the real motion of the heavenly bodies; the shadow was made to move backward ten degrees, as if the sun itself had so far retrograded; but the effect was no doubt produced by some divine op-

[1] 2 Sam. xxiv., 1; 1 Chron. xxi., 1; Job i.; 2 Cor. xii., 7.—[2] Jas. iv., 7.—[3] Deut. xxxii., 17.

[1] 2 Kings xx., 11.—[2] 2 Kings xvi., 10.—[3] 2 Kings xx., 4.

eration of a merely local nature, since the effect could not otherwise have been confined to a particular instrument or structure belonging to the palace in Jerusalem.

Diamond. Two Hebrew words are thus translated, one of which is also translated adamant (q. v.). The other word, which is used in describing the gems of the high-priest's garment, signifies evidently a very beautiful stone; but whether the modern diamond, the jasper, or the onyx, is uncertain. [Exod. xxviii., 18; xxxix., 11; Ezek. xxviii., 13.]

Diana. The Roman divinity Diana, identical with the Greek Artemis, is a goddess known under various modifications, and with almost incompatible attributes. She was the daughter of Jupiter and Latona, and the sister of Apollo. She was the goddess of hunting, and is usually represented as armed with a bow, quiver, and arrows. But the worship of Artemis or Diana, as practiced at Ephesus, was evidently of Eastern and not of



Image of the Egyptian Diana.

Greek origin. Greek polytheism never would have conceived such a representation of the goddess as the "image which fell from heaven," which was enshrined in the temple at Ephesus. Instead of the superb Diana of the chase, this idol consisted of a rude image shaped like a mummy, and covered with mystic symbols, wearing upon the head a



Ephesian Coin with Diana's Temple.

mural crown, and holding in each hand a bar of metal. It had many breasts, and was evidently symbolical of the productive powers of nature, and undoubtedly a representation of the same power, presiding over conception and birth, which was adored in Palestine under the name of Ashtoreth (q. v.). This image was lodged in the most famous temple of the ancient world. The sun, it was said, saw nothing in its course more magnificent than Diana's temple. Leaving out of consideration the earlier temples, the foundations of the great edifice were laid by Theodorus about 500 B.C., on marshy ground, to obviate the effect of earthquakes. These foundations consisted of immense masses of marble, over which was laid a deep bed of charcoal and wool, well rammed down. All the Greek cities of Asia contributed to the structure, and Crœsus, the king of Lydia, lent his aid. This work was partially burned in the year 400 B.C., but was rebuilt with such magnificence as to inspire a fanatic named Herostratus with the idea of perpetuating his name by destroying it. This he effected by fire in the year 356 B.C., the same night on which Alexander the Great was born. The inhabitants exerted themselves to the utmost to restore it on a still more enlarged scale, the Ephesian women freely giving their gold and jewels. It was at last finished, after two hundred and twenty years of building, and was justly accounted one of the wonders of the world. It exhibited the most perfect example of the graceful Ionic style, and was four hundred and twenty-five feet long by two hundred and twenty broad —the largest of known Greek temples. Its columns were sixty feet high, and about one hundred and twenty in number, and thirty-six of them were ornamented with inlaid metals. Its value was enhanced by its being the treasury in which a large portion of the wealth of Western Asia was stored up. There was probably no religious building in

the world in which was concentrated a greater amount of admiration, enthusiasm, and superstition. Alexander offered the spoils of his Eastern campaign if he might inscribe his name on the building, but the honor was declined. The Ephesians never ceased to embellish the shrine of their goddess, and were continually adding new decorations and subsidiary buildings, with statues and pictures by the most famous artists. This was the temple that kindled the enthusiasm of St. Paul's opponents, and was still the rallying-point of heathenism in the days of St. John and Polycarp. In the second century it was united to the city by a long colonnade, but was soon after destroyed by the Goths. In the age when Christianity was overspreading the empire, it sunk entirely into decay, and its remains are to be sought for chiefly in medieval buildings, in the columns of green jasper which support the dome of St. Sophia, and even in the naves of Italian cathedrals. [Acts xix., 24 sq.]

Dibon, a town on the east side of the Jordan, originally belonging to Moab.[1] It was rebuilt by the tribe of Gad, and hence was called Dibon-Gad.[2] In later times it reverted to the Moabites, and is mentioned among the cities against which the divine judgments were pronounced.[3] A place called Dhiban has been discovered by modern travelers in the same region, which is supposed to be the representative of the ancient city. The ruins are of some extent. There was another place of the same name, which was re-inhabited by the tribe of Judah after the return from the captivity.[4] It is probably the same as the Dimonah mentioned in Josh. xv., 22.

Dies Iræ (*day of wrath*), the name generally given (from the opening words) to the famous medieval hymn on the Last Judgment. The authorship of the hymn has been ascribed to various persons; but in all probability it proceeded from the pen of the Franciscan, Thomas of Celano, who died about the year 1255. It is uncertain when this hymn was adopted as a portion of the service of the mass by the Romish churches, though it was undoubtedly as early as the fourteenth century. Although by all Christendom it is acknowledged the greatest of hymns, possessing a strange fascination, its form is very simple. The rhyme is criticised as wanting in dignity, the measure is artless, and yet the sound, even when its meaning is not understood, almost always inspires awe. In appearance easy to be translated, in fact its subtle power has baffled the best translators, and not one of the many versions possesses the grandeur of the original. A German theologian has collected eighty-seven translations, the greater number being in German. The task of rendering the Latin into English verse of the same measure is very difficult. Some translators have aimed to preserve the form, and others the power of the original, but none have succeeded in giving both, though some version of the hymn is to be found in almost every Christian hymn-book. Perhaps the most popular of these, though it should, perhaps, be called a paraphrase rather than a translation, is the one which is taken from Sir Walter Scott's "Lay of the Last Minstrel," commencing "That day of wrath, that dreadful day." The spirit of the original is here reproduced with a vividness that nothing else in our language equals.

Diet, the title formerly given to the assembly of the states of Germany. The Diet shared with the emperor the rights of sovereignty, except in a few cases reserved to the emperor. It consisted of three chambers. To be valid, a resolution had to be adopted by all three, and to be sanctioned by the emperor. In a particular chamber a majority of votes was in most cases sufficient, but religious questions formed an exception. The following are the principal Diets held in reference to the Reformation: 1. *The Diet of Worms*, 1521. In this assembly, Luther being charged by the pope's nuncio with heresy, and refusing to recant, the emperor, by his edict of May 26, before all the princes of Germany, publicly outlawed him. 2. *The Diet of Nuremberg*, 1523. Here Pope Adrian VI.'s nuncio demanded the execution of Leo X.'s bull, and Charles V.'s edict against Luther. But the assembly drew up a list of grievances, which were reduced to a hundred articles, some whereof aimed at the destruction of the pope's authority and the discipline of the Romish Church; however, they consented that the Lutherans should be commanded not to write against the Roman Catholics. 3. *The Second Diet of Nuremberg*, 1524. In this assembly, the Lutherans having the advantage, it was decreed that the pope should call a council in Germany; but that, in the mean time, an assembly should be held at Spire to determine what was to be believed and practiced, but Charles V. prohibited the holding this assembly. 4. *The Diet of Spire*, 1526. In this assembly, the Duke of Saxony and the Landgrave of Hesse demanded the free exercise of the Lutheran religion; upon which it was decreed that the emperor should be desired to call a general or national council in Germany within a year, and that in the mean time every one should have liberty of conscience. 5. *The Diet of Spire*, 1529, decreed that in the countries which had embraced the new religion, it should be lawful to continue in it till the next council, but that no Roman Catholic should be allowed to turn Lutheran. Against this decree, six Lutheran princes, with the deputies of fourteen imperial towns,

[1] Josh. xiii., 17; Numb. xxi., 30.—[2] Numb. xxxii., 34; xxxiii., 45, 46.—[3] Isa. xv., 2; Jer. xlvii., 18, 22.—[4] Neh. xi., 25.

protested in writing; from which solemn protestation came the famous name of Protestants, which the Lutherans presently after took. 6. *The Diet of Augsburg*, 1530, was assembled to reunite the princes of the empire in relation to some religious matters. The Elector of Saxony, followed by several princes, presented the Confession of Faith, called the Confession of Augsburg. The emperor ended the Diet with a decree that no alteration should be made in the doctrines and ceremonies of the Romish Church till the council should order it otherwise. 7. *The Diet of Ratisbon*, 1541, was held for reuniting the Protestants with the Roman Catholics. The emperor named three Roman Catholics and three Protestant divines, to agree upon articles; but, after a whole month's consultation, they could agree upon no more than five or six articles, which the emperor consented the Protestants should retain, forbidding them to solicit any body to change the ancient religion. 8. *The Diet of Ratisbon*, 1546, decreed that the Council of Trent was to be followed, which was opposed by the Protestant deputies, and this caused a war against them. 9. *The Second Diet of Augsburg*, 1547, was held on account of the electors being divided concerning the decisions of the Council of Trent. The emperor demanded that the management of that affair should be referred to him; and it was resolved that every one should conform to the decisions of the council. 10. *The Third Diet of Augsburg*, 1548, was assembled to examine some memorials relating to the Confession of Faith; but the commissioners not agreeing together, the emperor named three divines, who drew the design of the famous Interim (q. v.). 11. *The Fourth Diet of Augsburg*, 1550. In this assembly the emperor complained that the Interim was not observed, and demanded that all should submit to the council, which they were going to renew at Trent, which submission was resolved upon by a plurality of votes. 12. *The Fifth Diet of Augsburg*, 1555. At this Diet the "Religious Peace of Augsburg" was concluded, which regulated the civil relations of the Evangelicals or Lutherans. According to this agreement, no state of the German Empire was to be disturbed on account of its religious and ecclesiastical usages; religious controversies were to be compromised by Christian, amicable, and peaceable means; the episcopal jurisdiction was suspended with regard to the faith and religious worship of Evangelicals; free emigration on account of religion was guaranteed. This agreement was to continue even if a religious reunion should not be effected.

Dimissory Letters. In the Church of England, dimissory letters are those which are given by a bishop to a candidate for holy orders having a title in his diocese, directed to some other bishop, and authorizing the bearer to be ordained by him. When a person produces letters of ordination conferred by any other than his own diocesan, he must at the same time produce the letters dimissory given by his own bishop.

Dinah (*judged, acquitted*, or *avenged*), the daughter of Jacob and Leah. The history of her visiting the daughters of the heathen inhabitants of the land, of her defilement by Shechem, and of the treacherous and bloody revenge taken by her brothers Simeon and Levi, are recorded in Genesis chap. xxxiv. Nothing more is certainly known of her: she probably accompanied her family into Egypt. [Gen. xxx., 21; xxxiv.; xlvi., 15.]

Diocese. Originally a diocese meant the collection of churches or congregations under the charge of an archbishop. The name afterward came to be applied to the charge of a bishop which had previously been called a parish. A diocese is now synonymous with the see of a bishop. The Church of England now includes twenty-eight dioceses; that of Ireland, twelve. In the United States a diocese is an ecclesiastical territory under the jurisdiction of a single bishop of the Protestant Episcopal or Romish Church. There were in the United States, in 1871, in the Protestant Episcopal Church of America, thirty-nine dioceses; in the Roman Catholic Church, fifty-two.

Dionysius the Areopagite, an eminent Athenian, converted to Christianity by the preaching of St. Paul. He is said to have been first bishop of Athens. The writings which were once attributed to him are now confessed to be the production of some Neoplatonists of the sixth century. [Acts xvii., 34.]

Diptychs, church registers, so called because they were originally *tablets folded in two leaves*, wherein, among the early Christians, were recorded the names of bishops and other brethren, whether deceased or living, who were entitled to have their names mentioned in the celebration of the Liturgy, from having rendered any signal service to the Church. When a member of the Church was excommunicated, his name was erased from the diptych. They are still in use in the Greek Church. In Christian art, a diptych is an altar-painting in two pieces, which may be folded together, and which contains paintings on both the interior and exterior surfaces.

Directory, a set of rules for worship and ordination, drawn up to take the place of the Liturgy, or Book of Common Prayer, by the Westminster Assembly of Divines. The same ordinance which established the Directory repealed the acts of Edward VI. and Elizabeth by which the Liturgy was established, and forbade the use of it within any church, chapel, or place of public worship in England or Wales, appointing the use of the Directory in its stead. This ordinance, in-

deed, never received the royal assent, and it was a long time before it succeeded in abolishing the established worship. In some parts the Directory could not be procured, in others it was rejected; some ministers would not read any form, others read one of their own. The Parliament, therefore, in the ensuing summer, called in all the Books of Common Prayer, and imposed a fine upon such ministers as should read any other form than that imposed by the Directory. Though of course the Book of Common Prayer was re-established with the re-establishment of the Episcopal Church, still the Directory is partly adhered to by Presbyterians in the British Isles.

Discipline, a term used ecclesiastically to denote the rules and methods employed for preserving the purity of the Church, either by punishing offenders against its canons, or by withdrawing from all fellowship, and so from all responsibility for their conduct.

I. *Jewish.*—According to the Jewish scholars, there were three kinds of discipline known in the ancient synagogues, all of which are entitled *excommunication* or *cutting off*. Excommunication in the slightest degree was separation from the synagogue, and the suspension of intercourse with all Jews whatever, even with one's wife and domestics. A person who had exposed himself to excommunication of this sort was not allowed to approach another nearer than a distance of four cubits. This separation was continued for thirty days; and in case the excommunicated person did not repent, the time might be doubled or tripled, even when the transgression, by means of which it was incurred, was of small consequence. The second degree of excommunication is denominated *the curse*, and was more severe in its effects. It was pronounced with imprecations, in the presence of ten men, and so thoroughly excluded the guilty person from all communion whatever with his countrymen, that they were not allowed to sell him any thing, even the necessaries of life. The *third degree of excommunication* was more severe in its consequences than either of the preceding. It was a solemn and absolute exclusion from all intercourse and communion with any other individuals of the nation; and the criminal was left in the hands, and to the justice of God. It is thought probable that in the time of Christ the second degree of excommunication was not distinguished from the third, and that both were expressed by the phraseology which is used in 1 Cor. v., 5, and in 1 Tim. i., 20, viz., to deliver to Satan for the destruction of the flesh.

II. *Christian.*—Christ gives, in Matthew xviii., 15–17, explicit directions as to discipline in the future Church. In these directions, apparently, three steps are recognized in all cases of private wrong: first, the offender is to be privately visited and reasoned with; then, if that be unsuccessful, a second attempt is to be made with witnesses to secure legal evidence perhaps, but also possibly as a self-restraint, since disinterested witnesses might be able to reconcile the parties and prevent injustice in the accuser. If this be unsuccessful, then the offense may be brought before the Church, *i. e.*, says Alford, "before the congregation of Christ." "That it can not mean the Church as represented by her rulers, appears by verses 19, 20, where *any* collection of believers is gifted with the power of deciding in such cases. Nothing could be further from the spirit of our Lord's command, than proceedings in what were oddly enough called ecclesiastical courts."[1] These were, as we shall presently see, of later origin. In case the offender would not hear the Church, no penalties are provided. "Let him be as an heathen man and a publican." This is the whole extent of punishment justified by Christ. And this simply signifies that the Church should withdraw all fellowship, and cease to regard him as a Christian brother. In other words, all that Christ allows, even in the last extremity, is that the Church take such act that it can no longer be held responsible for the offense of its offending member, and leave him to himself to render his account to God. These are the general principles. Their application receives illustration from other passages in the N. T., especially from Paul's directions to the Church at Corinth.[2]

III. *Medieval Discipline.*—In two respects the Church gradually departed from the principles which Christ laid down respecting discipline to be administered by the congregation of Christ. It seems clear that the action of the laity was requisite, as late as the middle of the third century, in all disciplinary proceedings of the Church. But from about the middle of the fourth century, the bishops assumed the control of the whole penal jurisdiction of the Church. The people, accordingly, ceased to watch for the purity of the Church, connived at offenses, and concealed the offender, not caring to interfere with the prerogative of the bishop, in which they had no further interest. This transition changed essentially the relations of the officers to the members of the Church, and the conditions of Church membership. The officers of the Church, instead of receiving authority and office from that body for their service, claimed authority and commission from God for the exercise of their functions. They became the rulers, not the servants, of the Church.

While the clergy thus usurped the functions of the Church, they also changed the nature of the punishment. At first discipline was a mere spiritual act. It deprived the offender of none of his natural or civil rights. Offenders were publicly rebuked,

[1] Alford on Matt. xviii., 17.—[2] 1 Cor. v.; 2 Cor. ii., 1–11.

suspended from communion, expelled from the Church, excluded from its privileges, but this was all. Then corporal punishment was inflicted on minors and children. Little by little the idea of civil punishment was extended, until at length, as the result of excommunication, the offender was handed over to the civil authorities for punishment, and even whole communities were laid under a ban which threw society into anarchy.[1]

In the second of these respects, the Protestant churches have universally returned to the N. T. principles respecting discipline. They do not claim to enforce the decrees of the Church by civil punishments, or to do aught else in the case of the extremest offender than to withdraw all fellowship, cut him off from the privilege of Church membership, and leave him to his own way. In respect to the method of trial, there is no agreement between them. Where the Church is established by law, as in England, and religious privileges carry with them civil and political rights, discipline in most, if not all, cases can be effected only by means of ecclesiastical courts. In the Presbyterian Church, discipline is exercised by the Session, whence an appeal lies to the Presbytery, and hence to the Synod, and finally to the General Assembly. In the Methodist Church, trial is had before a committee, the pastor presiding. An appeal lies to the Quarterly and Annual Conferences. In the Church of England, every parish is committed to the government of the minister, with the assistance of the church-wardens, who are the guardians of public morals and ecclesiastical discipline within their precincts. These lay officers of the Church are bound by their oath to return the names of all loose and scandalous livers into the ecclesiastical court of the diocese at least once a year. If the church-wardens neglect their duty, the minister may take the business of prosecuting offenders into his own hands. If the party accused be convicted of the crime, he may be excommunicated, and not admitted to the sacrament, or any communion, in divine offices, and be condemned in the costs of the suit. There is also what is termed the "Greater Excommunication," whereby the offender is cut off from all commerce with Christians, even in temporal affairs. This must be pronounced by the bishop. Such, at least, is the mode of discipline which is sanctioned by the canon law of the Church of England, but the exercise of discipline in that Church has fallen into disuse. In America, of course, ecclesiastical courts are unknown. In the Episcopal Church, the pastor has a right to suspend from the communion any one whose conduct is such that, by his coming, the congregation would be offended. The action of the pastor and church-wardens is, however, subject to revision by the bishop, on the complaint of the accused. The particular method of proceeding in each diocese is determined by the canons of that diocese. In the Congregational churches, including the Baptist and Unitarian, and others whose polity is Congregational, discipline is administered directly by the local church. The final judgment is rendered by the vote of the members, and from it there is no appeal.

Discipline is still generally of three kinds: Public Censure, Suspension, and Excommunication (q. v.). The question has arisen in many modern churches, What shall be done in those cases in which a church practically loses all power over, and fellowship with a member, without any flagrant fault on his part, as where he leaves the place and does not subsequently commune with the church, or where, from conscientious scruples of any kind, he ceases to commune with it? Some churches have introduced the practice of withdrawing watch and care, and striking the name from the roll in such cases, without proceeding to a formal trial, or to an excommunication. For some account of discipline of the clergy, see DEPOSITION. See also ANATHEMA; EXCOMMUNICATION; and INTERDICT.

Discipline (Book of), in the Methodist Episcopal Church, is a volume published quadrenially, after the sessions of the General Conference, and entitled "The Doctrines and Discipline of the Methodist Episcopal Church." It is divided into six parts: 1. Origin, Doctrines, and General Rules; 2. Government of the Church; 3. Administration of Discipline; 4. Ritual; 5. Education and Benevolent Institutions; 6. Temporal Economy. All but the constitutional portions are liable to change under the authority of the General Conference.

Discipline (First and Second Books of). An important document drawn up by the Scottish Reformers in 1560, containing a plan of order, government, and discipline of the Church of Scotland. When completed, it was cordially approved of by the General Assembly, but, when submitted to the Privy Council, it was so warmly opposed that it never received a formal ratification. Notwithstanding this, however, the Church has been accustomed to regard it as a standard book for the regulation of her practice and the guidance of her decisions. A second book of discipline was drawn up by a committee of the General Assembly of the Church of Scotland, and sanctioned by the Assembly in 1578. It was never ratified by Parliament, but it has continued down to the present day to be regarded as the authorized standard of the Church of Scotland, in so far as government and discipline are concerned.

Dismission. In the ancient Church it was customary for any one about to travel to take with him letters of credence from his

[1] See AUTO-DA-FE; INTERDICT.

own bishop, if he wished to communicate with a church in another country. These letters were of different sorts, according to the occasion, or the quality of the person who carried them. From this custom, probably, has grown up one which is almost universal in Protestant churches. Whenever a church member changes his residence, the church to which he belongs, or its pastor, gives him in some form a letter, which serves as his credential with other churches of the same faith and order. According to the theory of the Episcopal Church, he who joins it becomes a member, not of the local organization, but of the general body. Hence, in case of removal, no letter of dismission is necessary; for convenience, however, it is customary in such case for the pastor to give a personal letter, which serves as an introduction to other pastors and parishes. In the Methodist Church, the letter is usually simply a certificate of the individual's membership and good standing, but does not express the idea that the member is dismissed from one church or parish to unite with another, the Methodist organization being in this respect analogous to that of the Episcopal Church. According to the theory of the Congregational and Presbyterian churches, he who makes a public profession of religion not only unites himself with the general Church of Christ, but enters into special relations, for the purpose of work and Christian fellowship, with the local organization. In order to transfer this relationship to any other local church, it is necessary to obtain from the proper officers, usually by application to the pastor, a letter dismissing him from that church, and recommending him to the Christian fellowship of some other church. By general usage, these letters are ordinarily regarded good only for one year from their date; and they do not operate to sunder the relationship of the individual to the church from whence they issue, until they have been presented to and accepted by the church to which they are addressed. In most of the churches, any member who removes his residence, or from any other reason absents himself from the public worship, without taking such a letter, or satisfactorily explaining his failure so to do, renders himself amenable to church discipline, while in others the church simply withdraws its watch and care in such a case, and strikes his name from the roll.

Dispensations, special modes of providential dealing with individuals or communities; thus we speak of the Adamic Dispensation, the Abrahamic Dispensation, the Jewish Dispensation, etc. The term is also used in an ecclesiastical as well as a theological sense. In the Church of Rome, a dispensation means a permission from the pope to do what may have been prohibited. Thus, before any one in communion with that Church can contract a marriage within the forbidden degrees, he must have previously received a dispensation from the pope. In the Church of England, the word dispensation denotes a power, vested in the archbishop, of dispensing, on certain emergencies, with some minor regulations of the Church.

Dispersion. The "dispersed" or the "dispersion" was the appellation given to those Jews who continued in other countries after the return from the Captivity. Babylon became one centre, from which colonies established themselves in Persia, Media, and other neighboring countries. The Greek conquests attracted Jewish settlers to the West, and large settlements were made in Cyprus, in the islands of the Ægean, and on the Western coast of Asia Minor. The Jews of these Syrian provinces adopted the language, and in many respects the ideas of the Greeks. The Jewish settlements established at Alexandria by Alexander and Ptolemy I. became the source of the African dispersion which spread over the north coasts of Africa, and perhaps inland to Abyssinia. After the capture of Jerusalem by Pompey, settlements of Jews were formed in Rome. All the dispersed looked to Jerusalem as the metropolis of their faith, paid the legal half-shekel toward its services, and carried with them everywhere their sacred books, which thus became known to the Gentiles. The difficulties in the way of a literal observance of the Mosaic ritual led to a wider view of its scope, and a stronger sense of its spiritual significance. The influence of the dispersion on the rapid promulgation of Christianity can scarcely be overrated. The course of the apostolic preaching followed in a regular progress the line of Jewish settlements. The mixed assembly from which the first converts were gathered on the Day of Pentecost represented each division of the dispersion, and these converts naturally prepared the way for the apostle. The "dispersion" included representatives from all of the twelve tribes. [John vii., 35; Acts ii., 9–11; xv., 21; xxvi., 7; James i., 1; 1 Pet. i., 1.]

Dissenters. The term usually applied in England to those who agree with the Established or Episcopal Church in the most essential doctrines, but differ from it on questions of Church government, relation to the State, and rites and ceremonies. The word is of English origin and growth, and appears to have come into use in the seventeenth century, as synonymous with *Non-conformists*, although its equivalent may be said to have existed in Poland in the name *Dissidents*, a term which first appears in the acts of the Warsaw Confederation of 1573, and there denotes the Polish Protestants, in contradistinction to the members of the established Catholic religion; the claims of the Romish Church, where dominant, having always been asserted in a manner incompatible with the

existence of recognized religious dissent. The term is not ordinarily applied to the Episcopalians in Scotland, though they dissent from its established church, which is Presbyterian.

Since the beginning of the eighteenth century, the Presbyterian, Independent or Congregationalist, and Baptist denominations in England, have been associated under the name of the *Three Denominations*. This association was fully organized in 1727, and has contributed much to promote toleration and religious liberty. At the present time, Dissenters in England of all denominations are allowed to practice without restraint their own system of religious worship and discipline. They are entitled to their own places of worship, and to maintain schools for instruction in their own opinions. They are also permitted, in their character as householders, to sit and vote in the parish vestries. A Dissenter, if a patron (q. v.) of a church, may also exercise his own judgment in appointing a clergyman of the Church of England to a vacant living.

Divination. In the ordinary acceptation of the term, divination differs from prophecy in that the one is a human device, while the other is a divine gift. The one was an unwarranted prying into the future by means of magical arts, superstitious incantations, and the arbitrary interpretation of natural signs or omens; the other, an insight into the future, partially disclosed by the aid of Him who sees the end from the beginning. In Scripture the word commonly used for divination, and its corresponding verb which means originally to apportion lots, is used of false prophets and soothsayers, of necromancers or persons who professed to evoke the dead, of heathen augurs and enchanters, of prognostications made from the observation of arrows, entrails, and in other similar ways.[1] Another word is used in two or three passages with reference merely to auguries, or to the arts by which they were usually taken.[2] But besides these more general terms various specific terms are used, having reference to particular modes of divination, such as sorcerers, charmers, enchanters, witches, and wizards. The word translated sorcerers in Exod. vii., 11, should perhaps have been translated—as in Deut. xviii., 10—*enchanters;* those who use incantations, whether with the design of creating a delusion respecting the present, or false expectations of the future.[3] The wizards—the translation in Lev. xix., 31; xx., 6; Deut. xviii., 11, of a Hebrew word meaning the knowing ones, the wise beyond others—were those who professed to see into the future, and to have the power, probably by means of certain forms of incantation, to reveal the secrets of heaven. The last name is commonly coupled with another, which points to a specific mode of divination—*oboth*—persons having, or consulting with familiar spirits, as they are called in Lev. xix., 31, or, as more fully described in Lev. xx., 27, those who, "whether man or woman, had *ob* in them." This word *ob*, expressive of a familiar spirit—a spirit of *python*, or divination—designates a bottle; and the spirit was supposed to be in the body of the diviner, as if in a bottle. To this class belonged the Witch of Endor (q. v.), who, in 1 Sam. xxviii., 7, is called a "mistress of *ob*," and whom Saul asked to divine to him by the *ob*, i. e., by the familiar spirit. The term seems to have been but another mode of designating a necromancer, or one who professed to have familiar converse with the souls of the dead, and to derive thence information not accessible to others respecting the designs of Providence. The responses given to the questions which they undertake to answer were pronounced as from the bloodless and ghastly frame of an apparition, and hence were usually uttered in a shrill, squeaking voice. This is alluded to by Isaiah when he represents the voice of Jerusalem, in her coming prostration and ruin, as like the voice of an *ob* out of the earth—the voice of one more dead than alive.[1] Apparently another and distinct class of diviners is indicated by a word which in our Bible is usually rendered "observers of times."[2] It was applied to such as foretold lucky and unlucky days. The same Hebrew word is sometimes translated *soothsayers;*[3] and doubtless soothsaying in ancient as well as in modern times has sometimes taken this direction; but whether it is indicated by the term is doubtful. Soothsaying seems rather to indicate any of the occult and magic arts by which the soothsayer pretended to divine the future.

The earliest of the methods mentioned is divination by the cup. The allusion in the history of Joseph[4] to this well-known practice shows how early it must have got a footing in Egypt; but neither in this nor in any other passage of Scripture is any thing indicated as to the mode in which the cup was used for the purpose in question. The ancient Egyptians, and still more the Persians, practiced a mode of divination from goblets. Small pieces of gold or silver, and precious stones marked with strange figures and signs, were thrown into the vessel, and by certain incantations was invoked the evil demon, who was supposed to give the information sought, either by intelligible words, by pointing to some of the characters upon the precious stones, or in some more mysterious manner. Cups or bowls, upon the in-

[1] Lev. xiii., 22; Deut. xviii., 10, 18; Josh. xiii., 22; 1 Sam. vi., 2; xxviii., 8; 2 Kings xvii., 7; Jer. xxvii., 9; Ezek. xxi., 28; Zech. x., 2.—[2] Gen. xliv., 15; Numb. xxiii., 23; xxiv., 1; 1 Kings xx., 33.—[3] See Witchcraft.

[1] Gen. xli., 8; Exod. vii., 11; Lev. xix., 26; Deut. xviii., 10, 12; Isa. viii., 19; xxix., 4; lxv., 3.—[2] Lev. xix., 26; Deut. xviii., 10, 14; 2 Kings xxi., 6; 2 Chron. xxxiii., 6.—[3] Isa. ii., 6; lvii., 3; Micah v., 12.—[4] Gen. xliv., 4, 5.

side of which charms have been written by magicians, are still frequently used in various parts of the East in cases of dangerous maladies, and water from them is expected to operate as a cure. Sometimes of old the goblet was filled with pure water, upon which the sun was allowed to play; and the figures which were thus formed, or which a lively imagination fancied it saw, were interpreted as the desired omen—a method of taking auguries still employed in Egypt and Nubia.

Another mode of divination was that by means of arrows, mentioned in Ezek. xxi., 21, as practiced by the King of Babylon. Jerome, in his comment on this passage, says that the king "put a certain number of arrows into a quiver, each having a particular name inscribed on it, and then mixed them together that he might see whose arrow should come out, and which city he should first attack. And this (he adds) the Greeks call *belomantia* (divining by arrows), or *rabdomantia* (divining by rods)."[1] To this probably correct account no later researches have added any thing. Pictures have been found on the Assyrian tablets which are supposed to represent the king in a divining-chamber, with arrows and other instruments of divination in his presence; but this is by no means certain. Some authorities, however, speak of sacred arrows kept at Mecca, and used by the Arabs for similar purposes, though contrary to the precepts of the Koran.——In the same passage Ezekiel mentions two other kinds of divination; by consulting teraphim (q. v.), and by inspecting the entrails, particularly the liver, of newly-slain animals. Traces of the former are found among the covenant people both in earlier and later times; but there is no evidence that the latter was practiced among the Jews. It is mentioned in Scripture only this once; but we know from other sources that from the state and color of the liver, according to certain rules, favorable or unfavorable omens were drawn.——In addition to the preceding special forms of divination, there were others of a more general kind, such as consulting oracles, which was not unknown among the Israelites in the more corrupt periods of their history; seeking false prophets or dreamers of dreams; listening to the prognostications of star-gazers or astrologers.[2]

Egypt seems to have greatly encouraged the practice of divination at an early age, and there were magicians in that country whose dexterity enabled them to imitate very closely some of the miracles of Moses.[3] It is reasonable to suppose that all the allusions in the Pentateuch to the various kinds of divination were to those which were practiced in Egypt; and indeed so strong a taste had the Israelites imbibed, while there, for this species of superstition, that throughout the whole course of their history it seems to have affected their national character and habits. But to Chaldea belongs the distinction of being the mother-country of diviners. They there attained to such a degree of power and influence that they formed the highest caste, and enjoyed a place at court; and so indispensable were they in Chaldean society that no step could be taken, not a relation formed, a house built, a journey undertaken, a campaign begun, until the diviners had ascertained the lucky day, and promised a happy issue. At various times, but more especially during the reign of the later kings, a great influx of these impostors had poured from Chaldea and Arabia into the land of Israel, to pursue their gainful occupation; and we find Manasseh not only their liberal patron, but zealous to appear as one of their most expert accomplices. The long captivities in Babylon spread more widely than ever among the Jews a devoted attachment to this superstition; and after their return to their own country, having entirely renounced idolatry, and no longer enjoying the gift of prophecy, or access to oracles, they gradually abandoned themselves before the advent of Christ to all the prevailing forms of divination.[1]——Against every species and degree of this superstition the sternest denunciations of the Mosaic law were directed, as fostering a love for unlawful knowledge, and withdrawing the mind from the only wise God; while at the same time repeated and distinct promises were given, that in place of diviners, and all who used enchantments, God would send his people prophets, messengers of truth, who would reveal to them the divine will, the future and the useful knowledge that was vainly sought from these pretended oracles of wisdom.

There has been much discussion whether the ancient tribe of diviners merely pretended to the powers they exercised, or were actually assisted by demoniacal agency. The latter opinion was embraced by almost all the fathers of the primitive Church. On the other hand, it has been maintained, with great ability and erudition, that the whole arts of divination were a system of imposture based on hypocrisy and deceit; that Scripture ridicules those who practiced them as utterly incapable of accomplishing any thing beyond the ordinary powers of nature; and that hence divination readily allied itself to idolatry. Rejected by the true religion, it became the handmaid of the false, and has ever shown the same tendency to ally itself with the progress of a corrupt Christianity as with the corruptions of Judaism. See WITCHCRAFT; MAGIC; TERAPHIM. [Exod. xxii., 18; Lev. xix., 26, 31; xx., 27; Deut. xviii., 10, 11;

[1] Hosea iv., 12.—[2] 2 Kings i., 2. See DREAMS; ASTROLOGY; ORACLE.—[3] See PLAGUES OF EGYPT; MAGIC.

[1] 2 Kings xxi., 6; 2 Chron. xxxiii., 6; Isa. viii., 19; Acts xiii., 6; xvi., 16.

Isa. xliv., 25; xlvii., 11–13; Jer. xiv., 14; Jonah ii., 8.]

Divorce. Originally marriage was regarded as indissoluble. But divorce, like polygamy, gradually became customary; and when the Mosaic laws were promulgated both were so common, that Moses, instead of prohibiting, undertook simply to regulate them. There was then no such elaborate judicial system as with us, there were no such opportunities for trial. Moreover, woman held no such position as Christianity has accorded to her, but was regarded rather in the light of a slave, except as the Jewish laws themselves ameliorated her condition. The Mosaic law, therefore, permitted divorce, though it provided some check by enacting that "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house."[1] That this was not really in accordance with the divine idea of marriage is clear from Christ's declaration that "Moses, because of the hardness of your hearts, suffered you to put away your wives."[2] However, it was an effectual check upon dissolution of marriage; how effectual, is indicated by the fact that there is no instance of divorce recorded in O. T. history. But in the time of Christ the laws regulating the marriage relation had become fearfully lax. The Mosaic law evidently implied that the husband should write the cause of the divorce in the bill of divorcement. But this was practically no longer required. "He that desires to be divorced from his wife for any cause whatsoever," writes Josephus — "and many such cases arise among men—let him in writing give assurance that he will never use her as his wife any more; for by these means she will be at liberty to marry another husband." The Mosaic law expressly provided that the husband could only put away his wife in case "he found some uncleanness in her." But this provision had also been practically abrogated. The gravest discussions had taken place among the Jewish doctors as to the meaning of the word "uncleanness." The school of Hillel gave to it the utmost latitude. That a woman appeared in public with unveiled face, that she burned her husband's food in cooking, even that she ceased to please his capricious fancy, was gravely asserted to be a sufficient ground of separation. The divorce laws of Greece and Rome were very similar. Cicero dismissed Terentia after thirty years of married life; Cato the younger divorced his wife, that he might give her to a friend.

It was under such circumstances that Christ was applied to by the Pharisees to know what was a lawful ground of divorce. His answer was very explicit.[1] He referred his questioners back to the first marriage in Eden; declared that God, by the very constitution of the race as male and female, had ordained marriage; asserted that one cause only could justify in the eyes of God the dissolution of the marriage tie, viz., a violation of the marriage oath. It is true that some attempts have been made to show that the term here translated "fornication" was a word of wide signification, not confined to sins against the marriage obligation. Dean Alford's answer to these attempts is sufficient and conclusive. "The figurative senses of fornication can not be admissible here, as the law is one having reference to a definite point in actual life; and this, its aim and end, restricts the meaning to that kind of fornication immediately applicable to the case. Otherwise this one strictly guarded exception would give indefinite and universal latitude." He, then, who accepts the teaching of Christ as conclusive can hardly doubt that divorce is absolutely forbidden by the divine law, except for the one cause of adultery. "This was the original institution. This is the *only* law that is productive of peace and good morals, and that secures the respect due to a wife, and the good of children. Nor has any man or set of men—any legislature or any court, civil or ecclesiastical—a right to interfere, and declare that divorces may be granted for any other cause. They, therefore, whoever they may be, who are divorced for any cause except the single one of adultery, if they marry again, are, according to the Scriptures, living in adultery. No earthly laws can trample down the laws of God, or make that *right* which he has solemnly pronounced *wrong*."[2]

How far the marriage of the innocent party after separation, on account of fornication, is forbidden by Christ,[3] is a weighty and difficult question. By the Roman Church such marriage is strictly forbidden. On the other hand, the Protestant and Greek churches allow such marriage. Those who defend the latter view suppose divorced, in Matt. v., 32, to mean unlawfully divorced, *i. e.*, on some other ground than fornication; and certainly this is not improbable. We may, however, well leave a matter in doubt of which Augustine could say that it was so obscure that error on either side was venial. See MARRIAGE; SOCIALISM; FREE LOVE.

Doctor (*teacher*). I. *Jewish.*—Learned men among the Jews were given various titles, which seem to have been used very nearly interchangeably. In the time of Christ they were called "teachers of the law," "lawyers," "doctors," "fathers," and "rabbi" or "rabboni."[4] The last word, meaning "great," is still used to designate the modern religious

[1] Deut. xxiv., 1.—[2] Matt. xix., 8.

[1] Matt. xix., 3–9.—[2] Barnes's Notes, Matt. v., 32.—[3] Matt. v., 32; xix., 9.—[4] Matt. xxiii., 7, 8; Luke v., 17; xi., 52; John xx., 16; Acts vii., 2; 1 Tim., 1, 7.

heads of Jewish communities or congregations. These titles, while used often in a vague and indefinite way, properly signify the succession of teachers by whom the oral traditions (q. v.) were transmitted from one generation to another. Esdras is usually placed by Jewish rabbis at the head of the doctors, who were held by the Jews in great veneration. They were assisted, it is alleged, by the Bath-kol (q. v.). Each doctor was permitted to add his own comments to the traditions which had been handed down to him, and thus the traditions went on increasing from one generation to another till the composition of the Talmud (q. v.). After the publication of the Talmud arose another class of doctors, which lessened its authority by their doubts and conjectures. They were termed *Sabureans*, or *Doubters*. The popularity of the Talmud rendered this sect peculiarly odious to the Jews; many of whom have refused to recognize them as belonging to the list of doctors, and the sect became extinct about seventy-four years after its establishment. They were followed by another class of Jewish doctors, called *Geonim*, or *Excellents*, because of their extensive learning and their remarkable virtue. Esteemed as interpreters of the law, they were consulted upon all important or difficult matters, and their decisions were received with the utmost confidence and respect. This sect originated in the beginning of the sixth century, and continued to maintain considerable credit till it came to an end in the eleventh century. Another class of Jewish doctors distinguished themselves as grammarians, and published a well-known work of traditions, called the Masorah, which has undoubtedly rendered great service to the cause of Hebrew literature, in the preservation and critical knowledge of the O. T., by its vowels, accents, and notes. By the laborious industry of these men, each verse, word, and even letter of the Hebrew Scriptures, has been carefully numbered, while, with marvelous but unprofitable ingenuity, they have deduced the most strange and absurd meanings from the insertion of a larger or smaller letter in the text, or the intervention of a greater or less space between the chapters. The last order of Jewish doctors to which it is necessary to advert are those which bore the name of Cabalists,[1] who taught a species of Oriental mysticism, by which all kinds of strange fancies, and even magical powers, were deduced from the words, letters, and accents of the Hebrew Scriptures. The power of the doctors was great among the Jews, and they omitted nothing that might draw the veneration of the people.

II. *Christian.*—At an early period the term doctor was used as a general expression for any teacher of Christian doctrine. Then it came to be applied to those eminent for their knowledge in theology without reference to their special skill in teaching it. Pre-eminently it was given to four of the Greek fathers—Athanasius, Basil, Gregory Nazianzen, and Chrysostom; and to three of the Latin fathers—Jerome, Augustine, and Gregory the Great. It is now conferred as a title of honor by universities and colleges. D.D. stands for doctor of divinity, LL.D. for doctor of laws, and M.D. for doctor of medicine. The two former titles are given in Germany, Great Britain, and the United States, as a title of honor, and without examination, upon men who have distinguished themselves by their learning in theology or literature.

[1] See CABALA.

Doeg (*fearful*), an Idumean, and officer of Saul's court, and, according to Josephus, chief of his herdsmen. By Saul's command, he put the priests of Nob to death, together with their families, for the succor which Ahimelech the high-priest had unwarily afforded to David. Nothing more is known of him. See AHIMELECH; DAVID. [1 Sam. xxi., 7; xxii., 9, 18, 22; Psa. lii.]

Dog. This well-known animal is frequently mentioned in the Bible. But though it was employed to watch the flocks, and perhaps to guard the house,[1] it was by no means, as we regard it, the companion and friend of man. Many of the various species of the dog were known to the Egyptians, and doubtless also to the Israelites. Some, probably, had never been domesticated; and there were multitudes half wild, prowling about the fields and the towns, devouring offal and dead bodies,[2] and disturbing the night with their howlings. This is the case at present in the East. Troops of dogs abound, recognized, in a degree, by food and water being occasionally given to them; but they are deemed impure and unclean, just as among the ancient Hebrews. Hence we can understand why the dog is always mentioned contemptuously in Scripture—in many passages being used as a metaphor for wicked and unclean persons.[3] To the present day the term is applied in the East by Jews to Gentiles, and by Mohammedans to Christians, as a term of reproach.

Dogma, a word used originally to express any doctrine of religion formally stated. *Dogmatic theology* is the statement of positive truths in religion. The term *dogma* is now popularly, but incorrectly, used to designate too positive or harsh a statement of uncertain or unimportant articles; and the epithet *dogmatic* is given to one who is rude, or obtrusive, or overbearing in the statement of what he judges to be true.

Dominical Letter, the letter in our almanacs which marks the Lord's Day, usually printed in a capital form. In the ecclesias-

[1] Job xxx., 1; Isa. lvi., 10.—[2] 1 Kings xiv., 11; xxi., 19, 23.—[3] 2 Sam. ix., 8; xvi., 9; 2 Kings viii., 18; Matt. vii., 6; Mark vii., 27.

tical calendar, the first seven letters of the alphabet are applied to the days of the week, A being always given to the first of January, whatsoever that day may be, and the others in succession to the following days. If the year consisted of three hundred and sixty-four days, making an exact number of weeks, no change would ever take place in these letters. Thus, supposing the first of January in any given year to be Sunday, all the Sundays would be represented by A, not only in that year, but in all succeeding. The fact that there are three hundred and sixty-five days and a fraction, occasions a variation. The rules for finding the Dominical Letter for any year are given in the Book of Common Prayer.

Dominicans, a celebrated order of mendicant monks, which was instituted in the thirteenth century. Its founder was St. Dominic, who established the first monastery of the order at Toulouse. The monks connected with it were put under the rule of St. Augustine. To this order specially belongs the *rosary*, which seems to have been adopted by them so early as A.D. 1270. The Dominicans were the most prominent inquisitors at the time of the exterminating crusade waged against the Albigenses.

From the thirteenth century onward to the period of the Reformation, the Dominicans, and their rivals the Franciscans, held the chief power and influence both in Church and State. They occupied the highest offices, both ecclesiastical and civil; they taught with almost absolute authority both in churches and schools, and maintained the supreme majesty of the Roman pontiffs against kings, bishops, and heretics, with remarkable zeal and success. To distinguish them from the Franciscans, who were called *Minor Friars*, the Dominicans occasionally received the name of *Major Friars*. In France the latter order were often styled Jacobins or Jacobites, while in England the name of *Black Friars* was given them from the color of their dress; and the part of London where they first had their residence is still styled Blackfriars. In Edinburgh, also, there is a locality which still bears the same name, there having been at one time on that spot a monastery of Dominicans. The Roman pontiffs very soon discovered that the two powerful orders which had thus arisen might easily be rendered of eminent service to the cause of the Church. They were invested, accordingly, with special privileges above all the other orders of monks, permitted to preach publicly everywhere without license from the bishops, to act as confessors whenever required, and to grant absolutions, and even indulgences. The peculiar favor thus shown to the two rival mendicant orders excited the jealousy and bitter hatred of the bishops and priests. Commotions arose, and violent contentions broke out in every country of Europe, and even in the city of Rome itself. One of the most noted of these disputes was that which was carried on for thirty years between the Dominican monks and the University of Paris. The monks claimed the privilege of having two theological chairs in the university. The claim was refused; one of the chairs was taken from them, and a decree passed by the university that no order of monks should be entitled to have two theological chairs. The Dominicans were firm in asserting their claim to a second chair; and the university, with the view of putting an end to the controversy, deprived the monks of all connection with them. This strong step, however, instead of terminating the dispute, only rendered matters worse. The Dominicans appealed to Rome, and the pope, Alexander IV., decided so completely in their favor, that after a bold and fruitless struggle, carried on by the university for several years, they were compelled to concede all that the mendicant orders wished. Hence arose the hostility which the University of Paris has ever since maintained to the Dominicans.

The two rival orders, the Dominicans and Franciscans, not contented with embroiling all Europe in discord and angry strife, began, soon after the decease of their respective founders, to contend with each other for precedence. But notwithstanding this keen rivalry between the two great orders of mendicants, the Dominicans gradually rose to great power and influence, both through their connection with the Inquisition, and the high position which they occupied as confessors at the courts of all the kings and princes of Europe. Elated with the extraordinary power which they had thus acquired, the Dominican monks, by their violent measures, drove many of the most intelligent and honest from the Church to join the ranks of the open opponents of the Roman pontiffs. The deadliest blow which they unwittingly aimed at the authority of the Church of Rome was the independent step which they took of prompting Leo X. to issue a public condemnation of Luther. Thus were the Dominican friars unconsciously the instruments of bringing about the Reformation in the sixteenth century. For centuries the dispute between the Franciscans and the Dominicans was conducted with the utmost bitterness on both sides, and in the sixteenth century a sharp contest commenced between the Dominicans and the Jesuits on certain doctrinal questions. Throughout the whole of the last century, and down to the present day, the Dominicans have been incessantly at variance with the Jesuits on the one hand, and the Franciscans on the other, exhibiting the most violent intestine discord in a church which claims as its characteristic perfect unity.

Donatists, the followers of Donatus, a Nu-

midian bishop, who, in the beginning of the fourth century, seceded from the Catholic Church, and formed a distinct sect, which by 330 had as many as one hundred and seventy-two bishops in Northern Africa. The Donatists, like the Novatians, went upon the principle that the essence of the true Church consisted in the purity and holiness of all its members individually, and not merely in its apostolical and Catholic foundation and doctrine. They therefore both excommunicated all lapsed and gross offenders, not receiving them again except on re-baptism, and also held that the efficacy of the sacraments depended on the worthiness of the administrator. Driven to fanaticism by the oppression of the secular power, they not only denied to the State all right to meddle with ecclesiastical affairs, but bands of Donatist ascetics collected, attacked the imperial troops (348), and continued to devastate Mauritania and Numidia for a dozen years. In the beginning of the fifth century they seem to have almost equaled the Catholics in numbers. The eloquence of Augustine and the severities of Honorius were exercised upon the sect in vain; they continued to exist as a separate body. But by adopting a more prudent plan of proceeding, the Catholic bishops had, by the end of the sixth century, induced most of those that had left to return to the bosom of the Church; and in the seventh century the Donatists were extinct. The fact that our knowledge of the Donatists is derived mainly from opponents not always either intelligent or scrupulous, makes it difficult to estimate aright either their character or their doctrine. There is no real evidence, however, that they were guilty of immoralities, or affected by false doctrines, but undoubtedly they carried their opposition to the union of Church and State to a fanatical extreme, and by measures which are not in accordance with the spirit of the Gospel.

Door-keeper, a person appointed to keep the street door leading by an alley-way to the interior entrance of an Oriental house. Door-keepers in the ancient Church were a class of church officers forming the lowest clerical order. Their duties were to open and close the doors, not only at the termination of religious worship, but during the services. In later times, in the Roman Catholic Church, their duties became nearly those of the modern sexton. [Jer. xxxv., 4; 2 Kings xxiii., 4; xxv., 18; 1 Chron. xv., 23; Esther vi., 2.]

Dor (*habitation*), a town on the Mediterranean, one of the royal cities of the Canaanites, and a part of the heritage assigned to Manasseh. One old author says that it was founded by Dorus, a son of Neptune, while another affirms that it was built by the Phœnicians, because the neighboring rocky shore abounded in the small shell-fish from which they got their purple dye. The original inhabitants were never expelled, but during the reigns of David and Solomon they were made tributary. The city was besieged and captured by Antiochus Sidetes, and afterward rebuilt by Gabinius, the Roman general, and it remained an important place during the early years of the Roman rule in Syria. A poor village of about thirty houses, bearing the name of Tortura, is now found on the site of the ancient Dor. [Josh. xi., 2; xvii., 11; Judg. i., 27, 28.]

Dothan (*two wells*), the name of a region not very exactly defined, but situated somewhere on the north of Samaria, and not far from Shechem. It is first mentioned in the history of Joseph, and afterward as the residence of Elisha. About twelve miles north of Shechem there is a plain of the richest pasturage, which still bears the name of Dothan. It shows the tenacity of the ancient names, that this one still clings to this site, though no village has existed there for a long period. Near the ruins are large cisterns, from which no doubt the name was derived, such as in that country are liable at times to be left dry, as happened to be true of the one into which Joseph was put by his brothers. Its situation is on the present line of travel from East Jordan to Egypt, and travelers still speak of meeting there "a long caravan of mules and asses laden, on their way from Damascus to Egypt." It was at Dothan that Elisha was when the King of Syria sent his host to take him; and the army, struck by blindness, were led by Elisha himself into the midst of Samaria. [Gen. xxxvii., 17; 2 Kings vi., 8–23.]

Dove. As to the rendering of the words which have been translated as *pigeon*, *dove*, *turtle*, and *turtle-dove*, there has never been any discussion. They all refer to species of the dove. No bird plays a more important part in both the Old and New Testaments, or is employed more largely for metaphor and symbol. We find the first mention of the dove in the familiar account of the subsiding of the Flood, when the dove acted as a messenger to bring tidings of the abatement of the waters.[1] Some four hundred years after, when the covenant was made between the Lord and Abraham, a turtle-dove and a young pigeon were part of the solemn sacrifice which was offered;[2] and when the promise of the Lord had been fulfilled, the dove was mentioned in the new law as one of the creatures that were to be sacrificed on certain defined occasions, the particular mode of offering it being strictly enjoined.[3]

As a general rule, the pigeon was only sanctioned as a sacrificial animal where one of more value could not be afforded.[4] These birds cost very little. The peasant might take them from the dove-cote, which was an

[1] Gen. viii., 8.—[2] Gen. xv., 9.—[3] Lev. i., 14–17.—[4] Lev. v., 7.

appendage of most dwellings; and he who was too poor even to have a dove-cote of his own might go to the rocky side of a ravine and take as many young as he pleased from the myriad nests of the wild dove which are placed in the clefts;[1] hence poverty need not hinder any man from enjoying the highest spiritual privileges. The fidelity of the dove is referred to in Solomon's Song. She admits but one mate, and never forsakes him until death puts an end to their union. The same writer also refers to the turtle, *i. e.*, the turtle-dove, as one of the signs or accompaniments of early spring.[2]

The beauty of the dove, its gentleness, its harmlessness, and the pathetic disposition which it seems to exhibit in its mournful cry when it has been wounded or deprived of its mate, and the gentle plaintiveness of even its ordinary cooing, secure it the place among birds which the lamb holds among animals in the regard of man, and render it a fitting type to prefigure the "Man of sorrows"—the ultimate sacrifice. When the Saviour, whom all the slain beasts had prefigured, was first publicly made known, after he had received the baptism of John, he was recognized by the Father in the presence of the great multitude "by a voice from heaven." "And the Holy Ghost descended in a bodily shape like a dove,"[3] and rested upon him.

Various explanations have been given of the passage in 2 Kings vi., 25, which describes the famine of Samaria as having been so excessive that "an ass's head was sold for fourscore pieces of silver, and the fourth part of a cob of dove's dung for five pieces of silver." Commentators are divided in regard to the propriety of interpreting the Hebrew word literally. Many suppose that the reference is to a vegetable of some kind. We find a similar nomenclature in the popular names of many of our own plants, such as cowslip, mouse-ear, maiden-hair, and the like.

Sacred associations other than biblical gather around the dove. It was worshiped by the Assyrians and Samaritans, and a reverence amounting almost to worship has been accorded to it by other nations. Among Egyptians a black pigeon was the symbol of a widow who declined to marry a second time. According to the Jewish rabbis, a dove was placed upon the top of a sceptre appended to Solomon's throne. To molest pigeons is regarded among some nations as sacrilege. They are revered among the North American Indians; and the ecclesiastical legends narrate that on several occasions bishops and other officials of the Roman Catholic Church have been designated to the holy office by doves alighting on their heads.

Doxology, a Greek word, signifies an exclamation or prayer in honor of the majesty of God, such as Paul uses at the close of his epistles, and sometimes even in the middle of an argument.[1] The hymn of the angels[2] is also called a doxology by the Christian Church, so likewise is the close of the Lord's Prayer. The so-called "Great Doxology" is simply an expansion of the angelic hymn, and is sung in the Roman Catholic Church at the celebration of the Lord's Supper, and at matins. It commences with the words, *Gloria in excelsis Deo* ("Glory to God in the highest"). It has been so long in use that it is not known by whom it was introduced into the service in its present form. The ordinary doxology, "Glory be to the Father, and to the Son, and to the Holy Ghost, as it was in the beginning, is now, and ever shall be, world without end. Amen," is usually called the *Gloria Patri*, and is repeated at the end of each psalm in the service of the Church of England. There is a similar doxology in verse to suit different metres, used in nearly all Christian churches.

Dragon. There are two Hebrew words nearly alike which are rendered "dragon" in our version; but they must be carefully distinguished. One, *tannim*,[3] is a plural form; they are animals which dwell in deserts;[4] hence "the place of dragons," mentioned in Psa. xliv., 20, means the desert. They are described as suckling their young, and as uttering a wailing cry.[5] Wild asses, too, are compared to them.[6] Now it is manifest that serpents can not be intended: it has therefore been with reason supposed that jackals, noted for their wailing cry, and their frequenting desert places, are the *tannim* of Scripture, or at least some animals akin to jackals. The other word is *tannin*. This seems to describe some monstrous creature whether of the land or the sea. Thus it is used for marine animals[7] in Psa. cxlviii., 7, and Gen. i., 21; it is rendered "whales" in Job vii., 12, and is sometimes coupled with the leviathan.[8] It must mean land serpents in Deut. xxxii., 33; Psa. xci., 13; Jer. li., 34; and it is rendered "serpent" in Exod. vii., 9, 10, 12.[9] Not unfrequently it signifies the crocodile, as the emblem of the King of Egypt. It is used in this sense in Isa. li., 9; Ezek. xxix., 3; and xxxii., 2. In the N. T. the word is symbolically used for Satan, "that old serpent which is the devil," or for some anti-Christian power stirred up by him against the Church.[10] In medieval mythology the dragon is a fantastic and impossible animal, of immense size, and various shapes and forms, with wings, thorny crests, powerful claws, and a snaky tail and motion, and is found in the literature of the East, in that of Greece

[1] Jer. xlviii., 28.—[2] Sol. Song i., 15; ii., 12, 14.—[3] Luke iii., 22.

[1] Romans ix., 5.—[2] Luke ii., 14.—[3] Isa. xiii., 22; xxxiv., 13; xxxv., 7; xliii., 20.—[4] Isa. xiii., 22; xxxiv., 13; xxxv., 7; xliii., 20.—[5] Lam. iv., 3, "sea-monsters;" Job xxx., 28, 29; Mic. i., 8.—[6] Jer. xiv., 6.—[7] Job vii., 12.—[8] Psa. lxxiv., 13, 14; Isa. xxvii., 1.—[9] See SERPENT.—[10] Rev. xii., 3, 17; xiii., 2, 4, 11.

and Rome, in the legends of the Middle Ages, and is still an emblem in universal use among the Chinese. Among some of the ancient nations the dragon or crocodile was regarded as an evil deity, and as such was the object of superstitious worship.

Dreams. The Scripture declares that the influence of the Spirit of God upon the soul extends to its sleeping as well as its waking thoughts. But in accordance with the principle enunciated by St. Paul in 1 Cor. xiv., 15, dreams, in which the understanding is asleep, are placed below the visions of prophecy, in which the understanding plays its part.[1] Under the Christian dispensation, while we read frequently of trances and visions, dreams are never referred to as vehicles of divine revelation. In exact accordance with this principle are the actual records of the dreams sent by God. The greater number of such dreams were granted, for prediction or for warning, to those who were aliens to the Jewish covenant.[2] Many of these dreams were symbolical, and so obscure as to require an interpreter. And even where dreams are recorded as means of God's revelation to his own servants, they are almost always referred to the periods of their earliest and most imperfect knowledge of him.[3] They belong, too, especially to the earliest age, and become less frequent as the revelations of prophecy increase. The general conclusion, therefore, is that while God has spoken through dreams, yet the Scripture lays less stress on them than on that divine influence which affects the understanding also, and leads us to expect that the age of shadowy dreams would give way, as it has done, to one of clearer revelation.

Dress. The first attempt at clothing made by Adam and Eve at the fall was by adopting fig-leaves.[4] Coats of skins soon followed, and continued to be a customary material, particularly for the poorer classes, or for prophets or others who assumed them as insignia of their calling.[5] Other materials of dress were wool and linen.[6] Of linen the very finest kinds were in early use, as the existing linen integuments of Egyptian mummies show. Different words are used in the original for linen, distinguishing perhaps the raw material from the manufactured fabric, or denoting various degrees of fineness or quality.[7] Linen and wool might be ordinarily used at pleasure separately; but, under the Mosaic law, a garment of woolen and linen together could not be worn.[1] Cotton is a common material of dress in the East now, and may have been used in Palestine in ancient times, but is not mentioned in the English Bible. Silk was not known till later times.[2] As the articles of Hebrew clothing were for the most part loose and simple, their garments could have required little of what we call "making." This, so far as it was necessary, was perhaps generally done in a household. Thus the excellent housewife is described both as spinning, and also as making clothing; and the charitable Tabitha is mentioned as making "coats and garments" for the needy.[3]

The following list of modern Arabic garments is given by Dr. Thomson,[4] and is useful in studying the dress of the ancient Jews. "*Kŭmîs*, inner shirt, of cotton, linen, or silk. Those of the Bedouins are long, loose, and made of strong cotton cloth, the most important item in their wardrobe. *Libās*, inner drawers of cotton cloth. *Shintiān*, drawers, very full. *Shernāl*, very large, loose pantaloons. *Dikky*, a cord or sash with which the pantaloons are gathered and tied round the waist. *Suderîyeh*, an inner waistcoat, without sleeves, buttoned up to the neck. *Mintiān*, an inner jacket worn over the suderîyeh, overlapping in front, with pockets for purse, handkerchief, etc. *Gumbāz*, or *kŭftān*, long, open gown of cotton or silk, overlapping in front, girded tightly above the loins by the zŭnnār. *Zŭnnār*, girdle of leather, camels' hair, cotton, silk, or woolen. *Sŭlta*, an outer jacket worn over the gumbāz. *Kŭbrān*, a stout heavy jacket, with open sleeves fastened on at the shoulders by buttons. *Jibbeh, jûkh, benîsh*, a long robe or mantle, with short sleeves, very full, used in full dress. *'Aba, abaiyeh, meshleh*, a strong, coarse cloak, of various forms and materials. *Bûrnûs*, long, loose cloak of white wool, with a hood to cover the head. For the head there are the *'arŭkîyeh*, or *takîyeh*, a cotton cap fitting closely to the head, whether shaven or not. If the head is shaved, a soft felt cap is often worn under the takîyeh. *Tarbush*, or *fez*, a thick, red, felt cap. *Turban*, a shawl of wool, silk, or cotton, wound round the tarbush. For the feet there are *jerabāt*, or *kalsāt*, socks or stockings of every variety. *Kalshîn*, inner slippers of soft leather, yellow or black. *Sŭrmaiyeh*, shoes, commonly of red morocco. *Bābûje*, a kind of half slipper, answering in part to the ancient sandal, which is not now used. *Jezmeh*, boots of red morocco, very stout and clumsy."

With this list before us, let us recur to the Hebrew names of the principal garments referred to in the Scriptures. Unfortunately we can not follow in such a classification the English Bible, since the translators have

[1] Numb. xii., 6; Deut. xiii., 1, 3, 5; Jer. xxvii., 9; Joel ii., 28; comp. 1 Sam. xxviii., 6.—[2] As the dream of Abimelech (Gen. xx., 3–7), Laban (Gen. xxxi., 24), butler and baker (Gen. xl., 5), Pharaoh (Gen. xli., 1–8), the Midianite (Judg. vii., 13), Nebuchadnezzar (Dan. ii., 1, etc.; iv., 10–18), the magi (Matt. ii., 12), Pilate's wife (Matt. xxvii., 19).—[3] As in the cases of Abraham (Gen. xv., 12), Jacob (xxviii., 12–15), Joseph (xxxvii., 5–10), Solomon (1 Kings iii., 5), and Joseph (Matt. i., 20; ii., 13, 19, 22).—[4] Gen. iii., 7.—[5] 1 Kings xix., 13, 19; 2 Kings i., 8; ii., 8, 13, 14; Zech. xiii., 4; Heb. xi., 37; Rev. vi., 12; Matt. iii., 4.—[6] Lev. xiii., 47–49.—[7] See Linen.

[1] Lev. xix., 19; Deut. xxii., 11.—[2] Rev. xviii., 12.—[3] Prov. xxxi., 19, 22, 24; Acts ix., 39.—[4] "The Land and the Book," i., 167.

not preserved any uniformity in their renderings. We must take them up, therefore, according to their original names.

The *khĕthôneth*, or *khuttôneth*, corresponding to the Greek *chitōn*, was a loose inner garment or tunic, like the shirt with us. Originally, perhaps, it was short and without sleeves; but afterward it had sleeves, and was larger. It was made of wool, cotton, or linen, of finer or coarser quality, according to the means of the wearer. Frequently this garment was worn alone, being confined by a girdle. But any one wearing only the *khĕthôneth* was commonly called naked in Scripture, as Saul, when he had stripped off his upper clothes; Isaiah, when he had laid aside his outer garment of sackcloth; Peter, when he was without his fisher's coat.[1] Another loose under-garment was worn next the body, called *sadîn*. It was probably always



Egyptians of the Lower Orders.

of linen. It is rendered by our translators "sheet" or "shirt," and might be the "linen cloth," *sindōn*, cast about the young man's naked body.[2] The *mĕ'îl*, generally of one piece, was an upper tunic, larger than the *khĕthôneth*, and worn over it. Travelers ordinarily wore the two—a fact which gives peculiar significance to Christ's prohibition to his apostles when he sent them forth on their missionary tour.[3] The word *mĕ'îl* occurs very frequently, and is rendered in almost every conceivable mode by our translators.[4] Finally, there was an outer large woolen garment, quadrangular, answering to the present Arabic *bûrnûs*. Several names were given to this, perhaps expressing some differences of size and quality. This outer garment was wrapped round the body, or brought over the shoulder, with the ends

[1] 1 Sam. xix., 24; Isa. xx., 2, 3; John xxi., 7; comp. Job xxii., 6; Isa. lviii., 7.—[2] Judg. xiv., 12, 13; Mark xiv., 51.—[3] Matt. x., 10; Luke iii., 11.—[4] Exod. xxxix., 22; 1 Sam. ii., 19; xv., 27; xviii., 4; xxiv., 4, 11; xxviii., 14; 1 Chron. xv., 27; Job i., 20; ii., 12.



An Egyptian Woman.

hanging down, or passed over the head. It was this that in the corners or ends was to have "a fringe," and be bound with "a ribbon of blue." It was fastened round the waist by a girdle, and one or more of its folds were used as convenient receptacles.[1]

The dress of the women differed less from that of the men than it does in modern times. The *khĕthôneth*, or inner tunic, was worn alike by both sexes. There were, however, some outer garments peculiar to women. The veil, or wimple, was a kind of shawl which often entirely enveloped the person. The other titles employed, of which there are a number, are not very well understood by scholars, and their significance is merely conjectural. The dresses of women were, how-



A Woman of the Southern Province of Upper Egypt.

ever, almost always long; for it was considered a peculiar disgrace for the leg to be left bare.[2]

[1] Numb. xv., 38; Deut. xxii., 12; 2 Sam. xx., 8; 2 Kings iv., 39; Prov. xvii., 23.—[2] Isa. xlvii., 2.



Syrian Gentlemen in Full Dress.

The general color of Hebrew garments would seem to have been white; several of the terms used for the materials implying whiteness,[1] the symbol of joy and of purity. Hence, as stains would be easily perceptible, the necessity for the fuller. Sometimes, however, scarlet and purple robes were worn.[2] Dresses of the richer hues were preferred more by the neighboring nations than by the Hebrews; at least we find more frequent reference to them among the Midianites, the Persians, the Assyrians, and the Phœnicians.[3] It is a question whether variegated robes were in early use among the Israelites. The many-colored garments occasionally spoken of[4] have been thought to be rather such as had long sleeves, and reached to the ankles. Yet garments were frequently ornamented. Those for the high-priest were embroidered. Both colored threads and gold threads were introduced into the fabric, as well as figures, as of the cherubim in the tabernacle curtains.[1]

Great store of garments constituted a considerable part of a man's riches; hence "to have clothing" was expressive of being wealthy. Changes of raiment were not only required for personal luxury, but were necessary, according to Oriental customs, as presents to friends, or those who were to be honored.[2] Sometimes also at feasts the guests were provided with attire. Hence the fault of the man in our Lord's parable, who must have refused the offered wedding garment.[3] To bestow the best robe was a peculiar mark of affection; and it was a great honor when a superior, as Jonathan, who was a prince, stripped off his own garment and gave it to another.[4] Kings had a large quantity of vestments, and a special officer appointed to take charge of them; but private persons also were in the habit of accumulating dresses: for which, and for extravagance in dress, frequent reproofs were given by the prophets and apostles.[5]

The garments of the Hebrews being loose and ample, could be easily taken off and used off-hand for various purposes, as to receive or carry articles, or to serve for a saddle.[6] An outer garment served also for bed-clothes; whence it was forbidden to retain it as a pledge after sunset.[7]

Various symbolical actions were performed with the garments. Rending them implied grief, fear, indignation, or despair.[8] Sometimes, also, the rending of a garment was the figurative sign of a prophecy to be accomplished.[9] Shaking the garments, or shaking the dust off them, was a sign of renunciation;[10] spreading them before a person, indicated loyalty and a joyous reception;[11] wrapping them round the head, awe or grief; casting them off, excitement; laying hold of them, supplication.[12] It was necessary to gird up the flowing dress of the Israelites on occasion of any particular exertion, or to throw off the outer robe; hence the meta-

[1] Eccles. ix., 8; Mark ix., 3; Rev. iii., 4, 5; iv., 4; vii., 9, 13; xix., 14.—[2] 2 Sam. i., 24; Prov. xxxi., 22; Luke xvi., 19.—[3] Judg. viii., 26; Esth. viii., 15; Ezek. xxiii., 6, 12, 15.—[4] Gen. xxxvii., 3, 23; 2 Sam. xiii., 18.

[1] Exod. xxvi., 1, 31; xxviii., 6, 8, 15; xxxv., 25.—[2] Gen. xlv., 22; 2 Kings v., 5, 22, 23; Isa. iii., 6, 7.—[3] Matt. xxii., 11, 12. See Banquet.—[4] 1 Sam. xviii., 4; Luke xv., 22.—[5] 2 Kings x., 22; Job xxvii., 16; Jer. iv., 30; Matt. vi., 19; 1 Tim. ii., 9; Jas. v., 2; 1 Pet. iii., 3.—[6] Judg. viii., 25; Ruth iii., 15; Matt. xxi., 7.—[7] Exod. xxii., 26, 27; Deut. xxiv., 12, 13; Ruth iii., 9.—[8] Gen. xxxvii., 29, 34; Judg. xi., 35; 2 Sam. i., 2; 1 Kings xxi., 27; 2 Kings xxii., 11, 19; v., 7; xi., 14; Esth. iv., 1; Job i., 20; Matt. xxvi., 65. See Mourning.—[9] 1 Kings xi., 29–32.—[10] Acts xviii., 6.—[11] 2 Kings ix., 13; Matt. xxi., 8.—[12] 1 Kings xix., 13; 1 Sam. xv., 27; 2 Sam. xv., 30; xix., 4; Esth. vi., 12; Isa. iii., 6; iv., 1; Jer. xiv., 3, 4; Zech. viii., 23; Acts xxii., 23.

phorical expression of girding up the loins. See GIRDLE; HEAD-DRESS; ORNAMENTS; VEIL; SANDAL; SHOE. [1 Kings xviii., 46; 2 Kings iv., 29; Mark x., 50; Luke xii., 35; John xiii., 4; 1 Pet. i., 13.]

Druids, the priests of the most ancient religion of Great Britain. Druidism prevailed among the Gauls, Britons, and other Celtic nations, but Great Britain seems to have been the original seat of the religion. The name is deduced by some from the Teutonic *Druthiw*—a servant of Truth, or from the Welsh *Dar Gwydd*—a superior priest; but a more numerous class of writers trace it to the Greek word *drus*, an oak—that tree occupying a conspicuous place in their religious ceremonies. Julius Cæsar, in giving a description of the character and functions of the Druids, says that they attended to divine worship, performed public and private sacrifices, were the teachers, judges, and men of science, and were held in great veneration by the people. The doctrines of the Druids were of a twofold character, secret and public. The secret doctrines were reserved for those who bound themselves by a solemn oath to keep them from all men, and had themselves been taught a knowledge of them in the caves of the earth and recesses of the forests. It is supposed that the principal secret of Druidism was the great doctrine of one God, the creator and governor of the universe. Their principal public doctrine was the immortality of the soul, or rather its transmigration from one individual to another, which was taught to the people to excite bravery and contempt of death. Such assurance had they and their followers of a future existence, that they cast letters on the funeral piles of their friends to be read in the next life, left accounts to be settled in the next world, and lent money to be repaid there. The principles of their theological system were contained in hymns amounting to twenty thousand verses, and their study frequently occupied twenty years. They were preserved only in the memories of the Druids and their disciples, for it was held unlawful to commit them to writing. The Druids appear also to have been adepts in the magical arts, and believers in the mysterious powers of animals and plants. They considered the oak as especially sacred, but had still greater reverence for the mistletoe when found growing on that tree. They generally performed their sacred rites in oak groves. One of these consisted in cutting the mistletoe on the 10th of March, the commencement of their year. According to Pliny, a Druid clothed in white mounted the tree, and with a knife of gold cut the parasite, which was received in the white robe of another priest standing on the ground. In all the countries anciently inhabited by Celts there are now to be found rude structures of stone, the most common form of which is the so-called cromlech, which consists of two or more unhewn stones, placed erect in the earth, supporting a larger stone.[1] It is supposed that these were used as altars, but of this there is no proof. The Roman invasion of Britain gave the first blow to Druidism. The governor of Britain, under Nero, cut down the sacred groves of the Druids, overthrew their altars, and burned many of their priests. Traces of the system remained in Britain until A.D. 177, when King Lucius embraced Christianity; and finally, before the zealous exertions of Columba and the Culdees (q. v.), A. D. 520, the barbarous rites and superstitions of the Druids passed utterly and forever away.

Druses, a remarkable people inhabiting a district of Syria, including the southern range of Lebanon, and the western slopes of Anti-Lebanon. With their northern neighbors the Maronites (q. v.) they have become somewhat commingled, and some two hundred villages are occupied jointly by the two sects. While the descent of the Druses has been traced back through the Carmathians and the Assassins to the Cuthites, one of the fierce tribes with which Esarhaddon repeopled the wastes of Samaria after Israel's second captivity, other races have left their impression upon it. The wandering Arabs, the Mardi, whom Constantine transplanted thither in A.D. 686, and even the Crusaders, are supposed to have contributed their peculiarities to form the strange being, the modern Druse. Their mysterious religion was systematized by Hakim, a caliph of Egypt, and a Nero in cruelty. The tenets of this sect have, until recently, been almost unknown; but by authors who have made careful investigation, the religion is represented to be a system of deism, with traces of Judaism, Christianity, and Mohammedanism. Their religious ceremonies are studiously enveloped in mystery, their mosques are isolated, and the most inviolable secrecy is required from the initiated, the least betrayal of which brings death without mercy.

Previous to 1840, Druse and Maronite lived on terms of intimacy and friendship. At that period, however, dissension sprung up between the two tribes, and proved to be the introduction to years of intermittent warfare. The strife reached its climax in 1860, and accounts of the fearful barbarities practiced by the Druses upon the Maronites followed each other with appalling frequency, until the indignation of Europe was roused against them. In August of the same year an expedition was sent out from France to Syria, with the consent of the Great Powers, for the purpose of protecting the Christian residents and the so-called Maronite Christians, and of restoring tranquillity. But it seemed that however criminal may have been the excesses into which the Dru-

[1] See ALTAR, for illustration of a cromlech.

ses were betrayed, the original provocation came from the Maronites. Although the lives of women and children were lost in considerable numbers, yet it was not alone the Druses who were in general guilty of such abominable crimes. The Turks, particularly the low, fanatical mob of Damascus (who have frequently been confounded with the Druses, because they fomented their passions), are mainly chargeable; while the retaliation of the Maronites, who took refuge in the French camp, was equally vindictive and horrible. The number of lives lost in the Syrian massacres was never definitely ascertained, but must have amounted to many thousands. The Druses were until lately governed by a grand emir, subject to the Porte; but at the conclusion of the late troubles, it was resolved that one ruler, and he a Christian—the Maronites being in proportion to the Druses as three to one—should be appointed as their governor. Accordingly, after some deliberation at the Porte, Daud Effendi, formerly director-general of telegraphs, was appointed to the Lebanon to act as governor, with full powers, June 22, 1861. The Druses are about eighty thousand in number; they are a brave, handsome, and industrious people, and are almost all taught to read and write. Polygamy is unknown among them. They have, with incredible toil, carried the soil of the valleys up and along the hill-sides, which are laid out in terraces, planted with the mulberry, the olive, and the vine. From the produce of these, the hardy mountaineers draw the greater part of their sustenance. Their chief trade is the manufacture of silk.

Drusilla (*watered by the dew*), a daughter of Herod Agrippa I., and sister of Agrippa II. She was betrothed to Antiochus Epiphanes, prince of Comagene; but, as he refused to become a Jew, she was married to Azizus, prince of Emesa. Soon after, Felix, the Roman procurator, persuaded her, by means of the Cyprian sorcerer Simon, to leave her husband and marry him. She bore him a son, Agrippa, who perished in the eruption of Vesuvius, in the reign of Titus. At the time when Paul preached before Felix and Drusilla she was living in adultery, since she had no just reason for leaving her previous husband. This fact gives significance to the declaration that Paul "reasoned of righteousness, temperance, and judgment to come." The address, from which the guilty pair expected only entertainment, made Felix tremble. [Acts xxiv., 24, 25.]

Dumah (*silence*), Ishmael's sixth son, probably the founder of a tribe in Arabia, and hence the name of the principal place or district inhabited by that tribe on the borders of Syria and Arabia. The Arabs still call a place in that region Duma el-Jendel—the *rocky Dumah*. The place is the subject of a very enigmatical prophecy in Isaiah,[1] and is there spoken of in connection with Seir. There was another Dumah, a town belonging to the tribe of Judah, probably a few miles south-west of Hebron, where there are some ruins still bearing the name.

Dung was used among the ancient Jews both as manure and as fuel. The manure consisted either of straw steeped in liquid manure, or the sweepings of the streets and roads, which were carefully removed from about the houses, and collected in heaps outside the walls of the towns at fixed spots, and thence removed in due course to the fields. The mode of applying manure to trees was by digging holes about their roots and inserting it, as still practiced in Southern Italy. Particular directions were laid down in the law to enforce cleanliness with regard to human ordure.[2] The difficulty of procuring fuel in Syria, Arabia, and Egypt has made dung in all ages valuable as a substitute: it was probably used for heating ovens and for baking cakes, the equable heat which it produced adapting it peculiarly for the latter operation. Cow's and camel's dung is still used for a similar purpose by the Bedouins. [Exod. xxix., 14; Lev. iv., 11; viii., 17; Numb. xix., 5; Deut. xxiii., 12; 2 Kings x., 27; Ezra vi., 11; Isa. xxv., 10; Ezek. iv., 12, 15.]

Dura (*circle*), the place where Nebuchadnezzar set up his golden image. Dr. Layard identifies it with *Dur*, below Tekrit, on the east bank of the Tigris; by others it is located to the south-east of Babylon, near a mound called *Dúair*, where has been found the pedestal of a colossal statue. [Dan. iii., 1.]

Dust. The Jews taught uniformly that the dust of the Gentiles was impure, and was to be shaken off. To shake off the dust from the feet, therefore, against a place, was a significant act, denoting that the people of the place were regarded as impure, profane, and heathenish, and that all further connection with them was declined. It is recorded that this was actually done by some of the apostles. The casting of dust on or against a person was a form of bitter execration. It was also employed as a sign of mourning (q. v.). [2 Sam. xvi., 13; Matt. x., 14; Luke x., 11; Acts xiii., 51; xviii., 6; xxii., 23.]

[1] Isa. xxi., 11, 12.—[2] Deut. xxiii., 12; Dan. ii., 5; iii., 29.

E.

Eagle. The principal characteristics of the eagle referred to in the Bible are its swiftness of flight, its mounting high into the air, its strength and vigor, its predatory habits, its setting its nest in high places, the care in training its young to fly, its powers of vision, and its moulting.[1] The Hebrew word translated eagle does not, however, always, or perhaps generally, indicate the bird of that name. At least it often comprehends the great or griffion vulture. This bird is found in large numbers in Palestine, and its habits and size render it very conspicuous. In flight, it is one of the most magnificent birds that can be seen; and even when perched, it often retains a certain look of majesty and grandeur. That the familiar passage in Matthew,[2] "Wheresoever the carcass is, there will the eagles be gathered together," refers to the vulture and not the eagle, is evident from the fact that eagles do not congregate, never being seen together in greater numbers than two or three, while the vultures assemble in hundreds. That the prophet Micah refers to the vulture and not the eagle, in the passage, "Make thee bald, and poll thee for thy delicate children; enlarge thy baldness as the eagle,"[3] is equally evident from the fact that the head of the vulture is featherless, while the head of the eagle is thickly covered with feathers. The vulture affords, too, an image of strength and swiftness when applied to warriors, the bird being an invariable attendant on the battle, and flying to the field of death with marvelous swiftness.[4]

Among nearly all nations the eagle was the symbol of God, as sovereign creator and ruler, and it was also a bird of good omen among the Greeks and Romans. The frequent use in some churches of its form for the lectern has probably some reference to the fact that it was attributed by medieval art to St. John as his symbolical companion, on account of the lofty character of his inspiration.

The gier-eagle, mentioned only in the lists of unclean birds prohibited by the laws of Moses,[5] is identified by most scholars with the Egyptian vulture.

East. The term "the East" is used somewhat loosely in Scripture, to denote not only the countries which lay directly east of Palestine, but those also which stretched toward the north and east—Armenia, Assyria, Babylonia, Parthia, as well as the territories of Moab, Ammon, and Arabia Deserta. In the varied use and application of the term, therefore, it is necessary to consider the connection in which it stands, in order to obtain any distinct idea of the region more particularly indicated by it. [Gen. xxix., i.; Numb. xxiii., 7; Judg. vi., 3; viii., 10; Isa. ii., 6.]

East (Worshiping toward the). This custom, which early appeared in the Christian Church, is of very remote antiquity, having probably been derived from the habit prevailing among those who worshiped the sun, of turning toward the east, where he is seen to rise. While the ancient Jews turned toward the west, that they might not appear to imitate the idolatrous heathen, it was customary in the early Christian Church to pray facing toward the east. The altars were placed at the east side of the church; the dead were buried, so that the eyes might be turned in the same direction; and in the baptismal ceremony it was customary first to turn toward the west as the region of darkness, and to renounce with great solemnity the devil and his works, and then to turn about to the east and enter into covenant with Christ. Many reasons have been assigned for the introduction and continued observance of the custom of worshiping toward the east. "Some say the east was the symbol of Christ, who was called the Orient, and Light, and Sun of Righteousness, in Scripture;" others, "that the east was the place of paradise—our ancient habitation and country—which we lost in the first Adam by the fall, and whither we hope to be restored again, as to our native abode and rest, in the second Adam, Christ our Saviour;" another reason assigned was, "that the east was the most honorable part of the creation, as being the seat of light and brightness; and as we set apart the most honorable things to the honor of God, we therefore in time of prayer turn our faces to the east." There is one more reason assigned for it, "that Christ made his appearance on earth in the east, and there ascended into heaven, and there will appear again at the last day."

Easter, a festival observed in the Christian Church from early times, in memory of the resurrection of Jesus Christ from the dead. It corresponds with the Passover of the Jews, which is in our Bible called once by the name of Easter.[1] Among the Latins and others it is called by the same Hebrew word, Pascha (*passage*), which is applied to the Passover. The term Easter is said to have been first used when Christianity was introduced among the Saxons in Britain; and the Venerable Bede traces it to *Eostre*, a Saxon goddess whose festival was celebrated

[1] Exod. xix., 4; Deut. xxiii., 11; xxviii., 49; 2 Sam. i., 23; Job ix., 26; xxxix., 27, 29; Psa. ciii., 5; Prov. xxiii., 5; xxx., 17, 19; Isa. xl., 31; Jer. iv., 13; xlix., 22; Lam. iv., 19.—[2] Matt. xxiv., 28.—[3] Mic. i., 16.—[4] 2 Sam. i., 23; Lam. iv., 19; Hab. i., 8.—[5] Lev. xi., 18; Deut. xiv., 17.

[1] Acts xii., 4. See PASSOVER.

annually at the season in which Easter is now held. When the worship of the heathen deity was abolished, the name was still retained by the Christian festival to which it gave place. According to other writers, however, it is derived from a Saxon word signifying rising, and thus Easter-day is the day of the rising of Christ from the dead. Strictly speaking, Easter-Sunday is not the anniversary-day of our Saviour's resurrection, but is the day appointed to be kept in remembrance of that event. Concerning the celebration of this festival, there were anciently very great disputes in the Church. Though all agreed in the observance of it in general, yet they differed very much as to the particular time when it was to be observed; and it was only after a controversy of several centuries that the day to be appropriated to this festival was finally settled on.

But though the Christian churches differed as to the time of celebrating Easter, yet they all agreed in bestowing upon it a peculiar respect and honor. It was anciently called "the great day," "the queen of festivals, that excels all others as far as the sun exceeds the other stars." Some ancient writers term Easter-Sunday the Lord's day of joy; and in token of gladness the Christian emperors of Rome were accustomed upon that day to grant a general release of prisoners, with the exception of those who had committed great crimes. It was likewise usual at this holy season for private persons to manumit their slaves. But the festival was not limited to Easter-Sunday alone. Christians were wont to keep the whole week as part of the festival, holding every day religious services for prayer, preaching, and partaking of the Lord's Supper. Nay, the ancient Christian Pasch included the week before Easter-Sunday, as well as the week following it; the one being called the Pasch of the Cross, the other the Pasch of the Resurrection. The season was signalized by special liberality to the poor. Servants were required to rest from their work. All public games were prohibited, and, except in some special and extraordinary cases, all proceedings at law. It was the most noted and solemn of all the stated times of baptism. The festival was uniformly preceded, even from early times, by a season of fasting, which lasted for forty hours, corresponding to the time our Saviour lay in the grave. At first strictly voluntary in its character, this fast became at length a prescribed duty for all believers. In the fifth and sixth centuries the fast was extended to thirty-six days. The four additional days, which complete the season of Lent, were added either in the sixth century by Gregory the Great, or in the eighth century by Gregory II. This fast began with Ash-Wednesday, and ended with the Saturday before Easter. The whole week before Easter, beginning with Palm-Sunday, was kept as holy time; but the fifth, sixth, and seventh days of the week were regarded as peculiarly sacred. The week was called Great-Week and Passion-Week. The fifth day was Maunday-Thursday, the sixth Good-Friday, and the seventh was the Great-Sabbath, which was observed as a day of rigorous fasting. The night of the Great-Sabbath, the eve of Easter, was celebrated with more than ordinary pomp, with solemn watchings, and with multitudes of lighted torches, both in churches and private houses, so as to turn night into day. This was done as a forerunner of that great light, the Sun of Righteousness, which the next day had given to the world. No sooner did the time when our Lord rose from the grave—the cock-crow—come, than suddenly joyful acclamations burst forth amidst the stillness of the midnight vigils: "The Lord is risen! The Lord is risen! The Lord is risen indeed!" The ceremonies of the Easter festival are still observed in the Romish Church with great strictness, and at Rome are participated in by the pope. By the Greek Church it is accounted as the most solemn festival of all the year, and Easter-day is waited for and ushered in by a midnight service so impressive and joyful that it is impossible in these pages to give any adequate account of it.

The law which regulates Easter in Great Britain declares that whenever the full moon on or next after March 21st falls on a Sunday, that Sunday is not Easter-Sunday, but the next. It also prescribes rules for determining Easter.[3] From the fixed rule which prevails throughout the Roman, English, and Scottish Episcopal churches, the remaining Protestant churches who observe Easter differ very little. Presbyterian and Congregationalist churches do not observe the festival.

Eastern Church, a name given, in distinction from the Western or Latin Church,[1] to Eastern Christendom, divided into the following churches: the *Greek Church*, the *Armenian Church*, the *Nestorians*, the *Jacobites*, the *Copts*, and the *Abyssinians*. See the articles so entitled.

Ebal and **Gerizim**, two mountains of Palestine, bounding a beautiful valley, in which lies Shechem, the modern Nablous—Ebal on the north, Gerizim on the south of this valley. Moses directed that the Israelites, when they had passed into Canaan, should gather at this point and erect an altar, and write thereon the words of the law. Half the tribes were to stand here and denounce the curses upon transgressors, while over against them the other six were to stand on Mount Gerizim and to bless the people. This was accordingly done by Joshua.[2] It has been objected that the words of Moses describe the mountains as over against Gilgal; and also that those at Shechem are too far apart for the

[1] See Greek Church.—[2] Deut. xi., 29, 30; xxvii.; Josh. viii., 30-35.—[3] See Table in Appendix.

voice to be sufficiently heard from one to the other. These objections are futile. The Canaanites are described as dwelling, not the mountains as situated, over against Gilgal; and that the voice is audible from one of the Shechem mountains to the other has been proved again and again by actual experiment, the valley at the eastern end being not more than sixty rods wide. The experiments of a recent traveler, Mr. Mills, on this point are very conclusive. His tent was placed between the mountains, in a spot where he thinks the ark might have stood. He ascended Gerizim, while a friend stood on Ebal. Mr. Mills read out the blessings, and his voice was distinctly heard at the tent, and by his friend on Ebal, who then read the curses with a similar result. Ebal is the higher summit—about 2700 feet above the level of the sea; Gerizim, 2600; and as Nablous is 1672 feet above that level, Gerizim rises 928, Ebal 1028 above the town. There are remains of old buildings on Ebal, but they have not been fully examined. In regard to the law to be written on the stones there, it has been questioned whether it was the whole law; it was more probably the blessings and cursings before prescribed. It has also been questioned whether the words were cut in the stones. They were more likely written on the plaster with which the stones were coated. Dr. Thomson says that he has seen such writing on or in cement more than 2000 years old still perfectly distinct. See GERIZIM.

Ebony, a dark, hard, stone-like wood, mentioned as brought with ivory by the men of Dedan to Tyre. The best quality comes from Southern India and Ceylon. It is the centre of the tree which furnishes the very black wood which is so much prized in ornamental carvings and inlayings, and takes so fine a polish. Probably some so-called ebony is procured from trees of a different genus. [Ezek. xxvii., 15.]

Ecce Homo (*behold the man!*), a name given in art to pictures representing the Saviour as described in John xix., 5: "Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, Behold the man!" Although a comparatively recent subject in art, many of the greatest painters have employed their highest efforts upon it. There are two forms of it, viz., the devotional picture, which offers the single head or half-figure of Christ to our contemplation as the "Man of Sorrows," and the more historical picture, which either places him before us together with Pilate and one or more attendants, or gives the full scene with numerous figures.



Ecce Homo.

Ecclesiastes. The title of this book in our Bibles is derived from the Septuagint version, Ecclesiastes being a Greek word signifying a preacher. The Hebrew title, *koheleth*, conveys nearly the same idea, and is used throughout the book as a proper name. That King Solomon is the individual designated as the preacher throughout the book, and that the book contains what purports to be a record of his experience and reflections, is admitted by all; but it is by no means so universally admitted that Solomon himself was the author of the book. Some writers, both evangelical and rationalistic, place Ecclesiastes among the very latest books of the O. T., principally on account of its style, which differs in a marked degree from that of Proverbs, or any other book of the Scriptures which belongs to the age of Solomon. But we think that the internal evidence is reasonably conclusive that the book is the product of Solomon's pen. It tends to identify it with one who was famous for his love of natural science, and who wrote "of the trees of Lebanon, and of beasts, and of fowls, and of creeping things, and of fishes." The experience therein recorded tallies wonderfully with what we know of the grandeur of one who was at once famed for his wisdom and his love of Oriental display.[1] And as we have elsewhere shown,[2] it is required to fill up the volume of his experience, of which Solomon's Song is the introduction, and the book of Proverbs is the close. For instead of attributing it to Solomon's old age, as many do, we are rather inclined, as we have in our article on Solomon indicated, to regard it as analogous to the Confessions of Augustine, and as marking the transition period between the satisfaction of a man of the world in worldly enjoyment and worldly wisdom, and the final experience which the vanity of the world affords to one who is able to learn its lesson. The doubts on the subject of its canonicity, which occasionally, even in early times, found expression within the synagogue and the church, were never able to shake the dominant belief that the author of Ecclesiastes was one of the favored few who wrote "as they were moved by the

[1] 1 Kings iv., 32–34; comp. Eccles. i., 13, with 1 Kings iv., 29, 30; and Eccles. ii., 1–10, with 1 Kings x. See art. SOLOMON.—[2] See art. SOLOMON.

Holy Ghost." The authoritative decision of the Church teachers is amply confirmed by the internal evidence of the book. Nowhere, even in the sacred Scriptures, is the vanity of all sublunary things depicted so overpoweringly. The utterances of the book, indeed, often startle and surprise by their boldness. The tongue of skepticism appears to be allowed an excess of license. But this is no indication of the absence of inspiration; rather the reverse. Shrinking timidity and smooth propriety characterize the words of man, but the words of the Spirit are ever characterized by bold and fearless honesty. Who does not feel that the absence of Ecclesiastes from the O. T. would create a blank which no skill of man could fill up? We catch the echo of Ecclesiastes frequently in the N. T. And no wonder, for no teaching could form a more fitting preparation for the full revelation of the world to come than the teaching of this book, in which the vanity of the world is so impressively displayed.

Distinguished in a marked manner from all the other Scriptural books, Ecclesiastes stands alone among the Hebrew writings. It contains not a few proverbs, but it is not a collection of proverbs. It is a continuous composition, having one theme from beginning to end. It is, moreover, a book of argument, appealing not to authority, but to reason and experience. It contains no "Thus saith the Lord," like the writings of the prophets. The author takes lower ground. He makes no claim to prophetic powers; he reasons with men on their own level, and builds his argument on what lies under the observation of every one. The book is remarkable for the copious introduction of particulars, by which the general theme is illustrated, and the final conclusion established. We can not expect in this treatise of Eastern origin, written between two and three thousand years ago, the same regularity and logical sequence which would be demanded in any similar production of our time. Yet there is an obvious advance and a marked distinction between the close of the treatise and the commencement. There is an introduction (chap. i., 1–11), in which the theme is announced and the problem stated, and there is a conclusion (chap. xii., 8–14), in which the result of the argument is most distinctly enunciated. The intermediate chapters (i., 12, to xii., 7) form the body of the treatise, in which by reflection, argument, and illustrations, the preacher enforces, chiefly out of his own experience, the one text to which he constantly recurs, "Vanity of vanities, all is vanity," and which leads him to his final conclusion that the lesson of every life, however full of worldly prosperity and advantage it may appear to be, is, that true happiness consists in fearing God and keeping his commandments; and that he who does this has no reason to envy those more fortunate than himself; while even the most prosperous, if they do not fear and obey God, possess no true or permanent peace or joy. It is the confession of a man of the world, and is of all books in the Bible the most effective, in its supply of materials, to deal with the worldly-minded, elated, and self-satisfied with their own worldly prosperity.

Ecclesiastical History, in the full sense of the term, is the history of God's Church on the earth from the beginning to the present time. In this sense, it includes both the O. T. and the N. T. history of the Church. As generally employed, however, it designates simply the history of the Christian Church, and includes an account both of its interior and its exterior development, *i. e.*, a history of its organization, and also an account of the development of Christian doctrine.

Ecclesiasticus, the title given in the Latin version to "the wisdom of Jesus the Son of Sirach," which has often been regarded and cited as a genuine work of Solomon. Solomon's, however, it can not be; for the division of the kingdom after his death, and the sins of Israel deservedly punished by the Captivity, are recorded in xlvii. 13–25; nor was it ever admitted into the Jewish canon. It is, therefore, reckoned among the books of the Apocrypha. The notices in the book itself, and in the prologues, indicate that it was the work of one Jesus, a Palestinian Jew; and the most reasonable conclusion as to the date of the composition is that it was originally compiled about 180 B.C., in the Hebrew or Syro-Chaldaic vernacular, and subsequently translated into the Greek about 130 B.C.

Ecclesiasticus is a book of very considerable value, frequently cited in the Church by honorable names; and though not a part of canonical Scripture, yet occasionally read in the service of the English Church. There is a general resemblance in it to the book of Proverbs, from which, as well as other sources, the compiler borrowed. But topics are sometimes discussed more connectedly and at greater length than by Solomon. There is little definite order, however, in the work, nor would it be easy to arrange its contents. The best division is that which distinguishes three parts: 1. (i. to xliii.) A commendation of wisdom, with precepts of general application for the regulation of life; 2. (xliv. to l.) An encomium on the patriarchs, prophets, and other Hebrew worthies; 3. (l.) A prayer and exhortation to the pursuit of wisdom. The style is poetical, and there is much acuteness of thought and beauty of expression in this work. It has been supposed that reference to it has been made in the N. T.; but the parallels are too general to make it clear that they were quotations,

and not mere similarities of thought or expression.

Ecclesiology, a word of recent use, is the name which has been given in the British Islands to the study of church architecture and decoration. It takes account of all the elaborate details of church furniture and its symbolism, and is cultivated chiefly, if not exclusively, by the High-Church party in the Church of England. It has a literature of its own, including a monthly journal called *The Ecclesiologist*. There are societies for promoting its study, one of which, the Ecclesiological, late Cambridge Camden Society, has published "A Hand-book of English Ecclesiology."

Eclipse of the Sun. No historical notice of an eclipse occurs in the Bible, but there are passages in the prophets which contain manifest allusion to this phenomenon. Some of these notices probably refer to eclipses that occurred about the time of the respective compositions, so that astronomy lends incidental confirmation to the Scripture narrative. Thus the date of Amos coincides with a total eclipse which occurred February 9, B.C. 784, and was visible at Jerusalem shortly after noon; that of Micah with the eclipse of June 5, B.C. 716; and a passing notice in Jer. xv., 9, coincides in date with the eclipse of September 30, B.C. 610. The darkness that overspread the world at the crucifixion can not with reason be attributed to an eclipse, as the moon was at the full at the time of the Passover. See CRUCIFIXION. [Joel ii., 10, 31; iii., 15; Amos viii., 9; Mic. iii., 6; Zech. xiv., 6.]

Ecumenical Council. The term council is applied by Roman Catholics to certain ecclesiastical assemblages.[1] These are of various sorts, as Diocesan, Provincial, National, General, and finally Ecumenical. A Diocesan or Synodical Council is composed of a particular diocese, with the bishop of the diocese at its head; a Provincial or Metropolitan Council is composed of the bishops of an ecclesiastical province, with the archbishops at their head; a National or Plenary Council is composed of the bishops and archbishops of all the provinces in the nation. Two such have been held in Baltimore in the years, respectively, 1852 and 1866. Finally, an Ecumenical Council is properly a council assembled from all parts of the inhabited world. Only the higher dignitaries of the Church attend it, as the bishops, archbishops, primates, and the like. It is summoned by the pope, or by the act of some previous council. Its acts, when approved by the pope, are regarded by Roman Catholics as infallible and authoritative in all matters of faith and morals. Other councils have only so much authority as the churches which they represent, unless their acts are especially confirmed by the pope. The term General Council is sometimes given to one which, though conspicuous for the number of its prelates, is for some reason, as for lack of the papal confirmation, held not to represent the universal Church.

The synodical system in general took its rise, and has its sanction in the Apostolic Council at Jerusalem, of which Luke, in the fifteenth chapter of Acts, and Paul, in the second chapter of Galatians, give us an authentic account. In its historical development, it passed, like the episcopal system, through the Diocesan, Provincial, Patriarchal, and National Councils, and culminated, in the age of Constantine, in the Ecumenical Council. Ecumenical councils could not be convened till after the persecutions had ceased, and the Roman Empire had nominally become Christian. They were not stated, but extraordinary assemblies, occasioned by great theological controversies which agitated and affected the whole Church. While an Ecumenical or Universal Council, strictly speaking, is one in which the Church of the whole inhabited earth is represented, in point of fact even those which were most numerously attended embraced but a small portion of Christendom, and became ecumenical only by the open or tacit acquiescence of the rest. Of the three hundred and eighteen fathers of the Council of Nicæa, the first in the list, there was but one Latin bishop present, Hosius, of Spain; and in that of Constantinople, the second, there was none at all. As to the laity, they have no representation whatever in Catholic councils, unless we except the Roman emperors in the Greek councils.

There are seven ecumenical councils which are recognized as such both by the orthodox Greek and the Latin Church, and, with some restrictions, also by the orthodox branches of Protestantism. These are described by Dr. Philip Schaff as follows:

1. The *First Council of Nicæa* (A.D. 325). It was called by Emperor Constantine the Great, held at Nicæa, in Bithynia, near the imperial residence of Nicomedia. It consisted of three hundred and eighteen bishops, all from the East, except Hosius, of Cordova. It was occasioned by the Arian controversy, and decided in favor of the strict divinity of Christ, which was set forth in the famous Nicene Creed, still held in the highest honor in all branches of orthodox Christendom. The Nicene Council stands first in authority as well as chronologically among ecumenical councils, and is called "The Great and Holy Council!" In the Greek Church, the Nicene Creed takes the place of the Apostles' Creed.

2. The *First Council of Constantinople* (A.D. 381), summoned by Theodosius the Great. It consisted of but one hundred and fifty bishops, as the emperor summoned only those who were orthodox. It re-affirmed and en-

[1] For Protestant use of term, see CONGREGATIONALISTS.

larged the Nicene Creed, and brought it into its present shape. It marks the final overthrow of the Arian heresy in the Roman Empire.

3. The *Council of Ephesus* (A.D. 431), called by Theodosius II., consisting of one hundred and ninety-eight — among whom were for the first time papal delegates from Rome — marks the conclusion of the first act in the Christological war, and resulted in the condemnation of Nestorianism, or the doctrine that held to the duality of natures, but virtually denied the unity of the person of Christ. As its action was merely negative, it stands lowest among the first four ecumenical councils. It gave rise to the Nestorian schism.

4. The *Council of Chalcedon* (A.D. 451), summoned by the Emperor Marcion at the request of Pope Leo I. It was composed of five hundred and twenty (according to other authorities, of six hundred and thirty) bishops, including three delegates from Rome, and two bishops of North Africa. This council stands next in importance to that of Nicæa. It settled the orthodox dogma of the person of Christ by condemning Eutychianism, as well as Nestorianism, and teaching that Jesus Christ is "truly God and truly man, of a reasonable soul and human flesh subsisting, consubstantial with the father as to his Godhead, consubstantial also with us as to his manhood."

The doctrinal decisions of these four councils, relating to the holy Trinity and the divine human constitution of Christ's person, are universally adopted in the Christian Church — Protestant as well as Catholic. But their disciplinary canons are regarded as binding only by the Greek Church. Even the Latin Church dissents from some of these canons, especially the one which relates to the rival patriarchs of Constantinople and Rome.

The next three ecumenical councils are likewise recognized by the Greek and Latin churches, but are of less importance. They are as follows:

5. The *Second Council of Constantinople* (A.D. 553), called by the Emperor Justinian for the adjustment of the tedious Monophysite controversy and the condemnation of the Christological views of Theodoret, Ibas, and Theodore of Mopsuestia. It emphasized the doctrine of the unity of Christ's person, and made some concessions to the Monophysites, but without reconciling them to the Council of Chalcedon.

6. The *Third Council of Constantinople* (A.D. 680), under Constantine Progonatus. It condemned Pope Honorius and the doctrine of Monothelitism — that is, that Christ had only one will. It completed the orthodox Christology.

7. The *Second Council of Nicæa* (A.D. 787), under the Empress Irene, for the settlement of the iconoclastic controversy. It belongs more to the history of worship and ritualism than of doctrine, and sanctioned the moderate use of images as helps to devotion.

This completes the first class of ecumenical councils — the only ones which can properly be so called. The Greek Church holds them in the highest veneration, and celebrates their memory annually on the first Sunday in Lent, called the Sunday of Orthodoxy. On that day the ancient councils are dramatically reproduced in the public worship. The Greek Church looks forward to an eighth ecumenical council, that shall heal all the divisions in Christendom.

A second class of ecumenical councils embraces those which are recognized only by the Roman Catholic Church, and are rejected by both the Greek and the Protestant. Some of them are disputed even by Roman Catholics. They were all convened by popes, and attended only by bishops of the Roman Catholic Church. They are as follows:

8. The *Fourth Council of Constantinople* (A.D. 869). It confirmed the previous deposition of Photius from the patriarchate of Constantinople, and repealed the condemnation of Pope Honorius as a heretic. In this council, the legates of the Roman pontiff, Hadrian II., had a controlling influence. It was attended by about two hundred prelates.

9. The *First Lateran Council* (A.D. 1123), so termed because it was held at the Lateran Basilica in Rome. It was convened about seventy years after the final separation of the Greek and Roman churches. From this time a truly ecumenical council became an impossibility, since the Greek Church was never after represented. This council decreed the celibacy of the clergy.

10. The *Second Lateran Council* (A.D. 1139) condemned the views of Arnold of Brescia.[1]

11. The *Third Lateran Council* (A.D. 1179) decreed that the pope should be elected by a two-thirds vote of the cardinals, and sanctioned a crusade against the Waldenses and Albigenses.

12. The *Fourth Lateran Council* (A.D. 1215), under Pope Innocent III. Transubstantiation, auricular confession, and the inquisition were sanctioned, and the papal authority over temporal sovereigns was ratified. The two great orders of mendicant monks, the Franciscans and the Dominicans, were sanctioned.

13. The *First Council of Lyons* (A.D. 1245) excommunicated the German emperor, Frederick II., and decreed a general crusade for the recovery of the Holy Land. Its authority is denied by many Roman Catholics.

14. The *Second Council of Lyons* (A.D. 1274) attempted, unsuccessfully, a reunion of Greek and Roman churches, and established regulations, still in force, respecting the election of the pope (q. v.) by the cardinals.

15. The *Council of Vienna* (A.D. 1311) abol-

[1] See ARNOLDITES.

ished the order of Knights Templars, and condemned certain sects.

16. The *Council of Pisa* (A.D. 1409), summoned by the cardinals to put an end to a schism in the Church produced by two rival popes, Gregory XII. and Benedict XIII. Both were deposed for heresy and crime, and a third, Alexander V., was elected. But neither of the deposed popes paid any attention to the decrees of the council, and its authority is a matter of dispute to the present day.

17. The *Council of Constance* (A.D. 1414–1418). There were at this time three rival popes, John XXIII., Benedict XIII., and Gregory XII. The two former were deposed by the council, the latter resigned. A new pope, Martin V., was elected. John Wycliffe, who had been dead for thirty years, was anathematized, and John Huss, who was provided with a safe-conduct, and had attended the council, was arrested, tried, convicted of heresy, and condemned to be burned, and was executed accordingly. This council declared emphatically its authority over all dignitaries, including even the pope himself. For this reason its authority is impugned by some Roman Catholics. Its decrees in this respect flatly contradict those of the Council of the Vatican referred to below.

18. The *Council of Pavia* (A.D. 1423) transferred its sittings to Siena, but was speedily dissolved, on account of the fewness of those present.

19. The *Council of Basle* (A.D. 1431–1439) was summoned by Pope Martin V., who died before it convened. The council attempted certain reforms, which led to a protracted controversy with the new pope, Eugene IV. It deposed him, and elected a successor, who was never generally recognized, and who finally resigned. Eugene IV., on the other hand, directed the council to be removed, first to Ferrara, afterward to Florence. Two councils were the result. The final issue of the struggle was the victory of the pope Eugene. The anti-papal faction removed to Lausanne, where their council was dissolved. The papal faction removed to Florence, where a second attempt at reconciling the Greek and Latin Church was made. It is difficult to say whether this council is to be regarded as one or two, and equally difficult to determine whether it is more correctly described as the Council of Basle or the Council of Florence.

20. The *Fifth Lateran Council* (1512–17), convened by Pope Julius II. to condemn a general council held the year before by nine cardinals at Pisa.

21. The *Council of Trent* (A.D. 1545–63). It was summoned in consequence of the Reformation (q. v.), professedly to consider what reforms, if any, were needed in the Church. In this council, as in so many others, there appear to have been two parties, one really desirous of promoting, the other of preventing reform. The struggle was long. The council was several times prorogued, and once removed to Bologna by papal decree, but removed back again to Trent after Pope Paul's death. Four popes died during its nominal continuance, and a period of ten years elapsed at one time between its adjourning and its re-assembling. The reactionists carried the day against the reformers. The decrees which it finally passed are still accepted as an authoritative declaration of Roman Catholic faith on the points of difference between the Roman Catholics and the Protestants. They were signed by two hundred and fifty-five prelates, and were subsequently epitomized in what is known as the Creed of Pius IV.[1]

22. The *Council of the Vatican*[2] (A.D. 1869). This council was convened at the Vatican, in Rome, on the 8th day of December, 1869. It comprised seven hundred and sixty-four delegates, and included representatives from all parts of the Roman Catholic world. It passed various decrees on subjects connected with church order and discipline. Its most important decree was one proclaiming the personal infallibility of the pope as a dogma of the Roman Catholic Church. This council was so constituted as to give the pope practical control of it. Italy, with a population of twenty-seven millions, had in the council two hundred and seventy-six votes; while France and Germany combined, with a Roman Catholic population nearly if not quite double, had less than half its number of representatives. The pope reserved to himself the exclusive right to suggest topics for the consideration of the council. All propositions submitted by any member had to be reduced to writing, and submitted to a committee of cardinals and fathers appointed by him. Standing committees were elected by secret ballot, to whom was to be referred every matter that provoked debate, and by whom it was to be prepared for the act of the council. And the presiding cardinals were not elected by the council, but appointed by the pope. Notwithstanding these provisions for unanimity, the decree secured the suffrages of but very little over one half the number of delegates summoned to the council. One thousand delegates were summoned. On the first vote, four hundred and fifty (some estimate the number as high as four hundred and eighty-eight) voted in the affirmative. On the final public or formal vote, this was increased to five hundred and thirty-three. Two voted in the negative. Of the seven hundred and sixty-four in attendance at the first session, the rest, with the exception of a few who had sickened and

[1] See ROMAN CATHOLICS for this creed.—[2] For an account of the proceedings of this council, held in secret, but reported, despite the decree of the pope, through the press, see *Pio Nono and his Councilors*, in "Harper's Magazine" for December, 1870.

died, absented themselves. These considerations have led a considerable party in the Roman Catholic Church to deny the authority of this council, while yet they claim to adhere to the Catholic Church. This party is largest in Germany, where, under the leadership of Dr. Döllinger and the title of the Old Catholics, it strenuously opposes the doctrine of papal infallibility.[1]

Eden (*pleasure* or *delight*). **1.** The region in which the garden of paradise was planted, the original residence of Adam and Eve.[2] Few questions have been more perplexing than the determination of the site of the Garden of Eden. The sacred writer describes it in these words: "A river went out of Eden to water the garden; and from thence it was parted, and became four heads." The word here rendered river means stream or flowing of water, and from thence signifies that the "four heads" or sources of four streams all issued from Eden, which, it must be remembered, is not identical with the garden, but a district in which the garden was situated. Adam and Eve were expelled from the garden, but not from Eden.[3] The names of the four rivers are given: the Pison, the Gihon, the Hiddekel, and the Euphrates. The Hiddekel is unquestionably the stream now known as the Tigris; so that we have this much clear in respect to the location of Eden, that it was in the region watered by the Tigris and the Euphrates, and that two other important rivers also watered it. Now if the reader will turn to a map and trace the Tigris and the Euphrates to their source, he will see that they take their rise in the higher regions of Armenia, which also afford the source of several other large streams, two of which, the Halys, flowing in a northwesterly direction into the Black Sea, and the Araxes, flowing into the Caspian Sea, have been thought to be the Pison and the Gihon. These four rivers rise within a few miles of each other; and, on the whole, the best opinion appears to be that which locates the district of Eden in this extensive and well-watered region. The particular site of the garden in this general district must, however, remain forever unknown.[4]

2. A region, the children or inhabitants of which had been subdued by the Assyrians. It is also mentioned as having had commercial intercourse with Tyre. There are various conjectures as to this locality. But as we find it connected with Gozan and Haran, we may fairly believe that it was somewhere in the north-western part of Mesopotamia. [2 Kings xix., 12; Isa. xxxvii., 12; Ezek. xxvii., 23.]

Edification (*building*). This word is, in its root, the same as our word edifice. To edify, therefore, is, strictly speaking, to build. The word has, however, lost its original signification, and is now used almost wholly in a symbolical and spiritual sense. The N. T. writers frequently employ two symbols in describing the gradual development of the individual character, or of the Church of Christ—growth and building.[1] They thus indicate that Christian character is produced in its perfection by gradual processes, "here a little, and there a little;" and they urge upon every one the duty of so living as, by his example, to edify, that is, build up in Christian character, his neighbor. [Rom. xv., 2; 1 Cor. viii., 1; x., 23; xiv., 3; Eph. iv., 29.]

Edom (*redness*). The Greek form of this Hebrew word is *Idumea*. The name Edom was given to Esau, the twin brother of Jacob, and is applied both to the people descended from him and the country in which they settled.[2] This country was the mountainous tract between the Dead Sea and the Red Sea. Previously to the occupation of Edom by the descendants, it was called Mount Seir, and was occupied by the Horites,[3] who dwelt in caverns in the mountains, whence their name is derived. The children of Esau succeeded the Horites.[4] The whole breadth of this tract of country did not exceed fifteen or twenty miles, and it was about one hundred miles long. This was Edom Proper, and, when it became the seat of the Nabatheans, was called Arabia. On the conquest of Judah, the Edomites were permitted to settle in Southern Palestine, and under the Greek name Idumea some portions of this country were included. The ancient capital of Edom was Bozrah,[5] afterward called Sela (q. v.) or Petra.

Edomites, the descendants of Esau, who received the name of Edom when he sold his birthright to his brother Jacob.[6] The early Edomites, who settled in Mount Seir, were believers in the true God, but in course of time they became idolaters.[7] They were governed by petty kings for many generations before there reigned any king over the children of Israel.[8] Esau's bitter hatred to his brother Jacob seems to have been inherited by his latest posterity. The Edomites peremptorily refused to let the Israelites pass through their land, although the request was made in the most courteous terms.[9] But we have no account of actual hostilities till the time of Saul.[10] Nearly forty years later David overthrew their army, and his general, Joab, following up the victory, destroyed nearly all the male population.[11] The kings of Judah held Edom a long time, governing it by a vassal prince.[12] In the reign of Joash,

[1] See Infallibility.—[2] Gen. ii., 8–18.—[3] Gen. ii., 8; iii., 23; comp. iv., 16.—[4] For a full account of different theories, see M'Clintock and Strong's Cyclopædia, art. Eden.

[1] Eph. ii., 20, 22; iv., 15, 16.—[2] Numb. xx., 18, 20, 21; Jer. xlix., 17.—[3] Gen. xiv., 6.—[4] Deut. ii., 12.—[5] Gen. xxxvi., 33; comp. 1 Chron. i., 44.—[6] Gen. xxv., 30.—[7] 2 Chron. xxv., 20.—[8] Gen. xxxvi., 31.—[9] Numb. xx., 14–22.—[10] 1 Sam. xiv., 47.—[11] 1 Kings xi., 15, 16.—[12] 1 Kings xxii., 47.

however, the Edomites revolted, and, after a desperate struggle, established their independence,[1] retaining it nearly half a century. Under Amaziah, Sela, their great stronghold, was captured, yet the Israelites were not able completely to subdue them.[2] We hear little of Edom from this period till the time of the Babylonian conquests, when this country also, it was foretold, should fall into the power of the great king.[3] It is marked, as a great aggravation of Edom's guilt and punishment, that they rejoiced at and helped forward the calamity of Judah.[4] During the warlike rule of the Maccabees, the Edomites were again subdued, and forced to submit to the government of Jewish prefects. They were now incorporated with the Jewish nation, and, as a separate people, disappear from the page of history.

Edrei (*cloud*), one of the two capitals of Bashan. In Scripture it is only mentioned in connection with the victory gained by the Israelites over the Amorites, under Og, their king, and the territory thus acquired. The ruins of this ancient city, still bearing the name *Edr'a*, stand on a rocky promontory which projects from the south-west corner of the Lejah. The ruins are nearly three miles in circumference, rising up in black, shattered masses from the midst of a wilderness of black rocks. [Numb. xxi., 33; Deut. i., 4; iii., 10; Josh. xii., 4.]

Eglon. 1. A king of the Moabites, who, aided by the Ammonites and the Amalekites, crossed the Jordan and took "the city of palm-trees," *i. e.*, probably Jericho. Here, according to Josephus, he built himself a palace, and continued for eighteen years to oppress the children of Israel, who paid him tribute. He was slain by Ehud. [Judg. iii., 12–30.]

2. A town of Judah, in the low country. During the struggles of the conquest, Eglon was one of a confederacy of five towns which, under Jerusalem, attempted resistance by attacking Gibeon after the treaty of the latter with Israel. The name survives in the modern *Ajlun*, a shapeless mass of ruins, about ten miles from Eleutheropolis, and fourteen from Gaza, on the south of the great maritime plain. [Josh. x., 5; xv., 39.]

Egypt. Egypt is a region important from the earliest times, and more closely identified with Bible incidents than any other, except the Holy Land itself. The common name of Egypt in the Bible is "Mizraim" (q. v.), or, more fully, "the land of Mizraim." In form Mizraim is a dual, and may indicate the natural division of the country into an upper and a lower region (the plain of the Delta, and the narrow valley above). The singular Mazor also occurs, and some suppose that it indicates Lower Egypt; but there is no sure ground for this assertion. The Arabic name of Egypt, *Misr*, signifies "red mud." Egypt is also called in the Bible "the land of Ham,"[1] referring to Ham, the son of Noah; and occasionally "Rahab," the proud or insolent; both of which appear to be poetical appellations. The common ancient Egyptian name of the country is written, in hieroglyphics, KEM, which was perhaps pronounced Chem. This name signifies, alike in the ancient language and in Coptic, "black," and may be supposed to have been given to the land on account of the blackness of its alluvial soil. We may reasonably conjecture that Kem is the Egyptian equivalent of Ham, and also of Mazor, these two words being similar, or even the same in sense. Egypt occupies the north-eastern angle of Africa, lying between N. lat. 31° 37′ and 24° 1′, and E. long. 27° 13′ and 34° 12′. On the east it is bounded by Palestine, Idumea, Arabia Petræa, and the Arabian Gulf. On the west the moving sands of the wide Libyan desert obliterate the traces of all political or physical limits. Its boundaries appear to have been always very nearly the same. In Ezek. xxix., 10; xxx., 6, the whole country is spoken of as extending from Migdol to Syene, which indicates the same limits to the east and the south as at present. Egypt seems, however, to have been always held, except by the modern geographers, to include no more than the inhabited tract irrigated by the Nile, lying within the limits we have specified. The deserts were different from the river valley, and their tribes more or less independent of the rulers of Egypt. The length of the country in a direct line is one hundred and twelve geographical miles. Though, in the extensive sense, it contains one hundred and fifteen thousand two hundred square geographical miles, it has only a superficies of about nine thousand five hundred and eighty-two square geographical miles of soil which the Nile either does or can water and fertilize. This computation includes the river and lakes, as well as sandy tracts, which can be inundated, and the whole space either cultivated or fit for cultivation is no more than about five thousand six hundred and twenty-six square miles—a little less than the combined area of the States of Rhode Island and Connecticut. Under the Pharaohs Egypt was divided into Upper and Lower, "the two regions" called, respectively, "the southern region" and "the northern region." There were different crowns for the two regions; that of Upper Egypt being white, that of Lower Egypt red—the two together composing the *pshent*. The sovereign had a special title as ruler of each region: of Upper Egypt, he was *Suten*, "king," and of Lower Egypt, *Shebt*, "bee," the two combined forming the common title

[1] 2 Kings viii., 22; 2 Chron. xxi., 8–10.—[2] 2 Chron. xxviii., 17.—[3] Jer. xxvii., 3; xlix., 7–22; Ezek. xxxv., 2–15; Amos i., 11, 12.—[4] Obad. 10–16.

[1] Psa. cv., 23, 27; comp. lxxviii., 51.


MEDITERRANEAN SEA
Mouths of the Nile
Phatnitic Mouth
Sebennytic Mouth
Bolbitinian Mouth
Canopic Mouth
Pelusiac Mouth
Tanitic Mouth
Mendesian Mouth
Sebennytic Mouth
Heliopolis
Memphis
Babylon
Crocodilopolis or Arsinoe
Heracleopolis magna
Oxyrynchus
Hermopolis magna
Thebaica Phylace
Lycopolis
Antæopolis
Abydos
Ptolemais Hermii
Crocodilopolis
Apollinopolis magna
Hieraconpolis
Latopolis
Contra Latopolis
Contra Apollonos
Elephantine
Cataracta
Parembole
Taphis
Contra Taphis
Syene
Philæ I.
Tentyra
Coptos
Diospolis magna
Thebæ
Hermonthis
Crocodilopolis
Aphroditopolis
Panopolis
Chemmis, or Panopolis
Cynopolis
Hermopolis parva
Apollinopolis parva
Contra Lato
Thmuis
Sebennytus
Mendes
Busiris
Sais
Nitrine
Naucratis
Canopus
Taposiris
Apis
Andropolis
Athribis
Thoum
Tanis
Pelusium
Magdolum
Migdol
Serapeum
Canal
Heroopolis
Arsinoe
Clysma
Scenæ Mandrorum
Panes
Phacusa
Ramesse
Babastis
Thmuis
Pharmæ
Scitanis
Latopolis
Branchus
Leanthis
L. Mœris
Iseum
Cynopolis?
Speos Artemedos
Antinoe
Hermopolis magna
Hermopolis Phylace
Hieracon
Lycopolis
Hypselis
Abaris
Hysopis
Crocodilopolis
Ptolemais Hermii
Thebaica Phylace
Iseum?
Lycopolis
Antæopolis
Tentyra
Diospolis magna
Thebæ
Hermonthis
Crocodilopolis
Aphroditopolis
Panopolis
Chemmis, or Panopolis
Cynopolis
Hermopolis parva
Apollinopolis magna
Hieraconpolis
Latopolis
Contra Latopolis
Contra Apollonos
Elephantine
Cataracta
Parembole
Taphis
Contra Taphis
Syene
Philæ I.
Tentyris
Abydos
Thinis

now by the branches of the Nile and numerous canals, while the narrow valley of Upper Egypt must have suffered still less alteration. Both the plain and the valley are bounded by rocky deserts covered or strewn with sand. In Upper Egypt, near the Nile, the mountains rarely exceed three hundred feet in their height; but far in the Eastern desert they often attain a much greater elevation, and the highest rises about six thousand feet above the sea—nearly the height of Mount Washington. Limestone, sandstone, and granite were obtained from quarries near the river; basalt, breccia, and porphyry from others in the Eastern desert. An important geological change has, in the course of centuries, raised the country near the head of the Gulf of Suez, and depressed that on the northern side of the isthmus. Since the Christian era, the head of the gulf has retired southward. The Delta is of a triangular form, its eastern and western limits being nearly marked by the courses of the ancient Pelusiac and Canopic branches of the Nile: Upper Egypt is a narrow, winding valley, but seldom more than twelve miles wide. Anciently there was a fertile valley on the course of the canal of the Red Sea, the Land of Goshen (q. v.), now called Wady-et-Tumeyla, and covered with the sands of the desert. The whole country is remarkable for its extreme fertility, which especially strikes the beholder when the rich green of the fields is contrasted with the utterly bare yellow mountains, or the sand-strewn, rocky desert on either side. The climate is equable and healthy. Rain is not very unfrequent on the northern coast, but inland is very rare.[1] Cultivation nowhere depends upon it. Egypt has been visited in all ages by severe pestilences, but it can not be determined that any of those of ancient times were of the character of the modern plague. The dryness of the atmosphere causes a vast quantity of dust, peculiarly annoying and injurious to the sight; hence ophthalmia is common. Cutaneous disorders, which have always been very prevalent, are distinctly mentioned in Deut. vii., 15; xxviii., 27, 35, 60, as peculiar to the country. Famines are frequent, and one which occurred in the Middle Ages seems to have been even more severe than that in the time of Joseph.

Agriculture.—That Egypt was anciently a prosperous country is attested by the Bible and the numerous monuments that still remain. So early as the age in which the Great Pyramid was built, it must have been densely populated, and well able to support its inhabitants; for it can not be supposed that there was then much external traffic. It is naturally an agricultural country; and so far back as the days of Abraham, when the produce failed in Palestine, Egypt was the natural resource. In the time of Joseph, it was evidently the granary, at least during famines, of the surrounding nations. The inundation of the Nile (q. v.) fertilizes and sustains the country, and makes the river its chief blessing. This inundation leaves the fields, generally by the end of November, covered with its deposit of a rich, brown slime, and ready for the labors of the husbandman. The seed is then sown, and in three or four months' time the harvest begins. The cultivation of such a country is, of course, peculiar, as absence of rain renders artificial irrigation[1] necessary during the time of



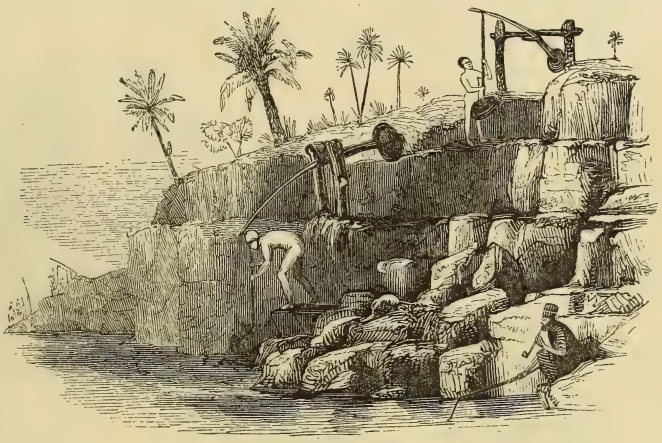
The Pyramids.

[1] Zech. xiv., 18.

[1] Deut. xi., 10, 11. See Irrigation.

low Nile. A machine still used, called the *shadûf*, is depicted upon the monuments, and seems to have been the common means of artificial irrigation. It consists simply of a pole so hung that a weight at one end assists in lifting the bucket at the other. Upon the monuments also are detailed pictures of breaking up the earth, or plowing, sowing, harvest, threshing, and storing the wheat in granaries. The threshing was simply treading out by oxen or cows. Vines were extensively cultivated, and several different kinds of wine made. The date-palm was the most common and valuable fruit-tree. Figs, sycamore-figs, pomegranates, bananas, many kinds of melons, and the olive were the chief fruits of old as now. Gardens seem to have received great attention, to have been elaborately planned, and well filled with shrubs and trees. They were watered by irrigation in the same manner as the fields. To-day horticulture is neglected, though the modern inhabitants are as fond of flowers as their predecessors. The vegetables are of many kinds, and excellent, including beans, peas, lentils, leeks, onions, garlic, radishes, cucumbers, tomatoes, and cabbages. Anciently cattle seem to have been more numerous, and the meat more usually eaten. The Israelites, though they sighed for the flesh-pots, seem to have longed as much for the vegetables and fruits of Egypt.[1] The most important field-produce in ancient times was wheat, and after it barley, millet, and flax. To these must, at the present time, be added maize, rice, oats, clover, the sugar-cane, the tobacco-plant, hemp, and cotton; some of which are not indigenous. The byblus or papyrus was formerly a common and most important plant: boats were made of its stalks, and from it the famous paper was manufactured. It is now almost or quite unknown, and the reeds are well-nigh perished.[2] The lotus was anciently the favorite flower, and at feasts took the place of the rose among the Greeks and Arabs: it is now very rare.

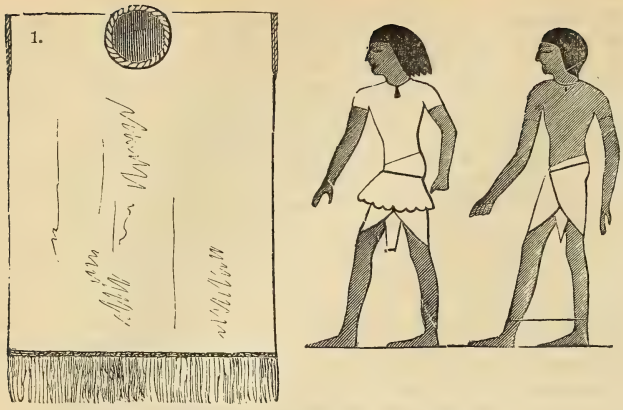
Animals.—Of old, Egypt was far more a pastoral country than at present. The neat cattle are still excellent, but lean kine are more common among them than they seem to have been in the days of Joseph's Pharaoh. Sheep and goats have always been numerous. Anciently swine were kept, but not in great numbers; now there are scarcely any. Under the Pharaohs, the horses of the country were in repute among the neighboring nations, who purchased them, as well as chariots, out of Egypt.[1] Asses were numerous, and the breed at the present time is excellent. Dogs were formerly more prized than now; for being held by the Mohammedans as unclean, they are used only to guard the houses in the villages. Singularly enough, the camel has nowhere been found mentioned in the inscriptions of Egypt, or represented on the monuments, though there can be no doubt that it was known in Egypt in very early times.[2] The deserts have always abounded in wild animals of the canine and antelope kinds. The hippopotamus was anciently found in the Egyptian Nile, but now is rarely seen even in Lower Nubia. Bats abound in the temples and tombs, filling the dark chambers with the dismal whir of their wings. The birds are not remarkable for beauty of plumage, and the most common are scavengers, as the vulture and the kite. Quails migrate to Egypt in great numbers. Divers and waders frequent the islands and sand-banks; but the once sacred ibis has disappeared. Among reptiles, the crocodile must be especially mentioned. In the Bible it is usually called dragon—a generic word of almost as wide a signification as reptile—and is used as a symbol of the King of Egypt.[3] Frogs are numerous,



Egyptian Shadûf.

[1] Exod. xvi., 3; Numb. xi., 4, 5.—[2] Isa. xix., 7. See Reed.

[1] Deut. xvii., 16; 1 Kings x., 28, 29.—[2] Gen. xii., 16; Exod. ix., 3; comp. 6.—[3] Ezek. xxix., 3, 4.



Men's Dresses. 1. A shirt (from Prof. Rosellini).

and their loud and constant croaking in the autumn in the streams, rivers, and marshes, makes it easy to picture the plague of frogs. Serpents are common; but the more venomous have their home, like the scorpion, in the desert.[1] The Nile and lakes abounded with fishes, and they are still a common article of food. Locusts sometimes come upon the cultivated land in a cloud, and, as in the plague, eat every herb, and fruit, and leaf where they alight. They disappear as suddenly as they come, and are carried away by the wind. Lice and flies are still plagues of Egypt.[2]

Inhabitants.—Egypt was peopled in a very remote age by the descendants of Ham.[3] Its



A Woman's Dress.

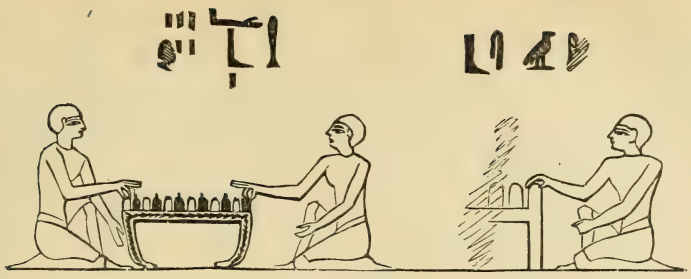
early inhabitants appear to have occupied a place between the Nigritians and the Caucasians. They were not negroes, but a branch of the great Caucasian family. They were slender in frame, but of great strength, with oval, olive-colored faces, narrower and darker in the men than in the women; well-shaped, but small and retiring foreheads, black, almond-shaped eyes, and long, crisp black hair. They almost universally shaved their heads, and generally wore skull-caps. Otherwise, they wore their own hair, or wigs falling to the shoulders in numerous curls, or done up in the form of a bag. They also shaved their faces, but kings and other great personages had beards about three inches long and one inch broad, which were plaited. The royal princes were distinguished by a side lock of hair elaborately plaited. The women wore their hair curled



Head-dress of a Lady, from a Mummy-case.

or plaited, reaching half-way from the shoulders to the waist. Sandals were worn on the feet, and on the person armlets, bracelets, and necklaces. The upper and middle classes usually went barefoot; in other respects, their dress, though inferior in costliness, was much the same in style as that of the king. This was a kilt reaching to the ankles, over which was worn a shirt coming down to the knees, with wide sleeves as far as the elbows. Both kilt and shirt were usually of fine white linen. In character, the Egyptians were very religious and contemplative, but given to base superstition; patriotic, respectful to woman, hospitable, generally frugal, but at times luxurious, very sensual, lying, thievish, treacherous, and cringing; intensely prejudiced, through pride of race, against strangers, yet kind to them. Their sports embraced games of chance, athletic sports, particularly ball-playing, and other analogous sports. Their character is, indeed, much the same as that of the modern inhabitants, except that Mohammedanism has taken away the respect for women. The ancient Egyptians, are indeed, the only Eastern nation that we know to have resembled the modern Westerns in this particular, but we find the same virtue mark-

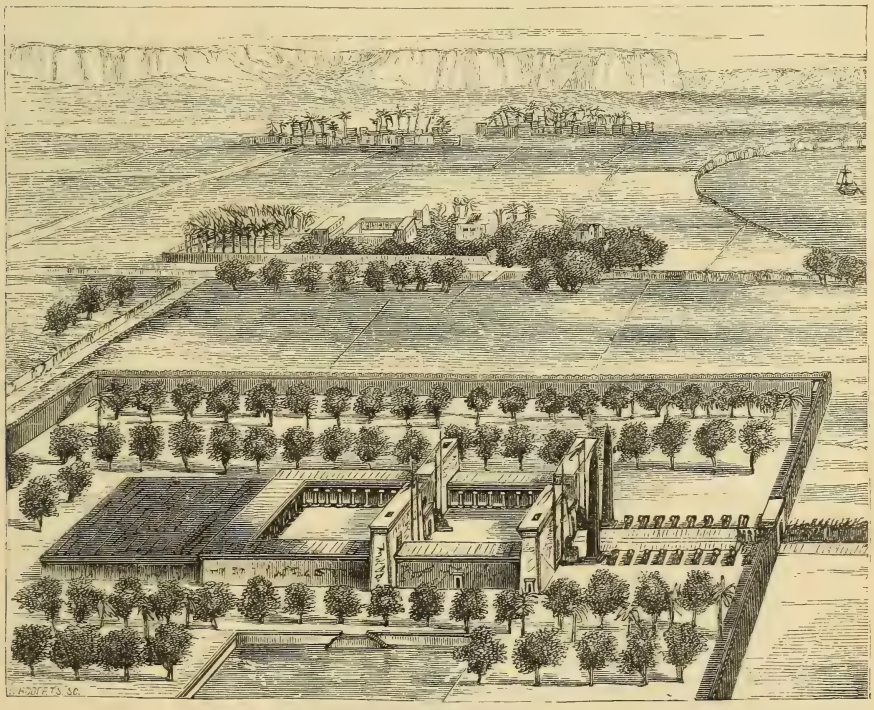
[1] Comp. Deut. viii., 15.—[2] Exod. viii., 16–31; x., 3–6, 12–19.—[3] Gen. x., 6, 13, 14.



Game of Draughts.

edly characteristic of the Nigritians of our day.

Religion.—The basis of the religion was Nigritian fetichism—the lowest kind of nature-worship. Upon this were ingrafted first cosmic worship, mixed up with traces of primeval revelation as in Babylonia, and then a system of personifications of moral and intellectual abstractions. There were three orders of gods—the eight great gods, the twelve lesser, and the group of which Osiris, who was worshiped under the form of an ox or bull, was the chief. The gods of the first and second order were but partially venerated. It was the third order of Osiris that was nationally recognized. Besides these, the Egyptians worshiped various animals, and even inanimate things, believing that the gods dwelt in them[1]. For, according to their pantheistic philosophy, they conceived not of God as a person, but as an essence diffused throughout nature, and manifested in infinite variety of form. Animate and inanimate things were parts of one nature, of which the entirety was believed to be God; so that any one might be a manifestation of the divine presence, and deceased kings and heroes were often deified. The great doctrines of the immortality of the soul, man's responsibility, and future rewards and punishments, were taught. It is remarkable that circumcision is found among their most ancient rites. The religious festivals were numerous, and often kept with great merry-making and license. Very much the same sort of a feast was that which the Israelites celebrated when Aaron had made the golden calf. The Israelites appear to have adopted, for the most part, the Egyptian religion



A complete Egyptian Temple.

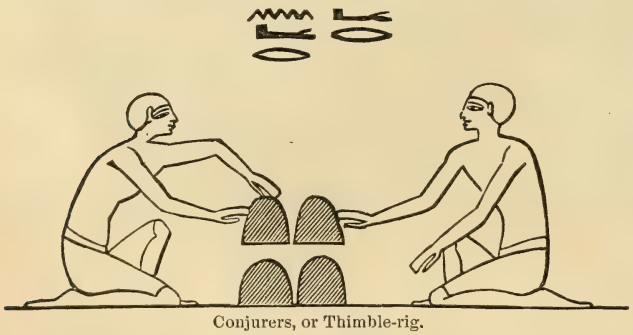
[1] Comp. Exod. viii., 26.

during the oppression; and this golden calf, or rather steer, was copied from one of the sacred bulls.

Government, Laws.—The government was monarchical, but not of an absolute character. The sovereign was not superior to the laws, and the priests had the power to check the undue exercise of his authority. Even the almost absolute monarchs of Joseph's time did not venture to touch the independence of the priests.[1] The laws of the country were equitable, and well enforced. There was a very high degree of personal safety, and people of all ranks commonly went about unarmed, and without military protection. The punishments seem to have been lighter than those of the Mosaic law, and very different in their relation to crime and in their nature. Capital punishment appears to have been almost restricted, in practice, to murder. Notices of the Egyptian army in the O. T. show, with the monuments, that its most important branch was the chariot force.[2] The "horsemen" mentioned in the account of the pursuit of the Israelites by Pharaoh and elsewhere were probably warriors fighting in chariots, who are called in Egyptian "horse" or "cavalry."



Throwing up and catching one, two, and three Balls.



Conjurers, or Thimble-rig.

Customs.—What most strikes us, in the very full insight into their domestic life which is given us by the sculptures and paintings of the tombs, is the high position occupied by women, and the entire absence of the harem system of seclusion. They enjoyed liberties like unto American ladies—this affirms Joseph's story; could see their friends when and where they pleased, went in public unveiled, and associated with men at public feasts. Marriage appears to have been universal, at least with the richer class, and if polygamy were tolerated, it was rarely practiced. The wife is called "the lady of the house." There were no castes, though great classes were very distinct. The higher class occupied themselves in superintending their fields and gardens, hunting in the deserts, or fishing on the river. The tending of cattle was left to the most despised of the lower class. This shows how essentially different was the general manner of life of the Egyptians and the Israelites, who were pre-eminently a pastoral people, and how little the manners of the one resemble those of the other people. The manners of the modern inhabitants are, however, more similar to those of the ancient Hebrews, on account of Arab influence, and remarkably illustrate the Bible customs. The Egyptians were a pleasure-loving and convivial people. The monuments present very interesting pictures of their festivities, which, though far more elaborate, agree with the account of, and serve to illustrate in some degree, the noontide dinner of Joseph.[1] The attention to precedence which seems to have surprised Joseph's brethren is perfectly characteristic of Egyptian customs. They ate with their fingers, though they occasionally used spoons. The table was sometimes covered with a cloth, and in great entertainments each guest was provided with a napkin. They sat on a carpet

[1] Gen. xlvii., 20–26.—[2] For illustration of Egyptian chariot, see art. Chariot.

[1] Gen. xliii., 16, 31–34.

or mat upon the ground, or on stools and chairs about the table, and did not recline at meat like the Greeks and Romans. They were particularly fond of music and dancing. The most austere and scrupulous priest could not give a feast without a good band of musicians and dancers, as well as plenty of wine, costly perfumes and ointments, and a profusion of lotus and other flowers. Tumblers, jugglers, and persons skilled in feats of agility, were hired for the occasion, and the guests played at games of chance or skill. Of far more importance than any events of Egyptian life were the funeral ceremonies, for the tomb was regarded as the only true home. The body of the deceased was embalmed, and conducted to the burial-place with great pomp. The process of embalming occupied forty days, and the mourning lasted seventy (or seventy-two) days.[1]

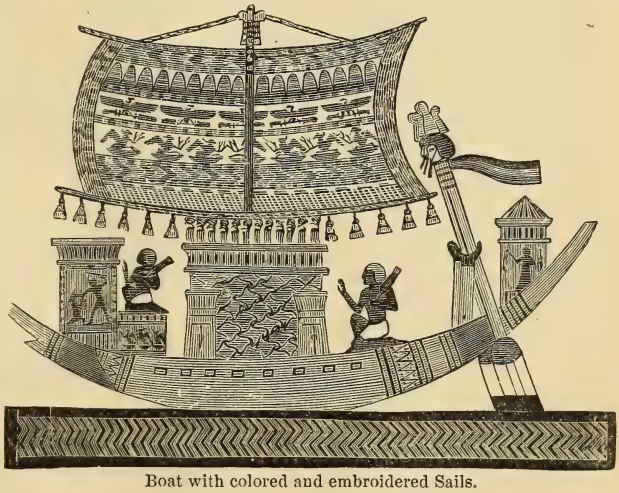
Literature and Language.—The Egyptians were a very literary people; and time has preserved to us, besides the inscriptions of



The name of Egypt in Hieroglyphics.

their tombs and temples, many papyrus rolls, which contain numerous poems, novels, annals, theology, history, travel, and narratives of campaigns. These are written in hieroglyphics; and the language they express was entirely unknown until the discovery and deciphering of the Rosetta stone, now in the British Museum. This stone was found by the French in August, 1799, near the mouth of the Rosetta branch of the Nile. It is a slab of black marble, on which is engraven a decree in three different kinds of writing. One of these is Greek, which was easily deciphered, and, by comparison with the hieroglyphics, furnished the key that unlocks Egyptian history. The language thus revealed closely resembles that which afterward, when the people had become Christians, was called Coptic. It is monosyllabic in its roots, and abounds in vowels. There were at least two dialects of it spoken respectively in Upper and Lower Egypt.

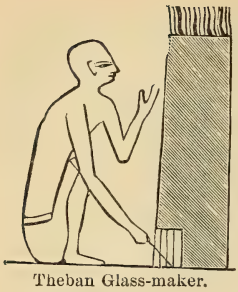
Science and Art.—The influence of Egyptian science may be distinctly traced in the Pentateuch. Moses was learned in all the wisdom of the Egyptians,[1] and probably derived from them the astronomical knowledge necessary for the calendar. His acquaintance with chemistry is shown in the manner of the destruction of the golden calf. The Egyptians excelled in geometry and mathematics, were very proficient in medicine and surgery, and practical anatomy from the earliest ages. They cultivated more recondite sciences, as the mention of their magicians shows.[2] The industrial arts held an important place among them. The workers in fine flax and the weavers of white linen were evidently the chief contributors to the riches of the country, and the fine linen of Egypt found its way to Palestine.[3] Their looms were famous for cotton and woolen fabrics, worked with beautifully-colored patterns. They were acquainted with glass-blowing three thousand two hundred years ago, and made most beautiful and richly-colored bottles, with waving lines and inlaid mosaics so fine that it must have required a strong magnifying power to put the parts together. Potters were very numerous, and pottery appears to have furnished employment to the Hebrews during the bondage.[4] It is singular, as affording illustration of Scripture language, that the same idea of fashioning the clay was also applied to man's formation, and the gods Ptah and Num are represented sitting at the potter's wheel turning the clay for the human creation. They were familiar with the use of iron from a remote period, and their skill in the manufacture of bronze was celebrated. They were acquainted with the forceps, the blow-pipe, the bellows, the syringe, and the siphon. They were skilled in the arts of



Boat with colored and embroidered Sails.

[1] Gen. l., 2, 3, 26. See EMBALMING.

[1] Acts vii., 22.—[2] Gen. xli., 8; Exod. vii., 11, 12.—[3] Isa. xix., 9; Prov. vii., 16.—[4] Psa. lxviii., 13; lxxxi., 6; comp. Exod. i., 14.


Theban Glass-maker.

architecture, sculpture, and painting, the former of which was with them a religion. Durable construction, massive and grand form, and rich though sober color, characterize their temples and tombs—the abodes of gods and "homes" of men. The Greeks are supposed to have derived their Doric order from columns found at Beni Hassan, and the arch is at least as old as the sixteenth century B.C. That a high degree of mechanical science and skill existed so early as B.C. 2440–2220, is implied in the quarrying, transporting, and raising into place of the huge blocks of which the pyramids are composed, and the placing of each pyramid so as *exactly* to face the cardinal points. Writing appears in such a shape as to imply long use. The reed pen and inkstand are among the hieroglyphics employed, and the scribe appears, pen in hand, in the paintings on the tombs, taking notes on linen or papyrus. The drawing of human and animal figures is fully equal, if not superior, to that of later times, and nearly the same trades are represented. Altogether, it is apparent that the Egyptians of the pyramid period were not just emerging out of barbarism, but had made very considerable progress in the arts of life. Egypt was in full possession of herself, and bordering on decadence before Nineveh or Babylon were known.

History.—The evidence of the Egyptians as to their primeval history is extremely indefinite. They seem to have separated mankind into two great stocks, and to have held to a double origin of the species. Fragments of Egyptian history commence with dynasties of gods, demi-gods, and manes, *i.e.*, ghosts, and pass abruptly, with very little or no period of tradition, to the human dynasties. The indications are of a sudden change of place, and the settlement in Egypt of a civilized race which, having lost all ties of its first dwelling-place, filled up the commencement of its history with materials drawn from mythology. There is no trace of the tradition of the Deluge, which is found in almost every other country in the world. The history of the dynasties preceding the eighteenth is not told by any continuous series of monuments. Except those of the fourth and twelfth dynasties, there are scarcely any records of the age left to the present day; and thence in a great measure arises the difficulty of determining the chronology. From the time of Menes, the first king—about B.C. 2700—until the shepherd invasion, Egypt seems to have enjoyed perfect tranquillity. During this age


Theban Glass-makers.



Fig. 1. Bronze Vase from Thebes, now in the British Museum. 2. Showing how the handle is fixed. 3. Alabaster Vase from Thebes, of the time of Neco. 4. Vase at Berlin of cut Glass. 5. Stone Vase. 6 to 9. From the Sculptures of Thebes.

Memphis was the capital, and by the Memphite kings of the fourth dynasty the most famous pyramids were built. The shepherds were foreigners who came from the East, and for several centuries occupied and made Egypt tributary. They form the fifteenth, sixteenth, and seventeenth dynasties—from about 2080 to 1525 B.C. It is not impossible that the war of Chedorlaomer and his allies was directed against the power of the kings of the fifteenth dynasty. Most probably the Pharaoh of Abraham's time was of this line, which lived at Memphis, and at the great fort or earth-camp of Avaris, on the eastern frontier. Though it is difficult to determine the period, Dr. J. P. Thompson places the descent of the Israelitish family into Egypt at 1867 B.C., and the Exodus at 1652 B.C.; thus bringing the whole sojourn within this era of the shepherd-kings. In this era, also, two independent kingdoms were formed in Egypt. The history of the eighteenth, nineteenth, and twentieth dynasties is that of the Egyptian Empire. Aahmes, the head of the first of these —about B.C. 1525—overthrew the power of the shepherds, and probably expelled them, and consolidated the kingdom, and thus prepared the way for the foreign expeditions which his successors carried on in Asia and Africa, subduing Nineveh, and perhaps Babylon, and extending from Mesopotamia to Ethiopia. The glorious era of Egyptian history was under the nineteenth dynasty, when Sethi I. (B.C. 1340), and his grandson, Rameses the Great (B.C. 1311), both of whom represent the Sesostris of the Greek historians, carried their arms over the whole of Western Asia, and southward into Soudân, and amassed vast treasures, which were expended on public works. Under the later kings of the nineteenth dynasty the power of Egypt declined, and the country seems to have fallen into anarchy. The head of the twenty-second dynasty, Sheshonk I., restored the unity of the kingdom, and revived the credit of the Egyptian arms about 990 B.C. He is the Shishak who invaded Judea in Rehoboam's reign, and pillaged the Temple.[1] His successor, Osorkon, is probably the Zerah whom Asa defeated.

Egypt makes no figure in Asiatic history during the twenty-third and twenty-fourth dynasties; under the twenty-fifth it regained, in part at least, its ancient importance. This was an Ethiopian line, the warlike sovereigns of which strove to the utmost to repel the onward stride of Assyria. One of these, called in Scripture So, probably Shebek II. or Sebacho, the second Ethiopian, made an alliance with Hoshea, the last king of Israel, and Tehrak or Tirhakah, the third of this house, advanced against Sennacherib in support of Hezekiah. After this, a native dynasty again occupied the throne—the twenty-sixth—of Saïte kings. Psametek I. or Psammetichus I. (B.C. 664), who may be regarded as the head of this dynasty, warred in Palestine, and took Ashdod—Azotus—after a siege of twenty-nine years. Neku or Necho, the son of Psammetichus, continued the war in the East, and marched along the coast of Palestine to attack the King of Assyria. At Megiddo Josiah encountered him (B.C. 608–7), notwithstanding the remonstrance of the Egyptian king—a remonstrance which is no less illustrative of the policy of the Pharaohs in the East, than is his lenient conduct after the defeat and death of the King of Judah.[1] The army of Necho was, after a short space, routed at Carchemish by Nebuchadnezzar (B.C. 605–4).[2] The second successor of Necho, Apries or Pharaoh-hophra, sent his army into Palestine to the aid of Zedekiah,[3] so that the siege of Jerusalem was raised for a time, and kindly received the fugitives from the captured city. He seems to have been afterward attacked by Nebuchadnezzar in his own country; but there is no certain account of a complete subjugation of Egypt by the King of Babylon. Amasis, the successor of Apries, had a long and prosperous reign, and somewhat restored the weight of Egypt in the East. But the new power of Persia was to prove even more terrible to his house than Babylon had been to the house of Psammetichus; and the son of Amasis had reigned but six months when Cambyses reduced the country to the condition of a province of his empire (B.C. 525).

The prophecies relating to Egypt were uttered when the Pharaohs were in the height of their power. The visitor to the country needs not to be reminded of them; everywhere he is struck by the precision with which they have come to pass. We recognize, for instance, the singular disappearance of the city of Memphis and its temples in a country where several primeval towns yet stand, and scarce any ancient site is unmarked by temples—the fulfillment of the words of Jeremiah: "Noph shall be waste and desolate, without an inhabitant;" and those of Ezekiel: "Thus saith the Lord God; I will also destroy the idols, and I will cause (their) images to cease out of Noph."[4] Not less signally are the words immediately following the last quotation—"And there shall be no more a prince of the land of Egypt"—fulfilled in the history of the country; for from the second Persian conquest, more than two thousand years ago, until our own days, not one native ruler has occupied the throne.

Egypt is now a fief, under hereditary rulers—viceroys—of the Turkish Empire. The houses of the wealthier classes in the chief towns are roomy, and substantially built; but the dwellings of the lower orders are

[1] 1 Kings xiv., 25.

[1] 2 Chron. xxxv., 21 sq. — [2] Jer. xlvi., 2. — [3] Jer. xxxvii., 5, 7, 11.—[4] Jer. xlvi., 19; Ezek. xxx., 13.

many of them mere hovels, built of unbaked bricks cemented with mud. The villages stand upon eminences of rubbish, the materials of older buildings, and are thus just above the reach of the inundations. The whole land is crowded with relics of antiquity. The pyramids, the temples, the tombs, speak of a grandeur that has passed away, and will always attract the curiosity and admiration of the world.

Ekron (*eradication, emigration*), one of the five principal cities of the Philistines. It was assigned first to the tribe of Judah, afterward to that of Dan. But, though once taken by Judah, it continued generally in the hands of the Philistines. It was from Ekron that the ark of God was sent back to Israel. We afterward hear of a shrine of Baal-zebub at this city; and it is occasionally mentioned by the prophets. Josephus says that its god was a fly; and the name means fly-god, a protector from flies. It was situated in the plain country, just on the northwest border of Judah. It was given by Alexander Balas to Jonathan Maccabeus, being then called Accaron, and is now the village Akir, with pretty gardens, and still, according to Dr. Thomson, abounding in flies. [Josh. xiii., 3; xv., 11, 45, 46; xix., 43; Judg. i., 18; 1 Sam. v., 10; vi., 17; 2 Kings i., 2, 3, 6, 16; Jer. xxv., 20; Amos i., 8; Zeph. ii., 4; Zech. ix., 5, 7.

Elah (*terebinth* or *oak*), the son and successor of Baasha, and fourth king of Israel (B.C. 931–930). His reign lasted for little more than a year. He was killed, while drunk, by Zimri, in the house of his steward, Azra, who was probably a confederate in the plot, and while his army and officers were absent besieging Gibbetha. His death ended Baasha's short-lived dynasty. [1 Kings xvi., 8–14, 15.]

Elah, the valley of (*valley of the terebinth*), a valley in which the Israelites were encamped against the Philistines when David killed Goliath.[1] It lay somewhere near Socoh of Judah, modern Shuweikeh, some fourteen miles south-west of Jerusalem, on the road to Gaza, among the more western of the hills of Judah, not far from where they begin to descend into the great Philistine plain. A little below Socoh, three wadys joining make an open plain a mile wide, in the centre of which is a torrent bed strewed with pebbles, such as furnished David with his simple but deadly ammunition. The terebinth still grows here in abundance, though the valley is now called after another tree. There is no doubt this is the scene of David's exploit, though tradition fixes upon another site about four miles north-west of Jerusalem.

Elam (*eternity*), a region of Asia peopled by the descendants of the son of Shem.[2] These were conquered in very ancient times by a Hamite or Cushite race from Babylon, who became the dominant people in Elam, and were called by the Greeks Cissians. It is difficult to define exactly the boundaries of this country, which probably was of greater or less extent at different times; but it may generally be said that it lay to the south of Assyria, and east of Persia proper, reaching down to and along the Persian Gulf. Elam appears as an independent power, its sovereign holding supremacy over Shinar, or Babylonia, in the time of Abraham,[1] and extending his conquests far westward. This independence was in great measure maintained during the Assyrian and Babylonian dominion; but Elamite troops marched under the banner of Sennacherib; and ultimately Elam was a province of Babylon, in fulfillment of the prophetic denunciations.[2] Elam is spoken of in Isaiah xxi., 2, as supplying part of the invading army which captured Babylon, and was of course a constituent part of the Persian Empire; its chief city, Shushan, or Susa (whence the name Susiana), becoming the Persian metropolis. The inhabitants, as proved by some of the passages already referred to, were brave, and skilled in archery. Captive Israelites were located in Elam, whence their return is predicted in Isa. xi., 11; Elamites, too, were placed in the cities of Samaria; and Jews were still resident there in the apostolic age.[3]

Elath (perhaps *palm-grove*), a town of Idumea, at the extremity of the eastern gulf of the Red Sea. It is first mentioned in the account of the journeyings of Israel in the wilderness. When David conquered Edom, Elath came into his possession; and it is named in connection with Solomon's navy at the neighboring port of Ezion-geber. It was lost when Edom revolted, was recovered by Uzziah, and was finally wrested from Judah by Rezin, king of Syria, who expelled all the Jewish inhabitants. By the Greeks and Romans it was called Elana, and hence gave name to the eastern gulf of the Red Sea, called the Elanitic Gulf, at present the Gulf of Akabah. Elath is said now to be an insignificant place termed Eylet. [Deut. ii., 8; 2 Sam. viii., 14; 1 Kings ix., 26; 2 Kings xiv., 22; xvi., 6; 2 Chron. viii., 17.]

Eldad (whom *God loves*—identical with *Theophilus*), one of the seventy to whom the prophetical spirit of Moses was communicated. He, with Medad, did not go with the rest to the tabernacle, but prophesied in the camp. Joshua therefore begged Moses to forbid them. But Moses, with characteristic magnanimity, replied, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" The great significance of the passage is the fact of the more general distribution of the

[1] 1 Sam. xvii., 2, 19.—[2] Gen. x., 22.

[1] Gen. xiv., 1, 9.—[2] Isa. xxii., 6; Jer. xlix., 34-38; Ezek. xxxii., 24, 25; Dan. viii., 1, 2.—[3] Ezra iv., 9; Acts ii., 9.

spirit of prophecy which had hitherto been concentrated in Moses, and the implied sanction of a tendency to separate the exercise of this gift from the service of the tabernacle, and to make it more generally available for the enlightenment and instruction of the Israelites—a tendency which afterward led to the establishment of "schools of the prophets." [Numb. xi., 24–29.]

Elders. I. *Jewish.*—The Hebrew word in the O. T. so translated signifies, literally, seniors, or persons advanced in age. From the earliest times such were naturally selected for posts of dignity and authority.[1] But there must have been some recognized body under this title at an early period of the Hebrew history; for Moses was desired to convey the divine message to "the elders of Israel." We are not distinctly told who these elders were—probably the leading persons in each tribe; and they were to accompany him when he demanded freedom from Pharaoh, and also to be the means of communication between Moses and the mass of the people.[2] The institution remained in Israel through its whole history, under every change of government, and a certain authority was exercised by them to which the people submitted. Sometimes they are mentioned as local magistrates, presiding over separate tribes or districts, and sometimes as the superior class, acting generally for the nation.[3] Those who locally administered justice are said to have been termed "elders of the gate;" because that was the place where a court was often held.[4] Elders are mentioned in Maccabean times, apparently distinct from the Sanhedrim; and we find them in the N. T. history associated with the chief priests and scribes, but yet not to be confounded with them.[5]

II. *Apostolic.*—As ecclesiastical officers, elders do not occur until the introduction of the synagogue worship, when they are found as rulers of the synagogue. On some occasions there was only one elder, but more frequently more than one.[6] Jewish writers affirm that three was the proper number; and in certain judicial matters three appear to have been necessary. These sat in judgment on matters of discipline and worship; but they did so also on a variety of offenses, both civil and criminal. Great variety of opinion has existed among the learned on many points in reference to these elders of the synagogue; but all writers of weight, whether Jewish or Christian, unite in maintaining that there was in every synagogue such a bench of elders, who conducted its discipline and managed its affairs. Apparently they did not usually preach, but simply acted as rulers in ecclesiastical matters. The elders mentioned in the N. T. in connection with the Christian Church probably grew out of this office in the synagogue. There is reason to believe that in some instances the synagogue became a Christian church, and that in such cases its offices and method of government remained the same. But whether there were in the apostolic churches two classes of elders—one, lay officers, who governed; and the other, ministerial officers, who taught—is a question on which the learned are not agreed. The Presbyterians, who derive their title from the Greek word presbyter, meaning elder, maintain that there were two classes of elders—teaching and ruling elders — and in support of this opinion not only refer to the recognized constitution of the synagogue, but cite also the following passages of Scripture: 1 Tim. v., 17; 1 Cor. xii., 28; Rom. xii., 6, 8; Acts xv., 25, 26; xx., 28; Heb. xiii., 7, 17. The Congregationalists on the one hand, and the Episcopalians on the other, maintain that there was no distinction between ruling and teaching elders, the elder or presbyter being, in their judgment, identical with the pastor or shepherd of the flock. And in support of their view they refer to the fact that the same persons or class of persons are spoken of as rulers and instructors in the following, among other passages: Acts xx., 28; 1 Thess. v., 12; Heb. xiii., 7, 17; 1 Tim. v., 17.

III. *Modern.*—The office of elder is maintained as an office distinct from the pastorate only in the Presbyterian Church, or in those which maintain in a qualified form the Presbyterian form of government.[1] In the Roman Catholic and Episcopal churches the word "priest" (q. v.) is usually employed instead of "elder" or "presbyter;" among Congregationalists the "teaching elder" is known as "pastor" or "minister;" and "ruling elders," though recognized in the early history of the denomination in New England, are now unknown. In the Methodist Episcopal Church there is an office of presiding elder. He is, however, a clergyman who presides over a certain ecclesiastical district, not a ruler in the local church. In all Presbyterian churches, including under that title all who adopt the Presbyterian form of government, or government by presbyters or elders, an office of ruling elder is recognized distinct from the pastorate or teaching elder. These ruling elders are usually elected for life, though sometimes only for a term of years, as in the Reformed (Dutch) Church, where their term of office is but two years. Together with the pastor, they constitute the Session, or in the Reformed Church the Consistory, the governing body of the local church. One or more of their number ap-

[1] Gen. l., 7.—[2] Exod. iii., 16, 18; iv., 29; xii., 21.—[3] Deut. xix., 12; xxi., 2, 3, 6; xxxi., 28; Josh. ix., 15, 18–21; xxiv., 1; Judg. ii., 7; viii., 14; xi., 5; 1 Sam. iv., 3; viii., 4; xvi., 4; xxx., 26; 2 Sam. xvii., 4; xix., 11; 1 Kings xii., 6; xx., 8; xxi., 11; 2 Kings x., 1, 5; 1 Chron. xxi., 16; Ezra v., 5; vi., 7, 14; x., 8, 14; Jer. xxix., 1; Ezek. viii., 1.—[4] Prov. xxxi., 23; Lam. v., 14; Ruth iv., 2, 4, 9, 11.—[5] Matt. xvi., 21; xxi., 23; xxvi., 59; xxvii., 41.—[6] Acts xiii., 15.

[1] See PRESBYTERIANS.

pointed by them, together with the pastor, represent the Church in the superior ecclesiastical bodies, as the Synod, Presbytery, and General Assembly. They are elected by the communicants in the Church, and are ordained by prayer and the right hand of fellowship, but not with the laying on of hands.

Elealeh (*whither God ascends*), one of the cities assigned to the tribe of Reuben, which they built or fortified. In later times it was occupied by Moab. The ruins of it, now called *el-A'al*, stand on an eminence within two miles of Heshbon. [Numb. xxxii., 3, 37; Isa. xv., 4; xvi., 9; Jer. xlviii., 34.]

Eleazar (*God's help*), third son of Aaron, by Elisheba, daughter of Amminadab. After the death of Nadab and Abihu without children, Eleazar was appointed chief over the principal Levites. With his brother Ithamar, he ministered as a priest during their father's lifetime, and immediately before his death was invested on Mount Hor with the sacred garments, as the successor of Aaron in the office of high-priest. In conjunction with Moses, he superintended the census of the people; assisted in the inauguration of Joshua and the division of the spoil taken from the Midianites;[1] and, after the conquest of Canaan by Joshua, took part in the distribution of the land. The time of his death is not mentioned in Scripture, but is said by Josephus to have taken place about the same time as that of Moses. The high-priesthood subsequently passed to the family of his brother Ithamar, but was restored to his family in the person of Zadok. See ZADOK; ITHAMAR. [Numb. iii., 32; xx., 28; xxvi., 3; Josh. xiv., 1.]

Eli (*the highest*, or *adopted of the Lord*), a noted high-priest and judge of Israel. He was of the family of Ithamar, Aaron's youngest son; for his descendant Ahimelech, or Abiathar, is expressly said to be of that house. We do not know how or when the high-priesthood passed from Eleazar's family to that of Ithamar; but it was declared, on account of Eli's sin in not restraining his ungodly sons, Hophni and Phinehas, that the dignity should revert to the elder branch. His anxiety for the ark of God, carried with the Israelitish army to battle, is graphically depicted in the sacred history. He sat watching for news in the open road; and when he heard the disastrous intelligence, the death of his two sons, and, worst of all, the capture of the ark by the Philistines, he who could have borne the desolation of his own house sank down in grief, his neck brake, and he died. He was ninety-eight years old, and had judged Israel forty years, some of these years probably including the time of Samson.

Personally, Eli appears to have been a man of unaffected piety and genuine worth. But this earnest and high-toned piety was conjoined with a most culpable slackness in the management of his own family. His history affords a warning against the undue relaxation of parental discipline and authority. [1 Sam. i.–iv.; xiv., 3; xxii., 20; 2 Sam. viii., 17; 1 Chron. xxiv., 3.]

[1] Numb. xxvi., 3.

Eliab (*God is father*), David's eldest brother. His fine personal appearance led Samuel to suppose that he was the one chosen to be king, and his own disappointment on this occasion may have led to his subsequent insulting demeanor toward David. He appears in history only on these occasions, though an ancient Hebrew tradition identifies him with the Elihu mentioned in 1 Chron. xxvii., 18, as a chief of the tribe of Judah; but "brethren" may there mean kinsmen, as often elsewhere. His daughter, or perhaps granddaughter, Abihail, married her second cousin, Rehoboam. [1 Sam. xvi., 6, 7; xvii., 28; 2 Chron. xi., 18.]

Eliezer (*whom God helps*), substantially the same with Eleazar, though the names are not interchanged in Scripture. Eliezer first appears as the name of one in the household of Abraham; he is called Eliezer of Damascus. There appears to have been some relation between Abraham and this man superior to that of master and servant, but we want the means of determining what it actually was. The probability is, that Eliezer, though he may have been a distant relative, was something like an adopted son of Abraham, and that the main part of Abraham's possessions would have fallen to him if Abraham himself died childless. The story of Eliezer's journey, at Abraham's command, to obtain a wife for his son Isaac, is not only interesting because it affords a striking illustration of the Oriental wedding customs of past ages, but instructive because it is a most remarkable example both of the power of prayer and of the principle upon which prayer should be offered. [Gen. xv., 2, 3, 5; xxiv.]

Elijah (*my God is Jehovah*) has well been called the grandest and most romantic character that Israel ever produced. He reached a height equal to that of Moses and Samuel in the traditions of his country. He was the prophet for whose return in later years his countrymen looked with eager hope, and whose prophesied re-appearance was fulfilled in the life and teachings of John the Baptist.[1]

Of the parentage of Elijah nothing is known, and of his birthplace only that it was in the land of Gilead, east of Jordan.[2] This one fact accounts for his outward peculiarities. Coming from a wild, uncultured pastoral race, whose mode of life had become more and more assimilated to the Bedouins of the neighboring desert, his dress and manners partook of the same character. His only clothing was a girdle of skin around

[1] Matt. xi., 14; xvi., 14.—[2] 1 Kings xvii., 1.

his loins, and a large, rough mantle of sheepskin. This mantle, the special token of his power, at times he would strip off, and roll up like a staff in his hand; at other times wrap his face in it.[1] His life and appearance especially qualified him for his peculiar mission. He was not to be the revealer of a new truth, but the champion of the old forgotten law. He was not so much a prophetic teacher, as the precursor of prophetic teachers. He wrote, he predicted, he taught almost nothing. He is to be valued not for what he said, but for what he did; not because he created, but because he destroyed. Of all the prophets, he is the one most removed from modern times, from Christian civilization. He was the original type of the hermit and the monk, not the type of ordinary Christians. He suddenly appears, and as suddenly disappears. He was seen only in partial and momentary glimpses: sometimes in the ravines of the Cherith, in the Jordan valley; sometimes in the forests of Carmel; now on the sea-shore of Zidon at Zarephath, now in the wilderness of Horeb, in the distant south; then far off on his way to northern Damascus; then on the top of some lonely height on the way to Ekron; then snatched away "on some mountain or some valley" in the desert of the Jordan. He was in his lifetime what he still is in the traditions of the Eastern Church, the prophet of the mountains.

It was probably about the tenth year of Ahab's reign that Elijah suddenly appeared before the king to announce the coming of an unusual drought.[2] This is his first appearance in history. It seems that the prophet was more than a mere messenger of the judgment. "He prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months."[3] The severity of this drought is indicated by the fact that the king and his chief officer divided between them the task of passing through the land[4] and ascertaining that neither around the numerous springs of Palestine nor in the nooks and crevices of the most shaded torrent-beds was there any herbage left. During part of this time Elijah was hidden beside the brook Cherith (q. v.), where he found not only water from the brook, but supplies of bread and flesh, morning and evening, brought by ravens at God's command. When at length the supply of water was exhausted, he was obliged to seek another refuge; and the honor of nourishing God's prophet was granted to a poor widow of the heathen city of Zarephath.[5] By the miraculous replenishing of the last barrel of meal and cruse of oil, she and her family were sustained while the famine lasted. The drought advanced and reached its height; the third year had arrived, when the word of the Lord came to Elijah announcing the near prospect of rain, and bidding him go and show himself to Ahab.[1] Face to face the prophet and the king met; and the persecuting king became a passive instrument in the hand of the persecuted prophet. Ahab was challenged to a decisive trial between Jehovah and Baal, and a scene ensued on Mount Carmel which has no parallel in the history of the world. On the one side were Baal's prophets, four hundred and fifty in number,[2] supported by the court, and followed by the people; on the other side Elijah stood alone.[3] The test was simple. Each party should prepare a bullock and wood, and pray for fire to descend upon the sacrifice, "and the God that answereth by fire, let him be God." The result of this trial was a popular revulsion against the religion of Baal: its prophets were seized and swept away by the multitude, Elijah taking upon himself the dreadful office of executioner.[4] A rain-storm almost immediately followed, and Elijah, amidst the rushing storm, ran before the king's chariot to the gates of Jezreel, a distance of sixteen miles.[5]

The threats of Jezebel (q. v.), exasperated at the destruction of her prophets, again compelled Elijah to flee for his life.[6] Here in the wilderness the resolution of the lion-hearted prophet for the moment failed, and he prayed for death. But once and again an angel's hand brought him sustenance and comfort, and in the strength of that food he went forty days and forty nights, till he came to Horeb, the mount of God.[7] Here the glory of Jehovah passed before him in the rushing wind, the earthquake, and the fire; but it was in the still small voice[8] that the divine communications were made to the prophet. Thus reanimated for his remaining work, he was sent to prepare for three great changes affecting the states of Israel; to anoint Hazael as the future king of Syria, Jehu as king of Israel, and Elisha to be prophet and successor to himself. Elijah himself only performed the last of these acts. For a time the prophet again disappeared; and the King of Israel, thinking he had got rid of his great "troubler," plunged still deeper in his acts of wickedness. The murder of Naboth drew forth Elijah from his seclusion, and suddenly the well-known prophet appeared before the king to utter the doom of the house of Ahab.[9] Three or four years after this denunciation, Ahab being dead, and his son Ahaziah dangerously ill, Elijah appears to messengers who had been sent to consult a heathen god, utters his message of death, and hastily disappears.

[1] 1 Kings xix., 13; 2 Kings ii., 8.—[2] 1 Kings xvii., 1.—[3] James v., 17.—[4] 1 Kings xviii., 5, 6.—[5] 1 Kings xvii., 9; Luke iv., 26.

[1] 1 Kings xviii., 1.—[2] 1 Kings xviii., 19.—[3] 1 Kings xviii., 22.—[4] 1 Kings xviii., 17–40.—[5] 1 Kings xviii., 41–46.—[6] 1 Kings xix., 2.—[7] 1 Kings xix., 8.—[8] 1 Kings xix., 12.—[9] 1 Kings xxi., 19–24.

Troops were sent to seize this enemy of the royal house, and on the top of Carmel they saw the solitary form. But he was not to be taken by human force, and stroke after stroke of celestial fire destroyed the armed bands.[1] This was his last interview with the house of Ahab, his last appearance in person against the Baal worshipers. It was at Gilgal that Elijah received the divine intimation that his departure was at hand. Elisha, his constant companion, could not be prevailed upon to leave him, and the two traveled on together till they reached the Jordan. The aged Gileadite can not rest till he again sets his foot on his own side of the river. He ungirds his rough mantle, smites the waters, and the two pass over on dry land. On the farther shore, under the shade of the hills of Pisgah and Gilead, Elijah knew that his hour had come, and, as a parting gift, bestows the desired boon of a "double portion" of his spirit upon Elisha. "As they still went on, talking as they went, behold there appeared a chariot of fire and horses of fire, and parted them asunder." This was the severance of the two friends. Then came a furious storm, and Elijah went up in the tempest into heaven.[2] As of Moses, so of Elijah, "no man knoweth his sepulchre, no man knoweth his resting-place until this day." On some lonely peak, or in some deep ravine, the sons of the prophets vainly hoped to find him, cast away by the breath of the Lord, as in former times. "And they sought him three days, but found him not."[3] He was gone, never more to be seen by mortal eyes, until in far-distant ages, on the summit of a high mountain apart by themselves, three disciples were gathered around a Master whose departure they were soon expecting; and "there appeared unto them Moses and Elijah talking with him."[4] See JEHORAM. [1 Kings xvii.; xviii.; xix.; xxi., 17–29; 2 Kings i.; ii., 1–18; ix., 36.]

Elim (*trees*, perhaps *palm-trees*), the second station of the Israelites after they had passed the Red Sea. They found here twelve wells or springs of water, and threescore-and-ten palm-trees. There are several valleys which descend from the mountain range et-Tigh toward the sea, fringed with trees and shrubs, among which are wild palms. One of these must be Elim, but which one is uncertain. [Exod. xv., 27; xvi., 1; Numb. xxxiii., 10.]

Eliphaz, the leading one of the "three friends" who came to condole with Job in his affliction. He is called "the Temanite;" hence it is naturally inferred that he was of the region known as Teman, in Idumea; and as Eliphaz, the son of Esau, had a son called Teman, from whom the place took its name, many have concluded that this Eliphaz was a descendant of the other Eliphaz, or identical with him. Eliphaz is the first of the friends to take up the debate, in reply to Job's passionate complaints. He appears to have been the oldest of the speakers, from which circumstance, or from natural disposition, his language is more mild and sedate than that of the others.

Elisabeth (*who swears by God*), the Greek form of Elisheba; but in the English Bible it occurs only as the name of the wife of Zacharias, and mother of John the Baptist. She was, like her husband, of the family of Aaron. The only description given of her character is in connection with that of her husband; both are said to have been "righteous before God, walking in all the commandments and ordinances of the Lord blameless." [Luke i.]

Elisha (*God is salvation*), son of Shaphat, and disciple and friend of Elijah. When we first meet him, he is "plowing with twelve yoke of oxen, and he with the twelfth;" that is, he is the last in a line of twelve who are following one another, after the Eastern custom, with their frail plows that barely scratched the surface of the soil.[1] Elijah casts his mantle upon him, and so calls him to the sacred office which he has himself filled, but is ere long to leave. Stopping only for a farewell to his home and kindred, Elisha follows the now aged prophet, from whom he seems thenceforth never to have been separated till the mysterious translation of the prophet left the son alone upon the earth. This call took place four years before the death of Ahab; but it is not till after the translation of Elijah, seven or eight years later, that Elisha actually engaged in the duties of the prophetic office. During that time he receives his instructions from Elijah, to whom he ministers.[2] But immediately after that translation, he joins himself to a company of the prophets in the Valley of the Jordan, who perceive at once that the spirit of Elijah rests upon him, and, doing him homage, recognize in him their future chief.[3] From this time to the day of his death, over half a century, he retains the ascendency thus granted to him, being, above all others, the prophet of Israel during the reigns of Jehu and Jehoahaz, and during a part of those of Jehoram and Joash. His prophetic office, after the disappearance of Elijah, extends over a period of fifty-five years (B.C. 893–839). This, however, is the only definite chronological statement we are able to make concerning the great prophet's life. Though he had a greater reputation while he lived than his predecessor, and resided at court, enjoying in no small measure the confidence of the kings of Israel, and acting as their counselor, though his fame traveled beyond the boundaries of his own nation, and men from foreign and heathen

[1] 2 Kings i., 10–14.—[2] 2 Kings ii., 11.—[3] 2 Kings ii., 17.—[4] Matt. xvii., 3.

[1] See PLOW.—[2] 2 Kings iii., 11.—[3] 2 Kings ii., 14–18.

lands sought his aid,[1] and though his history is given in great detail in the Bible, yet any chronological arrangement of his life is impossible. Leaving particular miracles to be treated of elsewhere, we can only present an estimate of his character and place in Jewish history gathered from the fragmentary accounts of his life. This is, with the exception which we note below, so admirably afforded by Stanley in his "Jewish Church,"[2] that we can not do better than to quote his words.

"A long career of sixty years[3] now opens before us, which serves to bring out the general features of his relations to his predecessor. The succession was close and immediate; but it was a succession not of likeness but of contrast. The whole appearance of Elisha revealed the difference. The very children laughed when they saw the change, and watched the smooth, well-shorn head of the new and youthful prophet going up the steep ascent where last they had seen the long, shaggy locks streaming down the shoulders of the great and awful Elijah. The rough mantle of his master appears no more after its first display. He uses a walking-staff, like other grave citizens.[4] He was not secluded in mountain fastnesses, but dwelt in his own house,[5] in the royal city; or lingered amidst the sons of the prophets, within the precincts of ancient colleges, embowered amidst the shade of the beautiful woods which overhang the crystal spring that is still associated with his name; or was sought out by admiring disciples in some tower on Carmel, or by the pass of Dotham;[6] or was received in some quiet balcony overlooking the plain of Esdraelon, where bed, and table, and seat had been prepared for him by pious hands.[7] His life was spent not like his predecessor, in unavailing struggles, but in wide-spread successes. He was sought out not as the enemy, but as the friend and counselor of kings. One king was crowned at his bidding, and wrought all his will; another consulted him in war; another, on the treatment of his prisoners; another, in the extremity of illness; another, to receive his parting counsels.[8] 'My father,' was their reverent address to him. Even in far Damascus his face was known. Benhadad treated him with filial respect; Hazael trembled before him; Naaman hung on his words as upon an oracle.[9] If for a moment he shows that the remembrance of the murder of Naboth, and the prophets of Ahab and Jezebel is burned into his soul,[10] yet he never actively interposes to protest against the idolatry or the tyranny of the court. Even in the revolution of Jehu he takes no direct part. Against the continuance of the worship of Baal and Ashtaroth, or the revival of the golden calves, there is no recorded word of protest. There is no express teaching handed down. Even in his oracular answers there is something uncertain and hesitating. He needs the minstrel's harp to call forth his peculiar powers,[1] as though he had not them completely within his control. His deeds were not of wild terror, but of gracious, soothing, homely beneficence, bound up with the ordinary tenor of human life. When he smites with blindness, it is that he may remove it again; when he predicts, it is the prediction of plenty, and not of famine. The leprosy of Gehazi is but as the condition of the deliverance of Naaman. One only trait, and that on the very threshold of his career, belongs entirely to that fierce spirit of Elijah which called down our Lord's rebuke when he cursed the children of Bethel for their mockery. The act itself, and its dreadful sequel, are as exceptional in the life of Elisha as they are contrary to the spirit of the Gospel.[2] At his house by Jericho, the bitter spring is sweetened; for the widow of one of the prophets, the oil is increased; even the workmen at the prophets' huts are not to lose the axe-head which has fallen through the thickets of the Jordan into the eddying stream; the young prophets, at their common meal, are saved from the deadly herbs which had been poured from the blanket of one of them into the caldron, and enjoy the multiplied provision of corn.[3] At his home in Carmel he is the oracle and support of the neighborhood; and the child of his benefactress is raised to life, with an intense energy of sympathy that gives to the whole scene a grace as of the tender domestic life of modern times. And when at last his end comes, he is not rapt away like Elijah, but buried with a splendid funeral.[4] A sumptuous tomb was shown in after ages over his grave in the royal city of Samaria, and funeral dances were celebrated round his honored resting-place. Alone, of all the graves of the saints of the Old Testament, there were wonders wrought at it which seemed to continue after death the grace of his long and gentle life. It was believed by the mere touch of his bones, a dead corpse was reanimated.[5] In this, as in so much besides, his life and miracles are not Jewish, but Christian."

We have quoted Dean Stanley's summary of Elisha's life without alteration; but in fact we think a more careful consideration of the incident of the destruction of the children by the two she-bears recorded in 2 Kings ii., 23, 24, is, if properly understood, in

[1] See NAAMAN.—[2] Vol. ii., pp. 359–362.—[3] That is, after the translation of Elijah; but we think it should read fifty-five years.—[4] 2 Kings iv., 29.—[5] 2 Kings v., 9, 24; vi., 32; xiii., 17.—[6] 2 Kings iv., 25; vi., 14.—[7] 2 Kings iv., 8, 10.—[8] 2 Kings iii., 11; vi., 21; viii., 8; ix., 1, 2; xiii., 14–19.—[9] 2 Kings v., 18; viii., 7, 8, 11–13.—[10] 2 Kings iii., 13.

[1] 2 Kings iii., 15.—[2] So says Dean Stanley; but the reader will notice our dissent below.—[3] 2 Kings ii., 23, 24; iv., 3–6, 27–44; vi., 5–7, 18–20; vii., 1.—[4] Josephus, Antiq., ix., 8, § 6.—[5] 2 Kings xiii., 21.

nowise contrary to the spirit of the Gospel. According to the ordinary interpretation of this incident, Dean Stanley's expression might not be, perhaps, too strong. But Dr. Kitto has shown, in his "Bible Illustrations," vol. iv., p. 279, that the word translated "little children" in this passage is elsewhere used to designate young men, being nearly equivalent to the *garçon* of the French.[1] Moreover, it is to be remembered that at this era, and for a long time after, there was a bitter and relentless conflict between the followers of the true God and the adherents of the idolatrous religion which Jeroboam had first introduced, and which Jezebel had at once made immeasurably worse, and done what she could to make the state religion. Bethel, where Jeroboam had placed one of the golden calves at the time of the division of the kingdom,[2] became one of the centres of the new and idolatrous worship; and it was from this centre the insulting crowd came out to assail Elisha. The fact then is, not that a parcel of little children in thoughtlessness reviled the prophet, but a mob of the "roughs" of the city assailed him, and that by insulting him they openly defied the God of Israel, while it is probable that they added threatening to insult. That it was a deliberate assault is clear, from the fact that *they came out of the city* to mock him; and that the mob was one of serious proportions, appears from the statement that of them forty-two were destroyed—probably the ring-leaders of the rabble.

Elisha is canonized in the Greek Church; his day is the 14th of June. In the time of Jerome, a mausoleum said to contain his remains was shown in Samaria. Under Julian, the bones of Elisha were taken from their receptacle and burned. But notwithstanding this, his relics are heard of subsequently, and the Church of St. Apollinaris, at Ravenna, still boasts of possessing his head. The Carmelites have a special service in honor of Elisha. [1 Kings xix., 16–21; 2 Kings ii.; iii.; iv.; v.; vi.; vii., 1; viii., 1–16; ix., 1–5; xiii., 14–22.]

Elkanah (*whom God provided*). Several descendants of Korah bore this name, but the only one known to history was the father of Samuel; and of him we know nothing more than that he lived at Ramathaim-Zophim, in Mount Ephraim, had two wives, Hannah and Peninnah, and by the former became the father of Samuel the prophet. [1 Sam. i., 2; see 1 Chron. vi., 26, 27, 34; ix., 16; xii., 6.]

Elkosh, the birth-place of Nahum the prophet. There are two cities of this name, each of which has had its advocates as that which may lay claim to the honor of being the birth-place of Nahum. One is situated in Koordistan, on the east side of the Tigris, about three hours' journey to the north of Mosul, which lies on the same side of the river, and is supposed to be the site of ancient Nineveh. It is inhabited by Chaldean or Nestorian Christians, and is a place of great resort by Jewish pilgrims, who firmly believe it to be the birth-place and burial-place of the prophet to whose tomb they pay special respect. It is, however, generally thought that the tradition which connects this place with his name is of later date, and that it owes its origin to the Jews or the Nestorians, who imagined that he must have lived near the principal scene of his prophecy. The other place is a village in Galilee, the exact site of which does not appear now to be known, which was pointed out to Jerome as a place of note among the Jews, and which, though small, still exhibited some slight vestiges of more ancient buildings.

Ellasar, the country and kingdom of Arioch, one of the four kings who invaded Canaan in the days of Abraham. Nothing certain is known of it; but being associated with Elam and Shinar, there can be no doubt that it indicated an Asiatic region somewhere in the same neighborhood. According to Rawlinson, it was probably Larsa or Larancha, a city of Lower Babylonia, about half-way between Ur and Erech. Old inscriptions show this place to have been a very ancient city. [Gen. xiv., 1.]

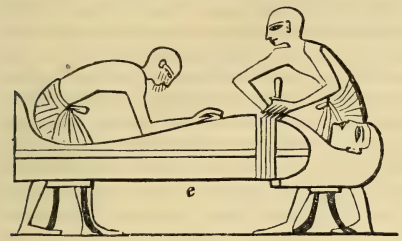
Elymas, the interpretation, not of the name Bar-jesus, but of the word rendered *the sorcerer*. It is an Arabic word, and means the same as *Magus*. It seems that Bar-jesus was better known by this foreign name than by his own. He was struck blind by Paul for resisting the truth, and endeavoring to turn the proconsul Sergius Paulus away from it. [Acts xiii., 6–12.]

Elysium, the future abode of the blessed, according to the mythology of the ancient poets of Greece and Rome. They paint in the most glowing colors the gorgeous scenery of that land of beauty and of bliss. All that is fitted to please the imagination, to regale the senses, or to gratify the desires of the most voluptuous and sensual, is concentrated there. But, unlike the heaven of the Christian, it has no delights save those to which men are wont to be attached on earth, no employments save those in which the worldly habitually engage. The ancients were not agreed as to the precise locality of the Elysian fields. Some taught that they were among a cluster of islands, which they designated as the Fortunate, in the Atlantic Ocean; others placed them in the Euxine Sea; and Virgil designated Italy as the fittest country that could overlie so felicitous a spot. All agreed, however, that it was a most enchanting region, with delightful meadows and pleasant streams, a balmy air, a serene sky, and a salubrious climate; birds continually warbling in the groves, and a

[1] Gen. xxi., 16; xxii., 12; xxxiv., 19; xxxvii., 2; 1 Kings iii., 7; xx., 15; 2 Kings ix., 4; 1 Sam. xxx., 17. —[2] 1 Kings xii., 28, 29.

heaven illumined by a glorious sun and bright stars.

Embalming is the process by which dead bodies are preserved from putrefaction and



Binding a Mummy.

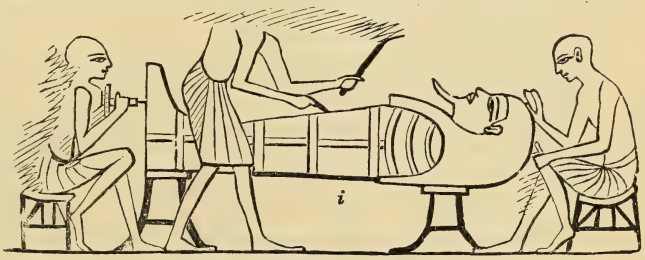
decay. It was most general among the Egyptians, and it is in connection with this people that the two instances which we meet with in the O. T. are mentioned.[1] Of the Egyptian method of embalming there remain two minute accounts, which have a general agreement, though they differ in details. They describe three modes, varying in completeness and expense, and practiced by persons who were initiated into the mysteries of the art by their ancestors, and regularly trained to the profession. The most expensive mode cost a talent of silver — equivalent to about fifteen hundred dollars of our money. The embalmers first removed as much as possible of the brain through the nostrils by means of a crooked iron, and destroyed the rest by injecting caustic drugs. An incision was then made in a part of the left side previously marked by one of the operators, called the scribe. The dissector, with a sharp stone, black flint, or Ethiopian agate, hastily cut through as much flesh as the law enjoined, and fled, pursued by curses and volleys of stones from the spectators, for it was a crime to mutilate a dead body. Through this incision the embalmers removed all the intestines except the heart and kidneys, rinsed the cavity



Mummy of Pen-amen, priest of Amun-Ra. (From the British Museum.)

thoroughly with palm-wine, scoured it with pounded perfumes, and filled it with pure myrrh, cassia, and other aromatics, except frankincense. The body was then sewn up and steeped in natron for seventy days, after which it was washed, and enveloped in linen bandages smeared with gum. This was a perfect mode of embalming, and preserved the features, and even the hair of the eyebrows and eyelids. The second mode of embalming cost about twenty minæ—equivalent probably to about three hundred dollars of our money. In this case, there was generally no incision made in the body, nor were the intestines removed; but cedar-oil was injected into the stomach by the rectum, and the body steeped in natron for seventy days. On the last day the oil was withdrawn, and carried off with it the stomach and intestines in a state of solution; and the natron having consumed the flesh, nothing was left but the skin and bones. In this state the body was returned to the relatives of the deceased. The cheapest mode, which was adopted by the poorer classes, was merely a rinsing of the abdomen with syrmaæ—an infusion of senna and cassia—and the usual steeping of the body in natron.

Embalming and "mummification were customary till the fifth century of the Christian era, but from that time fell gradually into disuse. The modern Egyptians wash their dead thoroughly in water in which leaves of the lote-tree have been boiled, stop up with cotton every aperture, shave the whole body, sprinkle the corpse with a mixture of preservatives and perfumes, bind together the ankles, and place the hands upon the breast. If the deceased was a man of property, the body is afterward wrapped in muslin, in cotton cloth of a thicker texture, striped stuff of silk and cotton intermixed, and a cashmere shawl. White and green are the usual colors; blue, or what approaches it, is generally avoided. The body of a poor man is simply surrounded with a few pieces of cotton, or put into a kind of bag."



Painting and polishing a Mummy-case.

It does not appear that the Hebrews practiced systematic embalming as did the Egyptians. Still some process was employed tending to soothe surviving friends by arresting or delaying decay. Asa was laid in a bed "filled with sweet odors and divers kinds of spices prepared by the apothecaries' art." The women who had followed Jesus "bought sweet spices, that they might come and anoint him;" and Nicodemus "brought a mixture of myrrh and aloes," and "wound"

[1] Gen. l., 2, 26.

the body "in linen clothes with the spices, as the manner of the Jews is to bury."[1] In some instances, too, the later Jews embalmed a body in honey, after having covered it with wax.

Ember-days, in the Roman Catholic Church, certain days, first appointed by Pope Calixtus, A.D. 220, to be set apart for fasting and prayer, and for imploring the blessing of God on the fruits of the earth, and on the ministers ordained at these times. The ember-days occur four times in the year, being the Wednesday, Friday, and Saturday after the first Sunday in Lent; after the Feast of Pentecost or Whitsunday; after the Festival of the Holy Cross, on the 14th of September; and after the Festival of St. Lucia, on the 13th of December. The weeks in which ember-days fall are called *ember-weeks*. The Sundays immediately following these seasons are still appointed by the canons of the Church of England for the ordination of priests and deacons. The derivation of the term is doubtful.

Embroidery. This word does not occur in the English Bible; but we have the verb embroider once used, and embroiderer twice;[2] so that if these passages are correctly rendered, the Israelites must have known the art of embroidery. In several passages, also, the expression "needle-work" is used in such connections as to imply that not plain sewing, but ornamental work, was evidently meant.[3] In all the passages the Hebrew word is the same. The Israelites first learned the art in Egypt; and, whether in connection with the bond-service they had to perform there, or of their own choice, certain families, it would appear, at the time of the Exodus, had risen to distinction in the arts of weaving and embroidery—some, especially, in the tribes of Judah and Dan.[4] These were exhorted to turn their acquired skill in this department of handicraft to a sacred use, and to prepare ornamented fabrics in tapestry and needle-work, variegated also with divers colors, for the curtains of the tabernacle and the robes of the priesthood. The notices of Egyptian history, confirmed by the monumental remains, give reason for believing that at a comparatively early period they had made wonderful attainments in this line. The Assyrians cultivated with great success, even in early times, the art of producing embroidered as well as richly colored clothing. The Babylonians certainly were most noted for their skill in weaving cloths distinguished for their colors; and the Babylonish garment which attracted the eye of Achan, and drew after it such disastrous results,[1] was in all probability of that description; and we are now in possession of specimens of beautifully-embroidered dresses from the remains of Nineveh. How far the Israelites might cultivate such arts after they were settled in Canaan, we have no means of properly ascertaining; but as their general habits were such as grew out of the possession and cultivation of land, the probability is that they knew little or nothing, practically, of at least the higher kinds of this skilled handicraft.



Ornaments on the Robe of King.

Emerald, one of the precious stones of the high-priest's breastplate. It is said to have been imported into Tyre from Syria, and to have been used there as an ornament. There would seem no sufficient ground for disbelieving that the gem intended was the stone now known by that name. The rainbow round God's glorious throne is likened to an emerald; and this stone is described as one of the foundations of the new Jerusalem. [Exod. xxviii., 18; xxxix., 11; Ezek. xxvii., 16; xxviii., 13; Rev. iv., 3; xxi., 19.

Emerods, a disease which was inflicted by God upon the Philistines when they took the ark of God and brought it to Ashdod. The nature of the disease is supposed to be like hemorrhoidal tumors or bleeding piles. This is indicated by the descriptions in the Bible, and also from the account in Josephus. The fact that golden emerods were offered with the return of the ark seems at first to contradict the supposition, but it probably means five golden images of that portion of the body afflicted by the disease; a custom being common then among the heathen, and now in some Roman Catholic countries, of consecrating to the god, or the saint who is

[1] 2 Chron. xvi., 14; Mark xvi., 1; Luke xxiii., 56; John xix., 39, 40.—[2] Exod. xxviii., 39; xxxv., 35; xxxviii., 23.—[3] Exod. xxvi., 36; Judg. v., 30; Psa. xlv., 14.—[4] Exod. xxxv., 30-35; 1 Chron. iv., 21.

[1] Josh. vii., 21.

believed to have performed a cure, an image in wax or metal of that part of the body upon which a cure has been effected. [Deut. xxviii., 27; 1 Sam. v., 6; vi., 4, 5.]

Emim, a race of people distinguished for their gigantic stature and warlike propensities, who originally occupied a portion of the territory to the east of Jordan, which afterward fell into the hands of the Moabites. They were in existence so early as the time of Abraham. See GIANTS. [Gen. xiv., 5; Deut. ii., 10.]

Emmaus. There are three towns of this name mentioned as being in Palestine, only one of which, however, is referred to in the Bible. The site of this village is unknown. It was between six and eight miles from Jerusalem. It is not to be confounded, however, with either the Emmaus on the Sea of Galilee, or that in the Philistine plain. See TIBERIAS. [Luke xxiv., 13–35.]

Encampment primarily denoted the resting-place of an army or company of travelers at night, and was hence applied to the army or caravan when on its march. Among nomadic tribes war never attained to the dignity of a science, and their encampments

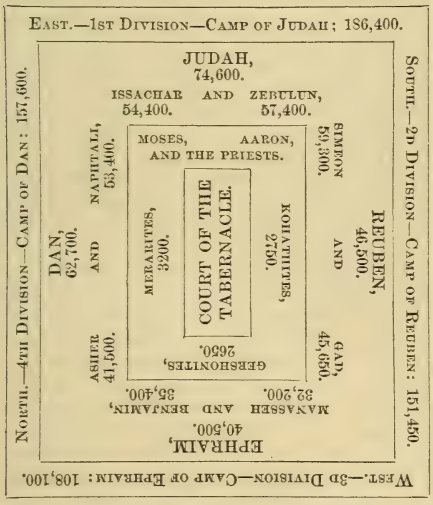


Diagram of the Camp of the Israelites during the Exode.

were therefore devoid of all the appliances of more systematic warfare. Of the Jewish system of encampment the Mosaic books have left a detailed description, and the book of Numbers is so explicit upon the subject, that no other explanation seems to be necessary than is afforded by the annexed plan of the Israelitish camp. [Numb. ii.]

Encyclical, in the ancient Church, letters sent by bishops to all the churches of a particular circuit. At present the name is exclusively used for letters addressed by the pope to all the bishops of the Roman Catholic Church. Among modern encyclicals, none attracted greater attention than that issued by Pope Pius IX., in December, 1864, against modern civilization.

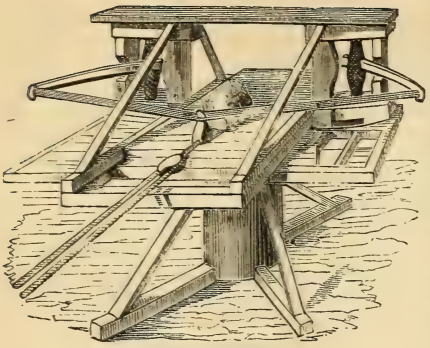
Endor (*fountain of the age*), a place in the territory of Issachar yet possessed by Manasseh, famous in Jewish history in connection with the great victory of Deborah and Barak over Sisera and Jabin, but yet better known as the residence of the famous witch of Endor. The declivity of the neighboring mountain is perforated with caves, one of which was probably the abode of the sorceress; and hags who might be her successors still haunt them, and startle the traveler with their cries and curses. The fountain which is supposed to have given the valley its name is still pointed out, and the name itself lingers in the deserted village of Endûr. [Josh. xvii., 11; Judg. iv.; Psa. lxxxiii., 10; 1 Sam. xxviii., 7–25.]

En-gannim (*fountain of gardens*), a city in the territory of Issachar, but allotted to the Levites; for which we find in 1 Chron. vi., 73, Anem substituted. There can be no doubt that En-gannim is the modern *Jenin*, still surrounded by gardens—a place with about two thousand inhabitants, under a governor. It deals largely in the products of the country, but the people are fanatical and unruly. With En-gannim may probably be identified Beth-hag-gan. [Josh. xix., 21; xxi., 29.]

En-gedi (*fountain of the kid*), a place originally called Hazezon-tama, or Hazazon-tamar,[1] in the wilderness of Judah. It was about the middle of the western shore of the Dead Sea, on a gentle slope from the base of the mountains extending to the water. The fountain bursts from the limestone rock at an elevation of four hundred feet above the sloping plain, fertilizing the soil around; but the spot is little cultivated. There is no habitation except the tents of a few Arabs; and ruins mark the site of the ancient city. The neighboring cliffs are full of natural and artificial caves and sepulchres. In these strongholds of En-gedi David at one time dwelt, eluding the pursuit of Saul. Here flourished the camphire and the vine; and still the wild goats, from which the name was derived, are found upon the rocks of the modern *'Ain Jidy*. [Josh. xv., 62; 1 Sam. xxiii., 29; xxiv., 1; Sol. Song i., 14; Ezek. xlvii., 10.]

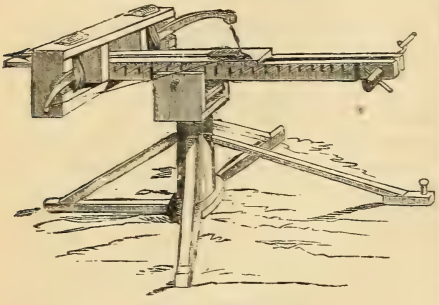
Engine, a term exclusively applied in the Bible to military affairs. These engines were designed to propel various missiles from the walls of a besieged town; one, like the *balista*, for throwing stones, consisted, probably, of a strong spring, and a tube to give the right direction to the stone; another, like the *catapulta*, for shooting arrows, was an enormous stationary bow. The invention of these is assigned to Uzziah's time—a statement which is supported both by the absence of such contrivances in the repre-

[1] Gen. xiv., 7; 2 Chron. xx., 2.



Roman Balista.

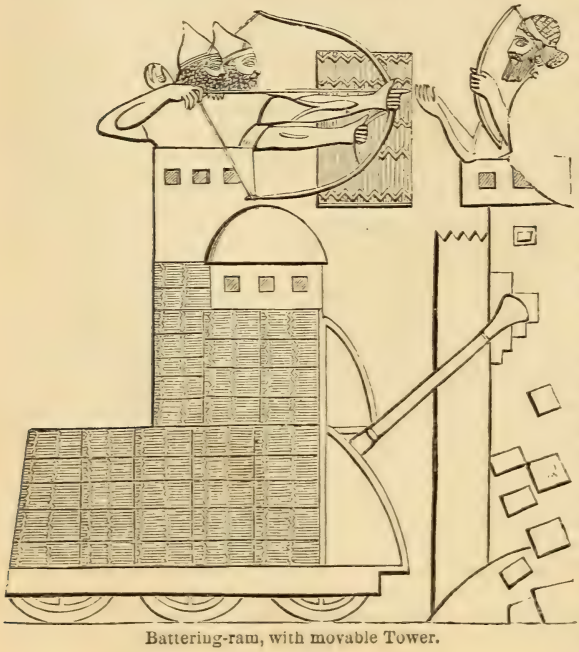
sentations of Egyptian and Assyrian warfare, and by the traditional belief that the *balista* was invented in Syria. All these engines



Roman Catapult.

were constructed upon the principle of the sling, the bow, or the spring. Another war-engine with which the Hebrews were acquainted was the battering-ram, described in Ezek. xxvi., 9, and with more particularity in Ezek. iv., 2; xxi., 22, as a ram. The use of this instrument was well known both to the Egyptians and the Assyrians. The references in Ezekiel are to rams used by the latter people, consisting of a high and stoutly built frame-work on four wheels, covered in at the sides, in order to protect the men moving it, and armed with one or two pointed weapons. Their appearance was very different from that of the Roman *aries*, with which the Jews afterward became acquainted. No notice seems to be taken in our Bible of the *testudo* or the *vinea*—engines of war in use among the Romans—but it is not improbable that the Hebrews were acquainted with them; and figures of the former occur on Egyptian monuments, which represent the besiegers, under shelter of a *testudo*, driving the point of a huge lance between the stones of a city wall. It is mentioned in Nah. ii., 5, where the common English version has "defense."

Enoch (The Book of). The only notice in the Scripture of any prophecy of Enoch is that recorded in Jude 14. Where this prophecy was obtained, and how preserved, is a question which can not be quite satisfactorily answered. There is, however, an apocryphal book called the book of Enoch, which was well known to the early Christian fathers, and certain fragments of it were preserved; but, as a whole, it was for a long time supposed to be irrecoverably lost, till, in 1773, three manuscript copies, in the Ethiopic language, were brought from Abyssinia; and the first English copy was published by Archbishop Lawrence in 1821. The Ethiopic version appears to have been made from the Greek, though the ablest scholars believe that the book was originally composed in Hebrew or Aramean, especially as it is said that a Hebrew book of Enoch was known to the Jews down to the thirteenth century. It is divided into five parts, comprising various revelations alleged to have been made to Enoch and Noah in visions and parables. No apocryphal book is more remarkable for eloquence and poetic vigor; and the range of subjects which it includes is as noble as its style. There is considerable difficulty in ascertaining the real date of the book; though a passage occurs in it which so nearly resembles the prophecy in Jude, that it is evident that if the two writers had not a common authority before them—a writing of much higher antiquity



Battering-ram, with movable Tower.

than either—the one must have borrowed from the other. The most common opinion, however, appears to be that St. Jude incorporated into his epistle a prophecy known to have been uttered by Enoch, and that the writer of the apocryphal work afterward introduced the same into his own composition.

En-rogel (*fountain of the scout*, or *fuller's fountain*), a fountain on the boundary-line between Judah and Benjamin, where Jonathan and Ahimaaz waited for intelligence which they might convey to David at the time of Absalom's rebellion, and where Adonijah made his feast when he aspired to the crown. Thus En-rogel must have been close to Jerusalem; and it is generally supposed to be the modern well of Job or Nehemiah, *Bir Eyûb*, just below the junction of the valleys of Hinnom and Kedron, a little south of the Pool of Siloam; though some would identify it with the Fountain of the Virgin, a few hundred yards further north. [Josh. xv., 7; xviii., 16; 2 Sam. xvii., 17; 1 Kings i., 9.]

Epaphras (contracted from Epaphroditus), a Christian, perhaps a Colossian by birth, who had ministered at Colosse, and probably founded the Church there. He was with St. Paul at Rome when the letter to the Colossians was written, and he is styled "fellow-prisoner." We know nothing more of him. Tradition makes him bishop of Colosse, and martyr there. [Col. i., 7; iv., 12; Philem. 23.]

Epaphroditus, an officer in the church at Philippi, and the messenger whom the church deputed to go to Rome with certain contributions to the apostle Paul, for his support during the time of his imprisonment. While fulfilling this ministry, he was seized with a dangerous illness, which for a time awakened the deepest concern in the apostle's mind. But he was again restored, and bore with him, on his return to Philippi, the epistle which the apostle addressed to that church. That Epaphroditus was a person of high Christian worth, and of singular self-denial in the labors of the Gospel, is evident from the language of Paul. By some he is regarded as identical with Epaphras. [Phil. ii., 25; iv., 18.]

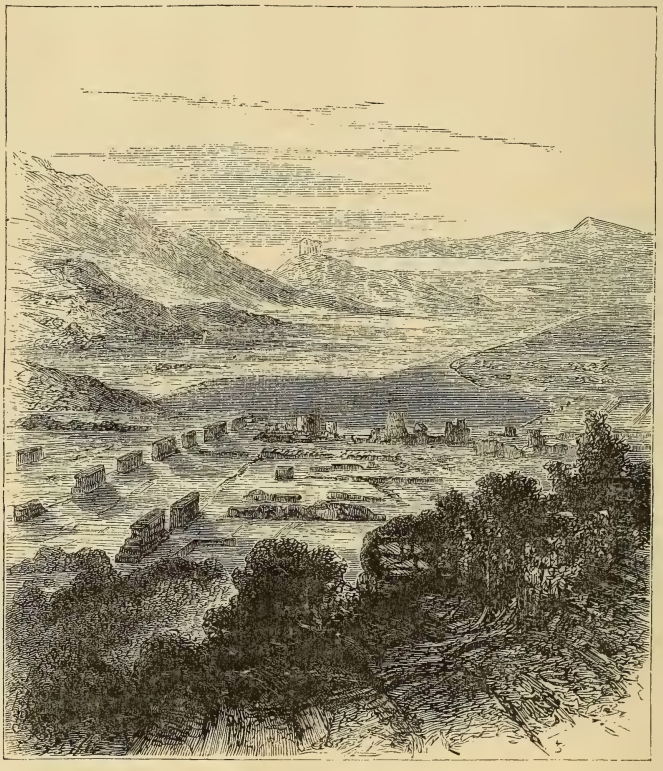
Ephesians (The Epistle to the). The sublime epistle to the Ephesians was written by Paul during his first captivity at Rome. That it was addressed to the Christians of the important city of Ephesus seems probable, both on critical grounds, and from the nearly unanimous consent of the early Church. But the two oldest extant manuscripts omit the words "at Ephesus" (in chap. i., ver. 1); and many regard the epistle as encyclical, intended for a circle of neighboring churches.

The epistle does not appear to have been called forth by the particular circumstances of any single church. Tychicus and Onesimus were being sent to Colosse, the former with an important epistle to the church there, the latter with a private apostolic letter of recommendation to his former master, also a resident at Colosse. Under these circumstances, the yearning heart of Paul went forth to the church (or churches) of his own planting. He thought of them as the mystic body of Christ, growing onward for a habitation of God through the Spirit. And, full of such thoughts, he wrote this epistle to them at the same time with, or immediately subsequently to, his penning of that to the Colossians. Indeed, so closely are these two epistles related, that the discussion as to time of writing, authorship, style, and subject-matter of the one involves also those points with regard to the other; and for these the reader is referred to the article upon the Epistle to the Colossians. It is only necessary to observe here that the object of the epistle is a general one—to set forth the ground, the course, the aim and end of the Church of the faithful in Christ. Paul speaks to his readers as a type or sample of the Church universal. He writes to them not as an ecclesiastical father, directing and cautioning them, but as their apostle and prisoner in the Lord, bound for them, and appointed to reveal God's mysteries to them.

Ephesus, a very celebrated city, the metropolis of Ionia, and of Proconsular Asia under the Romans. It was seated in a fertile alluvial plain south of the river Cayster, not far from the coast of the Icarian Sea, between Smyrna and Miletus, distant from the first-named city three hundred and twenty stadia, or near forty miles. Under the Roman Government, it was a free city, with its own magistrates, and other officers and legal assemblies. The town clerk is specially mentioned in Acts xix., 35. In the midst of a rich country, advantageously placed for commerce, and provided with a carefully constructed port, Ephesus became the great emporium of trade for the Asiatic regions. Its classic celebrity is chiefly owing to its famous temple, and the goddess in whose honor it was built, Diana of the Ephesians.[1] The city was famed for the constant use of those arts which pretend to lay open the secrets of nature, and clothe men with supernatural power, no less than for the refinements of a voluptuous and artificial civilization, and the "books" mentioned in Acts xix., 19, were doubtless books of magic.[2] The civil and ecclesiastical centre of Asia Minor, the meeting-point of Oriental, religious, and Greek culture, Ephesus would naturally be looked at by the apostle Paul as one of the most important places where the Gospel could be planted. In his days, Jews were settled in the city in no inconsiderable numbers; and from them the apostle, upon his

[1] See DIANA.—[2] See DIVINATION; MAGIC.

second missionary journey, collected a Christian community, which, fostered and extended by his own hand, became the centre of Christianity in Asia Minor. On leaving the city, Paul left Timothy in his place. The apostle John is believed to have made Ephesus his residence during the later part of his life. The ruins of Ephesus lie two short days' journey from Smyrna toward the southeast. A few corn-fields are scattered along the site of the ancient city, which is marked by some large masses of shapeless ruins and stone walls. Toward the sea extends a pestilential marsh—all that is left of the ancient port. Along the slope of the mountain and



Ephesus from the Theatre.

over the plain are scattered fragments of masonry and detached ruins; but nothing can now be fixed upon as the great temple of Diana. There are some broken columns and capitals of the Corinthian order, of white marble, the ruins of a theatre, supposed to be the one in which Paul was preaching when interrupted by shouts of "Great is Diana of the Ephesians," a splendid circus or stadium nearly entire, and numerous piles of buildings seen at Pergamus and Troy as well as here, which some call gymnasia, others temples, and others still, with more propriety, palaces. They all came with the Roman conquest. No one but a Roman emperor could have conceived such structures. In Italy they have parallels in Adrian's villa, near Tivoli, and perhaps in the pile upon the Palatine. Many other walls remain, to show the extent of the buildings of the city, but no inscription or ornament is to be found; for cities have been built out of this quarry of wrought marble. The ruins of the adjoining town, which rose about four hundred years ago, are composed entirely of materials from ancient Ephesus. Within these ruins, about a mile and a half from Ephesus, there are a few huts which still retain the name of the parent city, *Asalook*—a Turkish word associated with the same idea as Ephesus, meaning *the city of the moon*. A church dedicated to St. John is thought to have stood near the present mosque, and under this church was his tomb.

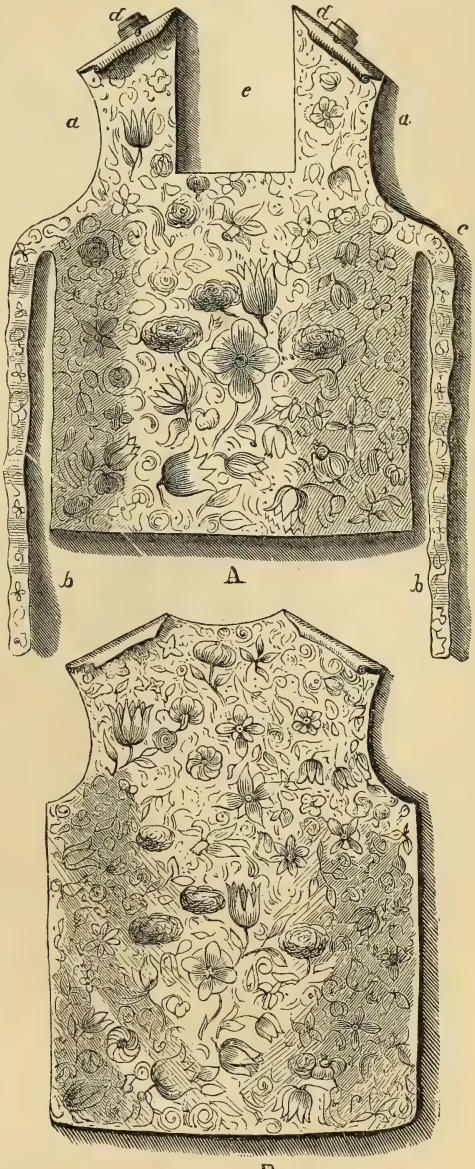
However much the Church at Ephesus may in its earliest days have merited praise for its "works, labor, and patience," yet it appears soon to have left its first love, and to have received in vain the admonition, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."[1] If any repentance

[1] Rev. ii., 5.

was produced by this solemn warning, its effects were not durable, and the place has long since afforded an evidence of the truth of prophecy. Its fate is that of the once flourishing seven churches of Asia—that of the entire country—a garden become a desert. Busy centres of civilization, spots where the refinements and delights of the age were collected, are now a prey to silence, destruction, and death. Consecrated first of all to the purposes of idolatry, Ephesus next had Christian temples almost rivaling in splendor the pagan—temples in which the image of the great Diana lay prostrate before the cross; and after the lapse of centuries, Jesus gives place to Mohammed, and the crescent glitters on the dome of the once Christian Church. A few more scores of years, and Ephesus has neither temple, cross, crescent, nor city, but is "a desolation, a dry land, and a wilderness." Even the sea has retired from the scene of devastation, and a pestilential morass, covered with mud and rushes, has succeeded to the harbor which floated merchant vessels from every quarter of the known world.

Ephod, a Hebrew word which has the same breadth of meaning as our word *vestment.* It consisted of blue, purple, and scarlet yarn, and "fine twined linen" wrought together in work of the skilled weaver. It was the distinctive vestment of the high-priest, to which "the breastplate of judgment" was attached.[1] It would seem that the ephod consisted of two principal pieces of cloth, one for the back, and the other for the front, joined together by shoulder-straps. Below the arms, probably just above the hips, the two pieces were kept in place by a band attached to one of the pieces. Most Jewish authorities have thus understood the description. But Josephus describes the ephod as a tunic having sleeves. It is just possible that the fashion of it may have changed before the time of the historian. An ephod of linen appears to have been a recognized garment not only for the common priests, but also for those who were temporarily engaged in the service of the sanctuary.[2] [Exod. xxviii., 6–12.]

Ephraim (*twin land, two-fold increase, very fruitful?*), the second son of Joseph, born in Egypt before the famine, and therefore upward of twenty at Jacob's death. Joseph, when he was apprised of his father's sickness, was anxious to obtain the recognition of his sons Manasseh and Ephraim as interested in the covenant blessing. Jacob, accordingly, outstripping Joseph's anticipation, adopted them as patriarchs, or heads of tribes, equally with his own sons. But



The Sacerdotal Ephod (according to Braun).

A. Front view; *B.* the back, similar, but without the straps, clasps, or space for the pectoral: together they constituted the two folds or leaves of which it was composed, united over the shoulders.

a, a. The two shoulder-pieces.

b, b. The belt, or two bands for girding it on.

c, c. The two golden rings for fastening the bottom of the breastplate.

d, d. The two bezels or settings, each with its memorial gem engraved with six of the tribal names; serving also as clasps or buttons for fastening the shoulder-pieces together, and likewise as attachments for the gold chains on the upper corners of the breastplate.

e. The vacant space, a span wide, left for the insertion of the gemmed breastplate, according to Josephus (*Ant.* iii., 7, 5).

[1] Exod. xxviii., 25–28.—[2] 1 Sam. ii., 18; xxii., 18; 2 Sam. vi., 14; 1 Chron. xv., 27.



Map of the Tribe of Ephraim.

he placed the younger, Ephraim, before the elder, Manasseh (q. v.), "guiding his hands wittingly," in spite of Joseph's remonstrance, and prophetically declaring that the posterity of Ephraim should be far greater and more powerful than the posterity of Manasseh. The descendants of any other sons that Joseph might beget were not to be ranked separately, but to be "called after the name of their brethren in their inheritance." We can hardly doubt that Joseph did have other sons; and their posterity, perhaps, were sometimes deemed Ephraimites, and sometimes Manassites, according as they chose to locate themselves. And this may account for the reproach once thrown upon some Gileadites, as fugitives belonging, justly, neither to the one tribe nor to the other.[1]

At the first census in the wilderness, the number of the tribe of Ephraim was forty thousand five hundred. At the second census they had diminished to thirty-two thousand five hundred; but this numerical deficiency was more than counterbalanced by the fact that the great captain under whose guidance the Israelites entered the promised land was an Ephraimite. The tribes of Judah, Ephraim, and Manasseh first took their inheritance; and the boundaries of Ephraim's territory are given in Josh. xvi.; comp. 1 Chron. vii., 28, 29. From our imperfect knowledge of some of the places mentioned, we are not able to trace very exactly the boundary-line. The territory abutted on the Jordan to the east, and on the Mediterranean to the west: in the south it was contiguous to Benjamin's lot, and probably a part of Dan—the frontier running from near Jericho in a north-easterly direction to the neighborhood of Japho or Joppa; while in the north it was separated from Manasseh by the River Kanah, and a line extending thence to the Jordan by Tappuah. Mr. Grove estimates the district allotted to Ephraim and Western Manasseh "at fifty-five miles from east to west, by seventy from north to south." It was a rich and fertile territory, admirably situated in the heart of Palestine. What was called "Mount Ephraim" (perhaps extending across the border of Benjamin) consisted of rounded limestone hills, among which were valleys and plains, well watered, yielding abundantly, as Moses had predicted, "the precious things of the earth and fullness thereof." The tribes were not, at first, contented with the size of their allotted portion, but were told by Joshua (not without a touch of irony) that if they were, as they called themselves, a great people, they ought to go boldly and occupy the adjacent mountain and woodland country.[1]

[1] Gen. xli., 50, 52; xlviii.; Judg. xii., 5.

[1] Numb. i., 32, 33; ii., 18, 19; xxvi., 37; Deut. xxxiii., 16; Josh. xvii., 8–18.

Not only was Ephraim located in the centre of the land, but the tabernacle was set up within their territory at Shiloh, where it continued through the time of the judges. The influence of the tribe was thereby increased; and we find it bearing itself very haughtily. Examples of this we have in the remonstrance made to Gideon after his first victory, which that leader judged it prudent to pacify by a flattering answer. They were still more incensed with Jephthah, because they said he had not solicited their assistance. Jephthah, however, was not the man to yield. He boldly attacked and defeated them, and when they fled, intercepted the fugitives at the passages of the Jordan, so that there perished in that disastrous quarrel forty-two thousand. A rivalry continued long after to prevail between Ephraim and the great tribe of Judah. The Ephraimites did not at first submit to the authority of David; and though, after the death of Ish-bosheth, a large body of them went to Hebron to join David, and that monarch could speak of Ephraim as the strength of his head, yet the jealousy sometimes broke out. David had his ruler in Ephraim, and Solomon his commissariat officer. Still the spirit and weight of the tribe were so great that Rehoboam found it necessary to repair to Shechem, a city within its borders, for his inauguration. And there, on his foolish refusal of their demands, the ten tribes revolted, established a different mode of worship, and ever after Ephraim was the main support of a northern kingdom, which came to be designated by its name, and the reunion of which, with Judah, was the hope of the prophets as the fulfillment of Israel's glory. The subsequent history of Ephraim was that of the kingdom of Israel.

It may be observed that some peculiarities of dialect seem to have characterized the Ephraimites. [Josh. xviii., 1; Judg. vii., 24, 25; viii., 1–3; xii., 1–6; 2 Sam. ii., 8, 9; xix., 40–43; 1 Chron. xii., 30; xxvii., 20; 1 Kings iv., 8; xii., 1; Psa. lx., 7; Isa. vii., 2; xi., 13; Ezek. xxxvii., 15–22; Hos. iv., 17.]

Ephraim (Wood or Forest of). **1.** A place rendered memorable from being the scene of Absalom's defeat and death.[1] It must have been on the east of Jordan, and not far from Mahanaim. David and his party are expressly said to have crossed the Jordan, to have pitched in the land of Gilead, and made Mahanaim their head-quarters.[2] In that neighborhood, therefore, must the field of battle have been, and consequently the wood in which Absalom met his death. The idea has been suggested that the name may have arisen from the slaughter of the Ephraimites by Jephthah, which took place somewhere in that direction.

2. A place near where Absalom had a sheep-farm; the situation is unknown.

[1] 2 Sam. xviii., 6.—[2] 2 Sam. xvii., 24, 26; xviii., 3.

3. A city to which our Lord withdrew after the raising of Lazarus, and the counsel there taken by the priests and rulers to put him to death.[1] It is described as near the wilderness—that is, perhaps, the wild hill-country north-east of Jerusalem toward the valley of the Jordan. Robinson believes it the Ophrah of the O. T., and would identify it with the modern *et-Taiyibeh*, five or six miles east of Beth-el, and about sixteen from Jerusalem, seated on a conical hill, and commanding a view of the Jordan Valley and the Dead Sea.

Epicureans, disciples of Epicurus. They are referred to in the Bible only in Acts xvii., 18, where we are told that "certain philosophers of the Epicureans and of the Stoics" encountered Paul. Epicurus was born, B.C. 341, in the Island of Samos. In B.C. 306 he opened a school in a garden at Athens, whence his followers have sometimes been called the "philosophers of the garden." His life was simple, chaste, and temperate. Of the three hundred works he is said to have written, nothing has come down to us except three letters, giving a summary of his views for the use of his friends, a number of detached sayings, preserved by Diogenes Laertius, and others, and some fragments of his work on nature, found at Herculaneum. The additional sources of our knowledge of Epicurus are the works of his opponents, Cicero, Seneca, Plutarch, and of his follower Lucretius. Other distinguished followers were Horace, Atticus, and Lucian. The standard of virtue and vice is referred by Epicurus to pleasure and pain. Pain is the only evil, pleasure is the only good. Virtue is no end in itself, to be sought; vice is no end in itself, to be avoided. The motive for cultivating virtue and banishing vice arises from the consequences of each, as the means of multiplying pleasures and averting or lessening pains. To the attainment of this purpose, the complete supremacy of the reason is indispensable, in order that we may take a right comparative measure of the varieties of pleasure and pain, and pursue the course that promises the least amount of suffering. It is, however, a great error to suppose that, in making pleasure the standard of virtue, Epicurus had in view that elaborate and studied gratification of the sensual appetites that we associate with the word Epicurean. Epicurus declares, "When we say that pleasure is the end of life, we do not mean the pleasures of the debauchee or the sensualist, as some, from ignorance or from malignity, represent, but freedom of the body from pain, and of the soul from anxiety. For it is not continuous drinkings and revelings, nor the society of women, nor rare viands and other luxuries of the table, that constitute a pleasant life, but sober contemplation, such as searches out the grounds of choice and avoid-

[1] John xi., 54.

ance, and banishes those chimeras that harass the mind." But the doctrine that pleasure, not duty, is the motive of moral exertion, however guarded, was one which was liable to the grossest corruption, and gave rise to that *pseudo*-Epicureanism which has generally passed current for the real.

Theologically, the philosophy of the Epicureans was practical atheism. It was a system of materialism, in the strictest sense of the word. In the view of the Epicureans the world was formed by an accidental concourse of atoms, and was not created, or even modified, by the Divinity. They did indeed profess a certain belief in what were called gods; but these equivocal divinities were merely phantoms, impressions on the popular mind, dreams, which had no objective reality, or at least exercised no active influence on the physical world or the business of life. The Epicurean deity, if self-existent at all, dwelt apart in serene indifference to all the affairs of the universe. The universe was a great accident, and sufficiently explained itself without any reference to a higher power. The popular mythology was derided, but the Epicureans had no positive faith in any thing better. As there was no creator, so there was no moral governor. All notions of retribution and of a judgment to come were of course forbidden by such a creed. The principles of the atomic theory, when applied to the constitution of man, must have caused the resurrection to appear an absurdity. The soul was nothing without the body; both body and soul were dissolved together and dissipated into the elements; and when this occurred, all the life of man was ended. The moral result of such a creed was necessarily that which the apostle Paul described: "If the dead rise not, let us eat and drink, for to-morrow we die."[1] Such, without entering into details at once abstruse and unprofitable, were the two great characteristics of the philosophy of the Epicureans who encountered Paul at Athens, and who not unnaturally mocked when they heard of the resurrection.

Epiphany (*appearance*) denoted, among the heathen Greeks, a festival held in commemoration of the appearance of a god in any particular place. The word subsequently passed into the usage of the Christian Church, and was used to designate the manifestation or appearance of Christ upon the earth to the Gentiles, with especial reference to the day on which he was seen and worshiped by the wise men who came from the East. It was sometimes called the festival of the Three Holy Kings. This occasion is commemorated in the Episcopal and Roman Catholic churches on the 6th of January, the twelfth day after Christmas, and hence the Epiphany is also called Twelfth Day. The Epiphany is said not to have been observed as a separate festival, having been included in the Feast of the Nativity till A.D. 813.

[1] 1 Cor. xv., 32.

Episcopacy, a form of Church government. The word is derived from the Greek word *episkopos*, meaning overseer, but ordinarily translated in the N. T. bishop. It signifies that form of Church government in which three orders of ministers are maintained—bishops, priests or pastors, and deacons. It differs from Presbyterianism and Congregationalism in that they maintain but two orders, pastors or elders, and deacons. In the Episcopacy, the third order, bishops (q. v.), are superior to the other clergy, and exercise a general supervision or superintendence over them. Episcopacy is maintained not alone by the Episcopalians (q. v.), but also by the Moravians, Methodists, Lutherans, and Roman Catholics. It exists, however, in three different forms: 1. In the Church of England and the Protestant Episcopal Church of America, the churches or parishes of certain districts are united in one ecclesiastical organization, termed a diocese. Each diocese is under the charge of a bishop. The same system substantially is maintained by the Lutherans (q. v.). In England the dioceses are again united in two districts, each under an archbishop. In America there are no Episcopal archbishops. The bishops are all of equal authority, each ruling his own diocese independently of the control of any ecclesiastical superior. There are, however, assistant and missionary bishops. 2. In the Roman Catholic Church there is the same union of parishes in dioceses, each diocese being under the supervision of its own bishop. But the bishops are themselves all amenable to one spiritual father, the pope, who is the head of the Church. According to the view now entertained by the Romish Church, as interpreted by the voice of its last Ecumenical Council, all bishops derive their authority from, or rather through, the pope. 3. In the Methodist Church the bishops are not diocesan, but general and itinerant; that is, they are not allotted any particular districts, but exercise their functions of superintendence alike over all the churches. The same is true of the Moravian bishops. The Greek, Russian, and Armenian, and all the Eastern churches, are Episcopalian in government.

As to the origin of Episcopacy, those who maintain it are not fully agreed. Some regard the bishops as the successors of the apostles, and divinely commissioned to supervise the churches and to ordain the clergy. They hold that the Episcopal form of government is the divinely constituted form, and that all variations from it are heretical and schismatical. This is the view of the High-Church party in the Episcopal Church. It is entertained, with the addition of a similar faith respecting the Papacy, by all Roman Catholics. Others hold that, while

Episcopacy conforms most nearly to the pattern of the N. T. churches, it is not divinely constituted in such a sense as to be obligatory upon the Church. This is the view held probably by the large majority of Episcopalians, and by all Methodists, who would agree with Dr. Paley in saying that "there is no precept in the N. T. which commands that every Church should be governed by a bishop." See, for a statement of the different views respecting the office of a bishop, under that title; for an account of the different views of Church government, CHURCH; for an account of the doctrines and government of the Church of England and the Protestant Episcopal Church of America, EPISCOPALIANS.

Episcopalians, properly all those who accept the Episcopacy as the best form of Church government. In this sense of the term, it would include the Lutherans, Methodists, Moravians, and perhaps also the Roman Catholics. It is more popularly used, however, to designate the members of the Church of England and the Protestant Episcopal Church of America; and in that significance we shall use it in this article, referring the reader, for further information as to the Episcopacy in other denominations, to the articles respecting them; and for a general statement of Episcopacy as a system of Church government, to the articles BISHOP, CHURCH, and EPISCOPACY.

I. *History.* — The Episcopalians, like all other denominations, claim that their Church originated in reality in the apostolic times, and is modeled upon the pattern of the Apostolic Church. Indeed many Episcopalians claim that it also derives its authority direct from Christ, through a long series of successive ordinations from the days of the apostles to the present time.[1] Without entering into the discussion of this question, it is enough to say that the Church, as at present constituted, dates its organic life from the days of Henry VIII. Prior to the sixth century, British Christianity was independent of Rome. The same, indeed, is true of the Irish Church. The patron saint of Ireland, St. Patrick, was not a Romanist, and even protested vigorously while he lived against many of the errors which his name has been made to sanction since. From the sixth century, however, up to the reign of Henry VIII., 1509–1547, the Church in England was in formal connection with the See of Rome. But it was never without earnest spirits who protested against the increasing errors and usurpation of the Papacy. The struggle for civil and religious liberty went on together, though no effectual separation of the Church from foreign dominion was effected until 1534, and constitutional government in the state did not gain a final victory till the advent of William and Mary in 1689. The first practical step toward a separation from the Church of Rome resulted from the labors of Wickliffe. His translation of the Scriptures, and his successful efforts in introducing it among the people,[1] produced a profound and wide-spread dissatisfaction with the doctrines of the Church of Rome, and this was aggravated by the flagitious lives of many of the clergy, and the intolerant abuses which rendered the monasteries a reproach throughout the nation. When Henry VIII. broke with the Pope of Rome, the people were ready to follow him, and the fulminations of the pope and the opposition of the clergy were unable to check the popular current after it received the royal sanction. The immediate occasion of Henry's revolt was his desire to obtain a divorce from his queen, Catherine of Aragon, that he might marry the youthful Anne Boleyn. The pope refused his assent. Henry thereupon renounced his allegiance to Rome, and proclaimed himself the "head of the Church." The last tie which bound the Church of England to the Church of Rome was sundered (1534–35), when, at his instigation, statutes were passed forbidding all appeal from the ecclesiastical courts to the pope, and providing for the installation of archbishops without the papal approval. The religious houses were soon after dissolved, and their property confiscated to the crown. But the movement thus far was in appearance one of a purely political character, and the Church remained unchanged in the spirit of its services and in the form of its government, except in being freed from all allegiance to the Court of Rome. Henry VIII. was never a Protestant in the religious sense of that term. The marriage of the priests and the giving of the cup to the laity were still prohibited, and transubstantiation and auricular confession maintained, up to the time of Henry's death, and by his will he bequeathed large sums to be expended in saying masses for the repose of his soul. Meanwhile, however, the doctrines of Wickliffe and the Lollards (q. v.) had spread among the people, and the Reformation, which was in the court purely a political movement, was among the people of a religious character. Under Henry's successor, Edward VI., the Reformation was carried forward to a point which Henry had neither desired nor anticipated. All images were ordered to be removed from the churches; prayers were no longer appointed to be offered for the dead; auricular confession and transubstantiation were declared to be unscriptural; the clergy were permitted to marry; and a series of articles, forty-two in number, was drawn up, which, subsequently modified to thirty-nine, constitute the doctrinal basis of the Church of England and the Protestant Episcopal Church of America to the present day.

[1] See APOSTOLICAL SUCCESSION.

[1] See BIBLE; LOLLARDS.

Throughout this entire period the work of reform was largely indebted to Thomas Cranmer, who may almost be regarded as the religious founder of the Episcopal Church. His character was one of singular contradictions, and is variously estimated by different writers. Without entering into these controversies, we think it is safe to assert that he was an honest and sincere friend of the Reformation, but at the same time a man of timid character and averse to controversies, or to radical and sweeping measures of reform. He sought rather to reconcile all parties by a compromise between them than to give victory to either one by a decided and earnest advocacy, or to fixed, clear, and simple principles which the future would justify, however the present might receive them. He was in this respect better fitted to conduct to a successful issue measures for the establishment of a state church, than measures for the organization of a reformed theology adapted to take a deep hold upon the hearts of the people. He was born at Aslacton, in the County of Nottingham, on the 2d of July, 1489. In his fourteenth year he went to Jesus College, Cambridge, of which he was elected a fellow in 1510. In 1523 he took his degree of D.D., and was appointed lecturer on theology. He was first introduced to the notice of the court by his suggestion respecting Henry's desired divorce, that "it should be tried according to the Word of God"—a suggestion which received from Henry the coarse but characteristic approval, "That man has got the right sow by the ear." From this time Henry never lost sight of Cranmer. Under his auspices the divorce was speedily carried through, and by him the king was married to Anne Boleyn, May 28, 1533. On Henry VIII.'s death, Cranmer was appointed one of the regents of the kingdom, and, with Latimer and others, largely contributed to the advance of the Protestant cause during the reign of Edward. He assisted in the compilation of the Service-Book and the Articles of Religion, and the latter are said to have been chiefly composed by him.

The people of England were, however, far from united in the work of reformation. Not only the Roman Catholic priesthood, but a large number of the laity, still retained their affection and reverence for the Romish Church, and under Mary a vigorous but unsuccessful attempt was made to bring England back to submission to the Papal See. The persecutions conducted under her sanction have given her the name of "bloody Mary." During her short reign of four years and four months, "by imprisonment, by torment, by famine, by fire, almost the number of four hundred were lamentably destroyed." Among the martyrs of this period were Cranmer, Latimer, and Ridley, whose names are held in honorable remembrance not only by the Episcopalians, but by all Protestant Christians, notwithstanding the recantation of Cranmer. Under the severity of his sufferings, he temporarily yielded, hoping thus to save his life. But when brought to the stake, he with unexpected firmness placed the hand with which he had signed his recantation of Protestantism in the flame, and held it there till consumed, as an attestation of the depth and sincerity of his religious convictions. "Bloody Mary" was succeeded by Elizabeth, whose coronation was almost immediately followed by the repeal of all the laws passed for the restoration of Popery. The English service was again brought into use; some alterations were made in the Prayer-Book (q. v.); a translation of the Scripture known as the "Bishops' Bible" was prepared by eight of the bishops, aided by a select number of learned laymen; preaching, which had fallen into disuse, was reinstated; and the forty-two articles were reduced to thirty-nine, and finally perfected in their present form. The reign of Queen Elizabeth may be regarded as the close of the formative period in the history of the Episcopal Church, which has neither materially changed its faith, or its form of government since that time. In later times, two great controversies have shaken the English Church; but they have led to nothing more than some internal divisions, and the secession of some members to Rome, and a few to the ranks of dissent. These were the Tractarian and the Gorham controversies. The former was occasioned by some tracts which began to be published at Oxford in 1833, the object of which was to revive something of the spirit of Roman Catholic antiquity. Tractarians, many of them, ended by leaving the communion of the Church of England for that of Rome. The Gorham controversy related to the doctrine of baptismal regeneration, but nothing was really settled by it.

Immediately following the discovery of America, there commenced a large emigration hither, including many who had been reared in the doctrine and worship of the Church of England. Scattered Episcopal churches sprang up at various points, but they enjoyed no true Episcopalian supervision. Nominally they were under the supervision of the bishops of London. Singularly enough, the English Government resolutely opposed the ordination of any bishops in the colonies, or the sending of any bishops to act there. Nor was it till after the close of the Revolutionary War that the American churches were able to secure bishops for themselves, nor until 1789 that a complete organization was effected. At a General Convention held at that time, the English Prayer-Book was modified to suit the wants of this country; but at the same time it was declared that "this Church is far from intending to depart from the Church of England in any essential point of doctrine,

discipline, or worship, or further than local circumstances require."

II. *Government and Doctrine.*—The history of the Church of England interprets its character, which has been admirably portrayed in the light of its history by Lord Macaulay. "To this day," says he, "the constitution, the doctrines, and the services of the Church retain the visible marks of the compromise from which she sprang. She occupies a middle position between the churches of Rome and Geneva. * * * * The Church of Rome held that Episcopacy was of divine institution, and that certain supernatural graces of a high order had been transmitted by the imposition of hands through fifty generations, from the eleven who received their commission on the Galilean mount, to the bishops who met at Trent. A large body of Protestants, on the other hand, regarded prelacy as positively unlawful, and persuaded themselves that they found a very different form of ecclesiastical government prescribed in Scripture. The founders of the Anglican Church took a middle course. They retained Episcopacy; but they did not declare it to be an institution essential to the welfare of a Christian society, or to the efficacy of the sacraments. Cranmer, indeed, plainly avowed his conviction that in the primitive times there was no distinction between bishops and priests, and that the laying on of hands was altogether unnecessary. Among the Presbyterians the conduct of public worship is, to a great extent, left to the minister. Their prayers, therefore, are not exactly the same in any two assemblies on the same day, or on any two days in the same assembly. In one parish they are fervent, eloquent, and full of meaning; in the next parish they may be languid or absurd. The priests of the Roman Catholic Church, on the other hand, have, during many generations, daily chanted the same ancient confessions, supplications, and thanksgivings, in India and Lithuania, in Ireland and Peru. The service, being in a dead language, is intelligible only to the learned; and the great majority of the congregation may be said to assist as spectators rather than as auditors. Here, again, the Church of England took a middle course. She copied the Roman Catholic forms of prayer, but translated them into the vulgar tongue, and invited the illiterate multitude to join its voice to that of the minister. In every part of her system the same policy may be traced. Utterly rejecting the doctrine of transubstantiation, and condemning as idolatrous all adoration paid to the sacramental bread and wine, she yet, to the disgust of the Puritan, required her children to receive the memorials of divine love, meekly kneeling, upon their knees. Discarding many rich vestments which surrounded the altars of the ancient faith, she yet retained, to the horror of weak minds, the robe of white linen, which typified the purity which belonged to her as the mystical spouse of Christ. Discarding a crowd of pantomimic gestures which in the Roman Catholic worship are substituted for intelligible words, she yet shocked many rigid Protestants by marking the infant just sprinkled from the font with the sign of the cross. The Roman Catholic addressed his prayers to a multitude of saints, among whom were numbered many men of doubtful, and some of hateful character. The Puritan refused the addition of saint even to the apostle of the Gentiles, and to the disciple whom Jesus loved. The Church of England, though she asked for the intercession of no created being, still set apart days for the commemoration of some who had done and suffered great things for the faith. She retained confirmation and ordination as edifying rites, but she degraded them from the rank of sacraments. Shrift was no part of her system. Yet she gently invited the dying penitent to confess his sins to a divine, and empowered her ministers to soothe the departing soul by an absolution, which breathes the very spirit of the old religion. In general, it may be said that she appeals more to the understanding, and less to the senses and the imagination, than the Church of Rome; and that she appeals less to the understanding, and more to the senses and imagination, than the Protestant churches of Scotland, France, and Switzerland."

In *form of government* there is, of course, some difference between the Church of England and the Protestant Episcopal Church of America. The constitution of the Church of England has been defined as that "of an authorized and paid establishment, which is not allowed to persecute those who dissent from it." The king is nominally the supreme head. But practically the management of the Church is in the hands of a hierarchy of archbishops and bishops, subject to the authority of the king and Parliament. The united Church of England and Ireland is divided into four provinces: two English, Canterbury and York; two Irish, Armagh and Dublin. These are under four mutually independent archbishops. These are chosen by the crown from among the bishops, who are also nominated by the sovereign. The archbishops and bishops alone have the power to ordain clergymen. Candidates for the ministry are usually college or university graduates; but the bishops are not bound to restrict ordination to members of any university or college. Approved candidates take "the oath of supremacy," sign a declaration that they will conform to the liturgy, and subscribe three articles: the first affirming the supremacy of the sovereign in the Church; the second asserting that the Book of Common Prayer contains nothing contrary

to the Word of God, and that the ordained person will use the form of the said book; and the third, that they hold all "the Thirty-nine Articles." The candidate is first ordained a deacon, and so continues for one year. At the expiration of this term he undergoes an examination, and when this is satisfactory, he is admitted by the bishop to the order of priest or presbyter. When once ordained a presbyter, he is competent to take any duty or to hold any preferment in the Church. The Church being established by law, is supported by the state, and from revenues derived from its lands. Its revenues from these sources are estimated at being nearly or quite equal to twenty million dollars annually, and it is said to derive as much more from voluntary contributions and other sources.[1] The only ecclesiastical assembly of the Church of England is the Convocation (q. v.), whose powers are, however, little more than nominal. All cases of discipline, since they necessarily involve civil rights, are tried before ecclesiastical courts.

In America this organization is, as we have seen, modified to adapt the Church to the conditions of a republic, in which a church establishment is unknown. The whole country is divided ecclesiastically into dioceses, each state constituting ordinarily one diocese. New York is divided into five. At the head of each diocese stands a bishop. Each diocese has its own Diocesan Convention, composed of the pastors of the several churches, and three lay delegates from each. This body attends to all the affairs of the diocese. It elects the bishop, and chooses a standing committee to act as his council, and has power to present him for trial. Every three years a General Convention assembles, consisting of two houses, an upper, or House of Bishops, and a lower, or House of Lay and Clerical Deputies.[2] Each local church is governed in spiritual matters by the priest or presbyter, while its temporal affairs are intrusted to the vestry (q. v.) and church-wardens (q. v.). There were reported, in 1871, connected with the Protestant Episcopal Church, fifty-two bishops, including assistant and missionary bishops, 2710 priests or presbyters and deacons, 2512 parishes, 176,686 communicants, with contributions for missionary and church purposes amounting to nearly five millions of dollars.

In faith, both the Protestant Episcopal Church of America and the Church of England hold to a common standard, viz., the thirty-nine articles.[3] But the former omits, while the latter retains, the Athanasian Creed as an authorized symbol. The thirty-nine articles embody the declaration of belief in the doctrines of the Trinity, and salvation through Jesus Christ alone; the sufficiency of the Holy Scriptures as a ground of faith, and its superiority to ecclesiastical authority; condemn the Romish doctrine of works of supererogation, purgatory, worship of the saints and relics, transubstantiation, and the celibacy of the clergy; define the Church of Christ as "a congregation of faithful men in the which the pure Word of God is preached, and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same," a definition which leaves undefined what are requisite, and therefore has led to endless and unsettled disputes; and disallow the office of public preaching or ministering of the sacraments, except by such as are called to this work by the men who have "public authority given unto them in the congregation." The tenets on the subject of original sin, free-will, and predestination leave the controversy between Arminians and Calvinists unsettled. But practically the majority of Episcopalians are probably Arminian in their sympathies. Infant baptism is retained. Acceptance of these articles is a prerequisite to ordination either as a presbyter or a deacon. But for lay membership in the Church it is only necessary to accept the Apostles' Creed, and enter into Christian covenant with Christ and the Church. The rite of entering the Church is known as confirmation (q. v.).

Despite the doctrinal standards of the Church, the Episcopalians are divided by their theological views into parties. These may be considered as consisting of three great classes, though there are innumerable minor differences. The Church, as we have seen, was historically the result of a *quasi* compromise between the Romish and the Protestant spirit in England. Those in the Church who tend to adopt and maintain the Romish views are termed High-Church. They hold, as a class, to the doctrine of apostolical succession (q. v.), and maintain that the Church depends for its validity upon a divine authority reposed by Christ in the apostles and their successors in office, and that all other ecclesiastical organizations are schismatic, and in so far contrary to the precepts of Jesus Christ. They emphasize the authority of the bishops and other clergy, and approach very nearly the Roman Catholic doctrine of priestly absolution.[1] Some of them maintain auricular confession[2] as a privilege, if not as a duty. They regard baptism (q. v.) as a regenerating ordinance, *i. e.*, as possessing in and of itself power over the soul of him who receives it. Some among them maintain the doctrine of consubstantiation (q. v.), or something very like consubstantiation, and pay to the consecrated bread and wine a regard which is hardly distinguishable from

[1] For account of the method in which these revenues are appropriated, see PATRONAGE; see also PARISH, and titles there referred to, and CHURCH and STATE.—[2] See CONVENTION.—[3] See CREEDS.

[1] See ABSOLUTION.—[2] See CONFESSION.

adoration. They employ a number of the Roman Catholic symbols, especially the procession, the lights on the altar, many of the priestly vestments, and certain articles of altar furniture generally disused in the Episcopal Church. The second party, known as the Low-Church, or the Evangelicals, embrace those who in feeling and opinion represent the Protestant sentiment in the Church. They approve the Episcopal method of government, but do not regard apostolical succession as essential to church order, and some of them reject the doctrine altogether. They disavow the divine authority of the clergy, and hold to the authority of the Church only in a limited sense. They attribute to it an ecclesiastical rather than a divine authority. Baptism is with them only a sign and seal, and the communion a commemorative ordinance, and a means of grace. They condemn all additions to the simple ritual of the prayer-book, and the simple vestments of the clergy of the earlier Church. And in faith and sympathy they are in hearty accord with the other Protestant evangelical denominations. There can hardly be a question in the mind of any disinterested spectator that this party far more nearly accords with the standards of the Church and with its history than the other. A third party occupies a position midway between these two. It is known in England as the Broad-Church party. It is composed of those who hold that in an established church there must necessarily be allowed the largest liberty of faith and practice, because it is an established church. It embraces, therefore, men of all opinions, including some whose sympathies are in every respect with the extreme High-Churchmen; some who are substantially evangelical in their views, but opposed to making evangelical belief a condition of office in the Church; and some of decidedly rationalistic opinions. All of the latter class belong to the Broad-Church party, whence the name has come to signify popularly, though we think erroneously, the rationalistic element—a not inconsiderable one in the Church of England. Of late, both the High-Church and the Low-Church parties have been endeavoring in England to get the control of the Church.[1]

In this country there is also the same middle party, which, however, has no name and no organization, because it has no other definite purpose than that of preserving the unity of the Church and peace within it. Between the two extremes of High-Church and Low-Church, one of which is represented by a parish in New York where the communion is administered every Sabbath with ceremonies which approximate very closely to those of the Roman Catholic mass, and the other by a church in the same city in connection with which a school has been organized for the education of lay preachers, there is every variety of faith and practice. It should perhaps be added, that High-Church and Low-Church are only popular terms, and in their popular sense we have used them. In strictness of speech, a High-Churchman is one of any denomination who imputes to the Church a high degree of authority as a divine institution; while the term ritualist is the more proper term to designate one who desires to ingraft on the Episcopal Church ritualism borrowed from Rome. All ritualists are, however, High-Churchmen; and in the Episcopal Church most High-Churchmen are, to a greater or less degree, ritualists; so that in popular language the terms are used as synonymous, though such use is not strictly accurate.

The *rites and ceremonies* of the Episcopal Church, as determined by the rubric, are of a simple character. They are always conducted in the vernacular tongue. The people participate in them. They consist chiefly of prayers, chants, and certain lessons selected from the O. T. and N. T. See PRAYER-BOOK.

Epistles, the term that has been employed to designate a large portion of the writings of the N. T., including twenty-one out of the twenty-seven separate productions of which it is composed. Two even out of the few not included in this designation also bear somewhat of the form of epistolary writings; for both the Gospel of Luke and the Acts of the Apostles are prefaced by an epistle to Theophilus—probably a personal friend of the evangelist. But as the epistolary part is confined to the preface, and the body of the two productions is altogether historical, they are wisely separated from the epistles strictly so called. Of these epistles, fourteen, if we include Hebrews (q. v.), were indited by the apostle Paul; three by the apostle John; two by Peter; one by James; and one by Jude. The epistles of Paul are distinguished from the others, as being addressed to particular individuals or churches, while the rest have received the name of *general* or *catholic* epistles. Though not strictly accurate, the division has a sufficient basis to rest upon for general reference. The Pastoral Epistles is a general title given to the epistles to Timothy and Titus, who were pastors and bishops; and these letters largely consist of directions respecting the work of a pastor.

[1] Since this article was written, a new organization has been formed in the United States, under the title of the Reformed Protestant Episcopal Church. It is composed of those who belong to the extreme Low-Church party, though as yet it includes only a very small portion of that party. It has adopted a modified Prayer-book, from which all phrases that are thought to justify ritualism and Romanism are expunged. It has also modified the canons of the Church, but retains the Episcopal form of government, and substantially its order of service. At this writing (June, 1874) it is impossible to say how important this movement will become, or what will be its effect on the Episcopal Church.

Erech, a city in the land of Shinar, and so ancient as to be connected with the name of Nimrod.[1] By Jerome and the Targumists this place was identified with Edessa, in the north-west of Mesopotamia; but recent inquiry has taken a different direction. Colonel Taylor, formerly British resident at Bagdad, who devoted great skill and distinguished abilities to the geography of the Babylonian region, satisfied himself that the place formerly called *Orchoë* by the Greeks, and now known as Werka, is the true site of the ancient city. Werka is situated on the Euphrates, eighty-two miles south, and forty-three east from Babylon, and is celebrated for its immense mounds, which are believed to be the ruins of Erech.

Esar-haddon, the son of Sennacherib, and one of the greatest of the kings of Assyria. Nothing is really known of him until his accession about B.C. 680. He appears by his monuments to have been one of the most powerful—if not *the* most powerful—of all the Assyrian monarchs. He carried his arms over all Asia between the Persian Gulf, the Armenian mountains, and the Mediterranean. In consequence of the disaffection of Babylon, and its frequent revolts from former Assyrian kings, Esar-haddon, having subdued the sons of Merodach-Baladan, who headed the national party, introduced the new policy of substituting for the former government by viceroys a direct dependence upon the Assyrian crown. He is the only Assyrian monarch who actually reigned at Babylon, where he built himself a palace; bricks from which have been recently found to bear his name. His Babylonian reign lasted thirteen years—B.C. 680 to B.C. 667; and it was doubtless within this space of time that Manasseh, king of Judah, having been seized by his captains at Jerusalem on a charge of rebellion, was brought before him at Babylon, and there detained for a time as prisoner. As a builder of great works, Esar-haddon is particularly distinguished. He built in his short reign three palaces and thirty temples. [2 Kings xix., 37; 2 Chron. xxxiii., 11; Isa. xxxvii., 38.]

Esau (*hairy*), the first of the twin sons of Isaac and Rebekah. He received his name because of his hairy covering at birth. He was a hunter, and was his father's favorite, while Jacob (q. v.) was the best-beloved of his mother. Caring nothing for the spiritual blessing which was an inheritance from Abraham, he bargained away his birthright (q. v.) for a share of the lentil pottage which, on coming in hungry from hunting, he saw his brother Jacob preparing. At this time he received the name Edom (q. v.), which, though used but rarely for him personally, descended to his posterity and the place of their residence. He lost the paternal blessing, which belonged to him as the elder son, by the combined strategy of his mother and brother. His parents were grieved by his marrying two maidens of the Hittites;[1] and when Jacob was sent to Padan-aram for a wife of his own kindred, Esau sought also to please his father, whom he tenderly loved, by marrying a daughter of Ishmael. He led a roving life, his chief residence being in Seir, where he grew rich and powerful. When Jacob returned to Canaan, and, fearing that the vengeance of Esau might yet be visited upon him, sent a humble message to him, Esau received him generously. He joined with Jacob in burying his father, after which we have no further mention of his personal history. The story of Jacob and Esau is referred to several times in the N. T.[2] Although Esau was by nature more generous than his brother Jacob, his whole career shows an entire lack of appreciation of divine things. Jacob possessed a more sordid nature, but clave to the God of his fathers, and, by his experience of suffering, was developed into a child of God. Esau's life thus illustrates the truth that faith is the true test of character, while it also contains a solemn warning to those who disregard their spiritual birthright; "for he found no place of repentance, though he sought it carefully with tears."

[1] Gen. x., 10.

Eschatology. This word is composed of two Greek words, meaning the doctrine of last things, and is a theological term employed to designate that branch of theology which treats of death, the end of the world, and man's future state. Those topics which belong theologically to Eschatology are treated of in this dictionary under their respective titles. See DEATH; FUTURE STATE; IMMORTALITY; RESURRECTION; JUDGMENT; HADES; INTERMEDIATE STATE; PURGATORY; HEAVEN; FUTURE PUNISHMENT; HELL; MILLENARIANS.

Esdraelon, the more generally used name of the plain or valley of Jezreel, of which it is a Greek form. The valley of Jezreel properly signifies the branch of the plain of Esdraelon between Gilboa and El Duhy, or the Little Hermon, a broad deep plain about three miles across, which runs from Jezreel in an E.S.E. direction to the plain of Jordan at Birsan. It was the scene of Saul's defeat, Gideon's victory, and Jehu's encounter with Jehoram. But probably in Hos. i., 5, and certainly under its Greek form Esdraelon, and in modern times, this name is given to the great plain of Central Palestine, which extends from the Mediterranean to the Jordan, separating the mountain ranges of Carmel and Samaria from those of Galilee. The main body of the plain is an irregular triangle. Its base on the east extends from *Jenîn* (the ancient Engannim) to the foot of the hills below Nazareth, and is about fifteen miles long; the north side, formed by the

[1] Gen. xxvi., 34, 35.—[2] Rom. ix., 11-13; Heb. xi., 20; xii., 16.

hills of Galilee, is about twelve miles long; and the south side, formed by the Samaria range, is about eighteen miles. The apex on the west is a narrow pass not more than half a mile wide, opening into the plain of 'Akka. It is the ancient plain of Megiddo, the Armageddon of Rev. xvi., 16. The river Kishon, "that ancient river," so fatal to the army of Sisera, drains it, and flows off through the pass westward to the plain of 'Akka and the Mediterranean. From the base of this triangular plain three branches stretch out eastward, like fingers from a hand, divided by two bleak, gray ridges—one bearing the familiar name of Mount Gilboa; the other called by foreigners Little Hermon, but by natives *Jebel-ed-Duhy*. The traveler who approaches the plain from Southern Palestine is struck at once with its richness, after the gray hills of Judah and the rocky mountains of Ephraim. The vast expanse is open and undulating, covered in spring and early summer with magnificent crops of grain, where cultivated, with luxuriant grass where neglected, and dotted with a few low, gray trees, and toward the side with olive-groves. But amidst all this fertility there is an air of extreme desolation. In the main portion of the plain there is not a single inhabited village; and it is ever a prey to the incursions of Bedouins from the Jordan Valley, who often reap the crops which the *fellahin* of the plain have sown. This insecurity has always been its chief feature. The old Canaanitish tribes drove victoriously through it in their iron chariots. The nomad Midianites and Amalekites, those children of the East who were as grasshoppers for multitude, devoured its rich pastures; the Philistines long held it, establishing a stronghold at Bethshean; and the Syrians frequently swept over it with their armies. It was the great battle-field of Jewish history; the scene of the contest between Sisera and Barak, in the south-west of the plain; between Gideon and the Midianites in the valley of Jezreel; between Saul and the Philistines at Gilboa, and between Josiah and Pharaoh-Necho at Megiddo. Its borders are dotted with places of high historic and sacred interest. On the east we have Endor, Nain, and Shunem, ranged round the base of the "hill of Moreh;" then Bethshean and Gilboa, with the well of Harod and the ruins of Jezreel at its western base; on the south are Engannim, Taanach, and Megiddon; at the western apex, on the overhanging brow of Carmel, is the scene of Elijah's sacrifice; and close by the foot of the mountain runs the Kishon, on whose banks the false prophets of Baal were slain; on the north, among places of less note, are Nazareth and Tabor. The modern Syrians have forgotten the ancient name, as they have forgotten the ancient history of Esdraelon; and it is now known among them as Merjibn-'Amer, "the plain of the son of 'Amer." [Judg. iv.; v.; vi., 1–6; vii.; 1 Sam. xxix., xxxi.; 1 Kings xx., 26; 2 Kings xiii., 17; xxiii., 29; 2 Chron. xxxv., 20, 22.]

Esdras (Books of). The first and second books of Esdras, sometimes called the third and fourth books, from the fact that Ezra and Nehemiah were formerly called the first and second, are the first books of the Apocrypha (q. v.). Of these the first is, for the most part, a translation of the genuine Ezra, with additions from Chronicles and Nehemiah, and an original story professing to give an account of the way in which Darius was led to give the Jews permission to return and build their city and temple. It is supposed to have been written in the second century before Christ. The second book of Esdras consists chiefly of a series of visions, the object of which appears to be to comfort the people of God in their affliction. The date is uncertain, some writers placing it in the century before Christ, and some regarding it as written after the Christian era.

Eshcol (Valley of), a valley or wady in the south of Canaan and the neighborhood of Hebron, so called from the rich cluster of grapes which the Israelitish spies carried away from it. It is to this day full of vineyards, and the grapes produced in it retain their ancient character. They are the finest and largest in the country. [Numb. xiii., 24.]

Eshtemoa, a city in the mountains of Judah, called also Eshtemoh. It was allotted to the priests, and was one of David's haunts. In 1 Chron., iv., 17, Ishba is said to be the father, *i. e.*, founder, or first Hebrew settler, of Eshtemoa. It is still called *Semu'a*, a large village seven miles south of Hebron, where are considerable ruins. [Josh. xv., 50; xxi., 14; 1 Sam. xxx., 28; 1 Chron. vi., 57.]

Essenes. The great differences which exist among scholars concerning this interesting sect arise from the fact that the sources from which alone we have any knowledge of them are not accounted trustworthy. Some suppose them to have originated in the time of the Maccabees, about B.C. 150; and they have even been considered as identified with the Assideans;[1] while others trace them back to the *Rechabites* (q. v.). All that is known either of the opinions or practices of the sect is derived from the writings of Josephus, Philo, and Pliny. The two first-mentioned authors, being themselves Jews, give a somewhat highly-colored description of the Essenes. Our Lord during his public ministry, while he openly censured the other Jewish sects, never mentions the sect of the Essenes, nor does their name occur anywhere in Scripture. The name *Essene* or *Essæan*, is itself full of difficulty. Various derivations have been proposed for it, and all are more or less open to objection. It seems most

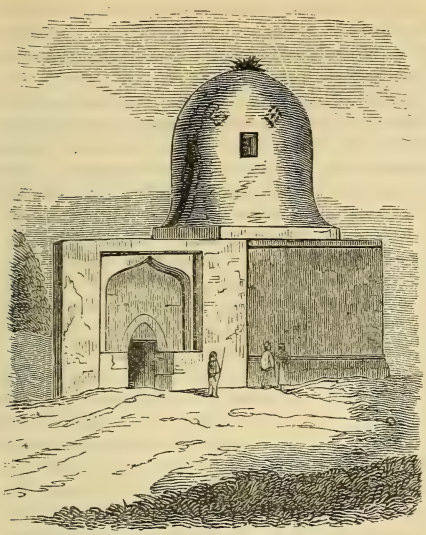
[1] See CHASIDIM.

likely that Essene represents "*seers*," "*the silent, the mysterious.*"

The obscurity of the Essenes as a distinct body arises partly from the fact that they represented originally a tendency rather than an organization. From the Maccabean age there was a continuous effort among the stricter Jews to attain an absolute standard of holiness. Each class of devotees was looked upon as practically impure by their successors, who carried the laws of purity still further. Judas, the earliest Essene who is mentioned, B.C. 110, appears living in ordinary society, and there are other indications of individuals and congregations in common society; but by a natural impulse the Essenes gradually withdrew from the dangers and distractions of business. From the cities they retired to the wilderness, to realize the conceptions of religion which they formed. Simple, plain, and unostentatious, both in their dress and manners, they are represented as having wandered about from place to place without any fixed residence, carrying nothing with them except arms for their protection. They held a kind of community of goods, and were regulated by strict rules, analogous to those of the monastic institutions of a later date. The candidate for admission to their society first passed through a year's novitiate, in which he received, as symbolic gifts, an axe, an apron, and a white robe, and gave proof of his temperance by observing the ascetic rules of the order. At the close of this probation, his character was submitted to a fresh trial of two years; and meanwhile he shared in the lustral rites of the initiated, but not in their meals. The full membership was imparted at the end of this second period, when the novice bound himself "by awful oaths"—though oaths were absolutely forbidden at all other times—to observe piety, justice, obedience, honesty, and secrecy. The order itself was regulated by an internal jurisdiction. Excommunication was equivalent to a slow death, since an Essene could not take food prepared by strangers for fear of pollution. Self-denial, temperance, and labor—especially agriculture—were the marks of the outward life of the Essenes, purity and divine communion the objects of their aspiration. Slavery, war, and commerce were alike forbidden; and, according to Philo, their conduct generally was directed by three rules—"the love of God, the love of virtue, and the love of man." In doctrine they did not differ essentially from strict Pharisees. Moses was honored by them next to God. They observed the Sabbath with singular strictness; and though they were unable to offer sacrifices at Jerusalem, probably from regard to purity, they sent gifts thither. At the same time, like most ascetics, they turned their attention specially to the mysteries of the spiritual world, and looked upon the body as a mere prison of the soul. They studied and practiced with signal success, according to Josephus, the art of prophecy, and familiar intercourse with nature gave them an unusual knowledge of physical truths. They asserted with peculiar boldness the absolute power and foreknowledge of God, and disparaged the various forms of mental philosophy as useless, or beyond the range of man. Josephus gives a detailed description of their life, which was strict in the extreme.

The character of Essenism limited its spread. Out of Palestine, Levitical purity was impossible, for the very land was impure; and thus there is no trace of the sect in Babylon. The case was different in Egypt, where the tendency which gave birth to the Essenes found a fresh development in the pure speculation of the Therapeutæ, with whom some have confounded the Essenes. But these Alexandrine mystics abjured the practical labors which belonged to the Essenes, and gave themselves up to the study of the inner meaning of the Scriptures. The impossibility of fulfilling the law naturally led them to substitute a spiritual for a literal interpretation; and it was their object to ascertain its meaning by intense labor, and then to satisfy its requirements by absolute devotion. The "whole day, from sunrise to sunset, was spent in mental discipline;" and bodily wants were often forgotten in the absorbing pursuit of wisdom. In all its practical bearings Essenism was opposed to the teaching of Christ and the apostles. The Essenes, like John the Baptist, mark the close of the old dispensation, and the longing for the new. Like him, they proclaimed the necessity for repentance, reformation, and personal purity, but did not, like him, point to a coming Messiah. After the destruction of Jerusalem, the Essenes disappear from history.

Esther (*the planet Venus*), the Persian name of Hadassah (*myrtle*). She was a Jewess, of the tribe of Benjamin. Her ancestor, Kish, had been among the captives led away from Jerusalem by Nebuchadnezzar, and her family did not avail itself of the permission to return to Palestine under the edict of Cyrus. She was an orphan, and was brought up by her cousin Mordecai, under whose counsel she acted throughout the trying and difficult situation so graphically described in the book which bears her name. She was a woman of great beauty, of unfeigned piety, of charming simplicity of character as well as grace of manner, but of a heroism which compares well with that of the earlier periods of Jewish history. Various attempts have been made to identify her with some historical personage, especially with Amestris, wife of Xerxes. As Persian monarchs usually married into princely families for reasons of state, it seems more probable that both she and Vashti were queens in no oth-



Tomb of Mordecai and Esther.

er sense than that they were the favorites, and so the queens of the royal harem. In Queen Esther's intercession for her people, the divines have found a prophecy, or rather a symbol of Christ's intercession for mankind, noting, however, this difference, that Christ perished that he might save, while Esther saved both herself and her people. For history of her life, see AHASUERUS.

Esther (Book of), one of the latest of the canonical books of the O. T., having been written late in the reign of Xerxes, or early in that of his son, Artaxerxes Longimanus (B.C. 470). Its authorship has been attributed to both Mordecai and to Ezra. The former is the better opinion, the book containing internal evidence of having been written by an eye-witness of the events recorded. The authenticity and credibility of the book have been strongly impugned by some critics, chiefly on three grounds: 1. That it breathes a spirit narrow, selfish, and vindictive, akin to that displayed by the later Jews, but wholly alien from that which characterizes the acknowledged books of the O. T.; 2. That it narrates some events which are so incredible as to appear rather like romance than history; 3. That it nowhere contains the name of God, being the only book in the Bible which is characterized by this singular omission. In answer to these objections, it is replied: 1. That the historian simply but accurately describes the actual condition of the Jews at the time of the Captivity, without either justifying their spirit or indulging in any didactic reflections upon it; 2. That though the events are remarkable, they are not more so than many well-attested events in history; and that the conduct of Ahasuerus corresponds very nearly with all that we know of the character of Xerxes, with whom he is probably to be identified;[1] 3. That the omission of the name of God is not a defect in a book which contains a history full of his actual interpositions, and remarkable for its testimony to the value and power of a living faith in him; to which the Jews add that the name was purposely omitted because the book was intended to be read by the heathen, and, for the purpose of producing a greater effect upon them, was largely transcribed, under divine inspiration, from the chronicles of the Medes and Persians; in short, that the book really testified more effectually to the greatness and goodness of God by omitting any mention of his name than by containing it. The arguments for the authenticity and canonicity of the book may be briefly stated as follows: 1. The minute details given of the great banquet, of the names of the chamberlains and eunuchs, and Haman's wife and sons, and of the customs and regulations of the palace, betoken that the author lived at Shushan, that he was intimately acquainted with the private affairs of Esther and Mordecai, and that he describes actual historical events. 2. The style of writing is remarkably chaste and simple; the Hebrew, like that of Ezra and parts of the Chronicles, is generally pure, with some admixture of Chaldaic and Persian words; in other words, while on the one hand the style does not savor of romance, on the other it has just the characteristics which belong to the reign of Xerxes. 3. "The fact that the Feast of Purim has come down to us from time almost immemorial * * * proves as certainly that the main events related in the book of Esther happened, as the Declaration of Independence and the Fourth of July prove that we separated from Great Britain and became an independent nation." 4. Other contemporaneous history confirms by a number of striking facts the essential historical accuracy of the book. 5. The high position which the Jews, always scrupulous about admitting any doubtful book into their sacred writings, accorded to the book of Esther, adds confirmation to its canonicity. It is placed by them next to the Pentateuch, is read through every year at the Feast of Purim, and is emphatically called by them *Megillath*, "the roll." Luther doubted about its place in the canon, but among Protestant evangelical writers he is almost the only one who has done so. For an account of the apocryphal additions to the original book of Esther, which are found in the Septuagint and Vulgate, the reader is referred to M'Clintock and Strong's "Cyclopædia," art. ESTHER (*Apocryphal Additions to the Book of*).

Ethbaal, king of Sidon, and father of Jezebel. Josephus represents him as king of the Tyrians as well as the Sidonians. We may thus identify him with Ithobalus, who, after having assassinated Pheles, usurped

[1] See AHASUERUS.

the throne of Tyre for thirty-two years. The date of Ethbaal's reign may be given as about B.C. 940–908. [1 Kings xvi., 31.]

Ethiopia (region of *burned faces*, i. e., *dark-complexioned people*), the Greek name by which the Hebrew *Cush* is usually rendered. In its largest sense, the term Ethiopia sometimes denoted all the African lands south of Egypt. More definitely, Eastern Ethiopia, or Ethiopia above Egypt, comprised the modern Nubia, Sennaar, Kordofan, and part of Abyssinia. It was bounded by Egypt on the north, Syene being the point of junction; but its other limits are more indeterminate. It may, however, be said that it was washed on the east by the Red and Indian seas, that on the west it extended to the Libyan Desert, and reached on the south to the Abyssinian highlands.

But there was a yet more limited sense in which the term Ethiopia must sometimes be taken, as just the kingdom of Meröe, extending from the confluence of the two branches of the Nile to Egypt. This country was closely connected with Egypt, often united with it under the same sceptre.[1] The Ethiopians or Cushites were black in color, and robust and large in stature;[2] and they are mentioned with the Egyptians, with the Libyans, with Phut or Put, and as the extreme limit westward of the empire of Xerxes.[3] Their land appears to have been one of wealth, and to have maintained some commercial relations with Palestine. See CUSH. [Job xxviii., 19; Isa. xliii., 3; xlv., 14.]

Ethnology (*science of nations*). Ethnology may be defined as that branch of modern science which treats of the various nations of the earth with respect to their *races*, i. e., their relative origin, and their linguistic and social affinities; and it is thus distinguished from political geography, which discusses their association under their several civil governments. The Bible, as the oldest historical record, incidentally treats of the dispersion of the nations from one common stock. Referring the reader to the scientific treatises for a general discussion of ethnology as a science, we shall here only briefly indicate the teaching of the Bible respecting the origin and division of the different races of mankind. This is afforded chiefly in the book of Genesis, which affirms the unity of the human race, while it distinguishes the three families which sprang from the three sons of Noah, viz., the Hamite, the Japhethite, and the Semitic races.

I. The *Hamite race*, which seems first to have left the common home, is located in Africa and South Arabia, in four branches: 1. The *Cushites*, in Ethiopia and the south part of Arabia, separated only by the Straits of Bab-el-Mandeb. 2. The Egyptians, under their historic name of *Mizraim*, with the kindred *Philistines* on the one side, and (probably) North African tribes on the other. 3. The Libyans (probably), designated by the name of *Phut*. 4. The *Canaanites*, whose tribes are particularly enumerated. The mention of *Sidon* among these indicates that the first settlers in Phœnicia were Hamite, though the Phœnicians of history were undoubtedly Semitic. In all the countries of their abode, the Hamite race seem to have been the pioneers of material civilization, and the founders of states based on mere force. Their enduring monuments are gigantic buildings, the sculptures upon which attest the grossness of their worship of nature. Everywhere, except in Egypt (and there also at last), they gave way before the races of Shem and Japheth, fulfilling Noah's prophetic curse, that Ham should be the servant of his brethren. Material grandeur yielded to spiritual power, and the active energy of political life.

II. The *Japhetic race* extends from the Caucasian region to the south-east, over the table-land of Iran; to the west, over the peninsula of Asia Minor, and the neighboring islands as far as Greece (the "Isles of the Gentiles"); and to the north-west, all round the Black Sea. That the tribes enumerated in the record were the parents of those which overspread all Europe on the one hand, and became masters of Northern India on the other, admits of no reasonable doubt.

III. Between the other two, the *Semite race* remained nearer its primeval seats, as the destined guardian of the primeval religion and traditions. Its nucleus in Armenia (probably represented by the name Arphaxad) forms the apex of a triangle resting on the Arabian peninsula; along the east side of which we have the Assyrians (Asshur) and Elymæans (Elam), the latter of whom gave way to the Japhethite Persians; and on its west side the Aramean race (*Aram*, denoting *highland*) of Northern Mesopotamia and Syria, whose Hebrew descendants (*Eber*) afterward possessed the land of Canaan. The middle space of the Syrian desert, and the whole peninsula of Arabia, is the seat of the Arab tribes denoted by Joktan, the son of Eber, with whom were afterward mingled other Semitic descendants of Abraham. It should be added to this simple statement of the ethnology of Scripture, that science confirms the opinion that the human race had its origin in the East, but that it is still an unsettled question whether the whole race sprang from one pair, or whether there were different origins of at least some of the different races of man. See MAN.

Eunuch, the English form of the Greek word which means simply *bed-keeper*. Eunuchs, therefore, in the strict and proper

[1] 2 Chron. xiv., 9; xvi., 8; 2 Kings xvii., 4; xix., 9.—[2] Isa. xlv., 14; Jer. xiii., 23.—[3] 2 Chron. xii., 9; xvi., 8; Esth. i., 1; Psa. lxviii., 31; Jer. xlvi., 9; Ezek. xxx., 4, 5, 9; xxxviii., 5; Nah. iii., 9.

sense, were the persons who had charge of the bed-chambers in palaces and larger houses. But as the jealous and dissolute temperament of the East required this charge to be in the hands of persons who had been deprived of their virility, the word eunuch came naturally, in common usage, to denote generally persons of that condition. It was not, however, unusual for eunuchs to rise to high consideration and influence about the court, and to become confidential advisers of their royal masters or mistresses; hence the word appears to have been occasionally employed to denote persons in such a position, without indicating any thing of their proper manhood. Thus Potiphar, to whom Joseph was sold, is designated "a eunuch (translated *officer* in our version) of Pharaoh's captain of the guard,"[1] while, from what is afterward stated, there can be no doubt that he was a married man. Hence, possibly, the eunuch of great authority under Candace, queen of the Ethiopians, mentioned in Acts viii., 27, was simply a person high in the employment of the queen; and it had been better, perhaps, if the word had been rendered *chamberlain*. The practice of employing emasculated persons was forbidden to the Hebrews; nevertheless, eunuchs, in the stricter sense, were frequently employed in later times about the kings of Israel and Judah, but they were probably foreigners, and not native Israelites.[2] Eunuchs are to this day common in the East. The term is employed figuratively by our Lord in Matt. xix., 12.

Euphrates (*abounding water*), the largest and most important river of Western Asia. It has two principal sources in the Armenian mountains, and flows into the Persian Gulf. Its entire course is 1780 miles; and of this distance more than two-thirds, 1200 miles, is navigable for boats. Its greatest width is at the distance of seven or eight hundred miles from its mouth, and there it averages four hundred yards. The annual inundation of the Euphrates is caused by the melting of the snows in the Armenian highlands, and takes place in the month of May. The great hydraulic works ascribed to Nebuchadnezzar had for their chief object the controlling of this inundation. The Euphrates is first mentioned in Scripture as one of the rivers of Eden.[3] Its celebrity is there sufficiently indicated by the absence of any explanatory phrase such as accompanies the names of the other streams. It is next mentioned in the covenant made with Abraham, where it is designated as the "great river."[4] During the reigns of David and Solomon, the dominion of Israel actually attained to the full extent promised in this covenant; the Euphrates forming one boundary of their empire, and "the river of Egypt" another.[5] Babylon (q. v.) was built upon the banks of the Euphrates, and it materially contributed to the wealth and resources of that famed city.

[1] Gen. xxxvii., 36.—[2] 2 Kings ix., 32; Jer. xxxviii., 7.—[3] Gen. ii., 14.—[4] Gen. xv., 18.—[5] 2 Sam. viii., 3; 1 Kings iv., 24; 1 Chron. xviii., 3.

Euroclydon. Interpreters have been much perplexed about the meaning of this word, which occurs but once in the N. T. The most probable supposition is, according to Mr. Barnes, that it denotes a wind not blowing steadily from any quarter, but a hurricane, or wind veering about to different quarters. Such hurricanes are known to abound in the Mediterranean, and are now called Levanters, deriving their name from blowing chiefly in the Levant, or eastern part of the Mediterranean. [Acts xxvii., 14.]

Eutychus (*fortunate*), a young man at Troas who, sitting in a window while Paul was long preaching at night, fell, through drowsiness, from the third story into the court below. The attempt has been made to explain away his miraculous restoration to life by the hypothesis that he was not killed, but only stunned by the fall; and in support of this position Paul's statement is quoted, "His life is in him." But in the statement that he "was taken up dead," there is a direct assertion, which can hardly be evaded by explaining it, "was taken up for dead," or by saying that it expresses the judgment of those who took him up; and it is to be noted that Paul does not say "his life is in him" till after, in imitation of the ancient prophets Elijah and Elisha,[1] he fell on and embraced him. [Acts xx., 8–12.]

Evangelical, Evangelist. These words are very nearly the same in form as the Greek word *euaggelion* (good tidings), from which they are derived. That Greek word is, however, more ordinarily translated by the synonymous Anglo-Saxon word gospel, *i.e.*, god-spell, a good story. An evangelist is primarily any one who is the bearer of good tidings; hence the writers of the Evangels or Gospels are called the evangelists. The same name is applied, in modern phraseology, to any itinerant preacher who travels from place to place carrying the Gospel as news, in contradistinction from the pastor or teacher, who is settled in one place, and instructs the people of a special charge in the truths of the Gospel.[2]

By evangelical is meant that which is based upon the four Evangels or Gospels, and is in accordance with them. An evangelical church, or minister, or book, or paper, is one which maintains the divine authority of the four Gospels, and the system of truth which, according to the common sentiment of Protestant Christendom, is contained therein. The term is also applied to that party in the Church of England which insists that the Church has no right to maintain or suffer any thing to be maintained in her communion but evangelical doctrines.[3]

[1] 1 Kings xvii., 21; 2 Kings iv., 34.—[2] See CLERGY.—[3] See EPISCOPALIANS.

As an adjective, the term is used in composition in defining certain organizations; as, for example:

I. Evangelical Alliance, the name of an association of Christians belonging to the evangelical denominations. It is not a union of the different denominations, neither does it aim to bring about such as its results. Its object is only to promote loving, friendly, Christian intercourse between the different evangelical denominations, and an effective co-operation in the efforts to repel common enemies and dangers. It is a Christian union, not a church union. Its doors are open to all who admit the fundamental principles of Christianity, without inquiring into the minutiæ of their particular confessions. These fundamental principles are thus defined by the Alliance, and the definition is given here because it may be properly regarded as a fair and adequate statement of the essential principles held in common by what are known as the orthodox or evangelical churches.

"The parties composing the Alliance shall be such parties only as hold and maintain what are usually understood to be evangelical views in regard to the matter of doctrines understated—namely: 1. The divine inspiration, authority, and sufficiency of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. 3. The unity of the Godhead, and the trinity of persons therein. 4. The utter depravity of human nature in consequence of the Fall. 5. The incarnation of the Son of God, his work of atonement for sinners and mankind, and his mediatorial intercession and reign. 6. The justification of sinners by faith alone. 7. The work of the Holy Spirit in the conversion and sanctification of the sinner. 8. The immortality of the soul, the resurrection of the body, the judgment of the world by our Lord Jesus Christ, with the eternal blessedness of the righteous, and the eternal punishment of the wicked. 9. The divine institution of the Christian ministry, and the obligation and perpetuity of the ordinances of Baptism and the Lord's Supper."

The members of the Alliance bind themselves to pray zealously for the Holy Spirit to descend upon all believers, and they employ jointly the morning of the first week-day as a season of prayer, as also the first week of each year. Branches of the Alliance have now been organized in Great Britain, the various Protestant communities of the continent of Europe, the United States, British North America, and the West Indies. Annual conferences are held, in which reports are received concerning the religious condition of the world, and various themes are discussed which concern the interest of the Protestant churches, denominational and sectarian questions being excluded. Among the most important results attained by the Alliance is the establishment of a week of prayer—the first week of January in each year—which is now, on the recommendation of the Alliance, very generally observed throughout Protestant Christendom.

II. Evangelical Church, the name taken by the Established (Protestant) Church of Prussia.

III. Evangelical Association, the proper name of the body sometimes erroneously called the German Methodist Church. It was organized at the beginning of the present century by Jacob Albright, in Eastern Pennsylvania, and grew out of an attempt on his part to introduce certain reforms in the German churches. In its mode of worship and form of organization it resembles the Methodist Church. In doctrine, also, it is Arminian; in spirit, evangelical. It reports 877 ministers, 62,000 church members, 863 Sunday-schools, and 798 churches.

IV. Evangelical Church Conference, the name of certain periodical meetings of delegates of the Protestant State Church in Germany.

V. Evangelical Union, the name of a sect in Scotland, more generally known, from the name of its founder, as *Morisonians*. Mr. Morison was suspended in 1842 from the ministry of the United Secession Church, for views believed to be Arminian in character. He carried with him some members of his own denomination and some of the Independent churches; and the result was the organization of a new denomination, Congregational in the principles of its government, and Arminian in its theological tendencies.

Eve (*life*), the name given in Scripture to the first woman. The account of her creation from a rib of Adam has given rise to some very singular speculations. The Jewish rabbis held that man and woman were created together as one, but were subsequently separated. Whatever is the literal meaning of the narrative, it teaches very forcibly and beautifully the duty of one sex toward the other, and the close relationship between them, so that neither should despise or treat with unkindness the other. "The woman," says Mathew Henry, "was made of a rib out of the side of Adam; not out of his head to top him, not out of his feet to be trampled on by him, but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." Thus that respect for the weaker sex, which we esteem a mark of the highest refinement, is taught by the very act of creation as recorded in the Bible. The Scriptural account of Eve closes with the birth of Seth. See Adam; Man. [Gen. ii.; iii.; iv., 25.]

Everlasting. The word *aionios*, translated "everlasting" and "eternal" in the N. T., is one concerning the proper meaning of which there has been a great deal of discussion.

That it does not always mean eternal is admitted by the translators, who sometimes substitute other words, as, *since the world began*, and *before the world began*, in Rom. xvi., 25, and 2 Tim. i., 9. The word *aion*, from which it is derived, frequently means a certain specific age or duration of time. Hence the attempt has been made to deduce the conclusion that in those passages in which punishment is spoken of as eternal or everlasting, it is only meant that it shall last during a certain long period. We can not enter here into a critical discussion concerning the meaning of the word. Suffice it to say, that ordinarily, if not universally, it indicates a period of time as long as the existence of the object spoken of. Thus, in Rom. xvi., 25, "which was kept secret since the *world* or age began" (Greek, *aionios*), the idea is plainly conveyed of an age existing from the Creation. So, wherever it is applied to the soul, whether used in describing a state of happiness or of suffering, it indicates a state which will continue as long as the soul itself continues to exist.

Eves or **Vigils**, the nights or evenings before certain holy-days of the Church. In primitive times, it was the custom for Christians to pass a great part of the nights that preceded certain holy-days in religious exercises; these were called vigils or watchings. One of the most remarkable was the Easter vigil, at which time some of the early Christians expected the second coming of Christ, and prepared themselves, by fasting, prayer, and other spiritual exercises, for that great event. The illuminations on these vigils were often splendid. The night-watchings, in all probability, owed their origin to the necessity under which the primitive Christians lay of meeting by night. When the occasion ceased, the custom still continued. These night-meetings came to be much abused, till at length the custom was abolished. The fasts, however, were retained, keeping the former name of vigils. The Church of England has assigned vigils to several of her festivals, but has prescribed no other observance of them than the reading of the collect peculiar to the festival. There are no vigils recognized in the Protestant Episcopal Church of America, the table of vigils being left out by the revisers. The Methodist Episcopal Church observes one vigil in the year, the *Watch-night*, December 31, in which service is kept up until midnight.

Evil-merodach, the son and successor of Nebuchadnezzar (B.C. 56). His kind treatment of Jehoiachin is attributed by a Jewish tradition to a previous prison-acquaintance. After a short reign of two years, he was murdered by Neriglissar, his brother-in-law, who seized his throne. [2 Kings xxv., 27–30.]

Excommunication, the judicial exclusion of offenders from the religious rites and privileges of the ecclesiastical community to which they belong. It is the severest penalty known in church discipline (q. v.). In the Jewish Church it was of three kinds; the latter only answers to modern excommunication.[1] It is clear, from an examination of the N. T., that excommunication in the Apostolic Church involved no temporal penalty, but consisted simply in separation from the Church, and that its object was the purification of the Church, and the benefit of the offender, who might be restored on repentance and reformation.[2] These principles, lost sight of in the Middle Ages, have been restored in the Protestant Church. Excommunication is therein accounted a purely spiritual act; its whole effect being the excision of the offender from the spiritual privileges of the Church. An exception to this may perhaps appear to exist in countries where the Church is established by law; but even there the civil disabilities involved in excommunication are, for the most part, only incidental to the sentence. Where church membership is a condition of certain political or civil privileges, of course exclusion from the Church involves the loss of those privileges. Yet that is not attached as a part of the punishment, but is only incidental to it.

In the Roman Catholic Church there are three degrees of excommunication—the minor, the major, and the anathema. The *minor* is incurred by holding communion with an excommunicated person; and absolution may be given by any priest on confession. Priests who have incurred the minor ban may administer the eucharist or communion, but can not partake of it. The *major* excommunication falls upon those who disobey the commands of the pope, or who, having been found guilty of any offense, civil or criminal, refuse to submit to certain points of discipline. It requires a written sentence from a bishop after three admonitions. It deprives the condemned person of all the blessings of the Church in any shape, except that he is not debarred from hearing the Word. By the twelfth century, the word ban, which in ancient jurisprudence denoted a declaration of outlawry, had come into ecclesiastical use, to denote the official act of excommunication. For an account of the third degree of excommunication, see ANATHEMA; and on the excommunication of entire communities, see INTERDICT. See also DISCIPLINE.

Executioner. This word, in the Bible, describes, in the first instance, the office of executioner, and secondarily, the general duties of the body-guard of a monarch. Potiphar was captain of the executioners, and resided at the public jail. In ancient times the post was one of great dignity, and per-

[1] See DISCIPLINE.—[2] Matt. xviii., 18; 1 Cor. v.; 2 Cor. ii., 1–11.

sons of the highest rank and station were employed to execute the law. It is still, in the East, an office of great responsibility, and is intrusted to an officer of the court, who has under his command a body of men whose duty it is to preserve the order and peace of the palace and its precincts, guard the royal person on public occasions, and, under the direction of their chief, to inflict such punishment as the king awards upon those who incur his displeasure. The word translated executioner in the N. T. designates a member of the royal body-guard, adopted by Herod in imitation of the Romans, and in accordance with Oriental customs, and employed to execute his sanguinary orders. See CHERETHITE. [Gen. xxxvii., 36; xl., 3; Mark vi., 27.]

Exegesis (*explanation*). This term is applied to the explanation or interpretation of Scripture; and the term exegetical theology to that branch of theological science which treats of the exposition and interpretation of the Old and New Testaments. Exegesis thus includes, or rather for exegesis is required a knowledge of the original language, the rules of criticism, and the principles of interpretation properly applicable to the inspired volume. But for a discussion of these rules and principles the reader must be referred to the various introductions to the Bible, or to special treatises on the subject.

Exhorters, a class of lay persons licensed in the Methodist Episcopal Church to *exhort*, not to preach. The leaders' meeting or class-meeting recommends such persons, and the preacher issues the license. The duties of an exhorter are "to hold meetings for prayer and exhortation wherever opportunity is afforded, subject to the direction of the preacher in charge, and to attend all the sessions of the Quarterly Conference." He is subject to an annual examination of character in the Quarterly Conference.

Exodus (The) of the Israelites. The Exodus of the Israelites from Egypt is a great turning-point in biblical history. With it the patriarchal dispensation ends, and the law begins; and with it the Israelites cease to be a family, and become a nation. The history of the Exodus itself commences with the close of that of the Plagues of Egypt (q. v.). The tradition of the deliverance from Egypt has lived on through the centuries in the Feast of the Passover, which alone of all the Jewish festivals has outlasted the Jewish polity, and overleaped the boundary between the Jewish and Christian communities. Enriched with the spoils of their oppressors, they commenced their journey under the special protection and guidance of God. The direct road to Palestine would have led them through the territories of the Philistines; but their divine guide, in order to spare them the perils of war, for which they were at this time utterly unprepared, "led them about the way of the wilderness of the Red Sea."

After the departure of the Israelites, Pharaoh, who had been affrighted, but not really humbled, determined to pursue them. The "six hundred chosen chariots, and [or 'even'] all the chariots of Egypt, and captains over every one of them,"[1] were soon in motion. There are no infantry mentioned; and the "horsemen" must have been those who rode in the chariots, each of which usually held two, and sometimes three persons. With this army, which, though small, was yet formidable to the Israelitish multitude, encumbered with women, children, and cattle, and unused to war, Pharaoh overtook the people. The position where he came up with them can not be ascertained with certainty. But the hypothesis of the ablest of Oriental geographers, our own Dr. Edward Robinson, lately indorsed by the ablest Egyptologist in this, if not in any country, Dr. J. P. Thompson, seems better to satisfy the conditions of the sacred narrative than any other. According to that narrative, the Israelites appeared to Pharaoh to be "entangled in the land; the wilderness hath shut them in." If their encampment was in the vicinity of Suez, precisely this appearance would be presented. South of them the mountains Jebel Atakah crowd close to the sea, cutting off all retreat in that direction. Before them was the sea itself, forbidding all progress. North and west was Pharaoh's host.[2] It is not strange that, thus situated, the people should be in despair; for in truth their escape would seem hopeless to any one that had not invincible faith in the almighty power of God. But just now it is, in the very hour of their dire distress, that deliverance comes. "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand and on their left." This still further confirms the hypothesis which places the crossing at or near Suez. In the indefinite phraseology of the Hebrew, an east wind means any wind from the eastern quarter, and would include the north-east wind, which often prevails from this quarter. A strong east wind acting at this point upon the ebb tide, would have the effect to drive out the waters from the small arm of the sea, formerly larger than now, which runs up by Suez. The water upon that side would remain as "a wall unto them;" not necessarily piled up like a wall, but in such a way as to protect them from a flank attack by the Egyptians, who thus had no alternative but to abandon their pursuit, or to

[1] Exod. xiv., 7.—[2] See map in art. WILDERNESS OF THE WANDERING.

follow in the footsteps of the Israelites. Unconscious, perhaps, of the miracle, which was wrought through natural means, but means divinely employed, and supernaturally increased in power for the purpose, and unable, we must remember, to see with any certainty what was taking place in the Israelitish camp, from which they were completely separated by the pillar, which was a light to Israel, but darkness to the Egyptians, they followed on in what possibly they regarded as a ford. But no sooner were the Israelites fairly through the sea than the wind ceased, while the returning tide and the accumulated flow of waters which wind and tide had driven into the outer sea returned with irresistible sweep; "the sea returned to his strength," and the Egyptians were overwhelmed with a destruction so absolute that "there remained not so much as one of them."

The question why there seems to have been no record or tradition of this miracle among the Egyptians, involves the other question of the period in history to which this event should be assigned. The date of the Exodus, according to different chronologers, varies more than three hundred years; the dates of the Egyptian dynasties ruling during this period of three hundred years vary fully one hundred. If the lowest date of the beginning of the eighteenth dynasty be taken and the highest date of the Exodus, both which we consider the most probable of those which have been conjectured in the two cases, the Israelites must have left Egypt in a period of which monuments or other records are almost wholly wanting.

For events immediately preceding the Exodus, see PLAGUES OF EGYPT; PASSOVER; for succeeding events, see WILDERNESS OF THE WANDERING.

Exodus (The Book of). The second book of the Pentateuch is designated by the Jews by the two initial words, or, more commonly, by the second of them, *Shemoth*. The name by which we commonly distinguish it is that attached to it in the Septuagint version, and is a Greek word significant of the principal transaction recorded, viz., the *departure* of Israel from Egypt. The contents of Exodus, though not embracing such a variety of incidents as Genesis, are of a more diversified character, since they are not merely historical, but also in great measure legislative. The close literary connection between Genesis and Exodus is clearly marked by the Hebrew conjunctive-particle—literally "and," but translated in our Bible "now" —with which the latter begins, and still more by the recapitulation of the names of Jacob's sons, who accompanied him to Egypt, abridged from the fuller account in Gen. xlvi. Yet Exodus has a distinct character. Through the former book the broad history of the human race was continually narrowing into that of a family which should be separated from other nations as the chosen depository of divine truth, and whose fortunes should exhibit the outlines of the divine dealings, to be filled up in the future trials and triumphs of the Church. Branch after branch of that family is divided off, till a single nucleus is reached, to whom the promise of extended blessing was committed. The book of Exodus takes up the narrative of that family so circumscribed, and follows out its development in the increase of a household into a people, in the consolidation of vague promises into an ordinary covenant, with its sanctions, and its regulations, and its priesthood, all pointing forward again to something still more substantial and more sufficient, when the teachings of a long minority should have ended.

Referring to the article PENTATEUCH for the general discussion as to the unity, antiquity, authorship, and credibility of that portion of Scripture ascribed to Moses, notice need be here taken of but one or two special points. Exodus is said by skeptics to be of a mythic or legendary character, and various parts of it have been declared to be incredible if they are taken as literal narratives; such, *e. g.*, as the vast increase of the Israelites, the plagues of Egypt, and the passage of the Red Sea, which are discussed under the respective articles, PLAGUES OF EGYPT and EXODUS. But the real objection to each and all of these narratives is that they assert or imply supernatural interference; the objections, consequently, have force only with those who believe that God can not interfere with natural laws, and that these, established either by him or by some strange power inherent within themselves, continue uninterruptedly to govern and control the universe.[1] The chronology of Exodus involves two questions—the duration of the sojourn of the Israelites in Egypt, and the date of their departure. In the Hebrew text the answers to both questions are positive and unambiguous. Exod. xii., 40, gives 430 years for the sojourn; Gen. xv., 13, gives 400 years for the whole or the greater portion of the same period. Again, 1 Kings vi., 1, fixes the Exodus at 480 years before the building of the Temple in the fourth year of Solomon's reign. This statement would settle the date of their departure at about B.C. 1490. The latter statement, however, presents some difficulties. On the one hand, it involves a longer period than appears to be consistent with the genealogies, especially the genealogy of David; an objection which loses its force if we admit the omission of several links in the genealogies. On the other hand, it involves a shorter period than is deduced from notices in the book of Judges; an objection met by the probable hypothesis that many transactions in

[1] See MIRACLES.

that book may have taken place at the same period in different parts of Palestine. Egyptian chronology is too uncertain to determine the question. The date above given appears, on the whole, to be reconcilable with the facts of history, and to rest on higher authority than any other which has been proposed. The duration of the sojourn is differently estimated. Some, computing the 430 years from the giving of the promise to Abraham,[1] make the period of the sojourn 215 years, on the ground that it would be difficult, on the larger calculation, to reconcile the statement that Jochebed was Levi's daughter with the fact that she was the mother of Moses. Others find great difficulty in the increase of a patriarchal family within 215 years to the great number of the Israelites, which amounted to 600,000 males at the time of the Exodus; and choosing the less difficulty of admitting the omission of an indefinite number of links in the genealogies—a fact for which there is positive evidence in that most important of all genealogies, that of our Lord—hold to the longer period. It may be possible to reconcile the number of the Israelites at the time of the Exodus with the shorter period; but the increase indicated by that number certainly appears far more reasonable if we accept without any reserve the statement of Moses in Exod. xii., 40, made as it is in the most formal and precise terms, with the express purpose of fixing the length of the sojourn upon the national mind. It needs no elaborate calculation to show that in a period extending over more than four centuries, a family which counted seventy males with their households — probably amounting to many hundreds — occupying the most fertile district of Egypt, under circumstances most favorable to rapid and continuous increase, should become a mighty nation such as they are represented in the narrative, and, as critics admit, they must have been, to effect the conquest of Canaan, and to retain their national integrity in the midst of a hostile population.

Exorcism and **Exorcist.** The belief in demoniacal possession, which may be traced in almost every nation, has always been attended by the professed ability on the part of some individuals to eject the evil spirits from the subjects possessed by them. This power was sometimes considered as a divine gift, and sometimes thought to be acquired by the study of magic. The Jewish exorcists mentioned in Acts xix., 13, were evidently pretenders of that description—"vagabond Jews, who took upon them to call over those who had evil spirits the name of the Lord Jesus"—trading upon a profession they had no right to make, and receiving due reward of their hypocrisy. Other cases, however, are noticed in which the power of exorcising seems to have been more legitimately put forth, and to have been attended with the desired result; and from other sources than our Bible we learn that the practice was common among the Jews. Our Lord's reply to the Pharisees, "If I by Beelzebub cast out devils, by whom do your disciples cast them out?"[1] implies that such a power, though probably restrained within very narrow limits, was in actual operation. A case is also mentioned in Luke ix., 49, in which Christ seems to have granted its existence in a person who for some reason stood aloof from the disciples. But these are exceptional and peculiar cases, and it is only in Christ himself and his immediate disciples that the power is revealed in its proper vigor. But to these Christian miracles, whether performed by our Lord or by his more immediate followers, upon whom he bestowed the power of casting out devils, the N. T. writers never apply the term exorcism or exorcist.[2]

Toward the end of the third century, an order of exorcists was established in the Christian Church, which contributed materially to the growth of superstition, and led to much fraud and imposture. A form of exorcism also was introduced into the administration of baptism, to formally release the convert from the evil spirit. It still exists in the Latin ritual, was adopted substantially by the Lutherans, and was for a long time a characteristic badge of the Lutheran, as distinguished from the other Reformed churches. But neglected by eminent Lutheran divines, it ultimately fell into disuse.

Experimental Religion, a term employed to indicate religion that exists as an actual experience, as distinct from that which is held simply as an opinion, or practiced externally from some ulterior considerations. Thus a man may believe that the human race is sinful, that it needs to secure divine pardon, and that such pardon can be obtained only through faith in Jesus Christ, and he may actually go through the forms and ceremonials of worship and penitence—may fast and pray as the Pharisees of old; but he only has experimental religion who has really experienced in his heart a sense of his own sin and a need of personal pardon, and has gone in a humble and contrite spirit to his Heavenly Father for the forgiveness of his sins. The phrase might seem to imply the idea of a religion which is an experiment. Its real significance, however, is rather a religion which has sustained the test of trial, as opposed to that which is held merely as a theory. In the same way the term "religious experience" is used to indicate the actual and practical acquaintance with the religious life by a vital trial of it.

Extreme Unction, one of the seven sacraments of the Church of Rome, by which a

[1] Exod. xii., 40; Gal. iii., 17.

[1] Matt. xii., 27.—[2] Matt. x., 8; Mark xvi., 17; Luke x., 17–19; Acts xvi., 18.

sick person is anointed with sacred oil by a priest, under a prescribed form of words, for the purpose of healing both the mind and the body. It is only to be administered when the sick are in danger of death. The matter used in anointing is oil of olives, blessed by a bishop; but a common priest, in case of necessity, may consecrate the oil. There are seven anointings, one for each of the five senses, namely, the eyes, ears, nose, mouth, and feet. The anointing in all cases must be in the form of a cross, though this is not considered essential to the validity of the sacrament. The Romanists allege that this sacrament was instituted by our Lord, is referred to in Mark vi., 13, and again in James v., 14, 15. The sacrament of *Euchelaion* in the Greek Church nearly, though not quite, corresponds to this ceremony. It is dispensed in cases of sickness, but not necessarily in anticipation of death.

Eye. In most languages this important organ is used by figurative application as the symbol of a large number of objects and ideas. In the East such uses of the word eye have always been uncommonly numerous, and were abundant among the Hebrews. With them the same word denotes "eye" and "fountain," the latter being regarded as the "eye" of the landscape, from its brilliancy and beauty. As many of the passions find ready expression through the eye, they are ascribed to that organ itself. Very naturally, the eye denotes activity and vigilance, and one of the officers of the Persian court was called the "king's eye." The practice of putting out the eyes as a punishment or political disqualification, was anciently and still is very common in the East. Painting the eye, so often alluded to in Scripture, is common with Eastern women, and it is the general impression in Western Asia that this embellishment adds much to the languishing expression and witchery of the eyes. The eyelids and eyebrows are painted with an intensely black



Modern Egyptian Lady, with Painted Eyes. (The vessel for holding the paint, and the probe for applying it, are from the monuments.)

substance called *kohl*, which is prepared of the smoke-black produced by burning almond shells or frankincense. Sometimes antimony and various ores of lead are used. The powder is kept in ornamental pots, and applied to the eye by a small probe of wood, ivory, or silver. To lengthen the eye and bring it to an almond shape, is also an object of great endeavor.

Ezekiel (*God will strengthen*) was one of the four greater prophets, and the prophet more especially of the Captivity. He was carried to Babylon in the captivity of Jehoiachim (q. v.), eleven years before the destruction of Jerusalem. The only certain information respecting his life is found in his own prophecies. From these we learn that he was a priest, the son of Buzi; that he entered upon his calling as a prophet in the fifth year of his captivity, "in the thirtieth year, in the fourth month"[1] (*i. e.*, probably the thirtieth year from the new era of Nabopolassar, father of Nebuchadnezzar, who began to reign B.C. 625); that he was married and had a house in his place of exile, and lost his wife by sudden death;[2] and that he was a member of a community of Jewish exiles, who settled on the banks of the Chebar, a "river" of Babylonia.[3] He was held in the highest esteem by his companions in exile, and their elders consulted him on all occasions. The last date he mentions is the twenty-seventh year of the Captivity,[4] so that his mission extended over a period of twenty-two years. Ezekiel is said by tradition to have been murdered by a Jewish prince whom he had convicted of idolatry, and to have been buried in a tomb on the banks of the Euphrates.

The increasing information we have in respect to the sculptures and inscriptions of ancient Babylon throw new light upon Ezekiel's writings, and show how fully their characteristics agree with the circumstances in which he was placed. The imagery under which his visions appear is derived from Babylonian rather than from Hebrew sources. One signal exception is remarked. The scenery under which he so graphically describes the new spiritual temple which God was to rear in the latter days,[5] is undoubtedly founded upon his familiarity with the structure of the Temple at Jerusalem.

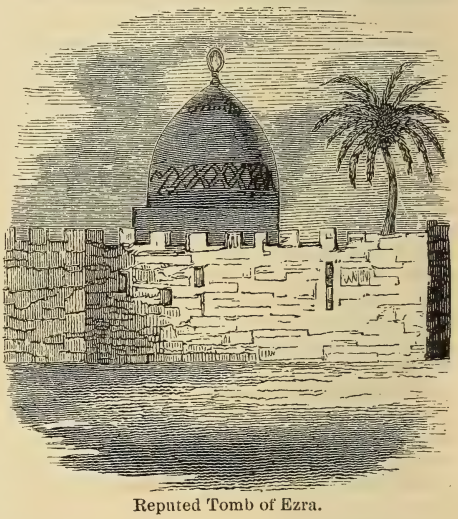
As a writer, Ezekiel is distinguished by the stern and inflexible character which belonged to him as a man, and by a devoted adherence to the rites and ceremonies of his religion. The depth of his *matter*, and the marvelous nature of his visions, make him occasionally obscure. His book is divided into two great parts, of which the destruction of Jerusalem is the turning-point; chapters i. to xxiv. contain predictions delivered before that event, and xxv. to xlviii. after it, as we see from xxvi., 2. Again, chapters i. to xxxii. are mainly occupied with correction, denunciation, and reproof, while the remainder deal chiefly in consolation and promise. A parenthetical section in the middle of the book (xxv. to xxxii.) contains a group of

[1] Ezek. i., 1, 2.—[2] Ezek. viii., 1; xxiv., 18.—[3] Ezek. i., 1.—[4] Ezek. viii., 1; xx., 1; xxiv., 1; xxix., 17.—[5] Ezek. xl.–xliv.

prophecies against *seven* foreign nations, the septenary arrangement being apparently intentional. There are no direct quotations from Ezekiel in the N. T., but in the Apocalypse there are many parallels and obvious allusions to the later chapters.

Ezion-Gaber, or -Geber (*the giant's backbone*), a port of Edom on the Elanitic Gulf of the Red Sea. It was one of the encampments of the Israelites in their journey through the wilderness, and was attached to the kingdom of David by the conquest of Edom. Solomon made it the station of his navy that traded to Ophir; and here Jehoshaphat's fleet was "broken" or wrecked. Josephus describes Ezion-geber as not far from the city Elana, *i. e.*, Elath, and called Berenice. There is now no trace of it, and the site can be only conjectured. [Numb. xxxiii., 35, 36; Deut. ii., 8; 1 Kings ix., 26; xxii., 48; 2 Chron. viii., 17; xx., 36, 37.]

Ezra (*help*), the celebrated scribe and priest descended from Hilkiah (q. v.), the high-priest in Josiah's reign.[1] Nothing is known of his early life, or how he acquired the influence he evidently had at the Persian court. From his own writings, we learn that he was residing at Babylon in the reign of Artaxerxes Longimanus. Besides being a priest in virtue of his descent, Ezra had devoted himself to the study of the Word of God, and was much employed in writing out copies of it for general use, so that he was designated as the "scribe," the "ready scribe in the law of Moses."[2] The Jewish traditions are full of accounts of his services to the Church in all the departments of sacred literature, so much so, that all critics agree that he must have done important work in preserving and circulating the sacred books. The principal works ascribed to him by the Jews are, 1. The institution of the Great Synagogue; 2. The settling the canon of Scripture, and restoring, correcting, and editing the whole sacred volume; 3. The introduction of the Chaldee character instead of the old Hebrew or Samaritan; 4. The authorship of the books of Chronicles, Ezra, Nehemiah, and some add Esther; 5. The establishment of synagogues. In the seventh year of Artaxerxes's reign, B.C. 458, Ezra obtained leave to go to Jerusalem with a company of Israelites, and to complete the work of restoration there, even to the extent of putting in force the entire law of Moses.[3] The journey of Ezra and his companions from Babylon to Jerusalem occupied four months. By the king's permission, they carried with them gold and silver offerings for the worship of God, which were committed to the care of twelve priests.[4] One of the first acts of Ezra on his arrival in Jerusalem was to break off the unholy marriages which the Jews there had contracted with the Gentiles.[1] This was effected in about eight months. With the detailed account of this transaction, Ezra's autobiography ends abruptly. Whether he continued at Jerusalem is a question. It seems probable that his commission was temporary, and that he returned to Babylon. Thirteen years after, when Nehemiah was appointed governor, we find him again at Jerusalem, where he was very active.[2] The functions he exercised under Nehemiah's government were purely of a priestly and ecclesiastical character. There is no further mention of Ezra in Scripture. Josephus relates that he died soon after that great feast of tabernacles at which he officiated in reading the law to the assembled people.[3] Others represent him as returning to Babylon, and dying there at a very advanced age. A tomb bearing his name is still shown on the banks of the Tigris, about twenty miles above its junction with the Euphrates. A special



Reputed Tomb of Ezra.

interest attaches to his biography from the fact that the first case of preaching, in the modern sense of that term, took place under his direction, when, in one of the streets of Jerusalem, he "stood upon a pulpit of wood" made for the purpose, and with the attendant Levites "read in the book in the law of God distinctly, and gave the sense and caused them to understand the reading."[4]

The belief of the Jewish authorities, without any known hesitation or exception, was that Ezra himself composed the book which bears his name. There is no sufficient reason for questioning this traditionary belief, since it is scarcely denied by any one that Ezra wrote a part; nor is there any evidence against the unity of the composition, nor any difficulty which stands in the way of

[1] Ezra vii., 1.—[2] Ezra vii., 6.—[3] Ezra vii., 11–27.—[4] Ezra viii., 24–31.

[1] Ezra x., 10–12.—[2] Neh. viii.—[3] Neh. viii., 18.—[4] Neh. viii., 4, 8.

assigning it to the age of Ezra. By taking a view of the subjects treated in the book, we may easily observe the plan of it, and arrive at the conclusion that it is a single book, and by one writer; that it is neither a fragment of a larger historical work, as some writers affirm, nor a collection of unconnected fragments, according to the assertion of others. It is not, indeed, a connected history such as classical or modern historians might have given; but the same may be said of the history in the Pentateuch, and the books of Joshua, Judges, etc. Like them, it is the record of God's dealings with the Israelites as his church and people; so that many civil and political details are passed over in silence, while the writer dwells on other points which might seem of subsidiary importance according to a mere earthly standard. A strong point in favor of its early composition is in the fact that its chronology is clear and exact; while the accounts of Jewish affairs under the Persian monarchy, as given by Josephus, from apocryphal writers and other sources unknown to us, present extreme confusion and palpable mistakes.

The book begins with the decree of King Cyrus putting an end to the Babylonish captivity, and instructing the returning Israelites to rebuild the Temple and restore the worship of Jehovah—B.C. 536. It narrates the difficulties and hinderances before this was accomplished, in the sixth year of Darius, the son of Hystaspes—about B.C. 516. It passes in silence over the rest of his reign, thirty-one years, and the whole of the reign of Xerxes, twenty-one years, proceeding direct to the work of Ezra, who received his commission in the seventh year of Artaxerxes Longimanus—B.C. 458–7. And, lastly, it records that work—the reconstruction of the theocratic state—which Ezra effected so completely that he carried the people with him in remodeling the family relations by the law against intermarriage with certain races. If the whole of this work took place at about the same time, as most commentators believe, the extreme length of time embraced in the narrative is not above eighty years; and the order, though not continuous—leaving a blank of almost sixty years—is strictly chronological. See NEHEMIAH.

F.

Faculties, a term of the Roman Catholic Church law, designating certain ecclesiastical rights which a superior confers upon subordinates. The most important faculties are those conferred by the popes upon bishops. The term faculty is used in mental science to indicate the powers or activities of the mind, especially by the phrenologists.

Fair Havens (The), a harbor or roadstead off the south coast of Crete, mentioned in Acts xxvii., 8, but in no other ancient writing. This harbor still retains its old Greek name, and is situated four or five miles to the east of Cape Matala, and about the same distance to the west of Cape Leonda. After passing Cape Matala, the coast trends to the north; hence the danger, if a northerly gale sprung up, of the vessel's being driven out to sea; and hence the advice given by St. Paul to lie still at the Fair Havens, instead of making for Phenice. See PAUL. [Acts xxvii., 9, 10, 21.]

Fairs. This word occurs seven times in Ezek. xxvii., but nowhere else in the Bible. In the last place the original is translated "wares," and this is probably the true meaning of the word throughout. It is difficult to understand how "fairs" could "fall into the midst of the sea." [Comp. verses 27 and 33.]

Faith. The most casual reader of the Bible, especially of the N. T., can not fail to note the pre-eminent importance which is attached to faith. It stands out clearly above every other virtue, or, rather, is declared to be the foundation of them all. We are "justified by faith." "We walk by faith." "Without faith it is not possible to please God." It is not strange, therefore, that there has been a great deal of discussion concerning the meaning of faith; and as the word appears to be used in the Bible in somewhat different senses, it has been divided and subdivided into various sorts or kinds by the schoolmen: such, for example, as historical faith, intellectual faith, saving faith. These distinctions are not, however, noted in the Bible; and without considering the question whether it affords a good ground for them, we shall disregard them, and content ourselves with simply inquiring, firstly, What is faith, as the Bible uses that term? and secondly, Why should it assume so important a place in the Christian system?

I. The first of these inquiries is made a little more difficult from the fact that we have in the English language no verb answering to the noun faith. The verb (*pisteuo*) is accordingly nearly always translated *to believe;* while the noun (*pistis*) is translated, with but one or two exceptions, *faith;* and the adjective (*pistos*) is sometimes translated *faithful*, and sometimes *believing*. It is perhaps due to this circumstance that faith and belief have been so often confounded. Indeed belief in some form is, perhaps, the most commonly received definition of faith. Though most theologians, both Protestant and Roman Catholic, distinguish between a mere intellectual assent to a truth, such as

one gives to a proposition in geometry, and an act of religious faith, still their definitions generally involve nothing radically different from an act of the mind, based either on authority, on reason, or on the testimony of others. Thus the Roman Catholic catechism declares that "the word faith signifies not so much the act of thinking or opinioning, but it has the sense of a firm obligation (contracted in virtue of a free act of submission) whereby the mind decisively and permanently assents to the mysteries revealed by God."[1] Many of the Protestant definitions do not differ very materially from this definition; for example:

"The true nature of the faith of a Christian consists in this, that it is an assent unto truths credited upon the testimony of God delivered unto us in the writings of the apostles and prophets."—PEARSON, *On the Creed.*

"Faith consists not in ignorance, but in knowledge; and that not only of God, but also of the Divine will."—CALVIN'S *Institutes.*

"Faith, in its proper elementary character, is belief, and nothing else; and the exercise of faith is just a believing exercise. It is just a holding of the things said in the Gospel to be true."—CHALMERS.

"Accurately speaking, faith is an act of the understanding, giving credit to the testimony of the Gospel."—BUCK'S *Theological Dictionary.*

"By this [saving] faith, a Christian believes to be true whatever is revealed in the Word, for the authority of God himself speaking therein, and acteth differently upon that which each particular passage containeth."—*Westminster Confession of Faith.*

These citations are sufficient to indicate that faith has been very largely, if not generally, regarded as synonymous with belief, the chief difference between the Roman Catholic and the Protestant definition being that one rests that belief upon the authority of the Church, the other upon the authority of the Word of God. Still, these definitions have not given satisfaction. They have not appeared to answer all the requirements of the Scripture. They have made faith depend too exclusively upon mental instruction, and upon a certain native mental tendency. It is clear, on the one hand, that very good and sincere men might, either through erroneous education or natural incredulity, find the exercise of belief in the Bible exceedingly difficult, and might be troubled with doubts which never perplexed others who were nevertheless not so conscientious. It is equally clear that a man might believe the testimony of the Word of God, and yet deliberately determine not to be governed by it. In such a case, certainly, his faith would be no virtue, and of no avail. These considerations have led some theologians to attempt a modification of these definitions, and to insist that faith involves not only an act of the mind, but also one of the emotions and of the will. Thus Dr. Dwight defines faith as "that emotion of the mind which is called trust or confidence exercised toward the moral character of God, and particularly of the Saviour." This definition certainly seems to fulfill more of the conditions of the Biblical use of the word than the other. We can understand how one should be saved through such a faith, how he should walk by such a faith, and how without such a faith it would be impossible to please God. Yet we think this trust or confidence is rather a result of faith, than faith itself as it is defined in the Bible.

For it seems strange that there should have been among Christians, who maintain the divine inspiration and authority of the Scripture, so much discussion concerning the meaning of the word faith, and so many different attempts to define it, when the Bible itself contains a very clear and explicit definition of faith, and devotes an entire chapter to historical illustration of that definition. "Faith," says the author of the Epistle to the Hebrews, "is the substance of things hoped for, the evidence of things not seen."[1] It is evident that this is not merely an act of the understanding; and it is made still more clear by some of the illustrations which follow, that of Moses, for example, who "endured as seeing him who is invisible." A similar definition is afforded in terms but slightly different by the apostle Paul in writing to the Corinthians, where he says, "We look not at the things which are seen, but at the things which are not seen." *By faith, then, in its simplest form, we understand to be meant the power, or faculty, or habit of realizing unseen realities, and especially of communing directly and immediately with the invisible God.* It is not belief in miracles, or in the Word of God, or in a historic Christ. For "henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more."[2] It is the power of directly and immediately perceiving, appreciating, and laying hold of the present and unseen Christ. The human soul was made to live not apart from God, but united to him, and drawing constantly its spiritual life from him as the branch from the vine. By sin we are separated from God, and so lose the source of our spiritual life. By faith we are reunited to him, and made sons of God once more. Thus without faith it is impossible to please God; because a godless life, a life out of and away from God, lacks the first and fundamental quality necessary to give pleasure to him. Thus we are redeemed from the power of sin, and enabled to "live soberly, righteously, and godly in this pres-

[1] Quoted in Moehler's "Symbolism," Am. ed., p. 117.

[1] Heb. xi., 1; and see the chapter throughout.—[2] 2 Cor. v., 16.

ent world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Thus we walk by faith, because we walk like Enoch of old with God, guided by his Spirit, and inspired by his conscious presence. Faith is not a knowledge, it is a life; it is not an act of the understanding, it is a power of spiritual apprehension by which "we have received not the spirit of the world, but the Spirit which is of God."[1]

II. This interpretation of faith, as that by which we receive and reap the benefits of the life of God in the soul, explains why it is treated in the Bible as the very source and fountain of all virtue, as the true test of character, the "one thing needful." "Among Christians," says Mr. Lecky, "the ideals have commonly been either supernatural beings, or men who were in constant connection with supernatural beings." He is right. The very teaching of the Scriptures is this, that every man should live in constant and intimate connection with his heavenly Father; that he is not made to live by bread alone, but by every word, or, as the Germans express it, by "the all" which proceedeth from the mouth of God; that the Spirit of God acts immediately and directly upon the human soul, strengthening its courage, quickening its moral sense, enlightening its judgment, inspiring all its faculties with peculiar power, and enabling it constantly to do, to bear, to suffer what elsewise would be far beyond its capacities. They measure the human soul, not by its inherent powers, but by its readiness to receive and profit by this divine companionship; not by its native wisdom, courage, or goodness, but by its faith. It is this which gives to Hebrew history its peculiar charm, and makes it dear to thousands of readers who are ignorant of Tacitus, of Herodotus, of Plutarch. The whole Bible culminates in one word—Immanuel—God with us. The Bible heroes are not, in other respects, grander than some of the heroes of heathen antiquity. Their peculiar characteristic is their susceptibility to divine influence. Their goodness is all the product of godliness. Their strength is their faith—that is, their power or habit of laying hold of divine strength and making it their own. Through weakness they are made strong by the indwelling Spirit of God. "There is no Marathon, no Regillus, no Tours, no Mogarten. All is from above, nothing from themselves." Eliezer is not celebrated for his own sagacity; God guides him. Joseph does not provide Egypt with plenty by his own forecasting; the prophecy and the plan are God's. Moses is not eloquent; God is with his mouth. Samson is vanquished because his strength is godless; is victorious in the hour when weakness has driven him to God. Esther was courageous because God is invincible. In each of these cases, and in that of every other Biblical hero, the wisdom and power was not in the man or woman, but in God. The hero is heroic only because by faith he was enabled to avail himself of guidance and power from on high.

Faith has not lost its power. The soul still enjoys this privilege of receiving inspiration from above. It is not the special prerogative of a few saints, it is the common right of all. It is not an occasional, exceptional gift, it is constant, continuous; the law of our being. It is not a miracle, interfering with the operations of the human soul; it is the condition of our soul's true life, a gift of God[1] wrought in the soul—not by its own laborious endeavors, but by a simple, humble receiving of it from God, whose grace, inspiring the soul, endues it with a living faith. Faith in Christ is the ground of the soul's salvation, because it is in Christ, by faith, that God is received into the soul, and because "in him we live, and move, and have our being." See JUSTIFICATION; REGENERATION.

Fakirs (*poor*), the name of a mendicant order in the East Indies, like the dervishes of Persia and Turkey. The origin of fakirism in India is traced back to mythical times, when a powerful rajah having banished his son, the latter is fabled to have resolved to lead a vagabond life in the world, to beg his bread, and to make proselytes to his own manners and customs. The first condition of these Indian mendicant monks is poverty. He wears a rent robe, such as the Mussulmans pretend the ancient prophets wore. The number of Mussulman and Hindoo fakirs in India is estimated at more than a million, besides whom there are many other religious ascetics. Some fakirs live isolated, go entirely naked, and sleep upon the ground with no covering. They carry a cudgel, on which are hung rags of various colors, and they traverse the country begging and instructing credulous people in religion. It is dangerous both to his life and money for an unprotected person to meet them. The second class of fakirs is composed of those who unite in companies. These are clothed, wearing a fantastic and many-colored robe. They choose a chief, who is distinguished by having a poorer dress than the others, and who has a long chain attached to one of his legs. When he prays he shakes his chain, and the multitude press around him, and embrace his feet, and receive his counsels and precepts.

Fallow-Deer, an animal whose flesh might be used for food. It was, no doubt, one of the antelopes, but it is difficult to determine the species. On the whole, it seems probable that the animal intended is the large antelope known to geologists as the bubale, but

[1] 1 Cor. ii., 12.

[1] Eph. ii., 8.

called by the Arabs the "bekker-el-wash," or wild cow, since in its general appearance it much more resembles the ox tribe than the antelope. Even at the present day this animal is seen near the Red Sea; and as, within the memory of man, it had a much larger range than now, we may safely conjecture that it was found in Palestine in sufficient numbers to render it a common animal of chase, affording a constant supply of food for the royal table. [Deut. xiv., 5; 1 Kings iv., 23.]

False Christs. In Matt. xxiv., 24, Jesus Christ prophetically warns his disciples that there shall arise false Christs and false prophets. Of false Christs it is estimated that no less than sixty-four have arisen; but many unimportant persons are included in this estimate, and some, as Mohammed, who can hardly be reckoned among the false Christs.

The first in time of these spurious Christs, as well as the most distinguished in power and influence, was Cazobi. Being dissatisfied with the state of things under Adrian, he placed himself at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. To facilitate his success, he changed his name to Barchochab, or Barchocheba, in reference to the star foretold by Balaam, which should be sent from heaven to restore the Jewish nation to its ancient liberty and glory. He chose a forerunner, raised an army, was anointed king, and coined money inscribed with his own name. He was, however, obliged to retire into the town of Bither, where he was besieged by an army which Adrian sent against him. The city was taken, and a dreadful havoc ensued, in which five or six hundred thousand Jews were slain.

During the reign of the Emperor Justinian, a false Messiah arose in the person of Julianus, whom the Jews and Samaritans set up as their king. Justinian, however, having attacked the rebels, killed many of them, and taking their pretended Messiah prisoner, beheaded him. Again, in the twelfth century, several false Messiahs successively arose in different countries. In A.D. 1137 one appeared in France, and at about the same time another in Persia. Both of these were for a time successful in attracting crowds of followers, who, however, were speedily dispersed and the impostors slain. Soon after a false Messiah arose beyond the Euphrates, who founded his pretensions on the assertion that he was cured of a leprosy in a single night. It would appear that, in the course of the twelfth century, no less than ten false Messiahs arose, and brought severe trials and persecutions upon the Jews in different parts of the world.

The most remarkable, perhaps, of the whole number was Sabbathai Levi, of Smyrna, who declared himself publicly, A.D. 1648, to be Messiah of the house of David, who should soon deliver Israel from the dominion of Christians and Mussulmans. He, in writing, styles himself the only and first-born son of God, the Messias, the Saviour of Israel. He promised the Jews deliverance and a prosperous kingdom. All business was laid aside, the poor were provided for by immense contributions, and nothing talked of but their return. Sabbathai was adored by the people of Smyrna; and though he met with some opposition, yet he prevailed there at last to such a degree that some of his followers prophesied, and fell into strange ecstasies; four hundred men and women prophesied of his growing kingdom; and young infants, who were but just learning to speak, were taught to pronounce Sabatai, Messias, and Son of God. The people acted for a time as those possessed by spirits; some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabbathai. The fame of the false Messiah of Smyrna spread rapidly throughout both Europe and Asia, so that the Jews unwittingly fulfilled the declaration of the true Messiah.[1] Sabbathai Levi ended by embracing the faith of Islam to save his life, and openly professed that religion till his death; some of the Jews, however, were so infatuated as to affirm that it was not Sabbathai himself, but his shadow, that professed the religion and was seen in the habit of a Turk.

The last false Christ who attracted any considerable number of followers was Rabbi Mordecai, a German Jew, who set forth his claims in 1682. For a time he succeeded in deluding many, but the fraud was soon detected, and he was under the necessity of escaping from Italy to Poland, where he was lost sight of, and his history from that period is unknown.

Family. The family was the first organization, and is the foundation both of the State and of the Church. In fact, for many years there was no other state or church than that which existed in the family. The father was at once monarch and priest. He ruled his own household, which, with his servants and retainers, often became a very considerable community, as in the case of Abraham.[2] He also conducted all public worship, erected altars, and knew no other temple than such as was afforded by his own tent. His eldest son inherited his position and prerogatives,[3] and it was not until the time of the Exodus that we find any distinct account of the political organization of a nation, with a distinct government, and the formation of a national church, with an ordained order of priests. Though nations with a rude political frame-work, based on the absolute power of a single monarch, and in so far patterned from the family, had

[1] John v., 43.—[2] Gen. xiii., 1, 2; xiv., 14.—[3] See BIRTHRIGHT.

grown up before that time, even in such nations, still the family idea underlay the twofold organization of State and Church. The tribal distinctions, having their origin in the sons of Jacob, were also continued down to the latest period of Jewish national history.

The family in the new departure of the Christian Church was again the unit of which it was composed. The Church services were first held in the private houses of individuals, and the Church itself was in a large measure composed of Christian households.[1] The family is thus historically, as it is philosophically, the foundation of all order, civil and religious. It is the divine nursery where children are to be trained in habits of obedience, on which their subsequent happiness will depend, and in which also they are to be accustomed to those exercises of piety and religion which will render them useful in later life in the Christian Church. The preservation of the family is therefore more important than even that of the State or the Church (since both depend upon it), and whatever tends to weaken the ties which bind it together, tends not only to irreligion, but also to the disorganization of all society.

Famine. Several famines are noted in the Scripture history. Two are mentioned as occurring in Canaan in the days of Abraham and Isaac, compelling those patriarchs to remove to Egypt and to Gerar. Then succeeded that remarkable famine which Joseph was enabled to predict, and which extended widely over Egypt and various other regions. A scarcity in Palestine was once occasioned by the invasion of the Midianites, and another (or the same) is referred to in Ruth i., 1. Others are noted, sometimes caused by war or by locusts.[2]

In our time, with swift and certain communication between different countries, so that destitution in one is sure to be supplied by the plenty in another, we can scarcely comprehend the horrors of an Oriental famine. Twice only, in the eleventh and twelfth centuries, such a catastrophe is described by Arabian historians in terms which give us a full conception of the calamity from which Joseph delivered the country. The first lasted for seven years; of the other, the most fearful details are given by an eye-witness. When the famine began, large numbers emigrated. The poor ate carrion, corpses, and dogs; they went even further, devouring little children, and this eating of human flesh became so common as to excite no surprise. A traveler often passed through a large village without seeing a single living inhabitant. The road between Egypt and Syria was like a vast field sown with human bodies, or rather like a plain which has just been swept by the scythe of the mower. It had become as a banquet-hall for the birds, wild beasts, and dogs, which gorged on their flesh. These are but a few of the horrors, which may well explain to us how "the land of Egypt fainted by reason of the famine"—how the cry came up year by year to Joseph, "Give us bread, for why should we die in thy presence?"

Fanatic. The ancients gave the name of *fanatici* to those who frequented the temples (*fana*) of the gods, and there uttered oracular announcements, or exhibited wild antics and gesticulations, under the supposed inspiration of some demon or spirit. Hence the name has come in common usage to signify one who acts, especially in religious or social matters, in extravagant ways, and without the due restraints of reason. As such persons are apt to be inflamed against whatever opposes their particular designs, and to be characterized, therefore, rather by hatred of the supposed evil, than by enthusiasm for the supposed good, fanaticism has been, though not we think with entire accuracy, defined as "enthusiasm inflamed by hatred." It differs from enthusiasm rather in involving the idea that the reason is practically dethroned, and the mind gives itself wholly up to the possession of some one idea, as to a demon or spirit, and acts under its inspiration, without prudence or a sense of those obligations which spring out of other relations in life, and other objects than the one to which the fanatic has surrendered himself.

Fast. The only fast ordained by the Mosaic law was that of the Day of Atonement, on the 10th of the seventh month, on which the people were to afflict their souls. This appears to have been ever solemnly kept, and was "the fast" mentioned in the narrative of St. Paul's voyage to Italy.[1] But there were other fasts afterward instituted on account of great national calamities, and these appear to have had prophetic sanction. They are enumerated as the fasts of the fourth, the fifth, the seventh, and tenth months. The fast of the fourth month was on account of the breaking up of Jerusalem by the armies of Nebuchadnezzar. The modern Jews couple with this event the breaking of the tables of the law by Moses. The fast of the fifth month commemorates the burning of the Temple and the houses of Jerusalem by Nebuchadnezzar, and afterward by Titus, on the same day of the same month. It is now kept by the Jews with greater rigor than any other. The fast of the seventh month is for the murder of Gedaliah. That of the tenth month was instituted because the Chaldean army then laid siege to Jerusalem.[2] Ex-

[1] Acts xvi., 34; Romans xvi., 5; 1 Cor. xvi., 19.—[2] Gen. xii., 10; xxvi., 1; xli., 53–57; Judg. vi., 4–6; 2 Sam. xxi., 1; 1 Kings xvii., 1, 7; xviii., 2; 2 Kings iv., 38; viii., 1, 2; Lam. v., 10; Joel i., 10–12, 17, 18; Acts xi., 28.

[1] Lev. xxiii., 26–32; Acts xxvii., 9. See Atonement (Day of).—[2] Jer. xli., 1–10; lii., 4, 7, 12, 13; Zech. viii., 19.

traordinary general fasts were also not unfrequently appointed in consequence of some calamity, or to obtain from God the averting of some danger.[1]

For individual fasts there was no express commandment in the Mosaic law. Private fasts, however, were not uncommon.[2] After the Captivity, the practice of individual fasting appears to have been stricter and more frequent. The Pharisees and others made a show of fasting, and believed that they purchased God's favor thereby; the two days in the week on which they ordinarily fasted being (according to the Talmud) the fifth, because Moses that day went up Sinai, and the second, because on that day he came down. The Jews appear to have joined with fasting the putting on of sackcloth, and other usual signs of distress. Sometimes they abstained altogether from food from one evening to another; while at other times, especially when the fasts were of long duration, they ate food, but only of the plainest kind. Thus Daniel speaks of fasting or mourning three whole weeks, and defines his behavior more exactly by saying that he ate no pleasant bread, neither did flesh or wine come into his mouth.[3]

The teaching of Christ and his apostles carries out very fully that which had been already taught by the prophets, that in fasting itself there is no merit, except as it is the expression of genuine repentance, and leads to true reformation.[4] Christ, while he fasted himself, and seems to have recognized fasting as at least legitimate if not necessary, by classing it with prayer and almsgiving, yet refused to command any fast-days, though urged to do so both by the example of the Jewish Church and by his own disciples.[5] The teaching of the N. T., which is in entire accordance with the O. T., is, in effect, against set days of fasting—indeed against fasting altogether as a ceremonial—while both the teachings of Christ and the apostles seem to commend it as a preparation for spiritual duties, and a natural expression of sincere feeling. "Fasting," says Dean Alford, "should be the genuine offspring of inward and spiritual sorrow, of the sense of the absence of the Bridegroom in the soul—not the forced and stated fasts of the old covenant, now passed away. It is an instructive circumstance that in the Reformed churches, while those stated fasts which were retained at their first emergence from Popery are universally disregarded even by their best and holiest sons, nothing can be more affecting and genuine than the universal and solemn observance of any real occasion of fasting placed before them by God's providence."

In the Christian Church fasting early lost that free character and spiritual significance which belonged to it both in the O. T. and the N. T. times; and for the one fast of the Day of Atonement which the laws of Moses prescribed, a burdensome system of fasts was substituted. By the sixth century it had ceased to be a voluntary exercise. In the eighth century it was regarded as meritorious, and the breach of the observance subjected the offender to the penalty of excommunication. In later times, some persons who ate flesh during prescribed seasons of abstinence were punished with the loss of their teeth. These severities were, however, subsequently relaxed, and permission was given to use all kinds of food except flesh, eggs, cheese, and wine. Afterward flesh only was prohibited; eggs, cheese, and wine being allowed. Among the "satisfactory" works of "penance" in the Romish Church, fasting still goes along with prayer and almsgiving. The Church, however, distinguishes between days of fasting and of abstinence. On the former, but one meal, and that not of flesh, is tasted during twenty-four hours; on the latter, flesh only is abstained from. In the Greek Church fasting is kept with great severity. In the Protestant churches it is not made imperative as a condition of membership, but is generally recommended as a duty, especially under circumstances of national or individual affliction.

In the Episcopal and Lutheran churches certain days are appointed as fast-days, or days of abstinence, which are more or less rigorously observed, according to the judgment and conscience of the individual, some persons regarding them with as much strictness as the Roman Catholic, and others paying very little attention to them. In Scotland a yearly fast is generally appointed by the kirk session of the Established Church. In the other Protestant churches fasts are ordinarily observed only on special occasions, or by special recommendation either of the Church or the State authorities.

Fat, according to the sacrificial ritual of the O. T., stood in a close relation to blood. Both alike were solemnly set apart to the Lord, and were looked upon as so peculiarly his, that they were prohibited from ordinary use. What is meant by fat appears, from the connection, to be fat in a lumpish or separate state, not as intermingled with the fleshy parts of the animal. It was the fat in so far as it existed in a separate form, and could be without difficulty taken from the carcass and consumed—this simply which was devoted to the altar, and forbidden as ordinary food. The restriction did not prevent the feeding or fattening of sheep and cattle for the table.[1] In regard to the reason

[1] Judg. xx., 26; 1 Sam. vii., 6; xxxi., 13; 1 Kings xxi., 12; 2 Chron. xx., 3; Ezra viii., 21; Esth. iv., 15–17; Jer. xxxvi., 9; Joel i., 14.—[2] Exod. xxxiv., 28; Deut. ix., 9, 18; 1 Sam. i., 7; 2 Sam. i., 12; xii., 16; 1 Kings xxi., 27; Ezra x., 6; Neh. i., 4; Dan. ix., 3; x., 3.—[3] Dan. x., 2, 3.—[4] Comp. Isa. lviii., 3–6, with Matt. vi., 16–18.—[5] Matt. iv., 2; vi., 16–18; Luke v., 33–39.

[1] Comp. Lev. iii., 17, with 1 Kings iv., 23; Luke xv., 23.

for this appropriation of the fat of slain victims to the altar and its prohibition as food, there is some difference of opinion. Some writers consider that it was prohibited merely from sanitary considerations; others base its prohibition upon the fact that the fat was the richest part of the animal, and therefore belonged to God; while still others think the object was to induce the Hebrews to cultivate the olive, and depend upon vegetable oil rather than upon animal fat.

Father. This term is very variously applied in Scripture, and occurs in modes of expression which are not quite usual in European languages. For, besides the use of it common to all languages (1.) of the immediate male parent; (2.) of the more remote parents or ancestors; (3.) of one occupying somewhat of the position, and exercising to some extent the authority of a father, it is also extended (4.) to all who in any respect might be said to provide for or have power over any object or persons.[1] For example, the inventor of an art was called its father, or the father of those who practiced it. Jubal was "the father of all such as handle the harp and organ," and Jabal "the father of such as dwell in tents."[2] So in regard to cities, Salma is represented as the father of Bethlehem, Hareph of Bethgader.

The place and authority of the father stood very high in patriarchal times, and were substantially embodied in the legislation of Moses. While the father lived, he continued to represent the whole family, the property was held in his name, and all was under his superintendence and control. His power, however, was by no means unlimited or arbitrary; and if any occasion arose for severe discipline or capital punishment in his family, he was not himself to inflict it, but to bring the matter before the constituted authorities.[3] But these authorities were charged to repress all filial insubordination, and with summary judgment put an end to its more lawless outbreakings. On the other hand, the father, as the head of the household, had the obligation imposed upon him of bringing up his children in the fear of God, making them well acquainted with the precepts of his law, and generally acting as their instructor and guide.[4]

The word father is used in the Bible to designate God. The fatherhood of God may be said to be the peculiar theology (using that term in its restricted sense as the science concerning God) of the Scripture. It is hinted at in the O. T.,[5] but is brought out in its fullness by Jesus Christ, through whom we receive the adoption of sons.[6]

The term *father* is used by the Roman Catholic Church to designate its priests, in direct violation of Matthew xxiii., 9. The term fathers is also frequently used to denote the early writers of the Christian Church. Those nearest the age of the apostles are called APOSTOLICAL FATHERS (q. v.). St. Bernard, who lived in the twelfth century, is reported to be the last of the fathers. Christian theologians after that time treated religious matters in a different style, and were called scholastics. The writings of the Christian fathers contain much that is interesting and instructive, particularly as throwing light upon the state of sentiment and feeling in the early ages of Christianity; but that they possess the slightest authority in fixing either the doctrine or practice of the Church, all Protestants, with the exception, perhaps, of the Tractarians of England, confidently deny. The Romish Church, however, assigns to the fathers a prominent place in their rule of faith. Thus in the creed of Pope Pius IV. the Romanist is bound to declare, "Neither will I ever take and interpret them (the Scriptures) otherwise than according to the unanimous consent of the fathers." The writings of the fathers are thus made to occupy a conspicuous place in that body of tradition which Rome places on an equal footing in point of authority with the Bible itself. But, unfortunately, a great diversity of opinion exists among the fathers as to almost every point of Christian doctrine. In fact, unanimity of sentiment is not found among them, but the utmost variety and even opposition of views.

Felix (*happy*). Antonius Felix, a freedman of the Emperor Claudius, also called Claudius Felix, was governor of Judea at the time of St. Paul's seizure and imprisonment in Jerusalem.[1] The precise period of his appointment to that province is involved in some obscurity (it was probably about the year A.D. 52), as is also the exact footing on which he first entered on the administration of affairs in the East. The accounts of Josephus and Tacitus are somewhat discordant. But in regard to the character of the man, both historians present him substantially in the same light. Tacitus, in his graphic style, says of him, that he "exercised the authority of a king, with the disposition of a slave in all manner of cruelty and lust." One of the most infamous parts of his conduct was his seduction of Drusilla, the daughter of Herod Agrippa, who had been married to Azizus, king of Emesa. Such was the man before whom Paul had to plead his cause, and with whom he reasoned of "righteousness, temperance, and judgment to come." No wonder that the judge trembled at the pleadings of his prisoner; yet it appears he simply trembled; his convictions on the side of rectitude did not carry him even so far as to induce him to do justice to the injured apos-

[1] Gen. xlv., 8; 2 Kings v., 13.—[2] Gen. iv., 20, 21.—[3] Deut. xxi., 18–21.—[4] Exod. xii., 26, 27; Deut. vi., 20–25.—[5] Prov. xxiii., 26: Isa. i., 2; lxiii., 16; Mal. i., 6.—[6] Matt. v., 9; Rom. viii., 15; Gal. iv., 6; 1 John iii., 1.

[1] Acts xxiii.; xxiv.

tle; and after two years' dallying, he had the baseness to leave Paul still bound. We know nothing more of him than that he was recalled to Rome, and succeeded in his government by Festus. But Josephus incidentally notices that Drusilla and the son she bore Felix perished together in an eruption of Mount Vesuvius.

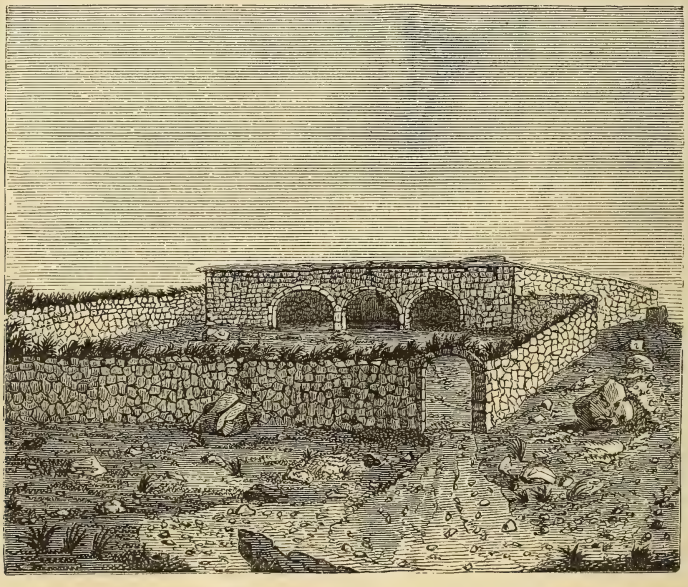
Fellowship in a college, a station of privilege and emolument enjoyed by one who is elected a member of any of those endowed societies which in the English universities are called colleges. The fellowships confer on their holders the privilege of occupying apartments in the college, and generally, in addition, certain perquisites as to meals or commons. Many fellowships are tenable for life; but in general they are forfeited, should the holder attain to certain preferments in the Church or at the bar, and sometimes in the case of his succeeding to property above a certain amount. In general, also, they are forfeited by marriage.

Fence. In order to protect the vineyards from the ravages of wild beasts, it was customary for the Jews to surround them with a wall of loose stones or mud, which was a favorite haunt of serpents, and a retreat for locusts from the cold.[1] Such walls are described by Maundrell as surrounding the gardens of Damascus. "They are built of great pieces of earth, made in the fashion of brick and hardened in the sun. In their dimensions they are each two yards long, and somewhat more than one broad, and half a yard thick. Two rows of these, placed one upon another, make a cheap, expeditious, and, in this dry country, a durable wall." A wall or fence of this kind is clearly distinguished in Isa. v. 5, from the tangled hedge mentioned in Mic. vii., 4, which was planted as an additional safeguard to the vineyard, and was composed of the thorny shrubs with which Palestine abounds.

Ferret. The Hebrew word which has been translated ferret in our version of the Bible, occurs in a list of unclean creeping things which were prohibited as food. The etymology of the name, signifying the groaner or sigher, points to some creature which utters a mournful cry. There is a lizard known as the gecko wall-lizard, or fan-foot, which is exceedingly plentiful in the East, inhabiting the interior of houses, where it can find the flies and other insects on which it lives. As it creeps along the wall by means of its peculiarly-formed, adhesive feet, and frequently utters a mournful sound



The Gecko.



Sheep-fold.

[1] Psa. lxxx., 12; Eccles. x., 8; Nah. iii., 17; Matt. xxi., 33; Mark xii., 1.

like the word "geck-o," scholars have conjectured that this may be the animal intended. [Lev. xi., 30.]

Festivals or **Feasts**, a term denoting certain periodically recurring days and seasons set aside by a community for rest from the ordinary labor of life, and more or less hallowed by religious solemnities. Passing by the heathen festivals, only a cursory glance can be here taken of the Jewish and Christian festivals, the most important of which are treated separately under their respective names. In many of them we find the influence of the number seven. First and most important of all these is the Sabbath, or seventh day. The most exalted of new-moon festivals was that of the first day of the seventh month—the Feast of Trumpets. After a period of six years of labor, the earth, too, celebrated a Sabbath or Sabbatical Year, and after a revolution of seven times seven years came the Year of Jubilee. The pre-eminently historical festivals were the three appointed by the law of Moses to be observed annually. These were the Feast of Passover, the Feast of Pentecost, and the Feast of Tabernacles, at each of which every Jewish male was bound to be present. The feasts of Purim and of Dedication were post-Mosaic, and exclusively historical. The Christian festivals were for the most part grafted, in the course of time, upon the Jewish and Pagan ones, but always with a distinct reference to Christ and other holy personages. The weekly day of rest was changed from Saturday to Sunday, and called the Day of Joy or Resurrection, just as the weekly Jewish fasts of Monday and Thursday were changed for Wednesday and Friday. Two separate celebrations—that of the death, and that of the resurrection of our Lord—took the place of the Jewish Passover, and constituted Easter; and the Festival of Pentecost, or the law-giving at Sinai, became the festival of the outpouring of the Holy Ghost, and of the inauguration of the new covenant. In the course of time two new festivals were introduced: Epiphany, which originated in the East; and that of the nativity of Christmas. Circumcision, Corpus Domini, the Festivals of the Cross, of Transfiguration, of the Trinity, and many others are of still later date. The veneration for Mary as the "Mother of God" found its expression in the Roman Catholic Church in the consecration of many days to her special service and worship, such as that of her Presentation, Annunciation, Assumption, Visitation, Immaculate Conception, and many minor festivals, over and above the Saturdays, which in some places were entirely dedicated to her, that the mother might have her weekly day like the Son. Besides these, there were introduced festivals of angels, of apostles, saints, martyrs, of souls, ordinations, and the like. Celebrated at first with all the simplicity of genuine piety, most of these festivals were ere long invested with such pomp and splendor that they surpassed those of the ancient Greeks and Romans. Burlesque, and even coarse and profane representations, processions, mysteries, and night-services became connected with them. Their prodigious increase in number, and the abstinence from labor they brought, naturally produced indolence and licentiousness among the mass of the people. Voices within the Church became bitter and frequent in denunciation of these "pagan practices;" and after persistent and decided efforts, these festive occasions, which overspread well-nigh the whole year, were reduced in number, and in extravagance of observance. But the most marked change, both in their number and in the manner of their celebration, was produced by the Reformation.

The Christian festivals have been variously divided: into those which occur annually at stated times, and those which are specially proclaimed; those of greater, and those of lesser importance. Another division is into weekly and yearly feasts, the latter being subdivided into greater and minor, or into movable and immovable. The movable feasts are those which depend upon Easter, and consequently do not occur on the same day every year. In the English Church the principal movable feasts are, besides Easter, the Sundays after Epiphany, Septuagesima Sunday, the first day of Lent, Rogation Sunday, *i. e.*, the Sunday before the Ascension—Ascension-Day, Whitsunday, Trinity-Sunday, the Sundays after Trinity, and Advent-Sunday. There is also a distinction made between whole days, half days, and the like. See, for special feasts, under their respective titles.

Festus (*joyful*). Porcius Festus was appointed by Nero to succeed Felix as procurator of Judea, about A.D. 60 or 61. He is said to have been, on the whole, a just and active magistrate, clearing his province very energetically of the robbers and murderers who infested it. Before him St. Paul had to defend himself, but removed his cause from the provincial tribunal by appeal to Cæsar. Festus administered his government less than two years, and died in Judea. [Acts xxiv., 27; xxv.; xxvi.]

Fetichism, the worship of inanimate material things, as the abodes of spirits. It is the lowest form of worship, and is found only among the most barbaric tribes, chiefly among the savages of Western Africa. It is distinguished properly from the worship of the sublime objects of nature, as the sun, stars, moon, etc., and also from idolatry, since the manufactured idols are supposed only to represent to the senses the immaterial and invisible spirits, in order to assist the imagination in apprehending them. It has, however, its root in the worship of nature, and is a gross and sensual form of pantheism,

identifying, as it does, the Divine Spirit, or perhaps only inferior spirits, good and bad, with the commonest objects. Relics of fetichism, however, exist even in Christian communities in the superstition which attributes luck and ill luck to common things, as, for example, to a horse-shoe nailed up before the door. The purposes for which fetiches are used in Africa are almost without number. One guards against sickness, another against drought, and a third against the disasters of war. Insanity is cured by fetiches, and there is scarcely a single evil incident to human life which it is not believed may be overcome by this means, provided the right kind of fetich be employed. They are of various classes, personal, household, and national. They are found in a great diversity of forms; but the most usual shape is that of the heads of animals or of human beings, and almost always supplied with a large pair of horns. Among the most prominent things which salute the eye of a stranger, after planting his feet upon the shores of Africa, are the symbols of this religion. He steps forth from the boat under a canopy of fetiches, not only as a security for his own safety, but as a guarantee that he does not carry the elements of mischief among the people. He finds them suspended along every path he walks; at the gate of every village, over the door of every house, and around the neck of every human being whom he meets. They are set up on their farms, tied around their fruit-trees, and fastened to the necks of their sheep and goats, to prevent them from being stolen. If a man trespasses upon the property of his neighbor in defiance of the fetiches set up to protect it, he is confidently expected to suffer the penalty of his temerity at some time or other. If he is overtaken by formidable malady or lingering sickness afterward, even should it be after the lapse of many years, he is believed to be suffering in consequence of his own rashness. The fetichmen are a regular and numerous order, whose whole aim is, by a series of artful contrivances and deceptions, to acquire and preserve a complete ascendency over the ignorant and superstitious people. They take care to surround themselves with every contrivance calculated to inspire awe and fear in the minds of those who consult them. Their temple is a deep, gloomy recess of the forest, where the overhanging foliage is so dense that scarcely a single ray of light can penetrate it, and where there is no difficulty in concealing the accomplices of their artifice. Into this den they convey their dupes blindfolded; and amidst strange unearthly voices, which to the bewildered senses of the poor terrified idolaters seem at one time to issue from the bowels of the earth, and at another time to rush through the air, they make their sacrificial offerings and invocations to the gods whom they have come to consult.

Fifth Monarchy Men, a sect of Millenarians which sprang up in the time of Cromwell, differing from other Second Adventists in that they held not only to a literal second coming of Christ, but that it was their duty to inaugurate his kingdom by force. This kingdom was to be the fifth and last in the series of which those of Assyria, Persia, Greece, and Rome were the preceding four; hence their self-assumed title of Fifth Monarchy Men. Their leader was one Thomas Venner, a wine-cooper. They formed a plot to inaugurate their kingdom in 1657 under Cromwell, but were detected, and their scheme thwarted. In 1661, under King James, they renewed the attempt, and, with a band of about fifty armed men, rose in insurrection against the Government. They were speedily dispersed, and the ringleaders captured and executed.

Fig, Fig-tree, a word of frequent occurrence in the O. T. The fig-tree is very common in Palestine, so much so that "to sit under one's own vine and fig-tree" became a proverbial expression among the Jews to denote peace and prosperity.[1]

Whether the leaves employed by Adam and Eve with which to clothe themselves were those of the ordinary fig-tree, is uncertain. They are often fastened together at the present day for baskets and other utensils. Figs were sometimes made into cakes, and are still sometimes used, as in the case of Hezekiah, medicinally. [1 Sam. xxv., 18; xxx., 12; Isa. xxxviii., 21.]

Filio-que (*and from the Son*). Among the curious and unprofitable discussions which were so numerous during the Middle Ages, was one whether the creed should declare "that the Holy Ghost proceeds from the Father" (as in John xv., 26), or whether it should add, "and from the Son." This question gave rise to a long and imbittered discussion. The highest dignitaries in the Church engaged in it. Popes disagreed upon it. But the creed was finally settled in the latter form by the Western Church; and it continues to this day to recite concerning the Holy Ghost that he "proceedeth from the Father and the Son." This faith has also been generally adopted by the Protestant churches. The Greek Church, on the contrary, rejects it; and the question whether we shall believe that the Holy Ghost proceeds from the Father, or from the Father and the Son, is one of the chief doctrinal points of difference between the Greek and the Roman Catholic churches. The controversy on this subject is known in ecclesiastical history, from the Latin phraseology of the creed, as the Filio-que Controversy.

Fir. This word, in the English Bible, probably represents the Scotch fir, the larch,

[1] 1 Kings iv., 25; Mic. iv., 4; Zech. iii., 10.

and the cypress, all of which are at this day found in the Lebanon. The Hebrew implies cutting up, as into boards and planks. The wood was employed for various purposes, as the floors, ceilings, and doors of the Temple, for the decks of ships, for spear-shafts, and for musical instruments. [2 Sam. vi., 5; 1 Kings vi., 15, 34; 2 Chron. iii., 5; Ezek. xxvii., 5.]

Fire. Fire was of course used for culinary purposes among the Hebrews, was sometimes necessary in Palestine for personal warmth, and was employed religiously, partially or entirely to consume sacrifices. There can be little doubt that Abel's offering was made by fire. Noah is distinctly said to have "offered burnt-offerings;" and after his time the practice is frequently noticed. But no mention is made of fire from heaven for these sacrifices till after the giving of the law. The sacred fire on the altar was to be kept ever burning. This was to consume the burnt-offering; for no common fire was to be used for a burnt-offering, or for burning incense. It was for the employment of "strange," *i. e.*, ordinary fire, that Nadab and Abihu (q. v.) suffered.[1] Sacred fire was kindled from heaven on the dedication of the Temple.[2] Instances also are recorded when God vouchsafed supernatural fire at the offerings of individuals.[3] Fire was with something of a religious aspect used as a means of purification. Hence that which would not abide the fire was regarded as worthless. So, idolatrous cities were to be burned with fire—a doom executed on certain Canaanitish cities. And occasionally criminals were burned, but not, some have thought, among the Hebrews, till death by some other mode had been inflicted.

Fire is also used in the Bible symbolically to represent the more distinctive properties of the divine nature. In this symbolical use of fire, the reference is to its powerful, penetrating agency, and the terrible melting and seemingly resistless effects it is capable of producing. There is considerable variety in the application of the symbol, but the passages are all explicable by a reference to this fundamental idea. God, for example, is called "a consuming fire;" to dwell with him is to dwell "with devouring fire;" "his eyes are like a flame of fire;" his aspect, when coming for judgment, is as if a fire went before him, or a scorching flame compassed him about.[4] In these, and many similar representations occurring in Scripture, it is the relation of God to sin that is more especially in view, and the searching, intense, all-consuming operation of his holiness in regard to it. Fire, in its symbolical use, is also spoken of as purifying. It is the emblem of a healing process effected upon the spiritual natures of persons in covenant with God. We read not merely of fire, but of a refiner's fire, and of a spirit of burning, purging away the dross and impurity of Jerusalem.[1] Still, it is a work of severity and judgment that is indicated even in these cases.

Fire has been used for sacred purposes by others than the Jews. On the Saturday of the Greek Easter-Week, annually, the Greek and Armenian monks in Jerusalem profess to perform a miracle—that of kindling the holy fire. The ceremony is performed in the Church of the Holy Sepulchre, which is crowded to excess with fanatic pilgrims, running, trotting, jumping, galloping to and fro the breadth and length of the church. A procession of bishops and priests, with flags and banners, crucifixes and crosses, lighted candles and smoking censers, moves thrice round the church, invoking every picture, altar, and relic in their way, to aid them in obtaining the miraculous fire, which makes its first appearance in the holy sepulchre, and from thence issues through the small circular windows and the door, for the use of the multitude. The origin of the ceremony has never been traced, and the mode of its accomplishment is carefully concealed. The worshipers believe that the fire comes from above, and that a candle lighted by it will insure their entrance into heaven; and therefore they rush with such frenzy to obtain a portion of the holy fire, that some are frequently found to suffer serious injury, and many are killed in the attempt.

In the Romish Church the ceremony of blessing fire is observed at Easter. The fire is kindled by sparks struck from a stone, in remembrance of Christ as the great Cornerstone. All the lights on the altar are previously extinguished, that they may be rekindled from the new fire. Imposing ceremonies accompany the relighting, and the mourning decorations, which on Good-Friday symbolize the death of Christ, are removed, and brighter colors and the lighted candles betoken rejoicing over his resurrection. Among the ancient heathens fire was held in high veneration. A lamp burned constantly in the Prytaneum at Athens in honor of Minerva. Rome worshiped Vesta under the form of a perpetual fire. These sacred fires were kept burning in a variety of places; and the extinction of one of them was regarded as a public calamity, betokening some heavy disaster, or even the overthrow of the nation itself. These sacred fires were renewed at longer or shorter intervals. It is generally believed that fire-worship was established by Nimrod. Abraham's birth-place, Ur, denotes fire; and the Jews have an old tradition that Terah and Abraham were ex-

[1] Lev. vi., 9, 13; ix., 24; x., 1, 2.—[2] 2 Chron. vii., 1.—[3] Numb. xxxi., 22, 23; comp. Zech. xiii., 8, 9; Deut. xii., 3; xiii., 16; Josh. vi., 24; vii., 25; comp. Jer. xxix., 22; Josh. viii., 28; xi., 13; Judg. vi., 21; 1 Kings xviii., 38; 1 Chron. xxi., 26; 1 Cor. iii., 13–15.—[4] Psa. xcvii., 3; Isa. xxxiii., 14; Heb. xii., 29; 2 Thess. i., 8; Rev. ii., 18.

[1] Isa. iv., 4; Mal. iii., 2.

pelled from Chaldea because they refused to worship the fire. See MOLOCH.

Fire-pan, one of the vessels of the temple-service. The same word is elsewhere rendered "snuffer-dish" and "censer." There appear, therefore, to have been two articles so called; one, like a chafing-dish, to carry live coals for the purpose of burning incense; another, like a snuffer-dish, to be used in trimming the lamps, in order to carry the snuffers and convey away the snuff. [Exod. xxv., 38; xxvii., 3; xxxvii., 23; xxxviii., 3; Lev. x., 1; xvi., 12; Numb. iv., 14; xvi., 6; 2 Kings xxv., 15; Jer. lii., 19.]

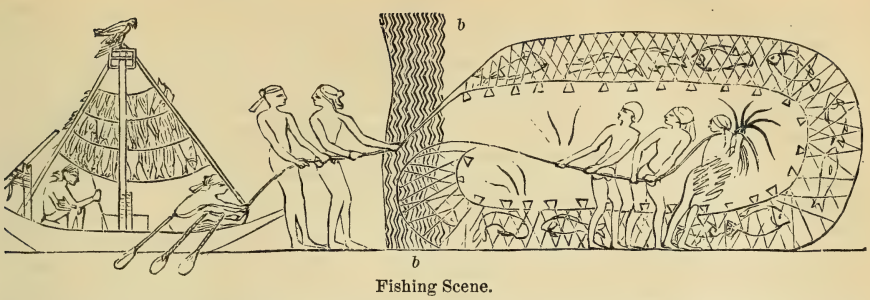
First-fruits. It was but an extension of the principle which gave the impress of sacredness to the first-born of men and beasts, to connect with God by a like bond of sacredness the first products of the field. These were accordingly claimed for God; and that not merely in general, but with a considerable fullness and variety of detail. A sheaf of the first-fruits of the barley-crop was offered in the name of the whole congregation at the Feast of the Passover, and in like manner two loaves of wheaten bread at the Feast of Pentecost. But lest the people should deem this a sufficient discharge of their obligations to the Lord, it was enacted that what was thus done collectively by the congregation should be done also by each of its families out of the yearly produce which the Lord might give them. The first or best of the oil, of the wine, of the wheat, of the produce of the threshing-floor generally—indeed, all of the first ripe grains and fruits—were expressly set apart for offerings to the Lord, and were to be given to the priesthood, as the Lord's representatives, for their comfortable maintenance. No specific quantity or proportion was fixed on; that appears to have been left to the spiritual feeling and ability of each individual, and would no doubt vary, as the principles of religion were very active, or the reverse. Thus a stimulus was furnished to zeal and fidelity on the part of the priesthood, who could not neglect their duty as guides and instructors of the people without reaping the reward of their unfaithfulness in diminished supplies of first-fruit offerings. The Talmud, however, reduced this, like all other things, to definite rules and measures; the sixtieth part was the least that could be given, while a fortieth or thirtieth was regarded as the proof of a willing and liberal spirit. In later times the first-fruits were turned into money by the distant Jews, and this was sent for convenience instead.

The offering of the first-fruits was by no means peculiar to Israel, but was common among the nations of antiqnity. With the Greeks, Romans, Egyptians, and others, this practice seems to have arisen from the feeling, in accordance with the common instincts of humanity, that the first ripe portions of the crop were the best, and were due the gods primarily as a token of gratitude, and remotely as a security for the fruitfulness of coming harvests. With the Hebrews, however, the offering was not a mere acknowledgment of the God of nature, but connected itself with the holiness of God, and stamped all the produce with a certain measure of sanctity.

In the ecclesiastical law, first-fruits or *annats* means the value of every spiritual living for one whole year, which the pope, claiming the disposition of every spiritual benefice in Christendom, reserved out of every living. In England these *annats*, which Henry VIII. transferred from the pope to the crown, were directed into a fund for the better maintenance of the poorer clergy, which was called Queen Anne's Bounty. [Exod. xxii., 29; xxiii., 19; xxxiv., 22, 26, 27; Lev. ii., 12; xxiii., 5, 6, 10, 12, 15, 17, 39; Numb. xv., 19, 21; xviii., 11; xxviii., 26; Deut. xviii., 4; xxvi., 2–11; Neh. x., 35, 37; xii., 44.]

Fish, Fishing. In the account of the creation, as well as in other passages where an exhaustive description of living creatures is intended, fish are recognized as one of the great divisions of the animal kingdom. The word fish is used in Scripture for any inhabitants of the waters; but there is a kind of classification where the great monsters in our version—"whales"—including also, perhaps, some land, or at least amphibious, creatures, are distinguished from those moving or creeping in the waters—that is, having no feet. Fish, likewise, were divided into clean and unclean; those that had fins and scales might be eaten, others were considered an abomination;[1] hence the Jews at this day do not eat shell-fish. While the Israelites were in Egypt, fish was a common and favorite article of diet, for they specified this in their murmurings for food in the wilderness. The Nile abounded in fish, and the failure of this source of food by the judgment which turned the waters into blood, and destroyed life therein,[2] must have been grievously felt by the Egyptians. We may not unreasonably suppose that there was a regular fish-market at Jerusalem, as we find one of the city gates denominated the fish-gate.[3] Whether fish were bred in ponds and reservoirs has not been conclusively proved. The "fish-pools of Heshbon" were, so far as the original of the passage informs us, simply "pools," and the reference in the passage in Isaiah is not very clear.[4] In the N. T. there is mention of fish as readily procured and constantly eaten. The curing of them by salting was unquestionably known. There is mention of fish brought up from Tyre to Jerusalem. These could hardly have been carried such a distance without being pre-

[1] Gen. i., 20–26; Lev. xi., 9–12.—[2] Numb. xi., 5; Exod. vii., 19–21.—[3] Neh. iii., 3; xii., 39.—[4] Isa. xix., 8–10; Zeph. i., 10.



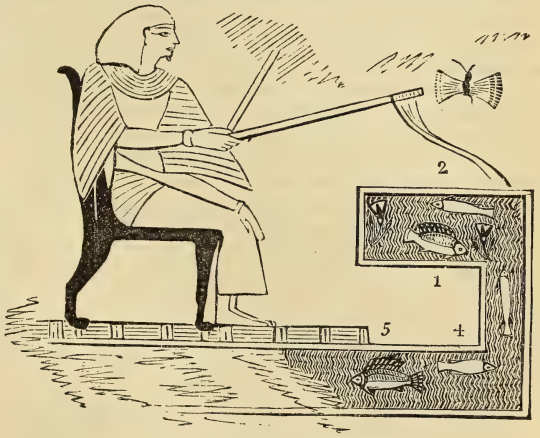
Fishing Scene.

a. The boat with the fish hanging up to dry in the sun and wind; on the top of the mast sits a kite. The manner in which it shrieks, while waiting for the entrails of the fish, as they are thrown out, is very characteristically shown in the original painting. The boat is supposed to be close to the shelving bank to which they are dragging the net. The water is represented by zigzag lines at *b*, which, to prevent confusion, have not been continued over the net.

served by salt. The fishes, too, which the disciples on two occasions brought to our Lord, when he was about to feed the multitudes, were probably little fishes which had been salted and dried in the sun, and were eaten with bread just as we eat cheese or butter.[1]

The most common method of fishing was by nets, various kinds of hand and casting-nets, as well as the larger drag-nets, which required the use of boats, being employed. In the N. T. the etymology of the Greek word in almost every case shows clearly the kind of net intended. In the account of the miraculous draught of fishes, the fact that the word used designates the comparatively small casting-net, exhibits the miraculous element as twofold: first, the complete filling of the net with large fishes, whereas six or seven small fishes are the usual complement of a casting-net; and second, the fact that the net, which was held merely by a single rope, did not give way and allow the inclosed fish to escape. That net, which "gathered of every kind,"[2] is the great drag-net, which was often so spread as to inclose all the varieties of fishes inhabiting a large circumference of the sea. The night was esteemed the best time for fishing with the net. Angling was a favorite pursuit of the wealthy in Egypt, and was followed also by the poor, who could not afford a net. The former sometimes seem to have taken their fishing very comfortably in a chair — at least so it is judged from representations on the ancient monuments. A more scientific method was with the trident or spear, as practiced in Egypt in taking the crocodile or the hippopotamus.[3] At the present day fishing with the spear is much used in the smaller tributary streams of the Jordan. The allusions to fishing in the O. T. are of a metaphorical character, descriptive either of the conversion or of the destruction of the enemies of God. In the N. T. the allusions are, for the most part, of a historical character, though the metaphorical application is sometimes made.[1] Fish are remarkably prolific. It may have been as embodying the principle of fecundity that fish became objects of worship, against which superstition the Israelites were warned.[2] The Philistine idol, Dagon (q. v.) (*little fish*), was represented by a figure half man and half fish.

The fish was also the first and most universal symbol used by the primitive Christians. It came into familiar use as early as the second century, and is often found on the tombs of Christians in the Catacombs. It was frequently used to denote Christ. The Greek word for fish is *ichthus*, the letters of which stand in Greek for *Jesus Christos Theou Uios Saviour*, i. e., Jesus Christ, the Son of God, our Saviour. The fish was used to represent the scenes and parables where the apostles are spoken of as fishers of men, and was the emblem of water and the rite of



An Egyptian Gentleman fishing.

[1] Neh. xiii., 16; Matt. xiv., 15–22; xv., 33–38.—[2] Matt. xiii., 47, 48.—[3] Job xli., 7.

[1] Eccles. ix., 12; Jer. xvi., 16; Ezek. xxix., 3–5; xlvii., 10; Amos iv., 2; Hab. i., 14; Matt. ix., 19; Mark i., 17. —[2] Deut. iv., 18.

baptism. On this account Christians were accustomed to call themselves *pisciculi*, fishes, to denote that they were born again into Christ's religion by water. From this sacred use of the fish, the font in Christian churches was termed a *piscina*, or fish-pool. The piscina is still used by the priest in ritualistic churches as a basin for washing his hands, to symbolize the purity with which he should approach the communion. The water in which any sacred vessel or ornament has been washed is also poured into the piscina, which is furnished with a drain for the purpose of carrying away any such fluids.

Fitches (*i. e.*, **Vetches**), the translation in our Bible of two Hebrew words, *kussemeth* (Ezek. iv., 9), and *ketsach* (Isa. xxviii., 25, 27). As to the former, see RYE. The latter denotes, without doubt, the black cummin used for both food and medicine. The seed is aromatic, and of a sharp taste. From the readiness with which the ripe capsules surrender their tiny, black seeds, no plant could be more suitable for the prophet's illustration.

Flag. There are two Hebrew words which are rendered "flag" in our Bible. The first, of Egyptian origin, occurs in Gen. xli., 2, 18, where it is translated "meadow," and in Job viii., 11. It denotes any green and coarse herbage which grows in marshy places. The second word, occurring in Exod. ii., 3, 5; Isa. xix., 6, is that which gives its name in Hebrew to the Red Sea, literally, "weedy sea." It appears to be used in a very wide sense to denote weeds of any kind. See REED.

Flagellants (*scourgers*), a class of people who appeared first in Italy in the twelfth or thirteenth century, who used the scourge as a means of discipline. Amidst the excitements accompanying the contests between the Guelphs and the Ghibellines, the party friendly to the pope, and the party friendly to the emperor, large bodies of men, girded with ropes, marched in procession through the cities and villages singing hymns, and calling upon the people to repent. This spectacle produced a great sensation; and in other countries, Germany especially, large bodies of Flagellants marched through the streets singing hymns, and scourging themselves until the blood flowed freely. To such an extent did the fanatical spirit spread, that both the civil and ecclesiastical authorities found it necessary to interfere. The public prohibition of all such processions by Pope Clement VI. only roused the Flagellants to oppose the dominant church of the time. They complained bitterly of its corruptions, declaring that the sacraments in the hands of a wicked clergy had lost their validity, and that nothing remained but to share in the sufferings of Christ, who was so obviously crucified afresh, and put to an open shame. Many of these enthusiasts were visited with the most bitter persecutions, and not a few died at the stake, both in the fourteenth and fifteenth centuries. The principal tenets of the Flagellants were, that the teaching of the Romish Church respecting the efficacy of the sacraments, purgatory, prayers for the dead, and the like, are utterly erroneous; and that whoever believes simply what is contained in the Apostles' Creed, frequently repeats the Lord's Prayer and the Ave Maria, and at certain periods lacerates his body with scourging, and thus punishes himself for the sins he commits, will attain eternal salvation. It was chiefly this refusal of the Flagellants to receive the dogmas which had been ingrafted on pure Christianity by the Church of Rome, that drew down the thunders of the Vatican upon these zealous enthusiasts.

Flax. It seems probable that the cultivation of flax for the purpose of the manufacture of linen was by no means confined to Egypt; but that, originating in India, it spread over Asia at a very early period of antiquity. That it was cultivated in Palestine even before the conquest of that country by the Israelites appears from Josh. ii., 6. The plant seems to have been cultivated in much the same manner in ancient as in modern Egypt; and the sculptures which represent the steeping, and the subsequent process of beating the stalks with mallets, illustrate the following description by Pliny of the manner of its preparation: "The stalks themselves are immersed in water, warmed by the heat of the sun, and are kept down by weights placed upon them, for nothing is lighter than flax. The membrane, or rind, becoming loose, is a sign of their being sufficiently macerated. They are then taken out, and repeatedly turned over in the sun until per-



Flax (*Linum Usitatissimum*).

fectly dried, and afterward beaten by mallets on stone slabs. That which is nearest the rind is called *tow*—inferior to the inner fibres, and fit only for the wicks of lamps. It is combed out with iron hooks until all the rind is removed. The inner part is of a whiter and finer quality. After it is made into yarn, it is polished by striking it frequently on a hard stone moistened with water; and, when woven into cloth, it is again beaten with clubs, being always improved in proportion as it is beaten.[1]

Flea. In the only places in which this insect is mentioned in Scripture, David likens himself to it while addressing Saul.[2] Fleas are abundant in the East; and though travelers are very much annoyed by them, the inhabitants seem to regard their attacks with perfect indifference, considering them too insignificant a foe for their notice. Hence the expressiveness of David's metaphor.

Flood. In Gen. vi. to viii. we have an account of the threatening of a general destruction of man from the face of the earth, the preparation by which a favored family should be preserved, and the fulfillment of the threatened destruction. The spread of ungodliness among men had become so universal as to call down a great general judgment upon mankind. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth." "But Noah found grace in the eyes of the Lord," and to this "just man" the coming judgment was revealed, and divine directions were given for the construction of an ark (q. v.), in which he and his family might be preserved.

At the end of the one hundred and twenty years of respite—the greater part of which may have been occupied in building the ark—Noah is commanded to enter it with his wife, and his three sons and their wives. He is to take a pair of each kind of animal into the ark with him, that he may preserve them alive, and is to provide for the wants of his living freight stores "of every kind of food that is eaten." "Thus did Noah," says the chronicler; "according to all that God commanded him, so did he." "And the Lord shut him in." From chap. vii., 17, to the end of the chapter, a very simple but powerful and impressive description is given of the appalling catastrophe. The narrative is vivid and forcible, though entirely wanting in that sort of description which, in a modern historian or poet, would have occupied the largest space. From its very simplicity, there is left upon the mind, with peculiar vividness, but one impression, that of utter desolation.

The question whether the Flood overspread the whole earth, or was confined to that locality which was then peopled, has long divided those who believe that the Mosaic account is historically true. The language of the narrative seems to imply its universality. See, for example, Gen. vii., 19. But similar expressions are used in Scripture in cases where the meaning is evidently limited. See, for example, Gen. xli., 57; 1 Kings xviii., 10; Dan. vi., 25; Matt. iv., 8. There are scientific objections of great weight to the theory that the whole earth was submerged, which do not apply if we suppose that it was only the then inhabited portion of it which was subjected to the flood. This appears to be the better opinion; nor does the narrative, if fairly interpreted, involve any thing more than this. The purpose of God was to destroy the sinful race of Adam. That purpose would have been effected by a Deluge which covered the whole of that portion of the globe which may be called the cradle of the human race. The words of the narrative are no stronger than would naturally be used to describe such a catastrophe. Whether any besides the family of Noah can have escaped, is another question. The most natural interpretation of the Biblical account is that the whole race of man had become grievously corrupt since the faithful had intermingled with the ungodly; that consequently God had decreed to destroy all mankind except one family; that therefore all that portion of the earth, perhaps a very small portion as yet, into which mankind had spread, was overwhelmed by water. The narrative of Scripture appears to mean at least as much as this. It does not necessarily mean more. And it is confirmed by a universal tradition. In all the races of the world there are traditions of a flood which destroyed all mankind except one family. Foremost among these is the Chaldean. According to it, Xisuthrus, being warned of a flood by the god Cronus, built a vessel, and took into it his relatives and near friends, and all kinds of birds and quadrupeds. When the flood had abated, he sent out birds, which the first time returned to him; but the second time returned no more. Judging, then, that the flood was abated, he took out some of the planks of the vessel, and found that it had stranded on the side of a mountain; whereupon he and all his left the ship, and offered sacrifice to the gods. The Greek tradition is to be found in the well-known classical legend of the floods of Ogyges and Deucalion. The Hindoo tradition represents man as warned by a great fish to build a ship, that he might be preserved during an impending deluge. The ship was saved by being lashed on to the horn of the fish, and was ultimately landed on a northern mountain. The Phrygian story of Annakos—supposed to be Enoch—who foretold the Deluge, is singularly illustrated by a medal struck at Apa-

[1] Exod. ix., 31; Josh. ii., 6; Prov. xxxi., 13.—[2] 1 Sam. xxiv., 14; xxvi., 20.

mea in the reign of Septimus Severus, on which is depicted an ark or chest floating on the water. Two people are seen within it, and two going out of it. On the top of the ark a bird perches, and another flies toward it with a branch between its feet. And, singularly enough, on some specimens of this medal the letters NΩ, or NΩE, have been found on the vessel, as in the accompanying cut. In China, Fa-he, the reputed founder

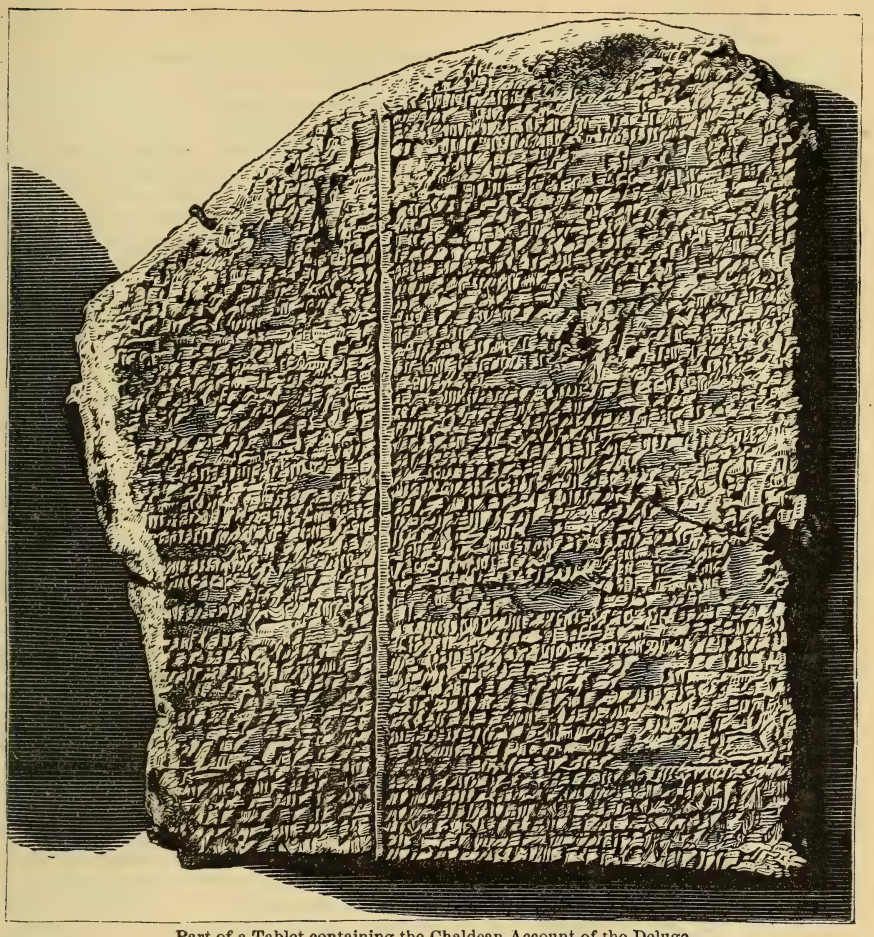


Coins of Apamea Cibotus, with supposed Representations of the Ark.

of Chinese civilization, is represented as escaping from the waters of a deluge, and, attended by his wife, three sons, and three daughters, re-appearing as the first man of a renovated world. The Polynesian islanders have distinct accounts of a deluge in which a family, eight in number, was saved in a canoe. Similar traditions prevailed throughout the continent of America. The inhabitants of Mexico had paintings representing the Deluge, a man and wife on a raft, a mountain rising above the waters, and the dove, the vulture, and other birds taking part in the scene. The Cherokee Indians have a legend of all men destroyed by a deluge, except one family saved in a boat, to the building of which they had been incited by a mysterious dog. Thus, in every different race of mankind, we find traditionary accounts of this great catastrophe, and of the miraculous deliverance of a single family. They differ from the account in Genesis in their spiritual teaching, making a dog or a fish the agent of warning and preservation, whereas that inculcates the lesson of faith and trust in God. But they combine with the account in Genesis to settle beyond dispute the historical fact of the Deluge. It has indeed been said that because all these are myths, so also is the Hebrew story a myth. But how can it be explained that in all parts of the world people have stumbled on the same myth, unless it is the tradition of an historical fact?

Since this article was written and put in type, recent investigations have brought to light a new and very extraordinary confirmation of the Biblical account of the Flood. This is afforded by certain tablets brought to light by recent researches in the East, and deciphered, after fourteen years of study, by Mr. George Smith, of the British Museum, one of the most accomplished adepts in reading these ancient and almost illegible hieroglyphics. Our illustration of a fragment of one of these tablets will suffice to give our readers some conception of the assiduity required by his task. The inscriptions on these tablets, as interpreted by Mr. Smith, contain the legends of a King Izdubar, who is thought to have founded the Babylonian monarchy, making Erech his capital. After many valiant exploits, he is seized with a fear of death, and starts out to find Sisit, or Noah, who has attained immortality without death. After long wanderings, he comes in sight of him, but can not approach him by reason of an impassable gulf of separation. Sisit, however, tells him the story of the Flood. He relates how he was commanded to "make a great ship," and describes his method of building it, and how, when built, he brought into it all his servants and the animals; how, after he was shut in, the Flood came, destroying all life from the face of the earth; how the ship or ark, on the abatement of the Flood, rested on the top of a mount; and how, "on the seventh day, in the course of it, I sent forth a dove, and it left. The dove went and searched, and a resting-place it did not find, and it returned. I sent forth a swallow, and it left. The swallow went and searched, and a resting-place it did not find, and it returned. I sent forth a raven, and it left. The raven went, and the corpses on the waters it saw, and it did eat, it swam, and wandered away and did not return." Then follows the account of the disembarkation, the building of an altar, and the offering of sacrifice.

The geological objections to the history of the Deluge are chiefly such as the discovery of loose scoriæ on the tops of the extinct volcanoes of Auvergne and Languedoc, the impossibility of the waters extending fifteen cubits above the mountains, and the permanent distribution of the animal kingdom over the different parts of the world. It is said the loose scoriæ on the mountains of Auvergne and Languedoc must have been swept away by a universal flood. But it is quite conceivable, even if the Deluge extended to those regions and to the tops of those hills, that the gradual rise and fall of the waters might have left there almost



Part of a Tablet containing the Chaldean Account of the Deluge.

untouched these remains of volcanic action, which are not so light as has been asserted. The difficulty of conceiving of the waters rising fifteen cubits above the highest mountains, is a difficulty in the mind of the objector, not in the text of Scripture, which does not necessarily mean that there was such a rise. The most serious difficulty in conceiving of a flood universal—not only to the world inhabited by man, but to the whole surface of the globe—is in the history of the distribution of the animal kingdom. For example, the animals now living in South America and in New Zealand are of the same type as the fossil animals which lived and died there before the creation of man. It is not conceivable that all should have been gathered together from their original homes into Noah's ark, and have been afterward redistributed to their respective homes. But the difficulty vanishes entirely if the sacred narrative relates only a submersion of the human race and its then dwelling-place; and this sense of the narrative exact criticism shows to be possible, perhaps even the most probable, irrespective of all questions of natural science.

If it be inquired why God saved man and beast in a huge vessel, instead of leaving them a refuge on a high hill, or some other sanctuary, we inquire perhaps in vain. Yet surely we can see that the great moral lesson, the great spiritual truth exhibited in the Deluge and the ark, were well worth a signal departure from the common course of nature and Providence. The judgment was far more marked, the deliverance more manifestly divine than they would have been if trees or hills had been the shelter for those to be saved. The great prophetic forepicturing of salvation from a flood of sin by Christ, and in the Church of Christ, would have lost all its beauty and significance if mere earthly refuges had been sufficient for deliverance. As it is, the history of Noah, next after the history of Christ, is that which perhaps most forcibly arrests our thoughts, impresses our consciences, and yet revives

our hopes. A judgment signally executed, a mercy wonderfully provided, it is a double lesson for all time.

Fly, Flies. There are two Hebrew words which have been translated as "fly." One is *zebub*, so familiar in the compound word Baal-zebub, i. e., *lord of flies*. This word only occurs in two passages,[1] and is probably a generic name for any insect. The other word (*arôb*) is applied to the flies which were brought as a great plague upon Egypt.[2] It is probable that some particular species is signified by this word, possibly the beetle (q. v.), but there is no certainty in the matter. *Any* species, however, would be a sufficient plague if they exceeded the usual number which infest Egypt, and which exist at all times in such myriads as to make the life of a foreigner a burden to him. Some idea of this plague may be formed from the description afforded by travelers of poisonous flies found on the Danube. They make their appearance during the first great heat of summer, in such numbers as to seem like large volumes of smoke; their attacks are directed against every species of quadruped; they cover simultaneously every part of the animal, and torture him so that he dies in a few hours. A similar pest is described as infesting parts of Africa.

Font. The primitive Christians were accustomed to wash before entering the church, as a symbol of the purity becoming the house of God. The vessel or font of water which was used for washing was formerly situated outside the church, but in process of time it was introduced into the



Font, Swaton, Lincolnshire, 1310 (Chambers).

porch. The baptismal font came into use for the purpose of infant baptism, when the neglect of stated seasons of baptism had rendered the larger baptisteries needless. The font was usually placed at the west end of the church, near the south entrance, to indicate that baptism was the ordinance of admission into the Christian Church. Fonts were at one time large, to serve for immersion; but as that practice fell into disuse, they were reduced to a smaller size. By the canons of the Church of England, there must be a stone font for baptism in every church or chapel, but in Presbyterian and Congregational churches there are usually no fixed fonts. The blessing or benediction of the font is minutely provided for by a regular series of prayers and ceremonies in the Roman missal, and indicates plainly the belief of the Romish Church in baptismal regeneration.

Food. The diet of Eastern nations has been in all ages light and simple. As compared with our own habits, the chief points of contrast are the small amount of animal food consumed, the variety of articles used as accompaniments to bread, the substitution of milk in various forms for our liquors, and the combination of what we should deem heterogeneous elements in the same dish, or the same meal. The chief point of agreement is the large consumption of bread, the importance of which in the eyes of the Hebrew is testified by the use of the term *lechem*, which originally meant food of any kind, as a specific name for bread, and also by the expression "staff of bread."[1] But simpler preparations of grain were common. Sometimes the husks of the fresh green ears were rubbed off by the hand, and the grain eaten raw. Frequently the kernels were carefully picked, roasted in a pan over a fire, and eaten as "parched corn." This was an ordinary article of diet, particularly among laborers and those who had not the means of dressing food; and this practice of parching grain is still very common in the East. Sometimes the grain was bruised or beaten, dried in the sun, and eaten either mixed with oil or made into a soft cake or "dough." A great variety of articles were used to give a relish to bread; it was dipped into the light drink, "vinegar," which the laborers drank, or, where meat was eaten, into the gravy, which was either served up separately for the purpose, or placed in the middle of the meat-dish, as is done by the Arabs.[2] Besides cereals, many other vegetables are mentioned, such as lentils (which are still largely used by the Bedouins in traveling, and of which pottage was made), beans, leeks, onions, and garlic, which were and are still of a superior quality in Egypt. Coriander, cummin, mustard, anise or dill, mint, and rue were probably used as condiments. "Herbs," and "bitter herbs," and "juniper-roots," or broom, seem to have been eaten only in times of scarci-

[1] Eccl. x., 1; Isa. vii., 18.—[2] Exod. viii., 21–31.

[1] Lev. xxvi., 26; Psa. cv., 16; Ezek. iv., 16; xiv., 13.—[2] Lev. ii., 14–16; xxiii., 14; Numb. xv., 20; Deut. xxiii., 25; Judg. vi., 19; Ruth ii., 14; 1 Sam. xvii., 17; xxv., 18; 2 Sam. xvii., 28; 2 Kings iv., 42; Neh. x., 37; Job vi., 6; Ezek. xliv., 30; Matt. xii., 1; Luke vi., 1; John xxi., 5.

ty, and a mere dinner of herbs was considered very homely fare.[1] Of fruits, figs and grapes were most abundant. Figs were sometimes eaten fresh, but generally dried and pressed into cakes. Grapes were eaten either fresh, dried as raisins, or pressed like the figs into cakes. The "flagons of wine" in 2 Sam. vi., 19, and the "summer fruits," xvi., 1, were probably cakes of figs. These fruit-cakes are to-day a common article of diet among the Arabians, and a refreshing drink is made by dissolving them in water. A kind of wine seems to have been obtained from pomegranates; and apples or citrons, mulberries, and nuts and almonds, were used as food.[2] There were some important articles of food not included under these two classes. Honey abounds in most parts of Arabia. The article referred to under that name in Gen. xliii., 11, and Ezek. xxvii., 17, has been thought to be the *dibs*, or grape-juice boiled down, which is still extensively used in the East by the Syrians and Arabians. Oil does not appear to have been used to the extent we might have anticipated. Milk and its preparations have ever held a conspicuous place in Eastern diet, as affording substantial nourishment. Though used sometimes in a fresh state, it was more generally made into the form of the modern *leban*, i. e., sour milk. It is this to which our Bible gives the name "butter."[3]

The Orientals are sparing of animal food. Not only does the excessive heat of the climate render it unwholesome to eat much meat, and impossible to preserve it, but the regulations of the Mosaic law in ancient and the Koran in modern times have tended to the same result. The prohibition in Gen. ix., 4, against consuming the blood of any animal, was more fully developed in the Levitical law, and enforced by the penalty of death. Those portions of the fat of sacrifices which were set apart for the altar, the flesh of animals of which portions had been offered to idols, and all animals classed as unclean,[4] were prohibited; but with these exceptions the Hebrews were permitted the free use of animal food. Generally, however, they availed themselves of it only in the exercise of hospitality, and at festivals, whether religious, public, or private. Only in royal households was meat in common and daily use.[5] The animals killed for meat were calves, lambs, oxen not above three years of age, kids, harts, roebucks, fallow-deer, birds of various kinds, and fish which had scales and fins. Sometimes a species of locust which was esteemed clean was eaten, but it was considered as poor fare. For special articles of diet, see under respective titles.

Foot, Feet. There are many cases in which the term foot or feet is used figuratively in Scripture. The meaning generally is plain enough. Others, strange to us, are intelligible when the climate and domestic habits of the Hebrews are remembered. Walking barefoot or in open sandals, the feet of the traveler were necessarily soiled; hence the custom of offering water for the feet, which came afterward to signify generally the exercise of hospitality. So the shoes were taken off out of respect on approaching a superior; and sacred offices seem to have been performed barefoot, as they still are in all Mohammedan countries. Moreover, to go barefoot expressed mourning or grief. To fall at the feet is to pay homage, to follow at the feet, to obey; to sit at the feet, to receive instruction. Watering with the foot refers to irrigation by machinery moved with the foot. The word foot, or feet, is also sometimes used for delicacy's sake in describing other parts of the body. [Gen. xviii., 4; xix., 2; Exod. iii., 5; Deut. xi., 10; xxviii., 57; Josh. v., 15; 1 Sam. xxiv., 3; xxv., 27–42; 2 Sam. xv., 30; Isa. xv., 2–4; Luke x., 39; Acts xxii., 3; 1 Tim. v., 10; Rev. xix., 10.]

Footman, a word employed in the English Bible in two senses: 1st. generally to distinguish those of the soldiers who went on foot from those who were on horseback or in chariots; but, 2d. in a more special sense in 1 Sam. xxii., 17, only, and as the translation of a different term. This passage affords the first mention of the existence of a body of swift runners in attendance on the king, though such a thing had been foretold by Samuel. This body appears to have been afterward kept up, and to have been distinct from the body-guard—the six hundred and the thirty—who were originated by David. It appears by 2 Chron. xxx., 6, 10, that in Hezekiah's reign there was an establishment of running messengers. The same name, posts, is given to the Persian posts in Esth. iii., 13, 15; viii., 14; though it appears, from the latter passage, that in the time of Xerxes the service was performed with mules and camels. [1 Sam. viii., 11; 1 Kings xiv., 27; 2 Kings xi., 13.]

Forest. There is reason to believe that tracts of woodland were formerly more frequent in Palestine than they are now. The principal forests mentioned in Scripture are as follows: 1. The forests of cedars in Lebanon,[1] formerly far more extensive than at present.[2] 2. The forests of oaks in Bashan.[3] 3. The wood or forest of Ephraim,[4]

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[1] Gen. xxv., 29–34; Exod. xii., 8; xvi., 31; Numb. xi., 5; 2 Sam. xvii., 28; xxiii., 11; 2 Kings iv., 39; Job xxx., 4; Prov. xv., 17; Ezek. iv., 9; Matt. xiii., 31; xxiii., 23; Luke xi., 42.—[2] Gen. xliii., 11; Deut. xxiii., 24; 1 Sam. xxv., 18; xxx., 12; 1 Kings x., 27; Sol. Song ii., 5; viii., 2; Hos. ix., 10; Hag. ii., 19; Amos vii., 14.—[3] Gen. xviii., 8; Judg. v., 25; 1 Sam. xiv., 25; 2 Sam. xvii., 29; Isa. x., 14; lix., 5; Matt. iii., 4; Luke xi., 12.—[4] See Uncleanness.—[5] Lev. iii., 9, 10, 16, 17; vii., 25, 26; comp. 1 Sam. ii., 16 sq.; xi., 1 sq.; Deut. xii., 16; xiv., 4 sq.; 1 Sam. xiv., 32; 2 Chron. vii., 7.

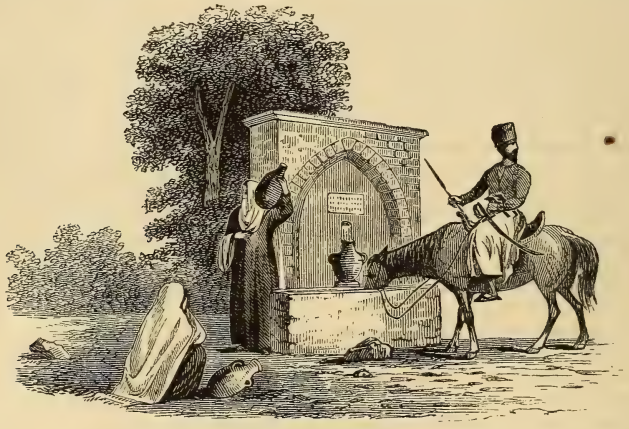
[1] 1 Kings iv., 33; v., 6, 9, 14.—[2] See Cedars.—[3] Isa. ii., 13; Ezek. xxvii., 6; Zech. xi., 2.—[4] Josh. xvii., 15–18.

probably very extensive, but not to be confounded with, 4. The wood of Ephraim, east of the Jordan, near to the city of Mahanaim.[1] 5. The forest of Hareth,[2] probably in the south of Judah. 6. The wood in the wilderness of Ziph,[3] south-east of Hebron. 7. A nameless wood, through which Saul pursued the Philistines,[4] probably on the slopes leading to the Philistine plain.

Forgiveness. Belief in a forgiving God is repeatedly spoken of in the Bible as a peculiarity of both the Jewish and the Christian religions.[5] And those who have studied the religions of heathenism find no greater contrast between them and that of the Bible than the fact that the one teaches a God ready to pardon, and, as the Psalmist expresses it, "great in mercy,"[6] while the other represents the gods as angry, vengeful, and hard to be placated. Yet among nominally Christian theologians the doctrine of divine forgiveness is held in very different forms. These are principally four: 1. Some theologians, chiefly those of the extreme rationalistic school, deny that there is any forgiveness with God. They declare that the idea of forgiveness is inconsistent with the immutability of his character and law, and that pardon is an impossibility. 2. Another extreme is held by a different wing of the same school, who assert that forgiveness is free, being based simply on penitence and a purpose of reformation, or, as some express it, God always forgives the sinner, who has only by repentance and reformation to get the benefit of the pardon, which is granted before it is asked. The only object of punishment, according to them, being the reformation of the offender, his repentance and reform necessarily puts an end to all punishment. 3. The doctrine avowedly held by the Roman Catholic Church, and often held in the experience, though never in the creeds, of any Protestant, is that God forgives us only after and partially in consequence of some penance suffered and some virtue achieved. To preach a free pardon is declared to be dangerous, and to pave the way, especially with the more ignorant and degraded, for a larger license to sin. 4. The orthodox or evangelical doctrine is, that God is indeed always willing to forgive, needing no entreaties to be persuaded, and possessing no vindictiveness to be appeased; but that a substitute for the punishment threatened is absolutely essential to make such a pardon possible; that such a substitute has been provided by the life and death of Christ, and that forgiveness is freely offered for his sake.[1]

The duty of forgiveness of our enemies is inculcated in many passages, not only by Christ and the apostles, but also as far back as the Mosaic law. It is required by these precepts that we forgive our enemies as God for Christ's sake hath forgiven us; not merely abstaining from personal vengeance, but returning good for evil, and love for hate and injury.[2]

Fountain. The Hebrew word *ain*, signifying "eye" as well as "fountain," refers to the water finding its way up to us, in distinction from *beer*, "well," from a word signifying *to bore*, which refers to our finding our way down to it. It was one special feature in the description of Canaan, that it was "a land of fountains," the more alluring when Israel had so long dwelt in a region where they often wanted water. The springs in Palestine are now abundant and very beautiful, so that we can easily understand how in the sacred writings they symbolically express refreshment to the weary, and the spiritual blessings, ever fresh and ever flowing, which God imparts to his



Fountain at Beirut.

[1] 2 Sam. xviii., 6. See Ephraim (Wood of).—[2] 1 Sam. xxii., 5.—[3] 1 Sam. xxiii., 15.—[4] 1 Sam. xiv., 25, 26.—[5] Exod. xx., 6; xxii., 27; xxxiii., 19; xxxiv., 6; Neh. ix., 17; Psa. cvi., 1; Joel ii., 13; Mic. vii., 18; Rom. ii., 4; x., 12; Eph. ii., 4.—[6] Psa. ciii., 8, marginal.

[1] See Atonement.—[2] Matt. v., 44-48; Rom. xii., 14; Eph. iv., 32.

people. In Oriental cities generally, public fountains are frequent. Jerusalem appears to have possessed either more than one perennial spring, or one which had more than one outlet. [Deut. viii., 7; Psa. xxxvi., 9; Jer. ii., 13; Joel iii., 18; John iv., 14; Rev. vii., 17.]

Fox. The Hebrew word, which is rendered in the English Bible as "fox," seems to be used rather loosely, referring in some places to the jackal, and in others to the fox. Thus, jackals being gregarious animals, it is far more likely that Samson caught three hundred of them[1] than of foxes, which are solitary in their habits, and not easily taken. The metaphorical reference in Solomon's Song, "Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes,"[2] may include both the fox and the jackal, as both are fond of fruit, and display a remarkable appetite for grapes. There are two instances in the N. T. where the fox is mentioned; both are figurative references made by our Lord himself. The one, "Foxes have holes, and the birds of the air have nests,"[3] alludes to the lodging-place of the animal, which is a burrow in the earth; the other, his description of Herod as "that fox," is a reference to the cunning character of the animal.[4]

Franciscans, a celebrated order of mendicant monks which arose in the thirteenth century, deriving its name from St. Francis d'Assisi, its founder. It was formally approved by Honorius III. A.D. 1223, and had become very numerous when Francis died, A.D. 1226. By way of displaying his humility, he called the members of his order *Fraterculi*, or Little Brothers, which in Italian is expressed by *Fratricelli*, and in Latin by *Minores*, or Minors. The rule which the Franciscans received from their originator was to the effect that they were to live in common, observe chastity, and yield obedience both to the pope and to the superior of the order. An indispensable condition of admission into the order was, that all applicants must sell their whole possessions, of whatever kind, and give the proceeds to the poor. They were forbidden in the strictest manner to receive money either directly or indirectly, and while they were to derive their subsistence from the labor of their own hands, they must receive as wages any thing except money. They were imperatively required to possess nothing of their own, and should the proceeds of their labor be insufficient for their maintenance, they must beg, and with the alms they collected they must help one another. Their habit was to consist of a tunic, a hood, a cord for a girdle, and a pair of drawers.

The order of Franciscans was furnished with power to grant indulgences, and thus, though professed mendicants, they were in possession of ample means of support. This privilege rapidly gained for them a widespread popularity, rendering them powerful rivals to the bishops and priests, and also to the other monastic orders. The desire of some members of the order to relax the severity of the rule caused for a time a rupture and much keen controversy; but, under the prudent management of Bonaventura, comparative tranquillity was restored. After his death, the dissensions broke out with as great violence as ever. In Italy and France, as well as in other countries, the Spirituals continued to protest loudly against the prevailing laxity of opinion and practice among the members, until at length, under Boniface VIII., they in a measure separated themselves from the rest. In 1294, some of the Italian Spirituals were allowed by Cœlestin V. to form a new and separate community,[1] professing to strip themselves of all possessions and all property, according to the original arrangement of St. Francis. This distinct society, however, was suppressed by Boniface VIII.; but various associations continued to exist in Italy in spite of the pope, and from that country they spread over the greatest part of Europe, contending earnestly against the corruptions of the Church of Rome, down even to the time of the Reformation. The Franciscans, as well as their rivals, the Dominicans, probably from the very fact of their being mendicant monks, acquired great reputation and vast influence in every country where they were found; and, accordingly, they were objects of the utmost jealousy, and even hatred, among all ranks of the clergy as well as in the universities. The great privileges which they enjoyed above the other orders of monks gave them such power that they were able to undermine the ancient discipline of the church, and to take into their own hands to a large extent the management of all religious concerns. Such was the extent of their popularity, that they were the favorite preachers and chosen confessors of the people in every European country which had embraced the Christian faith.

The Franciscans came into England in the reign of King Henry III., while their founder was still alive. The first establishment of the order was at Canterbury. In the affair of the divorce which Henry VIII. sought, he was violently opposed by the Franciscan monks, and accordingly this order was the first which was banished from the kingdom at the time of the Reformation. Above two hundred of them were thrown into prison.

Frankincense (*lebonah*) is a resin which exudes spontaneously, or is obtained by incision, from several species of *Boswellia* — a genus belonging to the natural order of *Amyrdaceæ*, or incense-trees. *Boswellia ser-*

[1] Judg. xv., 4.—[2] Sol. Song ii., 15.—[3] Matt. viii., 20.—[4] Luke xiii., 32.

[1] See Fratricelli.

rata grows to a height of forty feet, and is found in Amboyna and in mountainous districts of India. Its resin, known as Indian olibanum, has a balsamic smell, and burns with a bright flame and fragrant odor. *Boswellia papyrifera* occurs on the east coast of Africa, in Abyssinia, about 1000 feet above the sea-level. Its resin, the olibanum of Africa and Arabia, usually occurs in commerce in brownish masses, and in yellow-tinted drops or "tears," not so large as the Indian variety. This last is still burned in Hindoo temples under the name of "rhûnda" and "lûban," the latter evidently identical with the Hebrew "lebonah;" and it is exported from Bombay in considerable quantities for the use of Greek and Roman Catholic churches.*

The sacred incense of the Hebrews was compounded of stacte (or storax), galbanum, anycha, and frankincense, in equal proportions, and mingled with salt, as the original imports in the margin of our authorized version rightly rendered "salted."[1] This composition it was unlawful for private persons to imitate. It was reserved for the worship of Jehovah, and the quantity consumed on the altar morning and evening must have diffused a grateful atmosphere around the worshipers.

Fratricelli, Fraticelli, or **Fratelli,** a Latin or Italian diminutive denoting little brothers. The term has been applied to so many different sects that its use by the writers of the Middle Ages is confusing. It was first applied to a sect of Franciscans which arose in Italy about the year 1294, who professed to observe the rule of St. Francis more strictly than the rest of the order, and therefore possessed no property either individually or collectively, but derived their whole subsistence from begging. They assumed to themselves a distinct head or leader, and regarded Pope Celestin V. as their legal founder, denying that Boniface and all the occupants of the Holy See who opposed them were true pontiffs. Although the word Fratricelli was sometimes used in the thirteenth century as a term of reproach among the Italians, being applied to those who assumed the appearance of monks, while they did not belong to any monastic orders, yet, as applied to the stricter Franciscans, it was coveted as a term of honor by those who chose a life of the severest poverty. See FRANCISCANS.

Free Congregations, an organization of advanced German Rationalists and opponents of Christianity who have formally seceded from the state churches. The Union acts with the "Alliance of Freethinkers" (a German society in New York), and a number of "Free Men's Associations" in different parts of this country. Similar societies exist in France, Italy, Belgium, and Holland.

Free-Love. If by this term it were only meant that love is free, the doctrine would be denied by none. It is really used, however, to signify that the marriage relation should depend, not upon any legal obligations of a permanent character, but upon the love of the two parties, so that it should be dissoluble at the pleasure of either party. In its more modern forms, it rests upon the idea that marriage is a union of souls alone, that it is a spiritual relation, and that, accordingly, when the souls are no longer united, when dislike and aversion take the place of mutual love, the marriage is at an end, and the legal relation which remains is a crime against the laws of nature, and therefore of God. According to the teachings of Jesus Christ,[1] however, the essential bond of marriage consists not in the unity of the spirit and soul, but in the fact that the wedded pair become one flesh—one, *i. e.*, in their earthly relations and life. The unity of the soul and spirit, which hallows, and sanctifies, and blesses it, is recognized in, but does not constitute, marriage. For a consideration of the Scriptural grounds of divorce, see DIVORCE.

Free Religious Association, the name of an Association established in Boston, United States, in May, 1867. The constitution adopted at the first meeting declared the objects of the Association to be avowedly to promote the interests of pure religion, to encourage the scientific study of theology, and to increase fellowship in the spirit. It possesses no creed, each member being responsible only for his own opinions, and individuals of all doctrinal views being invited to participate in the discussions. It is composed almost entirely, however, of persons outside the evangelical or orthodox churches.

Friar (*brother*), a term common to monks of all orders, founded on the idea of a kind of brotherhood presumed between the religious persons of the same monastery. The term is, however, commonly confined to monks of the mendicant orders (q. v.). In a more particular sense the term friar is applied to such monks as are not priests, those in orders being usually dignified with the appellation of "father."

Friends of God. In the fourteenth century, a spirit of mysticism pervaded nearly all Western Germany, which brought under its influence all ranks and classes, and led ultimately to the formation of an extensive but unorganized brotherhood, the so-called Friends of God. This name, by which they were known, was not intended to designate an exclusive party or sect, but simply to denote that the members claimed to have reached that stage of spiritual life at which they were actuated by disinterested love to God, such as they considered was indicated by the words of our Lord in John xv., 15. Their distinguishing doctrines were self-renunciation, the complete giving up of self to

[1] Exod. xxx., 34, 35.

[1] Matt. xix., 5.

the will of God, the continuous activity of the Spirit of God in all believers, the possibility of intimate union between God and man, the worthlessness of all religion based upon fear or the hope of reward, and the essential equality of the laity and clergy, though, for the sake of order and discipline, the organization of the Church was held to be necessary. They recommended the conscientious discharge of all duties required by the Church, but pointed constantly from external things to the hidden depths of the religious life. In the course of time there arose in these Christian societies two parties widely differing from each other—a theistic and a pantheistic party; the first considering it necessary to unite the contemplative with the practical in actual life, while the other regarded it as the highest perfection to attain a pantheistic quietism that despised all active labor. From the Friends of God sprang the *Brethren of the Common Lot*, the *Brethren of the Free Spirit*,[1] and similar societies, which tended powerfully to train the public mind to more correct views of divine truth, and thus operated as useful forerunners of the Reformation.

Friends (Society of), the proper designation of a sect of Christians, better known to the general community by the name Quakers. Their founder was George Fox, born at Drayton, in Leicestershire, in 1624, who at first followed the occupation of a shoemaker, but afterward devoted himself to the propagation of what he regarded as a more spiritual form of Christianity than prevailed in his day. He traveled at first through England and Scotland, and subsequently visited the Barbados, where his sympathies were awakened for the slaves, and he was led to take that decided anti-slavery ground which the Friends have ever since consistently maintained. In 1677, he visited the continent with William Penn and Robert Barclay, and assisted in organizing the Yearly meeting of Friends in Holland. He finally died in January, 1691, at the age of seventy-seven. Without learning, he possessed marvelous gifts of genius, and yet greater gifts of spiritual power. While he lived, his refusal to comply with the fashions of the world, his protests against all forms and ceremonies, into which religion had unquestionably too much degenerated, and his iteration and reiteration of the doctrine of the universality of the gift of the Holy Spirit, drew down upon him bitter persecutions. But subsequent ages have reversed the judgment of his contemporaries. He is declared by Coleridge to be an "uneducated man of genius," and by Gov. William Livingstone "to have done more without learning toward the restoration of real unadulterated Christianity, and the extirpation of priestcraft, superstition, and unavailing rites and ceremonies, than any other reformer in Protestant Christendom with it." "When I first read George Fox's life," says Mr. Spurgeon, "I could think of nothing but the Sermon on the Mount. Fox seemed an incarnation of it, and his teachings just a repetition of the Master's teachings, and just an explanation of the primary principles of Christianity."

In spite of severe and cruel persecutions, the Society of Friends succeeded in establishing themselves both in England and America. They have, indeed, never been numerically powerful, having, it is said, at no time exceeded 200,000 members; but the purity of life which from the beginning has so honorably distinguished them as a class, has unquestionably exercised a salutary influence on the public at large, while in respect to certain great questions affecting the interests of mankind, such as war and slavery, they have originated opinions and tendencies which are no longer confined to themselves, but have widely leavened the mind of Christendom. In America, about the year 1827, a schism took place in the Society of Friends, which is now divided into two organizations, known, the one as the Orthodox Friends, the other as the Hicksites, from their leader, Elias Hicks. The question which of these bodies more nearly represents the original views of George Fox and the early Friends is one in dispute, each claiming to be nearest in practice and doctrine.

I. Orthodox Friends. *a. Doctrine.*—It is in the spirit, rather than in the letter of their faith, that the Orthodox Friends differ from other evangelical Christians. They assert their belief in the great fundamental facts of Christianity, and even in the substantial identity of most of the doctrinal opinions which they hold with those of other evangelical denominations. The epistle addressed by George Fox and other Friends to the Governor of Barbados in 1673 contains a confession of faith not differing materially from the so-called Apostles' Creed, except that it is more copiously worded, and dwells with great diffuseness on the internal work of Christ. The declaration of Christian doctrine given forth on behalf of the Society in 1693, expresses a belief in what is usually termed the Trinity, in the atonement made by Christ for sin, in the resurrection from the dead, and in the doctrine of a final and eternal judgment. The Friends also maintain the inspiration of the Scriptures, the depravity of human nature in consequence of the Fall, and the other characteristic doctrines of the orthodox or evangelical faith. But in general, the Society of Friends, in the expression of their belief, have avoided the technical phraseology of other Christian churches, restricting themselves to the words of Scripture itself, as far as that is possible. Their habit of allowing to each individual the full freedom of the Scriptures, has, of course,

[1] See Brethren.

rendered it all the more difficult to ascertain to what extent individual minds among the Society may have differed in their mode of apprehending and dogmatically explaining the facts of Christianity. Their principal distinguishing doctrine is that of the "Light of Christ in man," on which many of their outward peculiarities as a religious body are grounded. The doctrine of the "Inner Light" is founded on the view of Christ given by John, who in the first chapter of his gospel describes Christ as the "life" and "light of men," "the true light," "the light that lighteth every man that cometh into the world." This doctrine, as held by the Orthodox Friends, can hardly be termed a peculiarity of their creed, since it does not in theory differ from the doctrine of the Holy Spirit as held by all evangelical Christians. But while in the seventeenth century the divinity of Christ was warmly insisted on by the Christian Church, partly in consequence of the controversies with the Arians and Socinians, the doctrine of the personal presence of the Holy Spirit was ignored, if not denied. The teachings of George Fox were characterized by nothing, perhaps, so much as the prominence he gave to this doctrine; and it is the prominence of the doctrine, rather than any peculiar form of it, which distinguishes the theology of the Friends from that of other evangelical denominations.

b. Practice.—The Friends do not consider human learning essential to a minister of the Gospel, and look with distrust on the method adopted by other churches for obtaining it. They believe that the call to this work is "not of men, but by Jesus Christ, and God the Father;" and that it is bestowed irrespective of rank, talent, learning, or sex. Consequently, they have no theological halls, professors of divinity, or classes for students. Further, as fitness for the ministry is held to be a free gift of God through the Holy Spirit, so, they argue, it ought to be freely bestowed; in support of which they adduce the precept of the Saviour, "Freely ye have received, freely give."[1] Hence those who minister among them are not paid for their labor of love, but, on the other hand, whenever such are engaged away from home in the work of the Gospel, they are, in the spirit of Christian love, freely entertained, and have all their wants supplied. In short, the Friends maintain the absolutely voluntary character of religious, or at least churchly obligations, and that Christians should do all for love, and nothing for money. Their mode of conducting public worship likewise illustrates the entireness of their dependence on the "Inner Light." They meet and remain in silence until they believe themselves moved to speak by the Holy Ghost. Their prayers and praises are, for the most part, silent and inward. The doctrine of the "Inner Light" has also led the Friends to reject the ordinances of Baptism and the Lord's Supper, as these are observed by other Christians. They believe Christian baptism to be a spiritual one only; in support of which they quote, among other passages, the words of John the Baptist: "I baptize you with water, but one mightier than I cometh; he shall baptize you with the Holy Ghost and with fire."[1] Similarly they regard the rite of the Eucharist. It is, say they, inward and spiritual, and consists not in any symbolical breaking of bread and drinking of wine, but in that daily communion with Christ through the Holy Spirit, and through the obedience of faith, by which the believer is nourished and strengthened. For the same reason, viz., that the teaching of the Spirit is inward and spiritual, the Friends ignore the religious observance of days and times, with the exception of the Sabbath, which some at least among them regard as of perpetual obligation. The taking or administering of oaths is regarded by Friends as inconsistent with Scripture, particularly with Matt. v., 34, and James v., 12. In England they have refused to pay tithes for the Established Church, on the ground that to do so is to support an un-Christian method of Church government. They have consistently protested against war in all its forms. They regard the profession of arms and fighting not only as diametrically opposed to the general spirit of Christ, but as positively forbidden by his precepts. And while they acknowledge that temporary calamities may result from adopting the principle of non-resistance, they have so strong a faith in its being essentially the law of Christ, that they believe God can and will, by his providence, justify a literal maintenance of precepts which to the rest of the Christian world seem to be intended to inculcate a spirit of good-will and kindness, rather than to prohibit all appeal to force. They have been from very early times earnest opponents of slavery in all its forms. As early as 1652 the Friends of Warwick, R. I., imposed a fine on those who refused to liberate their slaves; and, thirty-six years after, the Friends of Germantown and Philadelphia presented a memorial against slavery and the slave-trade. It was in Pennsylvania, where their principles had acquired the greatest power, that the shackles of the slave were first broken. In respect to other points of morals the Friends are very scrupulous. They object to balls, gaming-places, horse-races, and play-houses. The printed epistle of London Yearly Meeting of 1854 contains a warning against indulging in music, especially that which goes by the name of sacred music, and denounces musical exhibitions, such as oratorios, as essentially a "profana-

[1] Matt. x., 8.

[1] Luke iii., 16.

tion"—the tendency of these things being, it is alleged, "to withdraw the soul from that quiet, humble, and retired frame in which prayer and praise may be truly offered with the spirit and with the understanding also." They object, besides, to "the hurtful tendency of reading plays, romances, novels, and other pernicious books."

c. Discipline.—By the term discipline, the Friends understand "all those arrangements and regulations which are instituted for the civil and religious benefit of the Christian Church." The necessity for such discipline soon began to make itself felt, and the result was the institution of certain meetings or assemblies. These are four in number: the first, the *Preparative* meetings; second, the *Monthly* meetings; third, the *Quarterly* meetings; and fourth, the *Yearly* meetings. The first are usually composed of the members in any given place, in which there are generally two or more Friends of each sex, whose duty it is to act as overseers of the meeting, taking cognizance of births, marriages, burials, removals, the conduct of members, etc., and reporting thereon to the Monthly meetings, to whom the executive department of the discipline is chiefly confided. The Monthly meetings are also empowered to approve and acknowledge ministers, as well as to appoint "serious, discreet, and judicious Friends, who are not ministers, tenderly to encourage and help young ministers, and advise others, as they, in the wisdom of God, see occasion." They also execute a variety of other duties. The Quarterly meetings are composed of several Monthly meetings, and exercise a sort of general supervision over the latter, from whom they receive reports, and to whom they give such advice and decisions as they think right. The Yearly meeting consists of representatives of the Quarterly meetings. Its function is to consider the entire condition of the Society in all its aspects. It receives, in writing, answers to questions it has previously addressed to the subordinate meetings, deliberates upon them, and legislates accordingly. To it exclusively the legislative power belongs. Though thus constituted in a manner somewhat analogous to that of the Presbyterian order, yet any member of the Society may attend and take part in the proceedings. There are fifteen independent Yearly meetings of Friends; and societies are established in Great Britain and Ireland, France, Germany, Norway, Canada, the United States, Australia, and New Zealand. The total number is variously estimated at from 120,000 to over 200,000, of whom between 10,000 and 13,000 are in Great Britain, 15,000 in Canada, and the remainder chiefly in the United States.

II. Hicksites.—Those Friends popularly known as Hicksites are generally regarded as denying the miraculous conception, the divinity and atonement of Christ, and the divine authority of the Scriptures. From a full statement of their doctrinal views by one of their number, published in M'Clintock and Strong's "Cyclopædia,"[1] we judge that this statement does them injustice. On the contrary, they claim to hold the doctrines of the early Friends as expounded by Fox, Penn, Pennington, and Barclay. They maintain the authenticity and authority of the divine Scriptures, while they reserve the title Word of God to the "spiritual influence or medium by which the Most High communicates his will to man." They define the authority of the Scriptures by reference to the Scriptures themselves, and especially to Rom. xv., 4; and 2 Tim. iii., 15–17. They deny that guilt is or can be transmitted, but apparently do not deny that tendencies to guilt are inherited. They lay great stress on the doctrine of the "inner light," and define the divinity of Jesus Christ by the declaration that "the most full and glorious manifestation of the divine Word, or Logos, was in Jesus Christ, the immaculate Son of God, who was miraculously conceived and born of a Virgin." They do not appear to recognize the doctrine of a vicarious atonement,[2] but explain the necessity for Christ's death by the statement that it was requisite in order to remove the enmity from man's heart. They have six Yearly meetings connected by epistolary correspondence, but independent in regard to discipline. The aggregate membership is estimated to be about 35,000.

III. Progressive Friends.—A religious society first formed in 1853, in Chester County, Pennsylvania, growing out of a division in one of the Monthly meetings of the (Hicksite) Friends. It opens its doors to all who recognize the equal brotherhood of the human family, without regard to sex, color, or condition, and who acknowledge the duty of defining and illustrating their faith in God, not by assent to a creed, but by lives of personal purity, and works of beneficence and charity. It disavows any intention of binding its members together by agreement as to theological opinions, and declares that it seeks its bond of union in "identity of object, oneness of spirit in respect to the practical duties of life, the communion of soul with soul in a common love of the beautiful and true, and a common aspiration after moral excellence." It disclaims all disciplinary authority, whether over individual members or local associations; sets forth no forms or ceremonies; and makes no provision for the ministry as an order distinguished from the laity. Practically it embraces only those of rationalistic tendencies, who, however, in addition to the light of reason, recognize the inner or spiritual light which

[1] Art. Friends (No. 2), vol. iii., pp. 670–673.—[2] See Atonement.

comes from personal communion with God, while they deny the authority of the Scriptures as a rule of faith and practice. It is chiefly known by a Yearly meeting, which includes persons living in places widely distant from each other, and which is often attended and addressed by individuals in personal sympathy with its aims and spirit, but not in direct connection with it as members. But there are also local associations in different parts of the country which are in spirit and character in accordance with this Yearly meeting, though, by the very nature of the principles of the Progressive Friends, not subject to its control.

Frog. Plentiful as is the frog throughout Egypt, Palestine, and Syria, it is rather remarkable that in the whole of the canonical books of the O. T. the word is mentioned only thrice, and each case in connection with the same event—the second plague sent upon Egypt. The species was probably the *green*, or edible, frog, which is so well known for the delicacy of its flesh. This is believed to be the only aquatic frog of Egypt, and therefore must be the species which came out of the river into the houses. Except a purely symbolical reference in Revelations, there is no mention of frogs in the N. T. [Exod. viii., 1–15; Psa. lxxviii., 45; cv., 30; Rev. xvi., 13.]

Fuller, a person whose business it is to cleanse and whiten cloth. This business was carried on without the walls of Jerusalem, probably because of the offensive smells occasioned by it. There was a "fuller's field" near Jerusalem. The exact site of it is not known. There was also a fuller's fountain, Enrogel (q. v.), to the south-east, and no doubt in these places the fullers plied their occupation. The cloth was trodden or beaten with heavy clubs in water, with which some alkaline substance had been mixed, as potter's clay, or marl, or urine. Nitre also, and fuller's soap, are mentioned as employed for cleansing purposes, and the juice of some saponaceous plants and vegetable ashes were also probably used. See SOAP. [Jer. ii., 22; Mal. iii., 2; Mark ix., 3.]

Funeral Rites. The treatment of the lifeless body has not always been the same in every age, but has varied both in different ages and in different countries. Burial is in all probability the oldest, and, among all antiquity, the customary mode of disposing of corpses. Among the Israelites it was the only mode. And the ruins of necropolises, and tombs of the Egyptians, Babylonians, and Persians prove that those peoples buried their dead. Yet the custom of burning the dead can be traced back to a remote antiquity. It was a well-known custom among the Greeks, though in no age altogether prevalent. The body was placed on the top of a pile of wood called pyra, or pyre, and fire being applied, it was consumed to ashes. From Homer it seems that animals, and even captives or slaves, were burned along with the dead body in some instances, in which it was designed to show honor to the deceased. When the pile was burned down, the fire was quenched by throwing wine upon it, after which the bones were carefully collected by the relatives, washed with wine and oil, and deposited in urns, which were sometimes made of gold, but generally of marble, alabaster, or baked clay. This last ceremony received the name of the *ossilegium*. Among the Romans it was customary to burn the bodies of the dead before burial. If the place of burning happened to be near the place of burial, it was called *bustum;* if at a distance, *ustrinum*. The practice does not appear to have been adopted generally among the Romans until the later times of the republic, but under the empire it was the universal mode of disposing of the dead. The introduction of Christianity led to its speedy disappearance, so that in the fourth century it had fallen into complete disuse. Burning the dead prevailed in ancient Scandinavia and the north of Europe at a very early period, and the practice was followed by the ancient Britons. The ashes of the deceased were carefully collected in an urn or small stone chest, and deposited in low hilly mounds not over a yard high, called *barrows*. Among the ancient heathen there were buried with the urns and ashes of the deceased small glass or earthen vessels, called lachrymatories, which contained the tears which surviving friends or relatives wept for the dead. In modern times the dead are still burned in various heathen countries.[1] The Hindoo sects of India generally prefer burning to burial, and until lately widows were allowed to undergo voluntary cremation on the funeral piles of their husbands. To the woman who does this the name *Suttee* is given, and the term is also used to denote the horrid rite itself, which is approved and encouraged in the sacred books by promises of glory and blessedness in a future state. This practice was prohibited by the British Government in 1829–'30, but is still understood to be secretly, though rarely, observed in districts remote from British authority. There are two instances in sacred history of the burning of dead bodies: the one in the case of Saul and his sons, whose bodies were probably so mangled as to preclude their receiving royal honors; the other appears to refer to a season of pestilence, and the burning was probably one of the sanitary measures adopted to prevent the spread of the contagion.[2] But throughout their history as a nation the Israelites observed the practice of burial. No

[1] This practice, called Cremation, has recently (1874) been inaugurated in the United States and Great Britain, on sanitary grounds. A company has been organized in New York City, which proposes to construct a furnace for burning the dead.—[2] 1 Sam. xxxi., 12; Amos vi., 10.

sooner had the breath departed than the nearest relative hastened to close the eyes of the deceased, and to salute the lifeless body with a parting kiss. The corpse was then washed entirely with warm water, some say, that it might appear clean before God, but others, with more reason, that it was a precaution to guard against premature interment, and that it enabled the ointments and perfumes to enter easily into the pores thus opened. Few higher tokens of respect could be paid to the remains of a departed friend than a profuse application of costly perfumes. Among certain classes elaborate and costly processes were bestowed upon the corpse, the origin of which is to be traced to a fond and natural, though foolish desire to retard the process of decomposition. Nowhere was this done with so religious care and in so scientific a manner as among the ancient Egyptians, who so embalmed dead bodies that mummies are still found which must have existed for many thousand years. The bodies of Jacob and Joseph were prepared for burial in this eminently Egyptian way, which on both occasions was doubtless executed in a style of the greatest magnificence.[1] We know not whether this expensive method of embalming was imitated by the earlier Hebrews; but we know that in later ages they observed a simpler and more expeditious, though a far less efficient process. It consisted in merely swathing the corpse with numerous folds of linen, and sometimes a variety of stuffs, and anointing with an aromatic mixture, of which aloes and myrrh were the chief ingredients. Nor can we be certain that the great abundance of perfumes they provided were used in the common way of anointing the corpse. They might have served to prepare a bed of spices, in the ashes of which the body might be deposited. This was done in the case of princes and very eminent personages. For wicked princes, however, the people made no such burnings, and hence the honor was denied to Jehoram.[2] In the East, where perfumes are plenty, this practice is still continued; but in Italy the Jews simply mingle the water with which they wash the corpse with dried roses and camomile.

After receiving the preliminary attentions, the body was enveloped in the grave-clothes. Sometimes this consisted of nothing more than the ordinary dress, or linen folds wrapped round the body, and a napkin about the head. In other cases a shroud was used, and was plain or ornamental, according to taste or other circumstances. Sometimes the dead were anointed and dressed in so sumptuous a manner that the families were impoverished by the expense. Thus prepared, the body was deposited in an upper chamber in solemn state, open to the view of all visitors.[1]

From the moment of decease, the members of the family, especially the women, broke forth into loud and wild lamentations, in which they were soon joined by their friends and neighbors, who, on hearing of the decease, crowded to the house in such numbers that Mark describes it as a tumult. Frequently professional mourners were called in, and the effect of their mournful refrains was sometimes heightened by instrumental music. Thus in intervals of solemn silence, broken by vocal and instrumental strains suited to the occasion, the time was passed until the corpse was carried forth to the grave.[2] The period between death and burial was, and still is, much shorter among Oriental nations than custom sanctions in our country. In general, a long delay in the removal of a corpse would be attended with much inconvenience on account of the heat of the climate, and particularly among the Jews, from the circumstance that every one who came near the chamber was unclean for a week. There are two instances in sacred history where burial followed immediately after decease.[3]

For a general account of the various methods of expressing respect and grief for the dead, see MOURNING; for the ceremonies connected with burial, see BURIAL.



Conveying Mummies on a Sledge.

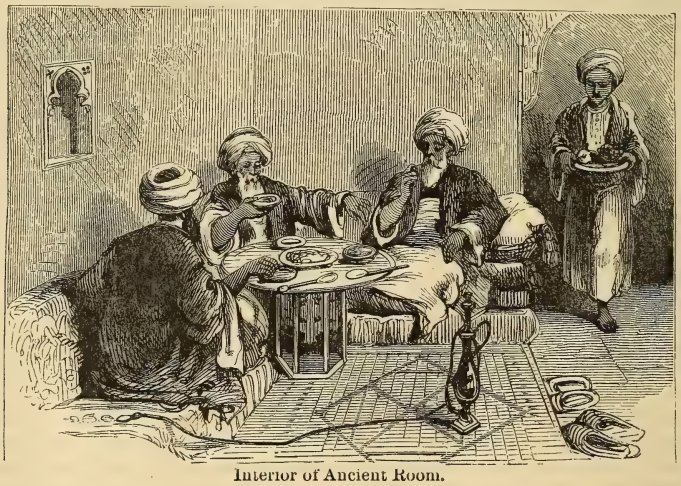
Furnace. There are various words so

[1] See EMBALMING.—[2] 2 Chron. xvi., 14; xxi., 19; Jer. xxxiv., 5.

[1] Acts ix., 37.—[2] 2 Chron. xxxv., 25; Jer. ix., 17; Matt. ix., 23; Mark v., 38.—[3] Acts v., 6, 10.

translated in our English Bible. Sometimes a baker's oven is indicated;[1] sometimes a smelting or calcining furnace;[2] sometimes a refining furnace, metaphorically applied to a state of trial.[3] The furnace was used among Persians as a means of inflicting capital punishment.[4]

Furniture. The furniture of Eastern dwellings, especially in the earlier ages, was simple; the poorer classes had few but absolutely necessary articles. The chamber which the rich woman of Shunem furnished for Elisha was deemed amply provided—with "a bed, and a table, and a stool, and a candlestick."[5] Mats or skins were probably often used to recline upon; and these, with a mattress spread upon them, served for a bed. The whole could easily be rolled up; hence our Lord's command to "take up" the bed and carry it to the house.[6] The apartments



Interior of Ancient Room.

even of the wealthier would seem empty to a European eye; nevertheless the luxurious had rich carpets, couches or divans, and sofas; and sometimes the frames of these were inlaid with ivory, and the coverings of tapestry and fine linen carefully perfumed.[7] At the present day in Palestine, silver spoons are used by the richer people, but they have neither knives nor forks. And if any of them try to imitate European customs, the knives, forks, and spoons are rusty; the plates, dishes, and glasses ill-assorted, dirty, badly arranged, and not in sufficient quantity; the chairs are rickety, and the table stands on legs rickety and perilous.

Future Punishment. Belief in some punishment in another life for the sins committed in this is nearly universal. It is a belief which appears to be not wholly founded in Scripture, since it is characteristic of other than Christian nations. It is rather founded, probably, on that inherent sense of justice which recognizes the necessity of some punishment in the future to right the wrongs of the present.[1] The doctrine is not denied by the Universalists as a class, nor even by all those who reject the Christian revelation, and substitute reason as their authority in religion. It is, indeed, only denied by two classes—those mystics who hold with the Gnostics that the evil principle is situated in the body, and that hence all sin will drop off and disappear with the body, and those who think that all punishment is administered by divine justice in this life, either by the operation of general laws, or the action of spiritual Providence. Neither of these opinions, however, have at any time gained any very wide acceptance, and they are now almost utterly unknown. Two important questions concerning future punishment have arisen, however, and at various times agitated the Christian Church. They relate to (1.) the character and (2.) the duration of the punishment. Without debating, we shall give briefly the opposing opinions on these two questions.

I. *Character.*—Passing by the opinions of those who believe that the future punishment of the wicked is annihilation,[2] the opinions concerning the character of future punishment may be divided into two great classes. Formerly the prevailing opinion was that the punishments of the lost were directly and immediately inflicted by God. A certain literal interpretation was given to the terrible imagery of the Scriptures. Some of the ancient fathers maintained that there was a literal fire, in which the bodies of the condemned suffered inexpressible tortures. Others, who did not in-

[1] Gen. xv., 17; Neh. iii., 11; xii., 38; Isa. xxxi., 9.—[2] Gen. xix., 28; Exod. ix., 8, 10; xix., 18.—[3] Deut. iv., 20; 1 Kings viii., 51; Prov. xvii., 3; xxvii., 21; Isa. xlviii., 10; Jer. xi., 4; Ezek. xxii., 18.—[4] Jer. xxix., 22; Dan. iii., 22, 23.—[5] 2 Kings iv., 10–13.—[6] Exod. xxii., 25–27; Deut. xxiv., 12, 13; Matt. ix., 6.—[7] Prov. vii., 16, 17; Amos vi., 4.

[1] See Judgment (Day of).—[2] See Annihilationists.

sist upon so literal a rendering, still maintained that the language of the Bible very explicitly indicated not only positive punishment, but also indicated that this punishment was something positively inflicted by God.[1] The other view, of which Origen was the first expositor, and which has never since his day ceased to have adherents in the Christian Church, is that the language of the Scripture is wholly symbolical; that the sentence, and the only sentence pronounced against the impenitent is, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still;[2] and that the fire that is not quenched, and the worm that dieth not, are only expressive images indicative of the self-inflicted torments necessarily borne by one who is left to a life of continual and increasing sin. The pangs of ungratified appetites and of awakened remorse, it is said, are not too vividly portrayed by such imagery, terrible as it is.

II. *Duration.*—The question of duration has for centuries agitated the Christian Church. With a few notable exceptions, the almost uniform judgment of the orthodox Church is, that the punishment of the finally impenitent is eternal. Among those who hold a different view, regarding it as temporary — though lasting perhaps for a long time—there is also a division, some thinking that it ends in annihilation, others that it ends in the reform and restoration of the sinner. The latter are called Restorationists, or sometimes, though less accurately, Universalists. Those who hold the doctrine of the final restoration of all mankind to purity, holiness, and the divine favor, rest their belief chiefly upon three arguments—the nature of God, the design of punishment, and the testimony of Scripture. They assert that the doctrine of eternal punishment does not consort with the perfect love of God; that it indicates a hard, vengeful, and unappeasable deity; that it belongs to an age in which God was portrayed rather as a God of justice than as a God of love; that temporary suffering he permits, because it works out in the sufferer a greater good; but that it is inconceivable that he should permit endless suffering, which in the nature of the case can do no good to the sinner, who by the very hypothesis can not be reformed or improved by it. They declare that the true design of all punishment is the reformation of the offender; that it differs from revenge only in this, that the end of the one is the sinner's own welfare, while the object of the other is the gratification of a malignant passion; that, in the nature of the case, eternal punishment can not accomplish the true design of punishment, and thus can not be conceived of as inflicted under God's perfect government. They afford various interpretations to those passages of Scripture which seem to declare the endlessness of future punishment, for a detailed account of which the reader must be referred to their treatises and commentaries; and they refer, in support of their position, to such declarations as that God will not keep his anger forever, and has no pleasure in the death of the wicked; to those passages which represent the benefits flowing from Christ's redemption as being equal to the evils which flow from Adam's sin; and to certain passages which they regard as teaching directly the doctrine of final restoration.[1] They also maintain that the common symbol employed to indicate future punishment—fire — indicates a punishment at once transitory and purifying in its character.

Those who hold to the doctrine of eternal punishment deny both the positions of the Restorationists. They deny that the doctrine of eternal punishment is inconsistent with the character of a perfect God. They say that God is a God of justice as well as of love, and that his justice must be satisfied either by the punishment of the offender, or by an acceptable atonement; or, phrasing the same thought differently, they declare that love seeks the greatest good of the greatest number; and that since the welfare of the universe depends on the final exclusion from heaven of the incorrigibly wicked, God will not hesitate to do so, could not hesitate to do so, and be just to those who are filial and obedient. They deny that the true object of punishment is the reformation of the offender. This they declare, on the contrary, to be merely an incident of punishment, though an important one; its true object being the protection of the innocent from future crimes of the criminal, or from similar crimes on the part of others. They rest the doctrine of eternal punishment, as a positive belief, chiefly on three grounds—the nature of God, the nature of man, and the testimony of the Bible. 1. God, they say, is a God of justice, and can not but look with infinite abhorrence on every kind of sin. This fact, too often ignored, and never fully comprehended by us, on account of our own sinfulness, finds expression in such declarations of Scripture as speak of the wrath, the anger, the fury, the jealousy of God—expressions that can not be eliminated from the Bible without violating its integrity, nor from our conceptions of God without doing violence to the testimony afforded by our own experience of indignation against flagrant iniquity. This sense of justice requires for sin some adequate punishment, and no punishment is adequate except that which is eternal. It is true that God is also a God of mercy. In nothing is this more clearly shown than in the atonement which he has

[1] Matt. viii., 12; xviii., 34; Rev. xix., 20.—[2] Rev. xxii., 11.

[1] Psa. ciii., 8, 9; Ezek. xviii., 32; Rom. v., 13–21; 1 Cor. xv., 22; Eph. i., 8–10; Col. i., 19, 20.

made for sin. But there is no other way by which he can both be just and the justifier of the guilty; and hence there is and can be no other way of redemption from his just indignation than through the cross of Christ. 2. Man's nature is such that sin necessarily carries with it suffering. The laws of God or nature are enacted for man's happiness, and include those principles which are necessary to his welfare. If he obeys them, he is happy; if he disobeys, he is necessarily miserable. Every disobedience tends to produce a *habit* of disobedience; and thus the longer the sinner continues in sin, the more fixed he becomes in sin, and the more certain and inexorable becomes his punishment. It is self-inflicted. In this life, it is true, there is revealed a way in which he may be ransomed from the chains which he thus forges on himself—a way by which, being born again, he may commence his life anew; but there is no revelation of any such redemption beyond the grave, and no ground on which any hope of such a redemption can be built. 3. On the contrary, the Scripture itself, while it contains no revelation of any future redemption, contains very clear and explicit denials of such a doctrine. It declares, in express terms, that the sinner shall be punished with "everlasting destruction from the presence of the Lord," and sums up the punishment of the impenitent and the reward of the righteous in language which, if it indicates the eternity of the one, no less indicates the eternity of the other.[1] While these and kindred passages teach the doctrine in explicit terms, it is taught scarcely less clearly in the parables of Christ by symbolic language. The tares are burned up; the bad fish are cast away; the barren fig-tree is hewn down; the unforgiving servant is sentenced to imprisonment till he shall pay all—a perpetual imprisonment. Between Dives and Lazarus a great gulf is fixed which no one can compass.[2]

It is right to add, that while we have endeavored to state the grounds of the restorationists as adequately as our brief space will permit, and have taken our statement from their own best authorities, we can see no ground upon which any one who accepts the Bible as the inspired Word of God can base any hope of a restoration beyond the grave of those who reject the Gospel of Christ here.

Future State. Belief in a state of existence beyond the grave appears to be very nearly universal; not only this, there appears to be a general agreement concerning certain great fundamental truths, such as that there will be a divine judgment pronounced upon men, and future rewards given to the righteous, and future punishments inflicted upon the wicked. To give any thing like a complete survey of the different opinions entertained respecting the future state by different religions would require much greater space than our limits allow; but we may give a glimpse of them under certain general classes, referring the reader, for more precise information concerning particular points, to their appropriate titles.

1. The doctrine of *absorption* seems to come, practically, very near a denial of any future existence. It is the doctrine of Brahmanism, or Hindooism, that the last and highest state of the future is the absorption of the individual soul in the essence of Brahm. Its advocates, however, deny that absorption is synonymous with annihilation. It is described as a state of quiescence, the oblivion of all the faculties, an impersonal existence, the felicity of which consists in the perfect freedom from all sensation. Thus this doctrine is not in form a denial of future existence, and those who hold it regard absorption as only the peculiar privilege of the few. 2. Somewhat analogous to the doctrine of absorption, in its practical denial of conscious immortality, is the doctrine of transmigration of souls, or metempsychosis. This doctrine has been held from the earliest ages, and among many nations, as the Egyptians, Hindoos, Persians, Greeks, and Romans, and African and American aborigines. It was held in the Middle Ages by certain heretical sects, and has even been defended by some modern philosophers. According to this theory in its various forms, the soul at death enters into some new organism—a tree, reptile, fish, beast, bird, man; its habitation depending upon its character and previous life. Thus, even the doctrine of transmigration of souls does not deny, but affirms the doctrine of future rewards and punishments. 3. A very common notion concerning the future state among barbaric nations is one which, so to speak, projects the present into the future, and which conceives the dead as continuing in another life the employments which occupied them here. Thus the Indians buried their weapons in the grave, that the warrior might have them in his future hunting-grounds; the heaven of the Kamtschatkan is supplied with strong, fat dogs, and the huntsman never pursues his toil in vain; the Esquimaux' heaven is in a sunny clime, whose waters are never congealed, and where the reindeer, the whale, and the walrus abound. This sensuous imagination sometimes leads to genuine poetry, as with the Patagonians, who say that the stars are their translated companions, the milky way a field where the departed hunt for ostriches, and the clouds the feathers of the ostriches they kill. 4. A doctrine borrowed, as it appears to the writer, from barbaric imagi-

[1] 2 Thess. i., 9; Matt. xxv., 46. The Greek word translated *everlasting* and *eternal*, in this passage, is the same. See EVERLASTING.—[2] Matt. xii., 30, 48; xviii., 34; Luke xiii., 9; xvi., 26; comp. Psa. l., 22; Dan. xii., 2; Matt. iii., 12; Mark ix., 43–48; John iii., 36; Rev. xxi., 27.

nation, at all events conforming somewhat to it, is embodied, to some extent, in the theology of Swedenborg, and still more in that of modern spiritualism, so called. According to the latter, the dead continue in another life the same employments which they maintained here—a doctrine which is sometimes carried out in extravagances so extraordinary as to be ludicrous. 5. As nations have grown in culture, the idea of a divine judgment, followed by two distinct states of rewards and punishments, has become more clearly defined. The day of judgment is generally believed not to take place until the end of the world; hence various hypotheses have been entertained concerning the intermediate state. It is clear that the Greeks and Romans believed in one common abode of the departed, and yet it is clear that they believed in punishments inflicted by the gods upon the wicked;[1] and, on the other hand, that the good, or at least their heroes, became the companions of their gods. Thus they seem to have believed in a heaven, a hell, and an intermediate state. Nevertheless, for our knowledge of Greek and Roman belief we depend largely upon the Greek and Roman poets; and it is difficult to say how far the representations of Homer and Virgil should be regarded as indicative of the religious faith of their age, and how far it is to be considered as only a pictorial representation like that afforded by Dante's "Inferno," or Milton's "Paradise Lost." 6. There has been a great deal of discussion on the question, what does the Bible teach concerning the future state of man? There has been the more room for discussion, because its teaching is confessedly, in trope and symbol, capable of various interpretations. Certain great truths, however, clearly underlie its teachings—viz.: that the soul is immortal; that it exists in the future in a bodily organization which differs widely from its present one, and which is nevertheless capable of being in some sense identified with it; that after death follows a day of judgment, in which all men shall be judged for the deeds done in the body; and that, following this judgment, the righteous will enter into a state of felicity with their Lord, while the impenitent will be banished from his presence in punishment. For a further examination of the special subjects connected with the Future State, see DEATH; IMMORTALITY; RESURRECTION; JUDGMENT; INTERMEDIATE STATE; PURGATORY; HADES; HELL; HEAVEN; FUTURE PUNISHMENT. For views of special sects and religions, see under their respective titles.

G.

Ga-al (*loathing*), the son of Ebed, who excited the inhabitants of Shechem to resist Abimelech. His revolt seems to have been an attempt, on a limited scale, to get rid of the Israelitish ascendency, by stirring up the old Canaanitish spirit of nationality. The attempt, however, failed; the party of Ga-al were defeated by Abimelech, and his retreat into Shechem was cut off by Zebul. Whither he fled, or what ultimately became of him, we are not told; but the Shechemite revolt which he headed only issued in the destruction of the Canaanitish interest in the place; for the people themselves, who adhered to Ga-al and the stronghold of their god, were burned to ashes. [Judg. ix., 26–52.]

Gabbatha (*platform*). This word occurs only in John xix., 13, as the Hebrew title of the place where Pilate sat down in the judgment-seat at the time of Christ's trial. It appears to have been a tesselated pavement outside the prætorium, or judgment-hall, on which the tribunal was placed, and from which the governor pronounced final sentence.

Gabriel (*man of God*), a name borne by one of the angels of God, dispatched on beneficent errands to men in different ages of the Church. It was he that was commissioned to expound the visions to the prophet Daniel; it was he that announced to Zacharias the birth of John, Messiah's forerunner, and to Mary the incarnation of the Messiah himself. By the Mohammedans Gabriel is regarded with profound veneration. To him, it is affirmed, a copy of the whole Koran was committed, which he imparted in successive portions to Mohammed. He is styled in the Koran the Spirit of Truth, and the Holy Spirit. [Dan. viii., 16; ix., 21; Luke i., 19, 26.]

Gad (*a troop*, and also *good fortune*). **1.** Jacob's seventh son, the first-born of Zilpah, the maid of Leah, and the head of one of the twelve tribes. Of Gad as an individual we know nothing, except what is written of him in common with the other sons of Jacob. Along with them we are to understand that he took part in the transactions connected with the selling of Joseph into Egypt, and the later transactions which led to the settlement of the whole family of Jacob in that land of temporary protection and support. At the time of the descent into Egypt seven sons are ascribed to him.

At the first census in the wilderness, the descendants of Gad had multiplied to forty-five thousand six hundred and fifty. They were attached to the second division of the Israelitish host, following the standard of Reuben, and camping on the south of the

[1] See TARTARUS.

tabernacle.[1] The alliance between the tribes of Reuben and Gad was doubtless induced by the similarity of their pursuits. Of all the sons of Jacob, these two tribes alone returned to the land which their forefathers had left five hundred years before, with their occupations unchanged. After the conquest of Canaan, they went back across the Jordan to "the high places of the earth, that they might eat the increase of the fields;" "suck honey out of the cliff, and oil out of the flinty rock;" enjoy the "butter of kine and milk of sheep with fat of lambs, and rams of the breed of Bashan, and goats, . . . and the pure blood of the grape."[2] They knew not, as we know, that they turned their backs upon a settled life and civilization, their faces toward wandering and the desert.

It is not easy to give exactly the limits of the portion of Gad. It must have comprised the central trans-Jordanic districts, the mountains of Gilead, extending to Jazer and Heshbon southward, and to the Aroer that faced Rabbah of Amman—the river of Gad[3] being probably the Arnon—south-east; westward it abutted on the Jordan, and ran up the Arabah, or Jordan Valley, in a narrow strip, to the edge or extremity of the Sea of Chinnereth or Lake of Gennesaret; it reached to Mahanaim northward, being bounded by Manasseh; while eastward no limit is distinctly assigned. Gad has a more distinctive character than Reuben—something of the lion-like aspect of Judah.[4] The members of it required such qualities, for their position in the land of Gilead peculiarly exposed them to inroads from the wandering Arabs. But they kept their grounds against these, and, it would appear, somewhat encroached upon the neighboring tribe of Manasseh, for they are mentioned in 1 Chron. v., 11, as having extended their dwellings as far as Salchah, which had originally been assigned to Manasseh.[5] Beyond this general activity, nothing remarkable is noticed respecting them in sacred history. The tribe furnished no judge, ruler, or prophet, as far as we know, to take a distinguished and prominent place in the affairs of the covenant, and it is but too probable that their distance from the centre of worship operated unfavorably on the tone and temper of their minds in a religious point of view. In the division of the kingdom, Gad of course fell to the northern state of Israel, and was, with the Israelites, carried into captivity by Tiglath-pileser; and it is the mournful lament of Jeremiah that Ammon occupied the lost cities of Gad. We hear no more of Gad save in some utterances of prophecy.[6]

2. A prophet, called "the king's seer," who joined David when he was in hold through fear of Saul. It was he that was afterward sent with a message to the king, on the unjustifiable numbering of the people, requiring him to choose one of three modes of divine judgment—famine, pestilence, or war. He is also said to have written the acts of David, and to have taken part in the arrangement of the Levites for the musical services. But this is all we know of him. His parentage and tribe are not recorded, and no notice is taken of his death. [1 Sam. xxii., 5; 2 Sam. xxiv., 11–25; 1 Chron. xxi., 9–13; xxix., 29; 2 Chron. xxix., 25.]

Gadara, a town sixty stadia, or nearly eight Roman miles, from the town of Tiberias. It is spoken of by Josephus as the capital of the district called Peræa. It stood on an elevation, was well fortified, and is even called by Polybius the strongest city in those parts. After having been destroyed during the wars which the Jews had to wage with the Syrian kings, it was restored by Pompey, and was added by Cæsar Augustus to the dominions of Herod, as a special token of favor on account of Herod's loyalty and munificence. It was, however, a Grecian rather than a Jewish city; and after Herod's death it was, on that account, assigned to the prefecture of Syria. Yet that there must have been a considerable Jewish population in it is evident from its having, at an earlier period, been fixed on by Gabinius, the Roman governor, as one of the five cities in which he placed councils for the management of Jewish affairs. At the outbreak of the Jewish war against Rome, it was seized by the insurgents, but was recaptured by Vespasian, with terrible slaughter, and the city itself, with the surrounding villages, reduced to ashes. It appears, however, to have been again rebuilt; for in the early centuries it is mentioned as the seat of a Christian bishop, who represented it in the councils both of Nice and of Ephesus. The ruins of *Um Keis* are all that now remain of the ancient Gadara. They occupy a space of about two miles in circumference, and traces of fortifications are to be seen all around.

The word Gadara does not occur in the Bible, but undoubtedly gave its name to the country described as the country of the Gadarenes, where the demoniac was cured, and the swine destroyed. This miracle is described by Mark and Luke as occurring in the land of the Gadarenes,[1] while Matthew describes it as occurring in the land of the Gergesenes.[2] The explanation of the seeming contradiction is probably as follows: The city of Gadara is three hours to the south of the southern shore of the lake, and could hardly have been itself the scene of the miracle recorded. But directly on the shore of the lake Dr. Thomson has discovered the ruins of the ancient city of Chersa, or Gersa.

[1] Numb. i., 12; ii., 24, 25; iii., 10–16.—[2] Deut. xxxii., 13, 14.—[3] 2 Sam. xxiv., 5.—[4] Gen. xlix., 19; Deut. xxxiii., 20; 1 Chron. xii., 8, 15.—[5] Deut. iii., 10, 13.—[6] 1 Kings xxii.; 2 Kings viii., 28, 29; ix., 14; x., 33; xvi., 29; 1 Chron. v., 26; Jer. xlix., 1; Ezek. xlviii., 27, 28, 34; Rev. vii., 5.

[1] Mark v., 1; Luke viii., 26.—[2] Matt. viii., 28.

This town, so insignificant that it has escaped the attention of previous travelers, was unknown to the Roman world. Mark and Luke, therefore, who wrote for the Gentiles, described the miracle as occurring in the country of the Gadarenes—a description which would have been readily comprehended, since Gadara was one of the chief Roman cities of Palestine, and widely known. Matthew, who was a tax-gatherer on this very shore, and familiar with every village and hamlet, and who wrote for Jewish readers, described it as occurring in the country of the Gergesenes—thus fixing to their minds its locality more definitely.

Galatians. The Galatians were, in their origin, a stream of that great Celtic torrent which poured into Greece in the third century before the Christian era. Some of these invaders moved on into Thrace, and appeared on the shores of the Hellespont and Bosporus, when Nicomedes I., king of Bithynia, being then engaged in a civil war, invited them across, to help him against his brother Zybœtas. Having accomplished this object, and strengthened by the accession of fresh hordes from Europe, they overran Bithynia and the neighboring countries, until, after forty years of predatory excursions, Attalus I., king of Pergamus, succeeded in checking their nomadic habits, and confined them to a fixed territory. They settled in a district previously Phrygian, which obtained from them the name of Galatia, or, from their mixture with the Greeks, Gallo-Græcia. This country was subdued by the Romans B.C. 189. At the end of the republic, it appears as a dependent kingdom; at the beginning of the empire, A.D. 26, as a province, which may be roughly described as the central region of the peninsula of Asia Minor, with the provinces of Asia on the west, Cappadocia on the east, Pamphylia and Cilicia on the south, and Bithynia and Pontus on the north. These Eastern Gauls preserved much of their ancient character, and something of their ancient language.

It is no mere fancy which discovers in the expressions of St. Paul's epistle[1] indications of the character of that remarkable race of mankind which all writers have described as susceptible of quick impressions and sudden changes, with a fickleness equal to their courage and enthusiasm, and a constant liability to that disunion which is the fruit of excessive vanity; that race, which has not only produced one of the greatest nations of modern times, yet most fickle and unfortunate—the French—but which, long before the Christian era, wandering forth from their early European seats, burned Rome and pillaged Delphi, and founded two empires; one in Northern Italy, more than co-extensive with Austrian Lombardy, and another in Asia Minor.

[1] Gal. i., 6, 7; iii., 1; iv., 14, 15; v., 7, 15.

It is difficult at first sight to determine in what sense the word Galatia is used by the writers of the N. T., if, indeed, it is always in the same sense. In the Acts of the Apostles the journeys of St. Paul through the district are mentioned in very general terms. It seems most probable, however, that Galatia, as used by St. Luke, signifies not the Roman province of that name, but the land occupied by the Gauls, and that the Epistle to the Galatians would be more literally and correctly termed "the Epistle to the Gauls."

Galatians (Epistle to the). Of all the Epistles which bear the characteristic marks of Paul's style, this one stands foremost. Its authorship has never been doubted, and is sustained by quotations from it found in the earliest fathers. It was written to the churches of Galatia, the inhabitants of which were Gauls in origin. Their character, as shown in this epistle, agrees remarkably with that ascribed to the Gallic race by all writers.[1] They received the apostle at his first visit with extreme joy, and showed him every kindness; but were soon shaken in their fidelity to him and the Gospel, and began to transfer their allegiance to false teachers, especially to Judaizing teachers, who had followed, as well as preceded, the apostle in Galatia, and had treated slightingly his apostolic office and authority. The object, then, of the epistle was (1.) to defend his own apostolic authority, and (2.) to expose the Judaistic error by which they were being deceived. Accordingly, it contains two parts, the apologetic (chaps. i., ii.), and the polemic (chaps. iii.–v., 12). These are naturally followed by a hortatory conclusion (chap. v., 13, to end). In style, this epistle takes a place of its own among those of Paul. It unites two seemingly contradictory qualities of his remarkable character: severity and tenderness; both the attributes of a man of strong and deep emotions. Nothing can be more solemnly severe than its opening, and chap. iii., 1–5, nothing more touchingly affectionate than some of its appeals, *e. g.*, iv., 18–20. Of all Paul's epistles it is that which most clearly sets forth the liberty of the sons of God in the Gospel, in contrast to the bondage of those who remain under the law.

Galbanum, one of the perfumes employed in the preparation of the sacred incense. The galbanum of modern commerce is brought chiefly from India and the Levant. It is a resinous gum, of a brownish-yellow color, and strong, disagreeable smell, usually met with in masses, but sometimes found in yellowish tear-like drops. The ancients believed that when burned the smoke of it was efficacious in driving away serpents and

[1] Comp. Cæsar, B. G. iv., 5: "Fearing the weakness of the Gauls, because they are fickle in taking up plans, and ever fond of innovating, he thought no trust should be put in them."

gnats. If the modern galbanum be the true representative of the ancient drug of the same name, it may at first sight appear strange that a substance which, when burned by itself, produces a repulsive odor, should be employed in the composition of the sweet-smelling incense for the service of the tabernacle. But we have the authority of Pliny that it was used, with other resinous ingredients, in making perfumes among the ancients; and the same author tells us that these resinous substances were added to enable the perfume to retain its fragrance longer. [Exod. xxx., 34.]

Galilee (*circle*). This name seems to have been originally confined to a little "circuit" of country round Kedesh-Naphtali, in which were situated the twenty towns given by Solomon to Hiram, king of Tyre.[1] They were then, or subsequently, occupied by strangers, and for this reason Isaiah gives to the district the name "Galilee of the Gentiles."[1] It is probable that the strangers increased in number, and became, during the Captivity, the great body of the inhabitants. Extending themselves also over the surrounding country, they gave to their new territories the old name, until at length Galilee became one of the largest provinces of Palestine. In the time of our Lord, all Palestine west of the Jordan was divided into three provinces—Judea, Samaria, and Galilee.[2] The latter included the whole northern section of the country, including the ancient territories of Issachar, Zebulun, Asher, and Naphtali. It extended from the Mediterranean to the Jordan Valley, and from the base of Mount Carmel and the hills of Samaria to Phœnicia and the Lebanon



The Sea of Galilee.

[1] Josh. xx., 7; 1 Kings ix., 11.

[1] Isa. ix., 1; Matt. iv., 15.—[2] Acts ix., 31; Luke xvii., 11.

range. Josephus defines its boundaries, and gives a tolerably full description of its scenery, products, and population. He says the soil is rich and well cultivated; fruit and forest trees of all kinds abound; numerous large cities and populous villages, amounting in all to no less than two hundred and forty, thickly stud the whole face of the country; the inhabitants are industrious and warlike, being trained to arms from their infancy.

Galilee has been not inaptly termed the New England of the Holy Land. Cool breezes from the snow-clad peaks of the Lebanon fan the country which they overlook; the hills are thickly wooded; silvery streams water its verdant glades; wild flowers in abundance fill the air with their fragrance; the walnut, palm, olive, and fig cover its southern slopes; the dwarf oak, intermixed with tangled shrubberies of hawthorn and arbutus, clothes its northern hills; fertile upland plains, green forest-glades, wild, picturesque glens, with the beautiful Lake Tiberias embosomed in the midst of romantic mountain scenery, combine to render Galilee one of the richest and most beautiful sections of Palestine, if not of the Oriental world. Such, at least, was its aspect during the life of Christ; while its towns and villages, once busy, though now deserted and in ruins, added the charm of industry and life. Its scenery, its avocations, and its history, combined to give its inhabitants a character very different from that of the haughty inhabitants of Judea. From the days of Hiram, king of Tyre, they had intermingled more or less with their heathen neighbors. They intermarried with them. Their land lay directly across the track of the commerce between the East and the West. Mineral springs of real or fancied virtue near the southern coast of the Sea of Gennesaret rendered it the summer resort of wealthy Romans, the watering-place of all Palestine. The simple husbandmen of the hills and the fishermen of the lake were indifferent to the rigid formalism which flourished only in more immediate proximity to the Temple. Religious prejudice was therefore unavailing to prevent that intercourse with the Gentile which self-interest tended so strongly to promote. Hence Galilee was not only the scene of the greater portion of Christ's public ministry, but also the scene of his greatest popularity. Most of the events and teachings recorded in the first two gospels took place in Galilee. Most of those recorded by John took place in Judea. The differences in the two provinces account, in part, for the great difference noticeable both in the teaching ascribed to him and the reception accorded to him.[1] His central doctrine, that the kingdom of God was open to the Gentiles, was naturally not so obnoxious to the Galileans as to the Judeans. All the apostles except Judas Iscariot were either Galileans by birth or residence, and as such they were despised, as their Master had been by the proud Jews.[1] It appears also that the pronunciation of those Jews who resided in Galilee had become peculiar, probably from their contact with their Gentile neighbors.[2] After the destruction of Jerusalem, Galilee became the chief seat of Jewish schools of learning, and the residence of their most celebrated rabbis. The National Council, or Sanhedrim, was taken for a time to Jabneh, in Philistia, but was soon removed to Sepphoris, and afterward to Tiberias. Remains of splendid synagogues still exist in many of the old towns and villages, showing that from the second to the seventh century the Jews were as prosperous as they were numerous.

[1] See JUDEA.

Galilee, a name given to a particular portion of a church in England, which is separated from the rest of the building. It is generally situated toward the west end. Sometimes, as Dr. Hook informs us, it was a gallery for seeing processions, sometimes a porch for penitents, and for placing the corpse before burial. The galilee is only found in the oldest churches.

Gall. This word is used in translating two Hebrew words, one of which is also translated hemlock. The one word signifies the gall of the animal system, either of the human body or that of asps.[3] The other word signifies a vegetable poison the nature of which is involved in uncertainty. Some identify it with the poppy, others with the *Euphorbias*, a milky weed, while others consider it a general term given to a variety of unwholesome plants. For an account of the draught offered to Christ at his crucifixion said by Matthew to be mingled with gall, see CRUCIFIXION. [Job xvi., 13; xx., 14, 25; Psa. lxix., 21; Jer. viii., 14; Matt., xxvii., 34.]

Gallio. The person of that name referred to in Acts xviii., 12–16, was a brother of the eminent philosopher, Seneca, was adopted into the family of the rhetorician, Lucius Junius Gallio, and was thenceforth designated Junius Annæus Gallio. He was proconsul of Achaia under the Emperor Claudius, about A.D. 53 and 54, when St. Paul was accused before him. He resigned his post because the climate was injurious to his health. He is described as a man of singularly amiable character, "whom," says Seneca, "there is none that does not love a little, even those who have not the power of loving more." The manner of his death is variously stated. Winer thinks he was put to death by Nero; Eusebius says he committed suicide.

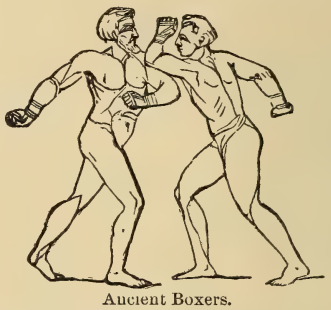
Gamaliel (*recompense of God*). There are in Jewish history two important rabbis of

[1] John i., 46; vii., 52; Acts i., 11; ii., 7.—[2] Matt. xxvi., 73; Mark xiv., 70.—[3] Job xvi., 13; xx., 14, 25.

this name — Gamaliel I., and his grandson, Gamaliel II. The former only is mentioned in Scripture. He was the preceptor of the apostle Paul, and by his moderate counsels prevented at one time the persecution of the apostles. Constitutionally moderate in view and timid in action, he occupied a position midway between the two factions into which the Pharisees (q. v.) were divided. He had neither the breadth of view nor the moral courage to unite with the Christians in attempting to substitute spiritual obedience for the spirit of legalism which constituted the essence of the religion of the Pharisees, but he endeavored to mitigate somewhat the absurd rigors of their traditions. Thus he decreed that all persons called on the Sabbath to assist in repelling hostile invasions, or at inundations, or fires, or the falling down of houses, or even at child-birth, might walk two thousand paces in any direction; and he decreed to the heathen poor the same right to glean as that possessed by the Jews. He acquired such a reputation among the Jews, that it is a rabbinical proverb, "With the death of Gamaliel the reverence for the law ceased, and purity and abstinence died away." Yet his famous interposition on behalf of the apostles has given him an undeserved reputation among Christian writers. He did not plead for religious toleration, but only for a temporizing policy, and this upon principles of the Caldese fatalism. To the Christian student his character is only important as it throws light upon the influences under which his pupil Paul was brought up. Christian tradition asserts that he was finally converted and baptized by St. Peter and St. Paul; but the Jewish authorities are more probably right in asserting that he died as he lived, a Pharisee. [Acts v., 33–40; xxii., 3.]

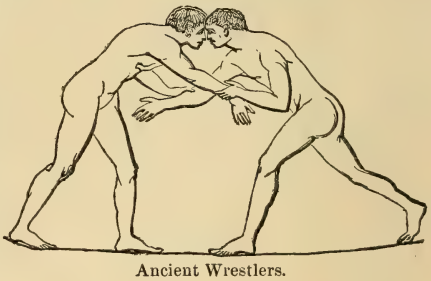
Games. This word does not occur in Scripture, though frequent reference is made to ancient games. Of private games, the principal among the Jews were music and dancing, especially on occasions of festivity, such as weddings, the weaning of children, sheep-shearing, and the harvest-home. Public games do not occupy a prominent place in Jewish life. They seem to have been exclusively connected with military sports and exercises, and even of these the notices are few and brief. It was probably in this way that the Jewish youth were instructed in the use of the bow and of the sling.[1] Allusion to what would seem to have been a kind of war-dance, such as we read of in different countries, seems to be made in 2 Sam. ii., 14, where Abner proposes that the young men should arise and "play" before the two armies.

The most noted games in Greece were the Olympian, the Pythian, the Nemean, and the Isthmian; at the last of which St. Paul was perhaps present on his first visit to Corinth, near to which city they were held. The chief contests here were leaping, running, quoit-playing, hurling the spear, wrestling, and boxing. The preparatory exercises of



Ancient Boxers.

the candidates were painful and long continued; a particular diet was enforced, and the training immediately before the struggle was under the inspection of officers appointed for the purpose. To this hard preparation reference is made by Paul in 1 Cor. ix., 25; probably, also, in 1 Tim. iv., 8. Then, when the day was come, a herald proclaimed the opening of the games; an impartial person sat as judge,[1] whose authority decided every question, and assigned the crown to the victor. Numbers flocked to witness the spectacle, and sat on raised seats at the sides of the oblong area, called the stadium, fixing their earnest gaze upon the competitors, whose names and country were announced by the herald, and whose success was applauded by the vast crowd of observers.[2] Certain regulations were prescribed, the breach of which, by affording an unfair advantage, would disqualify for the prize.[3] The apostle alludes thereto when he describes his jealous care lest, having proclaimed the contest to others, he himself, being a competitor, should be rejected as unworthy of the crown.[4] The prize in the Olympian games was a



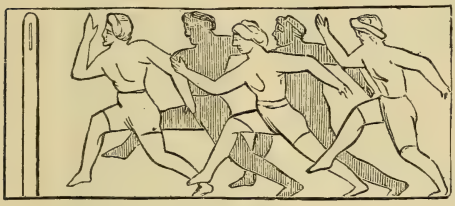
Ancient Wrestlers.

wreath of wild olive; in the Isthmian, of pine-leaves or parsley; in the Pythian, of laurel or of palm, or beach; in the Nemean, of olive or parsley; branches of palm, too, were placed in the victor's hands. But these crowns, so transient, were prized most highly, and the name of one who conquered became illustrious.

[1] Judg. xx., 16; 1 Sam. xx., 20, 30–35; 1 Chron. xii., 2.

[1] 2 Tim. iv., 8.—[2] Heb. xii., 1.—[3] 2 Tim. ii., 5.—[4] 1 Cor. ix., 26, 27.

St. Paul borrows figures from both the boxing and racing of the Greeks. He represents his own body as the adversary upon whom he was to plant his blows. And they were delivered with force and precision, not at random into the air. In the race, too (the metaphor being taken from the foot-race, though there were also chariot and horse races), the apostle ran not with vague uncertainty, but as making steadily for the mark in view. He brings vividly before our minds the earnestness of the competitor, having cast off every incumbrance, holding on



Ancient Foot-race.

his course uninterruptedly, his eye fixed on the distant goal, unmindful of the space already passed, and stretching forward with bent body. Equally vivid are his references to the competitor's perseverance, his joy at the completion of the course, his exultation as he not only receives but actually grasps the crown which had been set apart for the victor.[1]

Besides these games, in which men might engage or not at their will, there were contests to which they were condemned for the amusement of the heathen multitudes. These compulsory contests had a mournful significance for the early Christians, who were repeatedly thrown to the beasts in the amphitheatres. Paul may allude to these contests in 1 Cor. xv., 32, though the allusion is probably a figurative reference to the mob which he encountered at Ephesus. Some other references to them may, however, be found scattered throughout his writings.[2]

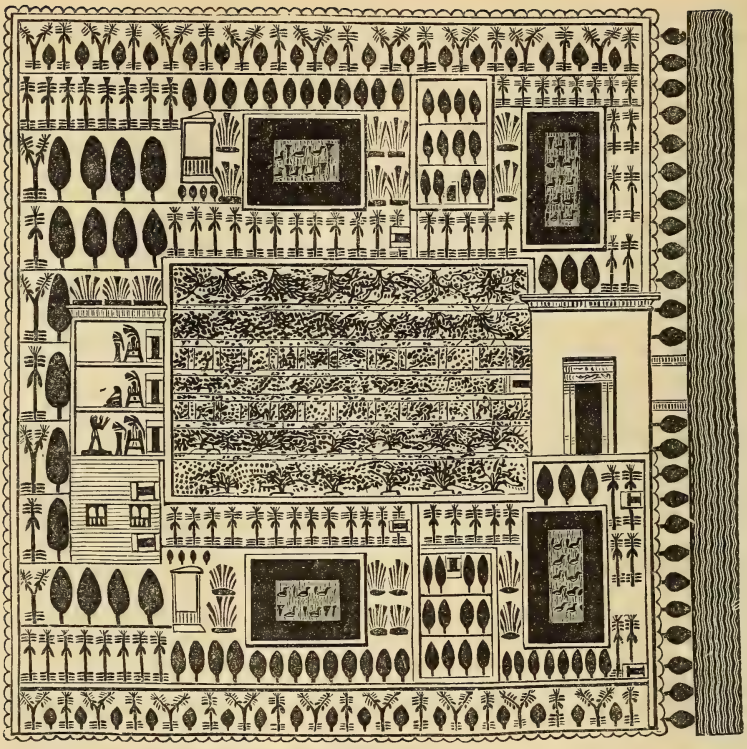
Garden. The Hebrews delighted in flowers and green fields, in groves and plantations, in orchards and gardens. The two hundred and fifty botanical terms which occur in the original of the O. T. are enough to prove this. No collection of classical authors of the same extent, and not professedly treating of husbandry, could furnish so long a list; and it must be remembered that all these terms occur incidentally in their laws, their poetry, and their history. Trees and flowers enhanced the enjoyment or relieved the gloom of almost every scene of Jewish life. Like many of our American towns, their cities were sometimes adorned and shaded by trees growing beside the water-courses; the vine was trained along the walls of their houses, the courts usually rejoiced in some spreading sycamore or terebinth. In cool and fragrant bowers, the rabbis loved to collect their disciples. The grain, newly heaped on the threshing-floor, seems to have been occasionally decorated with lilies, or some equally graceful garland. On high occasions, the pathways of conquerors and distinguished personages were strewed with branches in blossom or the leaves of the palm, and a fresh charm was added to their feasts by beautiful and fragrant flowers. Even to the grave this propensity followed them. As the modern Egyptians deck the tombs of their kindred with palm-leaves, and the Turks and Syrians plant myrtle in their cemeteries, so the Jews garnished sepulchres by planting or strewing flowers upon them. When Abraham bought the field of Machpelah for a burial-place, special mention is made of the trees which were upon it, and by far the most memorable of earth's sepulchres was in the garden of a Jew.[1]

To no nation of antiquity was the garden so essential as to the Egyptians. At their feasts, each guest was presented with a nosegay, and the board was crowned with flowers. Flowers grew in the courts, and in pots and vases throughout the apartments. Their pleasure-grounds or gardens were laid out in straight lines, with great regularity, with terraces, arbors of trellis-work, and ponds stored with fish or water-fowl. Indeed, the country mansion of an ancient Egyptian must have approached to modern sumptuousness. The representation of an Egyptian garden, with its variety and abundance of vegetables, is an admirable commentary upon the complaints and murmurings of the Israelites in the desert.[2] At a later period of their history, the Jews sojourned for two generations in Babylonia, and from those "hanging gardens," which were one of the seven wonders of the world, may have received some hints applicable to the terrace-culture so general on the hills of Palestine. A great proportion of Palestine was laid out in gardens and vineyards, especially in the neighborhood of cities. According to Josephus, the environs of Jerusalem were almost all devoted to gardens; but it appears from the rabbins that, for sanitary reasons, there were no gardens within the walls except a few plantations of roses, which had existed since the days of the prophets.

In Scripture, we have indications of various inclosures which occasionally bear the general name of garden. We read of a "garden of nuts," *i. e.*, nut-bearing trees, and an "orchard of pomegranates," and continually of vineyards and olive-yards. There were orchards where various sorts of trees were

[1] Acts xx., 24; Phil. iii., 12; 1 Tim. vi., 12, 19; 2 Tim. iv., 8; Heb. xi., 26; xii., 1, 2.—[2] See, for example, 1 Cor. iv., 9, and 2 Cor. i., 9.

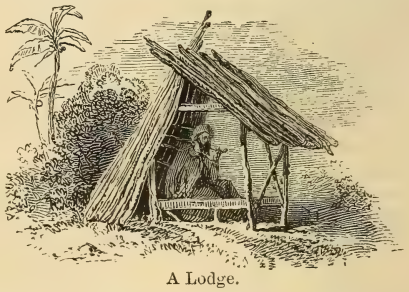
[1] 2 Kings xxi., 18, 26; Psa. cxxviii., 3; Sol. Song vii., 12; Isa. i., 29; lxv., 3; lxvi., 17; Matt. xxvi., 36; John xviii., 1; xix., 41, 42.—[2] Numb. xi., 4–6.



Ancient Egyptian Garden.

reared together, and which sometimes contained trees more valued for foliage than for fruit—"trees of emptiness," like the plane, the terebinth, and the mulberry. Gardens of herbs and kitchen-gardens are also mentioned. Among the culinary vegetables of the Hebrews were gourds, cucumbers, melons, and aromatic herbs; nor were they likely to omit the onion and the garlic. Like most Oriental nations, they were fond of perfumes, and therefore odoriferous plants occupied the chief place in the flower-gardens of ancient Palestine. This is abundantly illustrated by the impassioned address of the bride of Solomon, the imagery of which was probably suggested by Solomon's own gardens.[1] The site of these is still shown in the Wady Urtas, about an hour and a quarter south of Bethlehem. The "king's garden," repeatedly mentioned, appears to have been near the Pool of Siloam, where the valleys of the Kedron and of Hinnom meet.[2] But of all the gardens of Palestine, none is possessed of associations more sacred and imperishable than the garden of Gethsemane, beside the oil-presses on the slopes of Olivet.

In modern times the gardens of the East are generally arranged with little taste, and kept with little care, but their productions are for the most part identical with those yielded in the palmy days of Palestine. Like the garden of cucumbers of Isa. i., 8, any valuable plantation still needs a lodge for the



A Lodge.

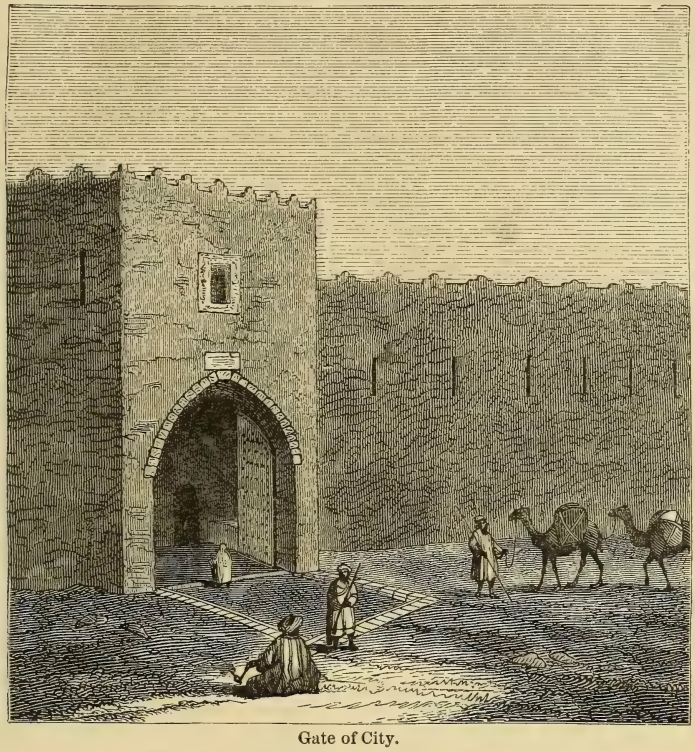
watchman till the crop is secured, when the shed is forsaken by its keeper, and the poles fall down or lean every way, and the green boughs with which it is shaded are scattered by the wind, leaving only a ragged, sprawling wreck. Now that her country is desolate, there could not be a more vivid emblem of the daughter of Zion; but the amazing capabilities of the soil, under irrigation and industry, help us to recall the luxuriance of the past.

Garlic, one of the Egyptian plants for which the Israelites murmured, and for which the Jews still have great fondness.

[1] Sol. Song iv., 12–15; v., 1; vi., 2; comp. Numb. xi., 5; Deut. xi., 10; Josh. xxiv., 13; 1 Kings xxi., 2; Eccles. ii., 4–6; Isa. i., 8; Luke xiii., 19.—[2] 2 Kings xxv., 4; Jer. xxxix., 4; lii., 7.

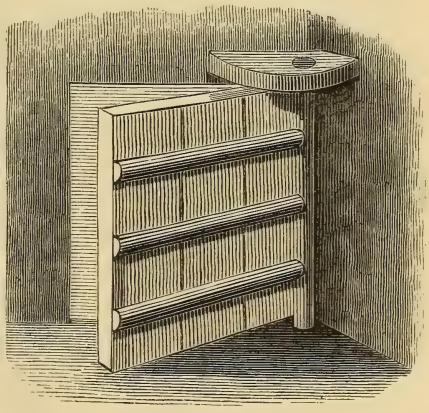
It abounded in Egypt—a fact evidenced from a statement of Herodotus that it was one of the substances for feeding the laborers who were employed in building the Pyramids. [Numb. xi., 5.]

Gate, Gate-way. Gates and doors are



Gate of City.

the entrances to inclosed places, cities, and buildings, the latter term—doors—being more generally applied to houses. The gates and gate-ways of Eastern cities anciently held, and still hold, an important part, not only in the defense, but in the public economy of the place. Vaulted, shady, and cool, they were places of public resort. Persons are, therefore, represented as sitting, or as being likely to be met with there in passing in and out.[1] Markets were occasionally held at the gate, but rather of country produce than of manufactured goods.[2] Courts of justice, solemn assemblies, pageants, etc., were also at the gates.[3] Sacrifices appear to have been offered to idols, or in heathen cities at or without the gates. Over them were chambers, and probably recesses or places adapted for the business usually there transacted.[1] Intended for security, they were composed of durable materials. Sometimes gates, or at least doors, seem to have been made of stone. That they were occasionally of wood is evident from the attempt of Abimelech to burn the gate of the fortress he was attacking.[2] They were generally two-leaved, plated with metal, and, with the gate-ways,



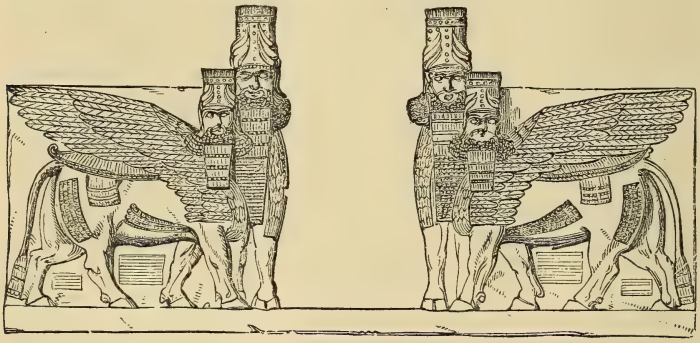
Common Oriental Door.

were often highly ornamented. This was especially true of those of palaces on which,

[1] Gen. xix., 1; xxiii., 10; xxxiv., 20, 24; 1 Sam. iv., 13, 18; 2 Sam. xv., 2; Neh. viii., 1, 3; Psa. lxix., 12; Prov. i., 21.—[2] 2 Kings vii., 1, 17, 18, 20; Neh. xiii., 19, 20, 21.—[3] Deut. xvi., 18; xxi., 19; xxv., 7; Josh. xx., 4; Ruth iv., 1-12; 2 Sam. xix., 8; 1 Kings xxii., 10; 2 Chron. xviii., 9; Job xxix., 7; Psa. cxxvii., 5; Prov. xxii., 22; xxiv., 7; xxxi., 23; Jer. xvii., 19; Lam. v., 4; Amos v., 12; Zech. viii., 16.

[1] 2 Sam. xviii., 24; 2 Kings xxiii., 8; Acts xv., 13.—[2] Judg. ix., 52; comp. Neh. i., 3; ii., 17.

as well as on the doors of private houses, is found much richness of decoration. They were ordinarily hung on pivots, generally of the same material as the gate itself, and were secured by bolts or bars and locks,[1] and in an unsettled state of society were ordinarily closed; hence the throwing of them open signified peace or triumph.[2] There were, however, wickets to afford a passage when the great gate was shut. There was sometimes an inner and an outer gate;[3] and towers or other works were constructed to defend them. In these watchmen were placed, in order to detect the approach of a foe.[4] Enemies were, of course, anxious to possess themselves of the gates, and when these were occupied a town was usually regarded as taken.[5] Thus they sometimes represent the city itself.[6] In ancient times, as now, these



Portal of Ancient Assyrian Palace.

city gates had particular names, generally derived from some accidental circumstance connected with them; *e. g.*, the numerous gates of ancient Jerusalem were named as follows: (1) Gate of Ephraim;[7] this is probably the same as the (2) Gate of Benjamin.[8] If so, it was 400 cubits distant from the (3) Corner-gate;[9] (4) Gate of Joshua, governor of the city;[10] (5) Gate between the two walls;[11] (6) Horse-gate;[12] (7) Ravine-gate, *i. e.*, opening on the ravine of Hinnom;[13] (8) Fish-gate;[14] (9) Dung-gate;[15] (10) Sheep-gate;[16] (11) East-gate;[17] (12) Miphkad;[18] (13) Fountain-gate;[19] (14) Water-gate;[20] (15) Old-gate;[21] (16) Prison-gate;[22] (17) East-gate (perhaps should be rendered the Sun-gate);[23] (18) First-gate;[1] (19) Gate Gennath;[2] (20) Essenes'-gate.[3] To these should be added the following gates of the Temple: Gate Sur,[4] called also Gate of Foundation;[5] Gate of the Guard, or behind the guard,[6] called the High-gate;[7] Gate Shallecheth.[8]

In the Middle Ages, seven of the principal gates of Jerusalem are mentioned, four of which are still in existence, three being closed. One of these three is the famous Golden Gate, so called from its supposed connection with one of the ancient gold-plated gates of the Temple, which is said to have been solidly walled up by the Mohammedans, because of a tradition that through it the Christians would some day take possession of the city. The gates of the Temple were massive, made of fir, adorned with carved work, and overlaid with gold, those of the oracle being of olive-wood, similarly carved and overlaid.[9]

The term "gates" is sometimes used figuratively. The phrase "gates of hell," that is, of hades, or the abode of the dead, in Christ's remarkable promise in Matt. xvi., 18, is thought by some commentators to be equivalent to the machinations, or counsels, of death, because in the gates of the city deliberative councils were held in time of war. But it seems more reasonable to suppose that this promise is to be interpreted, that his people shall not be held as prisoners under the power of death; that he will burst its gates, and give them deliverance; and of this he gave assurance by his own victory when he rose from the grave, burst the bars of death, and opened the way to life from the dead for all his followers. The figurative expression to exalt the gate, *i. e.*, to have the opening of the gate-way lofty, implies ostentation, which is likely to provoke envy, and therefore leads often to destruction. [Job xxxviii., 17; Prov. xvii., 19; Isa. xxxviii., 10; Matt. xvi., 18.]

[1] Deut. iii., 5; Judg. xvi., 3; 1 Sam. xxiii., 7; 1 Kings iv., 13; 2 Chron. viii., 5; Neh. iii., 3, 6, 13, 15; Psa. cvii., 16; cxlvii., 13; Isa. xlv., 1, 2; Jer. xlix., 31; Ezek. xxxviii., 11.—[2] Psa. xxiv., 7; Isa. lx., 11; Rev. xxi., 25.—[3] 2 Sam. xviii., 24.—[4] 2 Kings vii., 10; ix., 17; Neh. xiii., 22; Esth. iii., 2; Jer. xxxv., 4; xxxix., 4.—[5] Deut. xxviii., 52, 57; Jer. xxxix., 3.—[6] Gen. xxii., 17; xxiv., 60; Deut. xii., 12; Judg. v., 8; Ruth iv., 10; Psa. lxxxvii., 2; cxxii., 2.—[7] 2 Chron. xxv., 23; Neh. viii., 16; xii., 39.—[8] Jer. xx., 2; xxxvii., 13; Zech. xiv., 10.—[9] 2 Chron. xxv., 23; xxvi., 9; Jer. xxxi., 38; Zech. xiv., 10.—[10] 2 Kings xxiii., 8.—[11] 2 Kings xxv., 4; Jer. xxxix., 4.—[12] 2 Chron. xxiii., 15; Neh. iii., 28; Jer. xxxi., 40.—[13] 2 Chron. xxvi., 9; Neh. ii., 13, 15; iii., 13.—[14] 2 Chron. xxxiii., 14; Neh. iii., 3; Zeph. i., 10.—[15] Neh. ii., 13; iii., 13.—[16] Neh. iii., 1, 32; xii., 39.—[17] Neh. iii., 29.—[18] Neh. iii., 31.—[19] Neh. xii., 37.—[20] Neh. xii., 37.—[21] Neh. xii., 39.—[22] Neh. xii., 39.—[23] Jer. xix., 2.

[1] Zech. xiv., 10.—[2] Joseph., Bell. Jud., lib. v., 4, § 2.—[3] Joseph., Bell. Jud., lib. v., 4, § 2.—[4] 2 Kings xi., 6.—[5] 2 Chron. xxiii., 5.—[6] 2 Kings xi., 6, 19.—[7] 2 Kings xv., 35; 2 Chron. xxiii., 20; xxvii., 3.—[8] 1 Chron. xxvi., 16.—[9] 1 Kings vi., 31–35; 2 Kings xviii., 16; Ezek. xli., 23–25.

Gath, one of the five royal cities of the Philistines, and the native place of the giant Goliath. It occupied a strong position on the border of Judah and Philistia. The key to both countries, it passed through considerable vicissitudes of fortune, was the scene of frequent struggles, and was often captured and recaptured, but appears to the last to have been a place of some strength and importance. It is first mentioned as a place in which some of the giant Anakim remained. It was one of the points to which the Israelites pushed their conquests after the great day of Mizpeh, and is familiar to the Bible student as the scene of one of the most romantic incidents of David's life.[1] In the reign of Jehoash, king of Judah, it was taken by the Syrians, and seems then to have been brought again under Philistine occupation. It was afterward captured and dismantled by Uzziah, who possibly did not retain possession, as in the prophecies of Amos and Micah it is regarded as a Philistine city. The date of the encounter between the Benjamites and the men of Gath, mentioned in 1 Chron. viii., 13, is not easy to determine. The site of this celebrated city is unknown, and men most competent to judge differ in their conclusions. The most probable opinion is, perhaps, that it stood upon the conspicuous hill, irregular in form, and about two hundred feet high, which is now called *Tell-es-Sâfieh*, upon the side of the plain of Philistia, at the foot of the mountains of Judah, ten miles east of Ashdod, and about the same distance south by east of Ekron. [Josh. xi., 22; xiii., 3; 1 Sam. vi., 17; vii., 14; xvii., 4, 23; xxi., 10–15; 2 Kings xii., 17; 1 Chron. xviii., 1; 2 Chron. xi., 8; xxvi., 6; Amos vi., 2; Mic. i., 10.]

Gath-hepher, called also **Gittah-hepher**,[2] the birthplace of Jonah, a town on the border of Zebulun, not far from Japhia, now Yafa. An ancient ruin, called Jiftah, is identified by a probable tradition as Gath-hepher. It is situated near the plain of Turan, on the road from Nazareth to Tiberias.

Gaza (*strong, fortified*), one of the five princely cities of the Philistines, which, unlike Gath, has withstood the desolations of many generations, and continues to the present time a comparatively thriving and well-peopled city. It may be regarded as one of the oldest cities in the world, since it is mentioned in Gen. x., 19, as one of the border towns of the Canaanites. Like Gath, it was also one of the seats of the giant Anakim that were prior even to the Canaanites. It was included in the lot of Judah, and is said to have been taken by the tribe, though it is clear that they did not attempt to drive out the original inhabitants, nor did they interfere with the regular government, but were content with some nominal fealty. Subsequently it became the scene of Samson's mournful captivity and last triumph. Afterward it had its full share in the varying fortunes of the Philistine territory, and had, ever and anon, to endure sieges which frequently brought it to the brink of ruin. The key of Palestine to the Egyptians, the key of Egypt to the Syrians, it was the scene of many a severe conflict.[1] That it was a strongly fortified place, as its name imports, is sufficiently proved by its five months' resistance to the arms of Alexander the Great.

In the Gospel Age, it appears to have been a place of some importance; it was among the cities given by Augustus to Herod, as a mark of imperial favor, and after his death it was assigned to the province of Syria. It became the seat of a Christian church, the name of whose bishop is frequently mentioned in the records of the ancient councils. But for centuries after the Christian era, idolatry retained a strong hold on the place, and as many as eight heathen temples are said to have existed in it at the beginning of the fifth century. The present Arabic name of the city is Ghuzzeh, and its population is estimated at from fifteen to eighteen thousand, mainly Mohammedans. It is about three miles from the sea, situated partly on an oblong hill of moderate height, and partly on the lower ground. The climate of the place is almost tropical, but it has deep wells of excellent water. Around the city, on the north, east, and south, are numerous gardens, hedged with prickly pear, and exceedingly fertile. Many palm-trees are scattered about the city, while beyond the gardens to the north lies an extensive olive-grove. Thus it will be evident that the expression in the message to the evangelist Philip, "Go toward the south unto the way that goeth down from Jerusalem unto Gaza, *which is desert*,"[2] the "which" refers not to the city, but to a part of the way leading to it. And that portion of the road which lies between Eleutheropolis and Gaza passes through a region which is without villages, and might fitly be called desert.

Geba, a city of Benjamin (otherwise called **Gaba**), afterward allotted to the priests. It was here that in the early part of Saul's reign the Philistines had "a garrison." It marks the scene of an exploit of Jonathan, where a narrow pass is described between two rocks; one over against Michmash, the other over against Geba (not Gibeah, as in the English Bible). Exactly in accordance with the description in the Bible is the position of the modern village of *Jeba*, which stands picturesquely on the top of its steep-terraced hill, on the very edge of the great *Wady Suweinit*, looking northward to the opposite village, which also retains its old name

[1] 1 Sam. xxi., 10–15.—[2] Josh. xix., 13.

[1] Josh. x., 41; xi., 21, 22; xiii., 3; xv., 47; Judg. i., 18; iii., 3; xiii., 1; xvi.; 1 Sam. vi., 17; xiv., 52; xxxi., 1; 2 Sam. xxi., 15; 1 Kings iv., 24; 2 Chron. xxi., 16; xxvi., 6; xxviii., 18.—[2] Acts viii., 26.

of *Mŭkhmas*. It was from Geba to Gazer, or Gezer, that David's pursuit of the Philistines extended; the place was fortified by Asa, and is mentioned as the northern limit of the kingdom of Judah. The name repeatedly occurs elsewhere. [Josh. xviii., 24; xxi., 17; 1 Sam. xiii., 3; 2 Sam. v., 25; 1 Kings xv., 22; 2 Kings xxiii., 8; 1 Chron. vi., 60; viii., 6; 2 Chron. xvi., 6; Ezra ii., 26; Neh. vii., 30; xi., 31; xii., 29; Zech. xiv., 10.]

Gebal, a proper name, occurring in Psa. lxxxiii., 7. There is some difference of opinion respecting its locality; but the better opinion is that it is the Gebal of Ezekiel, a maritime town of Phœnicia. From the fact that its inhabitants are written "Giblians" in the Vulgate, and Biblians in the Septuagint, we may infer their identity with the Giblites spoken of in connection with Lebanon by Joshua, and that of their city with the "Biblus" (or Byblus) of profane literature, a city on the borders of Phœnicia north of the river Adonis. It is called *Jebail* by the Arabs, thus reviving the old Biblical name. [Psa. lxxxiii., 7; Ezek. xxvii., 9; Josh. xiii., 5.]

Gedaliah (*made great by Jehovah*), son of Ahikam, was a governor appointed by Nebuchadnezzar, after the destruction of Jerusalem, to preside over the remnant in Judea. The prophet Jeremiah was under his protection at Mizpeh. Gedaliah was murdered two months after his appointment by Ishmael, and his death was afterward observed as a national fast. [2 Kings xxv., 22–25; Jer. xl., 6; xli., 1–5; Zech. vii., 5; viii., 19.]

Gehazi (*valley of vision*), the name of the servant of Elisha.[1] He appears for a time to have enjoyed the entire confidence of his master, and some suppose he was intended to be Elisha's successor, as Elisha was Elijah's. It was Gehazi who suggested the most fitting mode of recompensing the kindness of the Shunamite woman;[2] and when the same Shunamite came some years afterward to Carmel to inform Elisha of what had befallen her son, it was Gehazi who received from the prophet his wonder-working staff, with instructions to go in his name and lay it upon the face of the child. Though this proved ineffectual, it manifestly betokened on Elisha's part entire confidence in the character and intentions of Gehazi. But when Elisha steadfastly refused to accept any of the gifts Naaman had brought from Syria, Gehazi thought it a piece of false delicacy on the part of his master, and hastened after Naaman, to secure a portion of the treasures before they were entirely out of reach. He had the audacity to go in his master's name and beseech a little money and apparel, to bestow upon two sons of the prophets that he pretended had come to them in want. The device succeeded, and he received even more than he asked; but, on returning, he was met by the stern reproof of Elisha for the sinful course he had taken, and, at Elisha's word, had the leprosy of Naaman adjudged to him as a penalty.[1] The subsequent history of Gehazi is involved in uncertainty. He is mentioned as relating Elisha's works to King Joram when the Shunamite, whose son Elisha had restored to life, came petitioning for her house and land after her seven years' absence in Philistia. This has been thought to indicate that, after true repentance, the leprosy must have been cured, and Gehazi restored to Elisha's service; but this is very uncertain. [2 Kings iv.; v.; viii., 1–6.]

[1] 2 Kings iv., 12.—[2] 2 Kings iv., 14.

Gems. Gems or precious stones are frequently alluded to in the Holy Scriptures. They were known, and very highly valued, in the earliest times. The onyx-stone, fine specimens of which are still of great value, is expressly mentioned by Moses as being found in the land of Havilah. "Onyx-stones, and stones to be set, glistering stones and of divers colors, and all manner of precious stones" were among the articles collected by David for the Temple.[2] The Tyrians traded in precious stones supplied by Syria,[3] and the robes of their kings were covered with the most brilliant gems. The art of engraving on precious stones was known from the early times. The twelve stones of the breast-plate were engraved each one with the name of one of the tribes.[4] The two onyx (or sardonyx) stones which formed the high-priest's shoulder-pieces were engraved with the names of the twelve tribes, six on one stone and six on the other, "with the work of an engraver in stone like the *engraving of a signet*." Precious stones are used in Scripture in a figurative sense, to signify value, beauty, durability, etc., in those objects with which they are compared.[5] The following are the names of the principal gems, as they occur in our version; for a discussion of their character, the reader is referred to these titles: AGATE; AMETHYST; BERYL; CARBUNCLE; CHALCEDONY; CHRYSOLITE; CHRYSOPRASE, or CHRYSOPRASUS; DIAMONDS; EMERALD; JACINTH; JASPER; LIGURE; ONYX; RUBY; SAPPHIRE; SARDINE, or SARDIUS; SARDONYX; TOPAZ.

Genealogy. Genealogical registers are the oldest medium through which history has been handed down. They furnish the framework and casing of history, in the names and numbers of which they largely consist. In all nations, even from the earliest times, such genealogical writings seem to have been carefully preserved. Even in the patriarchal age we find traces of them; and so important were they accounted among the ancient Hebrews, that a special set of officers, called *Shoterim*, were set apart for the purpose of

[1] 2 Kings v., 27.—[2] 1 Chron. xxix., 2.—[3] Ezek. xxvii., 16.—[4] Exod. xxviii., 17–21.—[5] Lam. iv., 7; Isa. liv., 11, 12; Rev. iv., 8; xxi., 10–21.

keeping them. The promise of the land of Canaan to the seed of Abraham, Isaac, and Jacob successively, and the separation of the Israelites from the Gentile world; the expectation of a Messiah to spring from the tribe of Judah; the exclusively hereditary priesthood of Aaron, with its dignity and emoluments; the long succession of kings in the line of David; and the whole division and occupation of the land upon genealogical principles by the tribes, families, and houses of fathers, gave a peculiar importance to the science of genealogy among the Jews. The vast increase of the Hebrew population during their residence in Egypt rendered genealogical records absolutely necessary. The care of these records was intrusted first to the *shoterim* or scribes, and afterward to the Levites. In later times they were kept in the Temple. Some confusion with regard to particular families must have crept into them during the Babylonish captivity; but that the whole was reduced to complete order on the return of the Jews to Palestine, is very evident from the care with which genealogical descents are traced in the first book of Chronicles. So carefully was the purity of lineage maintained with regard to the priesthood, that after the Captivity those who could not produce their genealogical descent were excluded from the sacred office. According to Josephus, the Jews had an uninterrupted succession of high-priests for two thousand years preserved in their records, and Jerome declares that the Jews knew the genealogies from Adam to Zerubbabel as intimately as they knew their own names. These records continued to be kept till near the destruction of Jerusalem. That they perished at that time, however, there can be little doubt. And it is not a little remarkable that the great end for which such genealogical records were kept having been accomplished in the coming of the Messiah, and there being no further necessity for them, the Jews have now utterly lost their ancient genealogies.

Just notions of the nature of the Jewish genealogical records are of great importance with a view to the right interpretation of Scripture. It must, however, be remembered that these records have respect to political and territorial divisions, as much as to strictly genealogical descent, and that all who are called "sons" of a certain patriarch or chief father are not necessarily his very children. If any one family or house became extinct, some other would succeed to its place, called after its own chief father; and hence a census of any tribe drawn up at a later period would exhibit different divisions from one drawn up earlier. The same principle must be borne in mind in interpreting any particular genealogy. Again, when a pedigree was abbreviated, it would naturally specify such generations as would indicate from what chief houses the person descended. As regards the chronological use of the Scripture genealogies, it follows from the above view that great caution is necessary in using them as measures of time, though they are invaluable for this purpose whenever we can be sure that they are complete. The Jewish genealogies have two forms: one giving the generations in a descending, the other in an ascending scale. Examples of the descending form may be seen in Ruth iv., 18–22, or 1 Chron. iii.; of the ascending, in 1 Chron. vi., 33–43; Ezra vii., 1–5. Females are named in genealogies when there is any thing remarkable about them, or when any right or property is transmitted through them. [See Gen. xi., 29; xxii., 23; xxv., 1–4; xxxv., 22–26; Exod. vi., 23; Numb. xxvi., 33; 1 Chron. ii., 4, 19, 35, 50.]

Genealogy of Jesus Christ. There are two genealogies of Jesus Christ given in the gospels: one by Matthew, chapter i., the other by Luke, chapter iii. The differences between them are very material, and have been noted by skeptics for the purpose of throwing discredit on the statement of the evangelists that Jesus was a descendant of David. The theory that one is the genealogy through Mary, and the other through Joseph, is now generally supplanted by the other that both are genealogies of the latter; that the genealogy of Matthew is not according to lineal descent, but according to the line of regal succession from Solomon; and that in accordance with national and Scriptural usage, and possibly for the sake of facilitating memory, it is recorded in an abridged and also symmetrical form, while the genealogy of Luke exhibits the natural descent from David through Nathan. The evidence that Jesus is of the seed of David does not in any case rest upon these genealogies of his putative father, but upon the direct statements of the evangelists, of Paul, and of Christ himself.[1]

General, in the Roman Catholic Church, the supreme head, under the pope, of the aggregated communities throughout Christendom belonging to a religious order. The office of general in most orders is held for three years; in that of the Jesuits it is for life; but in all, his election must be confirmed by the pope. The general is exempt from episcopal jurisdiction, being subject to the immediate jurisdiction of the pope himself. He resides in Rome, where he enjoys certain privileges, the most important of which is the right to sit and vote with the bishops in a general council of the Church.

Generation. The primary meaning of one of the Hebrew words thus translated is *revolution;* hence, period of time. From this abstract general idea of an indefinite period of

[1] Matt. xii., 35–37; Luke i., 27, 32; Acts xiii., 23; Rom. i., 3.

time either past or future, come the more special notions of a definite period of time, and an age or generation of men, and the concrete idea of the men of an age or time. From this last, dropping the idea of time, generation comes to mean a class or race of men, *e. g.*, of the righteous or the wicked. Hence sometimes it indicates simply a nation, as in Matt. xii., 39–45, where the denunciation is not merely of the age, but of the Jewish people; and in Matt. xxiv., 34, where the prophecy is not that the then existing generation of men should not "pass away before the day of judgment, but that the Jewish nation should be preserved throughout all future changes of time and circumstance"—a prophecy which has been singularly fulfilled. The word has also in our Bible the following secondary meanings: first, a genealogical register; second, a family history, since early history among the Orientals is drawn so much from genealogical registers; and third, a history of the origin of things as well as persons, *e. g.*, of the earth. See GENEALOGY. [Gen. ii., 4; v., 1; vi., 9; xv., 16; xxv., 19; Deut. xxiii., 3, 4, 8; xxxii., 7; Psa. xlv., 17; lxxii., 5; xcv., 10; Prov. xxx., 11–14; Isa. liii., 8; lviii., 12; Luke xi., 29–32; xvi., 8; Acts ii., 40; Heb. iii., 10.]

Generation (Eternal), a phrase used in the medieval theology in the attempt to define the relations of the Son to the Father in the Trinity. The early fathers, however, objected to the phrase. It gave rise to errors and misconceptions, and never conveyed probably any clear or distinctive idea of a matter quite beyond the apprehension of the human intellect. By common consent, it has fallen into disuse among modern theologians.

Genesis. The first book of the Bible is named in the Hebrew canon *Breshith*, "in the beginning," from the word with which it commences, and by the Septuagint, *Genesis* as well, and indeed chiefly in the sense of "origination" or "production," as in its more common Biblical acceptation of "generation" or "genealogy." The Greek title is exceedingly appropriate to the contents of the work, which show it truly to be a Genesis, as well of the material universe as of man and of all history. But more particularly this book is an account of the origin of the Hebrew nation, the seed of Abraham, in their character of the divinely designated channel of redemption to the human race fallen in Adam. The unity of design is very manifest throughout. Moses was employed to mold and form a simple and previously enslaved people into an organized nation, to give them a code of laws civil and ecclesiastical. The infant people was to be a theocracy (the germ of a greater theocracy than itself), guarded and isolated for fifteen centuries, till its purpose should be accomplished in the founding of the Church of Christ. It was obvious, therefore, that he who had to write the earliest chapters of its history should begin by tracing down its descent from those who had from the first been the depositaries and witnesses of the truth. Adverse criticism, however, which has been busy in trying to dislocate all portions of the Pentateuch, to disprove its unity, and shake the evidence for its Mosaic origin, has been signally busy in so dealing with Genesis. Referring to the article PENTATEUCH for the general discussion as to the unity, antiquity, and authorship of the group of books ascribed to Moses, it is only necessary to notice in this article the special objections which are urged against this one book.

It was suggested long since that Moses may have had before him "documents of various kinds coming down from the times of the patriarchs, and preserved among the Israelites, which he collected, reduced to order, worked up, and, where needful, filled in." A conjecture of this kind was neither unnatural nor irreverent. It is very probable that, either in writing or by oral delivery, the Israelites possessed traditions handed down from their forefathers; and it is consistent with the wisdom of Moses, and not inconsistent with his divine inspiration, that he should have preserved and incorporated with his own work all such traditions, written or oral, as had upon them the stamp of truth. Indeed the theory that Moses, in compiling Genesis, made use of such traditions existing among the people, is one of the two theories held to-day by Bible students in general, the other being that the material was given him, not through existing tradition, but by direct revelation from God. The next step taken by criticism was that the names of God, Elohim and Jehovah, occurring in the book of Genesis, may distinguish respectively the documents or memoirs from which Moses compiled his history, and that there were a considerable number of documents, the chief two being the Elohistic and the Jehovistic. This theory has been proposed in many different forms, some believing that there was one Elohist and one Jehovist document; others that there were more than one Elohist and many Jehovists. Another step has been to suggest that the different documents, often, as it is alleged, giving different versions of the same story, have been carelessly and unskillfully put together. And a further still has been to deny that Moses could be the author either of the Elohist or the Jehovist document, or even the compiler and redactor; the whole being a later work, attributed by skeptics variously to Samuel, to Hilkiah, to Jeremiah, or even, still later, to Ezra, or some survivor of the Captivity, and sometimes even to a collection of the labors of all. The grounds on which this destructive criticism is chiefly based, are as follows: There appear to be two versions of the history of the Creation—the

first, from Gen. i., 1, to Gen. ii., 3, in which only the name Elohim occurs; the other, from Gen. ii. onward, in which the name of Jehovah occurs in combination with Elohim. Again, there appear two accounts of the Flood, which it is alleged, though interlaced in the book of Genesis, may be disentangled. These also are characterized respectively by the same difference in the names of God. Similar phenomena are said to prevail throughout the book of Genesis, and even throughout the Pentateuch; but these are the two most observable. Then comes the well-known passage in Exod. vi., 3, where the Most High says to Moses that he was known to the fathers by the name of El-Shaddai, translated in our version God Almighty, but by the name Jehovah he was not known to them; whence the introduction of the name Jehovah in the history of Adam, Noah, Abraham, etc., is argued to be a proof of later authorship. It may be well, then, to show:

I. That the book of Genesis is not an ill-digested collection of fragmentary documents, but a carefully-arranged narrative, with entire unity of purpose and plan.

II. That the use of the names of God is neither arbitrary nor accidental, but is consistent throughout with the Mosaic authorship, and the general scope of the history.

1. First, then, though the organic structure of the book may be somewhat obscured by the modern division into chapters and verses, as it was of old by the Jewish division of the Pentateuch into sections, careful examination will show that the arrangement is methodical and orderly from first to last. Beginning with a general introduction, wherein the creation of the universe is related in language of simple grandeur, and very possibly in words handed down from the remotest antiquity, the book consists of a series of genealogical histories. The first of these is called "the generations of the heavens and the earth,"[1] the others being the respective histories of the different families of man, especially of the ancestors of Israel, from Adam to the death of Joseph. The great divisions of the book will be found to be:

1. The "Introduction"—from chap. i., 1, to chap. ii., 3.
2. "The generations of the heavens and the earth," beginning with chap. ii., 4, and extending through the history of the fall to the birth of Seth—chap. iv.
3. "The book of the generations of Adam"—chap. v. to vi., 8.
4. "The generations of Noah," giving the history of Noah's family till his death—from vi., 9, to end of ix.
5. "The generations of the sons of Noah," giving an account of the overspreading of the earth—x., 1, to xi., 9.
6. "The generations of Shem," the line of the promised seed, down to Abram, Nahor, and Haran, the sons of Terah—xi., 10, to 26.
7. "The generations of Terah," the father of Abraham, from whom, also, in the female line, the family was traced through Sarah and Rebekah—xi., 27, to xxv., 11.
8. "The generations of Ishmael"—xxv., 12–18.
9. "The generations of Isaac," containing the history of Isaac and his family from the death of his father to his own death—xxv., 19, to end of xxxv.
10. "The generations of Esau"—xxxvi., 1–8.
11. "The generations of Esau in Mt. Seir"—xxxvi., 9, to xxxvii., 1.
12. "The generations of Jacob," giving the history of Jacob and his sons to his own death and the death of Joseph—xxxvii., 2, to end of l.

[1] Gen. ii., 3.

Some of these sections relate only to collateral branches, and are brief. The larger sections have within them subdivisions which are carefully marked and arranged. As a rule, in each of these successive sections, the narrative is carried down to the close of the period embraced; and at the beginning of each succeeding portion a brief repetition of so much as is needed of the previous account is given, and with it very often a note of time. These recapitulations and notes of time, which occur even in the smaller subsections of the history, are very characteristic of the whole book, and are had recourse to wherever perspicuity of narrative seems to require. A consideration of even this brief review of the divisions of Genesis will show that it is not a loosely compacted structure, carelessly or clumsily thrown together by some one who found a variety of heterogeneous materials, and determined to mass them all as one, but that it was drawn up carefully, elaborately, and with distinct unity of purpose; whether from pre-existing documents or not, it matters comparatively little to inquire.

2. The names by which the Supreme Being is called in the O. T., and especially in Genesis, are chiefly two—Elohim and Jehovah; the one generally rendered God, the other Lord. The name Elohim, from the Arabic root, "to fear," is the simple generic name of God—"The Mighty." It is a plural form applied to God, as comprehending in himself the fullness of all power, and all the attributes which the heathen ascribe to their several divinities. It may also, perhaps, be regarded as affording by its form a hint of the doctrine of the Trinity. Still, the word is a title rather than a name. It is applied to false gods as well as to the true. The heathen nations round about the Israelites would have recognized the existence and divinity of the Elohim. Jehovah, on the contrary, is as clearly a proper name as Jupiter or Vishnu. *Elohim* and *Jehovah* are, therefore, as distinguishable as *deus* and Jupiter; the difference being only in this, that whereas the worshipers of Jupiter admitted a multitude of gods, the worshipers of Jehovah, on the other hand, believe in no *Elohim* except Jehovah. We may see at once, then, that there may be good reasons for expecting the title Elohim to be chiefly employed in some passages, while the proper name, Jehovah, would be chiefly employed in others. For instance, in the general account of the Creation, it is very natural that Elohim—the Mighty One, the God of creation and provi-

dence—should be the word in use. So, where foreigners, people of heathen nations, as Hagar, Eliezer of Damascus, the Egyptians, are introduced, it is most natural that the word Elohim should be more frequent than Jehovah, unless where some distinct acknowledgment of Jehovah is intended. But the contrary is the case when the history of the chosen people or their ancestors is specially concerned, and the stream of the theocracy traced down from its fountain-head; then the special name of him who did not refuse to be called their God would be of more frequent use. This, if kept clearly in view, will explain many of the so-called Elohistic and Jehovistic passages in Genesis. Another thing to be noted is this: the Semitic tongues, especially the simpler and more ancient forms of them, deal much in repetition; and where our modern Aryan languages would put a pronoun, they very frequently repeat the noun. From these habits, when in any one chapter or section we find either the word Elohim or the name Jehovah, we are very likely to find the same frequently recurring. In consequence of this, the several passages will, to a European eye, look as if they were strongly marked either by the title Elohim or the name Jehovah. For instance, in the first account of the Creation, in which it is said the word Elohim occurs thirty-five times, the thirty-five are in effect reducible to one; and the passage is scarcely more marked as Elohistic by the name Elohim occurring thirty-five times than if it had occurred but once; for its having occurred once would inevitably lead to its continued and frequent recurrence.

The most important passage, however, quoted in support of the theory that Genesis was composed by different authors, is Exod. vi., 2, 3, which reads in our Bible, "God spake unto Moses, and said unto him, I am the Lord: and I appeared unto Abraham, unto Isaac, and unto Jacob, by the name of God Almighty; but by my name Jehovah was I not known to them." From this it has been argued, that the person who recorded these words of God to Moses would never have written a history of still earlier times in which the name Jehovah should be introduced, not only in the narrative, but in the mouths of the various speakers from Eve downward; and that, while the parts of Genesis which are characterized by the title Elohim may probably be attributed to Moses, all the parts in which the name of Jehovah predominates were added afterward, and must be due to some one who was not aware of the incongruity of introducing Jehovistic language into a history of events and speeches prior to the revelation of the name Jehovah. It is clear, however, to Hebrew scholars that the form and derivation of the name Jehovah points to a pre-Mosaic origin, and to the existence in ancient Hebrew of such a name, which must have come down from a time prior to the separation of the Hebrews from their kindred Aramæans, *i. e.*, not later than the time of Abraham. In fact, the name could not have been originated among the Hebrews at any period of history from the descent into Egypt to the Captivity of Babylon; and as it undoubtedly exists in Hebrew writings prior to the Captivity, so it must have originated before the time of Joseph. We must conclude, then, that the name of Jehovah was not unknown to the patriarchs; nor do the words of Exodus necessarily mean that it was. Strictly and naturally interpreted, these words imply, "I manifested myself to the patriarchs in the character of El-Shaddai, the Omnipotent God, able to fulfill that which I had promised; but as to my name, *i. e.*, my character and attributes of Jehovah, I was not manifest to them." In other words, nothing more is implied by this passage than the undoubted fact that God was chiefly known to the patriarchs as El-Shaddai—*i. e.*, the Almighty One. There is nothing inconsistent with it in the opinion that he was also known, though not so widely or generally, by the name of Jehovah; nor in the belief that the sacred historian, writing an account of God's dealings with his people, should frequently employ the later name, that which God had chosen himself to distinguish clearly the true God from the false gods (*elohim*) of the heathen.

We have devoted the principal part of this article to an examination of modern criticism, because the ordinary arguments for the authenticity of Genesis only indirectly affect the positions of this destructive skepticism. We can not, however, bring this article to a close without noting the argument for the antiquity and truthfulness of the book of Genesis, derived from the graphic nature of the accounts which it gives of the simple life of the patriarchal age. It is hardly possible that an author, even in the time of Samuel, and quite impossible that one in the time of Solomon, or Josiah, or Ezra, could have written the history of the forefathers of his race with all the truthfulness, all the simplicity, and all the accuracy of detail to be found in the book which is called the First Book of Moses. Moses had every conceivable qualification for writing it. The writer of after times who could have produced that book must have been himself a wonder unsurpassed by any of those wonders which he is supposed to have devised and recorded.

For such special objections as are urged against the account of the Creation, the Flood, etc., the reader is referred to the articles under those titles.

Gennesaret (Sea of). About thirty-five miles south of Mount Hermon lies the Sea of Gennesaret, also called the *Sea of Galilee*, of *Chinnereth*, or *Chinneroth*, and the *Lake of Ti-*

berias. It is in size and shape somewhat similar to Lake Lucerne in Switzerland, Loch Lomond in Scotland, or our own Winnipiseogee; thirteen miles in length, from four to six miles in width, and one hundred and sixty-five feet in depth in its deepest part. Lying nearly seven hundred feet below the surface of the Mediterranean, in a valley excavated by volcanic action in the solid rock, and entirely sheltered by surrounding hills, its climate is, and its productions were, those of an almost tropical nature. The palm-tree flourished along its banks, and grapes and figs ripened ten months in the year. Upon the east the hills of naked rock crowd close to the water's edge, forbidding easy access to the inhospitable wild which stretches, still but little known, east of the valley of the Jordan. But on the north the Upper Jordan pours its waters into the sea through a plain of great natural fertility, and on the west a beach of varying width, well watered by springs from the surrounding hills, afforded in the time of Christ a home for a busy population. This beach widens toward the north into a plain of considerable size, into which four mountain springs, whose affluence the heat of summer then seldom impoverished, pour their fertilizing waters, and whose rich and once well-cultivated soil produced a luxuriance of growth that gave to it its name of the Garden of Princes; in Greek, Gennesaret.[1] It is a plain about three miles long and one broad,[2] and, though now covered with thorn-bushes, gives evidence of having once possessed a marvelous fertility, such as may well have occasioned, if it did not fully justify, the extravagant description of Josephus. No less than six cities of considerable size were crowded along thirteen miles of coast-line on this western and north-western shore. Upon this narrow strip of land, and on the surrounding hill-sides, the most fertile farms and vineyards of all Northern Palestine supported an industrious peasant population. The innumerable fish with which its clear waters abound afforded avocation for hundreds of fishermen, and supplied the country for many miles around. Lying directly on the route between Damascus and the Mediterranean, nearly all the commerce between the east and the west passed along its northern shores. From the southern end of the western shore some warm mineral springs afforded to the Roman special advantage for his much-esteemed bath, and constituted the Sea of Galilee, the summer resort of the wealthy, the watering-place of all Palestine. Thus within a few miles' radius were found all classes — the farmer, the fisherman, the traveling merchant, the half-heathen taxgatherer, the Roman soldier, and the courtesan who always follows the army and court.

An occasional caravan is all that is now left of the commerce between East and West which once enlivened these shores. A single crazy fishing-boat is the solitary survivor of the fleets that once covered the lake. Of the cities which were once crowded along the western and north-western shore of this most populous centre of the most populous district of Palestine, the town of Tiberias and the wretched little village of Migdel (ancient Magdala), are all that are left. The ruins that strew the plain of Gennesaret witness to the populousness of the past, but do not clearly indicate the situations of the cities of Dalmanutha, Chorazin, and Capernaum. Though the plain of Gennesaret still retains something of its ancient fertility, the fruits of the past are gone, and the uncultivated hill-sides are as barren of vegetation as of inhabitants.



Sea of Gennesaret.

[1] Matt. xiv., 34; Mark vi., 53. See, for illustration, art. GALILEE.—[2] So Robinson and Porter. Stanley, however, calls it five miles wide, and six or seven long.

Gentile. The words Gentile and nation are interchangeably used in the Bible in translating the same original word. It signifies those who were not Hebrews, and as they were aliens from the worship, rites, and privileges of Israel, the word acquired a hostile meaning. In the N. T. the Gentiles are often spoken of as Greeks, and the word is used by Paul not only to denote the uncircumcised in opposition to the Israelites, but generally those who are ignorant of the true God, and devoted to idolatry. See HEATHEN; IDOLATRY.

Gerar, a Philistine town of great antiquity. It lay between Kadesh and Shur, and consequently toward the extreme south-west of the land of Canaan, near Beersheba. That it was in those early times a more than usually fertile region, may be inferred from its having been resorted to both by Abraham and Isaac in a time of famine. It appears also to have been in existence in the comparatively later periods of Israelitish history, being mentioned in the wars of Asa. But it must have relatively decreased in importance, as it never occurs again, nor is it once mentioned in the history of the warlike operations that were carried on between the Israelites and the Philistines after the period of the conquest. Its exact site is uncertain. [Gen. xxi.; xxvi., 20–23; 2 Chron. xiv., 14.]

Gerizim, a mountain in close proximity to Shechem, and opposite Ebal. According to the Samaritan tradition, it was here that Abraham went to sacrifice his son Isaac; here that Melchizedek met the patriarch; here that Jacob built an altar, and at its base dug a well, the ruins of which are still shown. They also maintain that it was on this mount, not on Ebal, as in our Scriptures,[1] that the altar was erected by Joshua on which the words of the law were inscribed. Although some Christian scholars think that there is ground for the first belief, it is generally discredited by careful observers of the locality, who regard Mount Moriah as the spot where Isaac would have been offered up but for the interference of Jehovah.[2] It is probable that all these traditions are produced by a desire to maintain the sacred character of a mount which at the time of Christ contested with Jerusalem[3] the right to be regarded as the holy place, and is still so regarded by the Samaritans, as is that city by the Jews, and Mecca by the Mohammedans.

German United Evangelical Church, the name given to the largest of the Protestant churches in Germany. It was formed in 1817, at the instance of King Frederick William III., by a union of the Lutheran and the Reformed churches under one government and worship. The proposal for union started by the king was first adopted in Nassau. In the Palatinate of Rhenish Bavaria, the union was effected in 1818; in Baden, in 1821; in Rhenish Hessia, in 1822; in Würtemberg, in 1827. But Saxony, Hanover, Bavaria Proper, and Mecklenburg were too exclusively Lutheran, while Switzerland was too exclusively Reformed, to require any such change as the union contemplated, and therefore matters continued as before. The Protestants of Austria also still exist in two separate branches—the Church of the Helvetic Confession, and the Church of the Augsburg Confession. For a detailed account of the ecclesiastical organization of the Protestant churches in the various Germanic States, see M'Clintock and Strong's "Cyclopædia," art. AUSTRIA, PRUSSIA, etc.

Gershonites, one of the great families of the Levites, descendants of Gershon. When the census was taken in the wilderness, the number of their males above a month old was seven thousand five hundred; those between thirty and fifty, two thousand six hundred and thirty. The Gershonites appear to have held the middle rank of the three families of Levites. It was their duty, when the tabernacle was moved, to carry the coverings and hangings. When they reached Canaan, thirteen cities were allotted to them out of the territory of Issachar, Asher, Naphtali, and Eastern Manasseh. Several eminent men were, in later times, of this family, as Asaph, and their service was duly arranged in the days of David. [Numb. iii., 17–26; iv., 22–28, 38–41; vii., 7; x., 17; xxvii., 57; Josh. xxi., 6, 27–33; 1 Chron. vi., 39–43; xxiii., 7–11; 2 Chron. xxix., 12.]

Geshur (*bridge*), a small principality of Syria, allotted to the tribe of Manasseh, but not for some time subject. It was ruled in David's time by Talmai, whose daughter David married. Thither, to the protection of his father-in-law, Absalom fled after the murder of Amnon. This district adjoined Bashan, and was probably the same as that now known as the Lejah. It is described as singularly wild and rugged in its character, and inhabited by a horde of savages as wild as the scenery in the midst of which they dwell. Their inhabitants were in Biblical history known as Geshuri or Geshurites. [Deut. iii., 14; Josh. xii., 5; xiii., 12, 13; 2 Sam. iii., 3; xiii., 37; xiv., 23, 32; xv., 8; 1 Chron. iii., 2.]

Gethsemane (*oil-press*), a place where oil from the olives growing in the neighborhood was wont to be made; in Gospel history rendered forever sacred and memorable by the sufferings of our Lord. The descriptions given by the evangelists of this spot are singularly brief and general. John is the most specific, who says, Jesus "went forth with his disciples over the brook Kedron, where was a garden, into the which he entered, and his disciples." Not even here, however, is the locality closely defined; and

[1] Josh. viii., 30; Deut. xxvii., 4.—[2] See MORIAH.—[3] John iv., 20.

putting all together, we learn no more from the sacred penmen than that Gethsemane was a garden—by which is probably to be understood a sort of orchard—on the farther side of the brook Kedron, and somewhere about the foot of the Mount of Olives. The traditionary site—fixed on, it is supposed, at the visit of Helena, the mother of Constantine, in A.D. 326—places it a very little beyond the Kedron (one hundred and forty-five feet), and quite near to the Church of the Virgin Mary, alleged to have been built over her tomb. It is well planted with olive-trees, and those of so old a growth that they are believed to be the same that stood there in our Saviour's time; in virtue of which persuasion, the olives, and olive-stones, and oil which they produce, became a very valuable commodity. There can, indeed, be no certainty as to the precise age of the trees; but it is admitted by all travelers that the eight which still stand upon the spot in question bear the marks of a venerable antiquity, having gnarled trunks and a thin foliage, and so decayed as to require to be propped up with heaps of stones against their trunks, in order to prevent their being blown down by the wind. Some years ago the plot of ground was bought by the Latin Church; and, having been inclosed by a wall, the interior is laid out in walks and flower-beds after the fashion of a modern European garden.



The Gethsemane of Tradition.

A series of rude pictures is hung up along the face of the wall, representing different scenes in the history of Christ's passion, such as the scourging, the mockery of the soldiers, the sinking beneath the cross, and the like. The best scholars are, however, of opinion that this traditional site is too near the main thoroughfare to afford the condition of retirement which belonged to the true Gethsemane, which, however, was probably not far distant; and it is generally believed by Protestant observers that there are no data from which it is possible to determine that site with accuracy. Indeed this may be said to be true of nearly all the traditional sites in the Holy Land. They rest, largely, in the stories of priests, who are pecuniarily interested in maintaining the popular belief in them. Our cut represents the traditional Gethsemane shown to modern travelers by the priests as the site of our Saviour's agonized struggle; but it must be regarded by the reader as simply a view of what would be pointed out to him if he were such a tourist, and as a representation of the general features of the region.

Many attempts have been made to analyze the experiences of Jesus Christ in the Garden of Gethsemane. All such attempts assume, however, a knowledge of the character and internal life of the Saviour greater than we possess. Apart from the struggle which the man Christ Jesus must have undergone, there was an unutterable and inexplicable agony endured by him, both at this hour and in the last hour upon the cross, when "the Lord laid on him the iniquity of us all." There are times in the experience of almost every soul when it has had to bear the burden of its own past sins, and found the load scarcely endurable. To bear this burden for humanity, to feel in one hour the whole load of all past and future transgressions of the human race settling down upon a soul whose divine purity trembled with horror at the lightest thought of sin, may well have produced an experience of which it is far beyond the power of the human soul to conceive.

In the account of this agony, Luke alone, who, it is to be remembered, was a physician, makes use of the remarkable expression, "And being in an agony, ... his sweat was, as it were, great drops of blood falling down to the ground."[1] This expression has led to a great deal of discussion among critics. Some of them have maintained that it only indicates the size of the drops of sweat; but the better opinion appears to be that of Alford, that the sweat was colored with blood. Mr. Stroud has

[1] Luke xxii., 44.

shown[1] that such bloody sweat is not unknown to the medical faculty. In certain cases of great mental conflict, the palpitation of the heart is so greatly increased, and the circulation of the blood so accelerated, that the pressure becomes very great on the blood-vessels, and results sometimes in a hemorrhage, and sometimes in an exuding of the blood, which mingles with and discolors the perspiration. There are only a few such cases on record; but they are enough to show that the bloody sweat experienced in the Garden of Gethsemane was not an impossible, nor even a miraculous phenomenon, and to throw light upon it as an indication of the degree of the agony experienced. They also connect this hour of agony with the death upon the cross. Alone it would have been sufficient to cause his death, had he not been supernaturally strengthened to sustain it;[2] and when it was followed by the withdrawal of God's countenance, and a new sense of the burden of sin laid upon him in the hour of the crucifixion, it may well have resulted in a rupture of his weakened heart, causing instant death. See CRUCIFIXION.

Gezer, an ancient city of Canaan, whose king, Horam, or Elam, coming to the assistance of Lachish, was killed, with all his people, by Joshua. It formed one of the landmarks on the south boundary of Ephraim. It was allotted, with its suburbs, to the Kohathite Levites, but the original inhabitants were not dispossessed; and even down to the reign of Solomon the Canaanites were still dwelling there, and paying tribute to Israel. Ewald takes Gezer and Geshur to be the same. Its exact site is uncertain. Once it is called Gob, and twice Gazer. [Josh. x., 33; xii., 12; Judg. i., 29; 2 Sam. v., 25; xxi., 18; 1 Kings ix., 16; 1 Chron. vi., 67; vii., 28; xiv., 16; xx., 4.]

Giants. Giants are first spoken of in Gen. vi., 4, under the Hebrew name Nephilim. We are there told that "there *were* Nephilim in the earth," and that afterward the "sons of God" (q. v.), mingling with the beautiful "daughters of men," produced a race of violent and insolent *Gibborim*, "mighty men." All that Scripture indicates as regards this race of giants is, that they existed before the Flood, having a share in the flagitious events that precipitated the Deluge. They were, however, thought by the Israelites to have again appeared in the giant race of the Anakim (q. v.).[3] The other word identified with giants in the O. T. is Rephaim (q. v.), which seems originally to have been a proper name. Besides the Anakim and Rephaim, we are told of two others that belonged substantially to the same class, the Emim (q. v.) and Zamzummim or Zuzim (q. v.). Very little specific information is given us, either of the races that thus distinctively bore the name of giants, or of any individuals of their number. We know that they exceeded in stature and robustness the tribes that dwelt around them; but distinctions of this sort are always relative, and possibly the actual size and bodily strength of the giants of Scripture did not greatly surpass what is often found in individuals, and even in whole families, in modern times. In those rude and comparatively unsettled days, when so much depended upon personal strength and valor, there was the greatest inducement for those who possessed such properties in any marked degree to cultivate them to the uttermost, and render them as far as possible an hereditary distinction. But with the development of civilization, mere animal strength and corporeal stature come to be relatively of less avail. And so it was only in the infancy of the world that the simply giant races could maintain the ascendency.

Gibbethon (*lofty place*), a town originally of the Philistines, but afterward assigned to the tribe of Dan. So late as the times of Nadab and Baasha it still belonged to the Philistines; and it was while engaged there in a vigorous siege that Baasha, one of Nadab's officers, smote his master, and took possession of the throne. Nothing is known of its exact site. [Josh. xix., 44; 1 Kings xv., 27; xvi., 15.]

Gibeah (*hill*), the Hebrew word for "hill," which, like most words of this kind, gave its name to several towns and places in Palestine which were probably on or near a hill.

1. Of the places that bore this name, the most noted was called GIBEAH-OF-BENJAMIN, sometimes also GIBEAH-OF-SAUL. It was the birthplace of Saul, and his residence after he became king; the scene of the execution of Saul's sons, and the singularly touching manifestation of the maternal tenderness of Rizpah, the mother of two of the victims. Gibeah was also the scene of still more mournful and distressing tragedies at an earlier period; the atrocity perpetrated upon the concubine of the Levite, and the destructive war that ensued between Benjamin and the other tribes. It was then a "city," with the usual open street or square, and contained seven hundred chosen men. The account of this affair forms one of the darkest spots of Israelitish history; and not only Gibeah, but the whole tribe of Benjamin came by it to the very brink of destruction. By the time of Saul, however, Gibeah must have attained to a considerable prosperity and importance. It was situated on what is now called Tuleil-el-Fûl, the "*hill of the beans*," a conspicuous eminence four miles north of Jerusalem, to the right of the road on the way to Ramah and Bethel. No remains exist of the ancient city, unless a confused heap of earth and stones can be called such.[1]

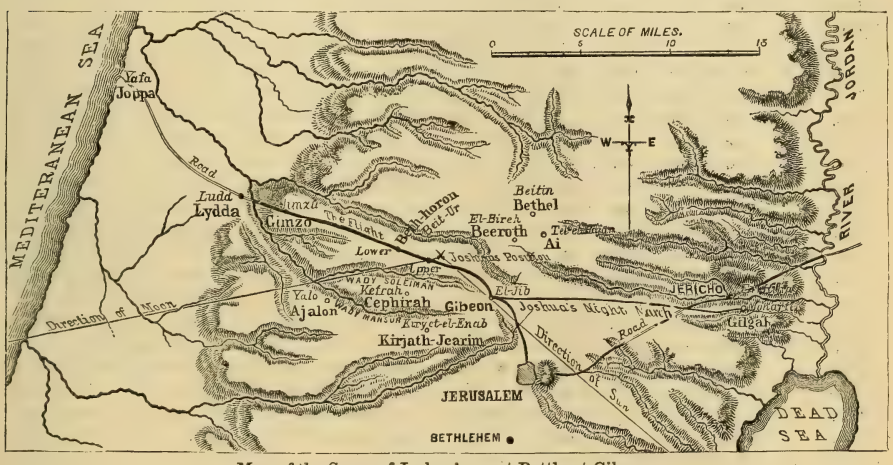
[1] "Physical Cause of Christ's Death."—[2] Comp. Matt. xxvi., 38, with Luke xxii., 43.—[3] Numb. xiii., 33.

[1] Judg. xix.–xxi.; 1 Sam. x., 26; xi., 4; xiii.; xiv.; xxiii., 19; xxvi., 1; 2 Sam. xxi.; xxiii., 29; Hos. v., 8, 9; x., 9.

2. The GIBEATH of Josh. xviii., 28, is generally supposed to be identical with this Gibeah of Saul and Benjamin; but the Hebrew construction, as well as other reasons, would favor the idea that Gibeath belongs to the following name Kirjath, and denotes the hill adjoining that town, afterward mentioned in connection with the preservation of the ark in Abinadab's house.[1]

Gibeon (*belonging to a hill*, i. e., *hill city*), a large and noted city of the Hivites, whose inhabitants obtained terms of peace by craft from Joshua and the Israelites, and thus escaped the fate of Jericho and Ai. Taking old clothes on their persons, and dry and moldy bread in their bags, they professed to come from a far country, led by report of the wonderful things done by Israel, to seek an alliance with them. So craftily did the Gibeonites play their part, that the proposal was agreed to before the chiefs of the congregation of Israel had any suspicion of the town. The children of Gibeon, or, as it is written in Ezra ii., 20, Gibbar, who returned from the Babylonish captivity, were probably descendants of the inhabitants of Gibeon.[1]

Gibeon lay within the territory of Benjamin, and, with its suburbs, was allotted to the priests, of whom it became a principal station. It was a place of importance, as the key to the pass of Beth-horon, and was probably well fortified during all the better days of Israelitish history. It still retains its ancient name almost intact, *el-Jib*, and is a village on a rocky hill five or six miles north of Jerusalem, a little west of the main north road. The many remains of ancient buildings, scattered irregularly over the broad summit of the hill, testify to its former importance. Round it is spread one of the richest and finest plains in Central Palestine, meadow-like in smoothness and verdure, and dotted with vineyards and olive-



Map of the Scene of Joshua's great Battle at Gibeon.

artifice. It was resolved that the covenant should be religiously preserved; but to mark the sense entertained of their conduct, the Gibeonites were to serve as hewers of wood and drawers of water for the tabernacle of the Lord forever.[2] Joshua defended them when the neighboring kings resolved to punish them for their submission to Israel. And here was the scene of the famous miracle when Joshua commanded, "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Aijalon."[3] In later times Saul violated this covenant, and in a fit of enthusiasm or patriotism devised a general massacre, and succeeded in putting many of them to death. This crime was expiated many years after by giving up seven men of Saul's descendants to the Gibeonites, who hung them or crucified them "before Jehovah"—as a kind of sacrifice—in Gibeah, Saul's own groves. It is well supplied with water, for there is a copious fountain in the vale southeast of the village, and a considerable pond in the wet season in the plain below. This was probably the "pool" where Joab and Abner fought, and the "great waters" where Jonathan came up with Ishmael. [Josh. xviii., 25; xxi., 17; 2 Sam. ii., 12–24; iii., 30; 1 Kings ii., 28–34; Jer. xli., 12.]

Gideon (*impetuous warrior*), the son of Joash, of the tribe of Manasseh, and a famous warrior of the period in Jewish history of the Judges. It was in an era of great national degradation and distress that the character of Gideon was formed. The nation seemed, indeed, to be upon the very eve of utter extinction. The Israelites having lost faith in God, and the manly courage founded on it, offered but feeble resistance to the increasing forays of the Bedouin Arabs, from whose incursions they had never been whol-

[1] 1 Sam. vii., 1; 2 Sam. vi., 3, 4.—[2] Josh. ix.; comp. xi., 19.—[3] Josh. x. See JOSHUA.

[1] Josh. x.; 1 Sam. xxi., 1–9; Neh. vii., 25.

ly free. At length Arabians, Amalekites, and Midianites made common cause against those whom they regarded as a common prey, if not as a common foe, and, crossing the valley of the Jordan, planted their encampments along the hill-sides of Manasseh and Ephraim. Each year the fattening herds and ripening grain invited their incursions. They swept through the whole land like a host of locusts or a fierce consuming fire. The frightened Israelites, not daring to resist —indeed quite unable in their own strength to do so—fled to the mountain fastnesses, and witnessed in despair the despoiling of their homes. For seven years this operation had been repeated, till the land was far worse than famine-stricken. To the desperate people no choice seemed left but death from starvation in the mountains, or death from the Bedouin swords upon the plains. And still the warnings of Moses and Joshua were never brought to mind; still the worship of Baal and Ashtaroth supplanted that of Jehovah. Gideon's father's fields and herds had suffered, in the universal devastation. In some hopless attempt at defense, or more hopeless attempt at reprisal, his brethren had been captured and put to death. In solitude, this youngest son, left to be the only stay of his father's old age, was beating out by hand a little wheat saved from the remorseless Arab hordes. He had constructed a rude threshing-floor in one of those primitive wine-vats which Nature had provided in the cavernous hills of Palestine—an aperture in the limestone, half chasm, half cave. Although he designates his family as poor in Manasseh, and himself as least in his father's house, it would appear that his father was a man of some means as well as influence. He had erected at his own expense an altar to Baal, and put by the side of it one of those rude images of Ashtaroth, carved in wood, which witnessed at once to the degradation of Israel's worship and the licentiousness of Israel's manners. Gideon himself owned a retinue of slaves, and had already attained no little honor in his tribe, if, indeed, his past exploits had not made him known for a mighty man of valor throughout the nation. A man of courage, yet of caution, he had not wholly lost faith in God; but he bitterly recalls Israel's achievements when Joshua led them against these same barbarian hordes at whose feet they are now crouching, as he plies the flail in his rude threshing-floor, and wishes that he might thus beat the oppressors of his nation with an avenging arm. So employed, he was startled by a salutation close beside him, "The Lord is with thee, thou mighty man of valor." His answer is the utterance, in caustic irony, of his previous meditations.[1] Like his prototype Moses, he begs to be excused from the mission given to him; but by a miracle his angelic visitor is revealed to him, and Gideon accepts the divine commission. Without delay he rises, summons ten of his most trusty servants, and, while the not distant city of Ophrah is still wrapped in sleep, casts down the heathen altar, cuts down the heathen idol—not the grove,[1] as our English version improperly renders it—erects on this very spot a rude altar to the God of his fathers, and mingles with the light of early dawn the fires of his first true sacrifice. From this time forth his position is publicly taken. In the name of the almost forgotten Jehovah he conducts henceforth his entire campaign.

The people, awaking to find their altar cast down and their idol ruthlessly destroyed, demand, with angry imprecations, the death of the impious iconoclast; but from demanding his head, they pass, by one of those transitions of popular feeling which are as inexplicable as they are common, to clamorously crowning him as their leader, while at the same time he receives a new name, derived from his father's successful intercession for his life, Jerubbaal—"Let Baal plead." There gathers about him an army of thirty-two thousand men. The Midianites, hearing this note of war, concentrate their forces to prepare for the conflict. One hundred and twenty thousand strong, they encamp on the hills that overlook the plains of Esdraelon. Gideon's faith falters. His forces are quite inadequate. His men are ill equipped, untrained, unused to war. Going to God for help, he is re-assured by the miracle of the fleece. But God will still further try him. He is reminded to issue the proclamation which the laws of Moses required to be made on the eve of every campaign.[2] The sight of their foe in battle array is sufficient to dampen the military ardor of many of Gideon's raw recruits, and a third of his little army avail themselves of his permission to retire. Still too many remain, and, by divine command, a further test excludes all but three hundred. The rest return to their tents to await the result. That night, Gideon, accompanied only by his armor-bearer, creeps across the valley to the very edge of the heathen tents to reconnoitre. God has promised that he shall hear what will strengthen his courage. He overhears a dream whose interpretation augurs well for his cause, and, impatient now for the conflict to begin, he beckons to his armor-bearer, and the two creep stealthily away. He divides his little troop into three companies, the usual division of the Hebrew army. He gives to each a trumpet. He furnishes each with a peculiar torch, which burns with a dull, smouldering light that blazes up in a sudden illumination when waved through the air. To conceal it more effectually, he orders the burning end to be covered with an earthen pot. This torch of Gideon is still carried

[1] Judg. vi., 12–14.

[1] See Grove.—[2] Deut. xx., 8.

as a dark lantern by the night-police of Cairo. These preparations occupy probably the succeeding day. In the silence and darkness of the night, they steal across the valley of Jezreel, and environ the sleeping camp. As Gideon gives the appointed signal, the earthen jars are broken and cast upon the ground; the torches, waving through the air, illume the hill-sides with a lurid light; the three hundred trumpets sound simultaneously the charge; the war-cry, "The sword of the Lord and of Gideon," echoes among the hills. The startled Midianites spring from their tents, and, thrown into inextricable confusion, in the delirium of excitement turn their swords upon each other, and Israel witnesses the slaughter of her foes without sharing in it. The Arabs flee through the darkness for the ford of Bethabara. Their road lies through the land of Ephraim. Its men of war, answering the call of Gideon's heralds, gather at the ford. The chief Midianitish kings have already passed over. Two of their subordinate sheiks are, however, captured, and their heads are brought as trophies to Gideon, who, with his three hundred men, pursues the flying Arabs far into their own desert. Though faint with two nights of watching and a long and rapid march, he rests not till he has captured their chiefs, Zebah and Zalmunnah, and avenged the death of his own brethren by the execution of their murderers. Thence returning in triumph, he summarily punishes the towns of Succoth and Penuel for their cowardly and insulting refusal to help in the pursuit of the fleeing enemy.

The end of Gideon's career did not altogether fulfill the promise of the beginning. He declined, it is true, the office of king offered to him and to his family by the grateful Israelites, nor is there any reason to believe that he returned to the idolatry of the past; but the ephod which he placed in his city of Ophrah, if not an idol, as some have supposed, became a snare and a scandal to his family and to Israel. He lived to an advanced age, had seventy sons, besides one by a concubine; and finally, dying peacefully, was buried in the sepulchre of his father. So effectual was his victory, that for forty years the land enjoyed rest from its enemies; the memory of his acts was preserved to the latest period of Jewish history, and his faith in God is mentioned in the N. T. as an incentive to the followers of Christ.[1] His life is a symbol as well as a history, and affords a striking exemplification of the truth, of which, however, secular history affords also many others scarcely less striking, that God is not always on the side of the strong battalions, and that in the world's conflicts "one with God is a majority." [Judg. vi.–viii.]

[1] 1 Sam. xii., 11; Psa. lxxxiii., 11; Isa. ix., 4; x., 26; Heb. xi., 32.

Gifts (of Tongues). It is evident that in the apostolic times the Church was the recipient of certain extraordinary powers which have not belonged to it since. They are referred to in many passages, though the clearest description and classification of them is that contained in 1 Cor. xii. and xiv. They resolve themselves into two classes: (1.) those which relate to healing,[1] and (2.) the gifts of teaching.[2] The gifts of healing are sufficiently considered under the general title of miracles (q. v.), for they do not seem to differ from other miracles. The other gifts are of two kinds, the gift of prophecy and the gift of tongues. By the gift of prophecy is simply meant the gift of speaking under the direct inspiration of the Holy Spirit, and is discussed under the title PROPHETS. The gift of tongues is more difficult to be understood. The most important passages relating to it are Mark xvi., 17; Luke xxi., 15; Acts ii., 3–21; x., 46; xix., 6; 1 Cor. xii., 8–28; xiii., 1; xiv.; 1 Pet. iv., 11. From these passages the following conclusions may be deduced.

The gift in question was something new in the apostolic age.[3] It was regarded as in a special manner a gift of the Spirit, and was generally closely connected with that of prophesying.[4] Yet it was distinct from prophecy in being rather the utterance of the feeling than of the understanding, and in being not always intelligible to the by-stander, or even to the speakers themselves.[5] It seems, indeed, to have accompanied a trance or ecstasy, which in moments of great religious fervor, especially at the moment of conversion, seized the early believers; and this fervor vented itself in expressions of thanksgiving, in fragments of psalmody or hymnody, and prayer, which to the speaker himself conveyed an irresistible sense of communion with God, and to the by-stander an impression of some extraordinary manifestation of power, but not necessarily any instruction or teaching, and sometimes even having the appearance of wild excitement. It was the most emphatic sign to each individual believer that a power mightier than his own was come into the world; and in those who, like the apostle Paul, possessed this gift in a high degree, "speaking with tongues more than they all," it would, when combined with the other more remarkable gifts which he possessed, form a fitting mood for the reception of God's secrets, and of "unspeakable words, which it is not lawful for man to utter."[6] But a difficulty arises when we ask, What was the special form which these outpourings of devo-

[1] Mark xvi., 18; Jas. v., 14, 15.—[2] Matt. x., 20; John xvi., 13; Rom. xii., 6, 7, 8; 1 Cor. vii., 40; xii., 8–10; Eph. iv., 7, 11; 1 Pet. iv., 10, 11.—[3] Mark xvi., 17; Acts ii., 7, 12; x., 46; xix., 6.—[4] Acts ii., 4; x., 44, 46, 47; xix., 6; comp. Acts ii., 17–21; xix., 6; 1 Thess. v., 19.—[5] Acts ii., 13, 15; 1 Cor. xiv., 2, 4, 6, 13, 14, 16, 19, 23.—[6] 1 Cor. xiv., 18; 2 Cor. iv., 4.

tion and these prophetic trances assumed? The stress laid in Acts ii. on the variety of nations assembled at the Day of Pentecost, and the expression "every man heard them speak in his own language," can hardly be explained on any other supposition than that the writer meant to describe that, at least to the hearers, the sounds spoken seemed to be those of distinct languages and real dialects. Still there is no positive evidence of its having been ever used as a means of instructing foreign nations, or of superseding the necessity of learning foreign languages. Probably in no age of the world has such a gift been less needed. The chief sphere of the apostles must have been within the Roman Empire, and within that sphere, Greek or Latin, but especially Greek, must have been everywhere understood. Even on the Day of Pentecost, the speech of Peter, by which the first great conversion was effected, seems to have been in Greek, which probably all the nations assembled would sufficiently understand; and the speaking of foreign dialects is nowhere alluded to by him as any part of the event which he is vindicating and describing. The Epistles, in like manner, were all written in Greek, though many of them are addressed to the very nations whose presence is described in the Acts on that occasion, the people of Judea, Cappadocia, Pontus, Asia, Phrygia, and the dwellers at Rome. When the Lycaonians addressed Paul and Barnabas in the speech of Lycaonia, there is no mention of Paul and Barnabas answering them in that language. A very ancient tradition describes Peter as employing Mark for an interpreter. Irenæus, who alone of the early fathers alludes to the gift of tongues, and that in a manner which seems to imply diversity of language, was himself obliged to learn the Gaulish language. And lastly, chap. xii. of First Corinthians, which contains the fullest account of this gift, is inconsistent with such a supposition. The Church of Corinth is described as full of speakers with tongues, and yet evidently no work of conversion was going on by that means, nor is there any allusion to such a work as a possible object for the gift.

At various times since the apostolic age, the gift of tongues has been claimed by certain individuals. The earliest of these manifestations was the alleged ecstatic state of the Montanists at the close of the second century. The paroxysms which attended the preaching of Wesley furnish an instance in later times. Another, more nearly to the point, was the utterance of strange sounds among the persecuted Protestants of the south of France, at the beginning of the last century, commonly called the "Prophets of Cevennes." But the most important of these manifestations, as the one claiming the most direct connection with the apostolical gifts, was the so-called "gift of tongues" in the followers of Mr. Irving, about 1831–1833.[1] These phenomena were certainly very remarkable. Thus an instance is recorded of one whose natural voice was very inharmonious, yet, when as it was termed "under the influence of the Spirit," he could pour forth a rich strain of melody, of which each note was musical, and uttered with great sweetness and power of expression, with a gradually increasing velocity, though perfect distinctness of utterance; and with all this apparently breathless haste, there was not the slightest agitation of body or mind. On the contrary, there was perfect tranquillity and composure—the very opposite to the least degree of excitement.

In respect to the gift of tongues in the apostolic age, Paul's declaration that he himself spake with tongues "more than they all," when combined with his other qualities, is a guarantee that the apostolical gift of tongues was not imposture or fanaticism. But, on the other hand, his constant language respecting it is no less a guarantee that gifts such as these were the last that he would have brought forward in vindication or support of the Gospel which he preached. He acknowledged the fact, he claimed the possession, of this extraordinary power; and yet he was endowed with the wisdom and the courage to treat it as always subordinate to higher gifts of wisdom, grace, and love.[2]

Gilboa (*bubbling fountain*), a mountain range on the eastern side of the plain of Esdraelon, rising over the city of Jezreel. Of the identity of Gilboa with the ridge which stretches eastward from the ruins of Jezreel, no doubt can be entertained. At the northern base, half a mile from the ruins, is a large fountain, called in Scripture both the "well of Harod" and the "fountain of Jezreel,"[3] and it was probably from it the name Gilboa was derived. The range of Gilboa extends in length some ten miles from west to east. The sides are bleak, white, and barren; they look, in fact, as if the pathetic exclamation of David, "Ye mountains of Gilboa, let there be no rain upon you, neither dew, nor field of offering,"[4] had proved prophetic. The greatest height is not more than 500 or 600 feet above the plain. Their modern local name is *Jebel Fukûah*, and the highest point is crowned by a village called Wezar.

Peculiar interest attaches to this mountain range because of the famous battle between Saul and the Philistines—sealing the fate of the former, and ending in the transfer of his crown to David. The Philistines appear to have gathered all their strength for a final effort; and, having marched up the sea-coast, to have encamped, like the Midianites, in that part of the plain properly called "the valley of Jezreel." On the opposite side,

[1] See Catholic Apostolic Church.—[2] 1 Cor. xii.; xiii.—[3] Judg. vii., 1; 1 Sam. xxix., 1.—[4] 2 Sam. i., 21.

nearly on the site of Gideon's camp, on the rise of Mount Gilboa, hard by the "spring of Jezreel," was the army of Saul; the Israelites, as usual, keeping to the heights, while their enemies clung to the plain. It was while the two armies were in this position that Saul made, in secrecy, his adventurous journey by night over the shoulder of the ridge on which the Philistines were encamped, to visit the witch at Endor, situated immediately on the other side of the range, and immediately facing Tabor. Large caves, which, at least to modern notions, accord with the residence of the necromancer, still perforate the rocky sides of the hill. The onset took place the next morning. The Philistines instantly drove the Israelites up the slopes of Gilboa; and however far the rout may have carried the mass of the fugitives down the valley to the Jordan, the thick of the fight must have been on the heights themselves; for it was "on Mount Gilboa" that the corpses of Saul and his three sons were found by the Philistines the next day. It is worthy of notice, as a corroboration of the Scripture narrative, that all the places designated in the Scriptural narrative of this battle, except possibly one of them, are still found to exist under their ancient names, and to occupy precisely the situation with reference to each other which the requirements of the history imply. [Judg. vii., 1; 1 Sam. xxviii., 4; xxix., 1; xxxi., 1; 2 Sam. i., 6; xxi., 12, 21; 1 Chron. x., 1, 8.]

Gilead (*a hard, rocky region*), a mountainous region, bounded on the west by the Jordan, on the north by Bashan, on the east by the Arabian plateau, and on the south by Moab and Ammon; though the name seems sometimes to have been applied generally to the whole trans-Jordanic territory.[1] It is sometimes called "Mount Gilead," sometimes "the land of Gilead," and sometimes simply "Gilead;" but a comparison of the several passages shows that they all mean the same thing. As is usual in Palestine, the name describes the physical aspect of the country. Gilead proper fell partly to the lot of Gad, partly to Manasseh. Its mountains are to be seen from nearly all the hills and table-lands of Western Palestine, and seem to form an unbroken ridge, bounding the view to the eastward. Its forests and pastures seem to have kept alive in its inhabitants, who were a branch of the tribe of Manasseh, that wild and nomad character, which was soon lost by the tribes to the west of the Jordan, while its exposure to the attacks of external enemies nurtured their warlike spirit, and its isolation from the rest of the Holy Land kept them in the background of the history of God's people. Two remarkable men came from its forests: Jephthah, the victorious captain, who paid his daughter as the price of his ambition, and Elijah the Tishbite, the sole antagonist on Mount Carmel of Baal's four hundred prophets. It was to Gilead that Abner conveyed Ishbosheth, as sure of support among such a people, and David himself took refuge there in Absalom's rebellion. And to its mountains, in obedience to their master's prophetic bidding, the Christians fled from the siege of Jerusalem, and found at Pella a refuge from the calamities which befell their countrymen.[1]

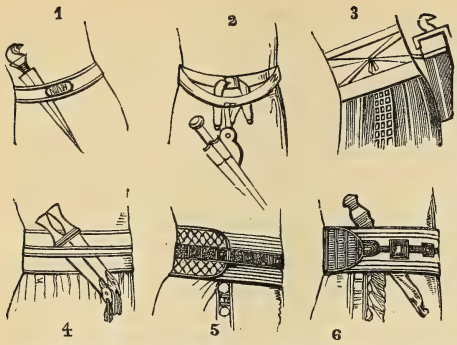
The mention of *Mount Gilead* in Judges vii., 3, as if there were a mount of that name west of the Jordan, has created a difficulty. Some would read Gilboa instead of Gilead; others would make it not Gilboa, but still a place or mountain west of the Jordan; while others still infer that since it was from Gilead that the Midianites had passed over into Western Palestine, they would be driven back through Gilead, and that the fearful were, for this reason, bidden to depart from that region, as likely to be the theatre of war. The Gilead of Hosea vi., 8, is probably Ramoth-Gilead; but it may be that the whole province is intended thereby.

Gilgal (*a rolling away*). Several places with this name are mentioned in the Bible. The principal one is the place where the Israelites first encamped in Canaan, and where they had for some time their head-quarters. It received its name from the circumcising of the people there, apparently at or near some hill, when the reproach of Egypt is said to have been rolled away. Gilgal was at the eastern extremity of the district of Jericho, near the Jordan, in the low hot plain. It does not appear that a city was built here; yet Gilgal continued long a place of rendezvous, and perhaps a sanctuary; and it was here that the men of Judah met David on his return from the country beyond Jordan after the defeat of Absalom. In later times Gilgal was a seat of idolatry. It may be added that, in describing the frontier of Benjamin and Judah, it is once called Geliloth. Its exact site can not now be identified. It was probably near the present little village of *Riha*. [Josh. iv., 19, 20; v., 1–11; 2 Sam. xix., 15, 40.]

Girdle, an essential article of dress in the East, and worn both by men and women. It was sometimes made of leather,[2] like that worn by the Bedouins of the present day, sometimes of linen, embroidered with silk, or with gold and silver thread,[3] and was frequently studded with gold and precious stones or pearls. It was fastened by a clasp of gold or silver, or tied in a knot, so that the ends hung down in front. The military girdle was worn about the waist, the sword or dagger being suspended from it.[4] Gird-

[1] Gen. xxxi., 21, 25; xxxvii., 25; Deut. iii., 12-17; Numb. xxxii., 1, 29; Judg. xx., 1; Psa. lx., 7.

[1] See Judg. xi., 1; 2 Sam. ii., 8, 9; xvii., 22, 24; 1 Kings xvii., 1; Matt. xxiv., 16.—[2] 2 Kings i., 8; Matt. iii., 4.—[3] Jer. xiii., 1; Ezek. xvi., 10; Dan. x., 5; Rev. i., 13; xv., 6.—[4] Judg. iii., 16; 2 Sam. xx., 8; Psa. xlv., 3.



Ancient Girdles: 1, 3, Egyptian; 2, Persipolitan; 4, 5, 6, Assyrian.

ing up the loins, so as to confine the loose dress, denotes preparation for any active exertion; and hence, metaphorically, of the mental powers.[1] In times of mourning, girdles of sackcloth were worn as marks of humiliation and sorrow.[2] In consequence of the costly materials of which girdles were made, they were frequently given as presents.[3] They were, and still are, used among the Arabs as pockets and purses, one end of the girdle being folded back for the purpose.[4]——The girdle worn by the priests about the close-fitting tunic[5] is described by



The linen Girdle of the Priests.

Josephus as made of linen so fine of texture as to look like the slough of a snake, and embroidered with flowers of scarlet, purple, blue, and fine linen. It was about four fingers broad, and was wrapped several times round the priest's body, the ends hanging down to the feet. The curious or embroidered girdle of the ephod referred to in Exod. xxviii., 8, was made of the same materials and colors as the ephod—that is, of "gold, blue, and purple, and scarlet, and fine twined linen." Josephus describes it as sewn to the breastplate. After passing once around, it was tied in front upon the seam, the ends hanging down.

The girdle has descended from ancient to modern times. In the East, the dervishes are said to wear girdles of the same description as that of John the Baptist. To unloose one's girdle is, among the Orientals, a special mark of affection and confidence. In the Church it was formerly employed to bind the alb of the priest around the waist. In the Roman Catholic priestly vestments,[1] the flat girdle has been exchanged for the long cord with tassels. It is to the girdle, as that which at once completes and holds together all the dress that Paul refers in bidding the Colossians "above all these things, put on charity, which is the bond of perfectness."[2]

Girgashites, one of the tribes in possession of Canaan before the entrance of the children of Israel. Their locality is not distinctly indicated, but they are named in such a connection, that they are supposed to have inhabited the central part of Western Palestine. [Gen. xv., 21; Deut. vii., 1; Josh. iii., 10; xxiv., 11; 1 Chron. i., 14; Neh. ix., 8.]

Glass. The manufacture of this substance



Glass Bottles and Jugs. (From the Tombs of Egypt.)

was known at a very early period. Glass bottles of elegant design have been met with in Egyptian monuments more than four thou-

[1] 2 Kings iv., 29; Job xxxviii., 3; 1 Pet. i., 13.—[2] Isa. iii., 24; xxii., 12.—[3] 1 Sam. xviii., 4; 2 Sam. xviii., 11.—[4] Matt. x., 9; Mark vi., 8.—[5] Exod. xxviii., 39; xxxix., 29.

[1] See Vestments.—[2] Col. iii., 14.

sand years old; and in the paintings of Beni Hassan are depicted the various processes of glass-blowing as practiced nearly forty centuries ago.[1] Glass, consequently, must have been known to the Israelites, and yet it is certainly not more than once mentioned in the O.T. Our translators render the word there[2] "crystal." In the N.T. it is occasionally referred to as indicating a bright, transparent substance. But it is singular that, though in frequent use, and though some modes of working glass were practiced by ancient artists, of which modern workmen are ignorant, it was not generally employed for mirrors, which were made of metal. See MIRRORS. [Exod. xxxviii., 8; Job xxxvii., 18; Isa. iii., 23; 1 Cor. xiii., 12; 2 Cor. iii., 18; Jas. i., 23; Rev. iv., 6; xv., 2; xxi., 18.]

Glebe, in England the land belonging to a parsonage. Glebe-house is the common designation in Ireland of the parsonage.

Gloss, Glossary. A *gloss* is a note appended to any word or phrase for the purpose of interpretation or illustration. "Sacred glosses" are such notes appended to words or phrases occurring in the Scriptures. A *glossary* is a collection of such explanatory notes properly arranged. It was the custom of the copyists of the Bible to add such glosses either in the margin or between the lines. These sometimes became incorporated by subsequent copyists with the text. To detect and eliminate these glosses, and so restore the text to its original purity, is one of the most difficult problems of criticism.

Gnat, an insect mentioned only in the proverbial expression used by our Lord, which, however, should read, "strain out a gnat." It is probable that the Saviour here refers to the insect as it exists in its *grub* or *larva* form, before it appears in the form of a gnat. Water is then its element, and those who were nice in their drink would take pains to strain it out. Hence the proverb. [Matt. xxiii., 24.]

Gnostics (from the Greek word *gnosis*, knowledge), a general term applied to various heretical sects which arose at an early period in the Christian Church. Their name signified their claim to possess a peculiar and higher knowledge of the mysteries of religion, by which they asserted that they were enabled to give to the Word of God a peculiar and spiritual interpretation. Their philosophy really grew out of an attempt, possibly unconscious, to accommodate the simple teachings of the Bible, and especially of the N.T., to the mystical and dreamy philosophy of the Orient. To enter into any detailed explanation of their various theories would far exceed our limits. For this, and a history of Gnosticism, the reader is referred to M'Clintock and Strong's "Cyclopædia," article GNOSTICISM; and for an account of various Gnostic sects, to the descriptions there given under their respective titles. Here we shall only attempt to indicate the essential points in Gnostic philosophy—points which, with some modifications, all, or nearly all, Gnostic sects held in common.

The starting-point of Gnosticism was the old question, so often asked but never answered, How could a finite world proceed from an infinite Creator—how an imperfect and sinful world from a perfect and holy Creator—how a material world from a purely spiritual Creator? This question was rendered more difficult by the assumption common to nearly if not quite all Gnostic sects, that the material world was evil, and the root of evil, while the immaterial principle in man was pure, and good, and holy. As the first step toward the solution of this problem came the doctrine of emanations. According to this doctrine, which exists as the foundation of Hindoo mythology and the system of Zoroaster, the Supreme Being exists, as Brahm (q. v.) is believed to exist, as a being pure and simple, free from all limitations, and to whom not even mental activity is imputed. From this being there proceeds an overflowing of the divine, an outstreaming as of light; not a conscious and deliberate act of God, but an emanation necessitated by the very fullness of his nature. But what is thus given off departs more and more from the perfect original, and thus gradually degenerates. These emanations give rise to an order, or to orders, of spiritual beings, who are termed æons. They partake of the divine nature, and preside over the destinies of the world. These æons are of various ranks, and receive various titles, as "the only-begotten Son," the "Word," "Life," "Light." It is thought by some scholars that John, especially in the first chapter of his gospel, has reference to these Gnostic opinions, and that he employs the phraseology of Gnosticism in order to correct its errors. From these æons again proceeded other inferior orders of spirits, particularly Demiurge or Demiurgus, the Creator of the visible world out of eternal matter. Ignorant of the Supreme God, and even of the higher æons, inferior himself, and possessing only material substances out of which to construct his world, it was necessarily a degraded and fallen world. And this character was further accounted for by the mere fact that in it matter and spirit were intermixed—matter being necessarily evil. This Demiurgus was supposed to be the God of the Israelites, and his laws were declared to be low and imperfect. Unable to show man how he could work his way up from the low state in which he was created to the higher state, Demiurgus could do nothing for man's redemption. This was reserved for one of the æons, who descended to the earth to promulgate a more perfect law, and open the

[1] See art. EGYPT, p. 302.—[2] Job xxviii., 17.

way for man to ascend from his fallen condition to the bosom of the Father, *i. e.*, to be absorbed again finally in the Divine Essence. This æon is Christ; though as to whether Christ really possessed a human body which the æon inhabited, or whether the æon only possessed the semblance of a human body, the Gnostics were not agreed. Neither were they agreed in their practice. Some of them practiced rigid austerities and asceticisms, as a means of conquering the flesh and putting it to death; while others, holding that the flesh was dropped off at death, and that the Spirit was unimpaired by its vices and diseases, gave a free rein to licentiousness.

Such were the general principles of the Gnostic sects, so far as they can be said to have had any principles in common. They are implicitly if not directly condemned, not only in the first chapter of John's gospel, already referred to, but in several passages in Paul's epistles.[1] By the second century they had begun to separate into sects, which differed from each other, however, mainly only in details that can hardly be considered important to the general reader. Of these Gnostic sects, the most important are the Abelites, Bardesainists, Basilideans, Cainites, Carpocratians, Cerinthians, Docetæ, Elcesaites, Eucratites, Marcionites, Marcosians, Saturnians, Ophites or Serpentinians (so called because they worshiped the serpent, which they regarded as an impersonation of heavenly wisdom), Ptolemaites, Sethites, and Valentinians.

Goad, an instrument used by plowmen, still commonly to be seen in Palestine. It is a strong pole eight or ten feet long, with a pointed prick at one end to urge on the oxen, and a kind of chisel at the other to clear the plowshare from earth and weeds, and to cut the roots and thorns that catch or choke the plow. In Eccles. xii., 11, the words of the wise are compared to goads, because they direct into the right path, and stimulate the idle; and in Acts ix., 5; xxvi., 14, the resistance of a soul contending against his own better sense of what is right, is compared to an ox kicking against the plowman's goad.

Goat, a well-known animal, important in sacred history. Goats constituted a large part of the Hebrew flocks, as through them the people obtained the products of portions of their varied and broken country, otherwise useless. The sheep gathered the rich, succulent grass, which grows upon the wide and fertile plains, while the goats climbed throughout the hilly and craggy districts browsing upon the scanty herbage and bushes of the mountain side; and from the gatherings of both the people were supplied with milk and flesh for food, wool and hair for clothing, and horns as instruments of praise and rejoicing. The young male kid of the goat supplied the flesh most commonly in use among the people. When the angel visited Gideon, "he went in and made ready a kid." Reference to the kid as ordinary food, contrasted with the fatted calf, which was kept for feasts of more than ordinary magnificence, is found in our Saviour's parable of the prodigal son.[1] There appear to be several varieties of the common goat at present bred in Palestine and Syria; but whether they are identical with those reared by the ancient Hebrews it is impossible to say. The hair of some varieties is thick and rough, and can only be made into coarse cloths, while others, of which the mohair goat and the cashmere goat are familiar examples, furnish a staple of surpassing delicacy and fineness. The goats'-hair curtains of the tabernacle were no doubt of one of these fine varieties, as it is classed among the costly offerings for the sacred building.[2] The "water-vessel" or "bottle" of Scripture was usually made of goat-skin. Probably the sacks of the Gibeonites, and those which Joseph's brethren took with them to bring corn from Egypt, were of the same material. The ancient Israelites used kneading-troughs, which were simply circular pieces of goat-skin, which could be laid on the ground when wanted, and rolled up and carried away when out of use. Thus, the fact that "the people took their dough before it was leavened, their kneading-troughs being bound up in their clothing upon their shoulders,"[3] need cause no surprise. In sacrifices, the goat was in nearly as much requisition as the lamb, and in one—celebrated on the great Day of Atonement[4]—the goat was specifically mentioned as the only animal which could be sacrificed.[5] The goat is used as a prophetic symbol, both in the O. T. and the N. T.[6] Sheep and goats, though of the same flock, never mingle together. Even when they are gathered into one fold by one shepherd, they instinctively divide into separate companies. Our Lord refers to this well-known habit in his description of the last day. The same image is employed by the prophet Ezekiel.[7]

Wild Goat.—There is a Hebrew word, signifying, according to its etymology, "the climber," which occurs four times in our Bible; rendered thrice "wild goats," and once "roe."[8] This, there can be little doubt, is the Arabian ibex, or beden, which is specially formed for climbing, its fore-legs being shorter than the hinder. The word translated "devils" in two passages,[9] referring to "sacrifice unto devils," is one of the ordinary terms for a goat, signifying hairy; and the prohibition may refer to the worship of the

[1] See, for example, Col. ii., 18; 1 Tim. iv., 1–4; 2 Tim. ii., 16–18.

[1] Luke xv., 29, 30.—[2] Exod. xxxv., 23; xxxvi., 7.—[3] Exod. xii., 34.—[4] See Atonement (Day of).—[5] Lev. xvi., 5–28.—[6] Dan. viii., 5–21; Ezek. xxxiv., 17; Matt. xxv., 32, 33.—[7] Ezek. xxxiv., 17; Matt. xxv., 32, 33.—[8] 1 Sam. xxiv., 2; Job xxxix., 1; Psa. civ., 18 Prov. v., 19.—[9] Lev. xvii., 7; 2 Chron. xi., 15.

goat, which prevailed in Egypt, and was accompanied by the foulest rites. But it may also denote, as our translators seem to think it does, the worship of evil spirits.

God. The arguments for the existence of a God are such, that belief in some Supreme Being is almost universal. It is true that some religions, which are wide-spread, approach very nearly to Atheism. This is the case with both Buddhism and Brahmanism, especially the former; and Confucianism, if it can be called a religion, is, in theory at least, almost utterly godless. Yet belief in a God was speedily ingrafted on Buddhism, Buddha himself being raised by his followers to the rank of one; and in Confucianism, a species of hero-worship affords an imperfect substitute for the recognition and worship of a supreme and perfect God. For any detailed arguments for the existence of a God, the reader must necessarily be referred to the treatises on the evidences of religion. They may be very briefly though imperfectly summarized as follows: The mind is compelled by the law of its own being to conceive of some absolute and infinite Best. This absolute and infinite Best is God. It is compelled to believe that every effect has a cause. The Great First Cause of all things is God. It feels the need of some divine father, legislator, Lord—some one on whom it may lean, to whom it may turn. As nature abhors a vacuum, so the soul the idea of a godless universe. And this instinctive demand for a Supreme Being demonstrates that one exists. The almost universal faith of all nations and times in a God, demonstrates the reasonableness of a conviction which is too wide-spread and deep-seated to be an error. There is an intuitive knowledge of God. We know that he is, not because experiments or demonstrations prove it, but because our minds instantly recognize the fact, as we recognize that two and two are four, or that things equal to the same thing are equal to each other. In other words, belief in God is axiomatic. So convincing are these various evidences, that it is not too much to say that intelligent atheism has now no existence in Christendom.

The attributes of God are usually defined as eternity, immutability, independence, omnipresence, omniscience, omnipotence, wisdom, holiness, justice, and benevolence or love. Some of these subjects are treated under their respective titles. See also JEHOVAH.

Godliness. The prophet Micah declares that all religious duty consists of three elements, "to do justly, and to love mercy, and to walk humbly with thy God." It is this last "walking with God," as illustrated by the brief but significant biography of Enoch,[1] that the Bible designates by godliness; a term denoting the habit of mind which refers every thing to him as to a Father, and in every thing seeks to conform to his will. It is this which constitutes the first and fundamental virtue, that on which all others depend, and is nearly synonymous with piety, and differs from faith (q. v.) mainly in the fact that the one indicates a power or exercise of the soul, and the other a habit of life. [Mic. vi., 8; Tit. ii., 12.]

[1] Gen. v., 21–24.

Golan (*exile*), a city of Bashan, in the territory of the half-tribe of Manasseh, but assigned to the Levites, and appointed one of the three cities of refuge east of the Jordan. It is mentioned but four times in Scripture, and its very site is now unknown. It gave its name to the surrounding province of Gaulonitis, which extended from the Yarmuk in the south to the fountains of the Jordan, or the confines of Dan and Cæsarea Philippi in the north, and from the Jordan on the west to the Hauran on the east. This province corresponds to the modern *Jaulân*, which is the Arabic form of the Hebrew Golan. It is filled with the ruins of a hundred and twenty-seven cities and villages, and must anciently have been very populous. The most noted towns were Golan, Hippos, Gamala, Bethsaida or Julias, Seleucia, and Sogane. The greater part of Gaulonitis to the east and south is a flat and fertile tableland, well-watered, and clothed with luxuriant grass. The western slopes, seen from Tiberias, are barren mountain sides furrowed by ravines. The hills of the mountain range on the north-west are clothed with noble forests, chiefly of evergreen oak, and exhibit varied and pleasing scenery. [Deut. iv., 43; Josh. xx., 8; xxi., 27; 1 Chron. vi., 71.]

Gold. Gold comes into very early notice in Scripture. It appears to have been known and prized in primeval times. Abraham is recorded to have been rich in gold, and golden ear-rings and bracelets were among the presents which he sent by his servant when commissioned to go in search of a wife for Isaac. In subsequent times, frequent mention is made of the employment of gold among the Israelites, large quantities of which at certain periods are said to have existed. It was used profusely in the construction of the tabernacle, and subsequently in the temple. The exact amount indicated by the twenty-nine talents said to have been employed is uncertain; but as to the plentifulness of the mineral there can be no doubt. It has been the constant taste of the Asiatics to employ their gold, not so much in coinage as in ornaments of every sort, and embroidery. The thrones of their princes, the furniture of their palaces, and especially all that belongs to the service of the royal table, from the time of Solomon to the present day, have been fashioned of massive gold; their weapons have been also thus decorated, and dresses or carpets em-

broidered with gold have been at all times among the most valued commodities of the East. The chief countries mentioned in the Bible as producing gold are Arabia, Sheba, and Ophir.

Golden Number. In the early Church, there were many and long disputes concerning the day in any given year on which Easter should fall, the Eastern and Western churches not agreeing on the particular day for the celebration of the festival. To remove these difficulties, the Council of Nice came to a decision, from which the following rule was framed, viz.: "Easter-day is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday after." If the solar year exactly corresponded with the lunar, the time of the paschal moon would be liable to no variation, and Easter would fall on the same day of every year; but as the lunar year is shorter than the solar by eleven days, it follows that the paschal moon must, for a course of years, always happen at a different period in each successive year, and the time of Easter may vary from the 22d of March to the 25th of April. Hence the adoption by the Council of Nice of the *Metonic Cycle*, which reckons that at the end of nineteen years the moon returns to have her changes on the same days of the solar year and of the month on which they happened nineteen years before, and that by the use of a cycle consisting of nineteen numbers, the changes of the moon for every year may be found out without the use of astronomical tables. The numbers of this cycle were written in the calendar in *letters of gold;* or, according to another account, the Metonic Cycle of nineteen years was originally engraved in letters of gold on marble columns. Hence the name of Golden Number. The rule for finding the golden number for any particular year is, "Add 1 to the number of the year, and divide by 19; the quotient gives the number of cycles, and the remainder gives the golden number for that year; and if there be no remainder, then 19 is the golden number, and that year is the last of the cycle."

Goliath (*splendor*), the famous giant of Gath, slain by David. From a careful examination and comparison of the passages of Scripture given in the note,[1] it would appear that there was a giant in Gath (whose name of Rapha[2] seems to connect him with the Rephaim [q. v.] mentioned in Gen. xiv., 5), who had five sons—Goliath, Ishbi-benob, Saph or Sippai, Lahmi, and a fifth whose name is not given, but who is distinguished as having six fingers on each hand and six toes on each foot. Goliath was slain by David, Ishbi-benob by Abishai, Saph by Sibbechai, Lahmi by Elhanan, and the fifth by Jonathan, David's brother. The height of Goliath is variously estimated. Our English version, following the Hebrew, fixes it at six cubits and a span, *i. e.*, eleven feet four and a half inches; Josephus and the Septuagint read four cubits and a span, *i. e.*, seven feet ten and a half inches. Even on this computation he would be, as Josephus calls him, a "truly enormous man." His strength is indicated by his armor, his coat of mail weighing over one hundred and fifty pounds, and his spear's head, of iron, nineteen pounds avoirdupois. See ARMS, ARMOR, and WEIGHTS and MEASURES; for place of conflict, ELAH (VALLEY OF); for brief account of the battle, DAVID.

Gomorrah (*submersion*), one of the five cities of the plain, apparently next in importance to Sodom. It was, with the others, subdued and plundered by Chedor-laomer, and delivered by Abraham. It shared the destruction of Sodom, as it had shared its sin. See CITIES OF THE PLAIN. [Gen. x., 19; xiii., 10; xiv., 1–16; xviii., 20; xix., 24–29.]

Good-Friday. The sixth day of the week before Easter was probably called, by way of eminence, Good-Friday, because on that day Jesus Christ was believed to have obtained for his people all real good by his atoning death upon the cross. This day was observed in the ancient Christian Church as a strict fast. The customary acclamations and doxologies were omitted, and no music was allowed but of the most plaintive description. No bell was rung for divine worship on this day. None bowed the knee in prayer, because by this ceremony the Jews reviled Jesus.[1] Neither was the kiss of charity used on this day, because with a kiss Judas betrayed his Lord. The sacramental elements were not consecrated on Good-Friday, but a portion for the use of the priest was reserved from the day before; the altars were divested of their ornaments, and black veils and draperies were used to cover them; and the Gospel of John was read, because he was a witness of our Lord's passion. The Saxons were accustomed to call Good-Friday by the name of Long-Friday, probably because of the long fastings and services practiced on that day. See EASTER.

Goshen. **1.** A district or province in Egypt which was assigned to the family of Jacob, and which the Israelites occupied till their deliverance from bondage. It is usually called the "land of Goshen," and appears to have borne the name of "the land of Rameses," unless this be the name of a district of Goshen. The district itself is nowhere circumstantially described, nor even definitely indicated in Scripture, but the results of an examination of Biblical evidence are that the land of Goshen lay between the eastern

[1] 1 Sam. xvii.; 2 Sam. xxi., 15–22; 1 Chron. xx., 4–8. —[2] So the margin reads in 2 Sam. xxi., 16, 18, 20; 1 Chron. xx., 4, 6.

[1] Matt. xxvii., 29.



Map of the Land of Goshen and its Vicinity.

part of the ancient Delta and the western border of Palestine; that it bordered upon the River Nile, or one of its mouths; that it was scarcely a part of Egypt Proper, and was inhabited by other foreigners besides the Israelites; that it was a pasture-land, especially suited to a shepherd-people, and sufficient for the Israelites, who there prospered, and were separate from the main body of the Egyptians. These indications seem to indicate the modern Wady-t-Tumeylát, the valley along which anciently flowed the canal of the Red Sea, as being the "land of Goshen."[1]

2. The name occurs three times in Joshua —twice as the name of a district, and once as a city. The city is connected with the hill country of Judah, and the land of Goshen is simply mentioned as being in the south country. Whether the two stood related to each other as town and country, or were in separate localities, is not known.[1]

[1] Gen. xlv., 10; xlvi., 29, 34; xlvii., 4, 6, 11; Exod. ii., 3; Numb. xi., 5.

Gospel. This word is derived from the Anglo-Saxon *god* and *spel*, signifying *good tidings*. It is very appropriately used, therefore, to indicate that message of mercy which proclaims to mankind the mode of reconciliation with God through Jesus Christ. The word is never used in the Bible for a written document or narrative; but at an early period it very naturally began to be applied to the books in which the personal history of Christ and his words are contained. The date of these accounts is involved in some uncertainty, and skeptical critics have maintained that a part of them was composed subsequent to the apostolic age; but it is the belief of all Christian scholars,

[1] Josh. x., 41; xi., 16; xv., 51.

founded, we think, on ample evidence, that they were all composed during the latter half of the first century: those of St. Matthew and St. Mark, some years before the destruction of Jerusalem; that of St. Luke, probably about A.D. 64; and that of St. John, toward the close of the century. Before the end of the second century, there is abundant evidence that the four gospels, as one collection, were generally used and accepted; and as matter of literary history, nothing can be better established than their genuineness.[1]

In examining these four records of the life of Christ, almost the first thing we notice is the distinctness in contents and character of the first three gospels from the last. Matthew and Mark confine themselves exclusively to the events which took place in Galilee; Luke also gives a glimpse of Christ's ministry in Perea; John alone describes his life in Judea. The distinction in character is yet more striking. The three synoptical gospels, as they are sometimes termed, are almost exclusively confined to a narrative of Christ's life and teachings without comment. They do not claim to be the work of eye-witnesses, and are so only in part. John, on the contrary, writes as an eye-witness, and with an avowed doctrinal purpose. It is, he says, that his readers "might believe that Jesus is the Christ, the Son of God."[2] This peculiarly characterizes John's gospel throughout, and gives it a more philosophical, and in some sense a more spiritual cast, than that of the other three. The most ordinary, and we think the most natural and rational, explanation of this radical difference between John and the synoptical gospels is that he wrote after they had written, and with their gospels before him, and in order to supply what they had omitted.[3] Still, this is very far from being certain, and is doubted by some excellent scholars.

In the other three gospels there is a great amount of agreement. If we suppose the history that they contain to be divided into sections, in forty-two of these all the three narratives coincide. This applies only, it is true, to general coincidence as to the facts narrated; yet there are some passages either verbally the same, or coinciding in the use of many of the same words. Various theories have been proposed to account for this phenomenon: 1. The first and most obvious suggestion would be, that the narrators made use of each other's work. Accordingly, many have endeavored to ascertain which gospel is to be regarded as the first; which is copied from the first; and which is the last, and copied from the other two. But the theory in its crude form is in itself most improbable; and the wonder is that so much time and learning have been devoted to it. It assumes that an evangelist has taken up the work of his predecessor, and, without substantial alteration, has made a few changes in form, a few additions and retrenchments, and then has allowed the whole to go forth under his name. 2. The supposition of a common original from which the three gospels were drawn, each with more or less modification, would naturally occur to those who rejected the notion that the evangelists had copied from each other. But if all the evangelists had agreed to draw from a common original, it must have been widely, if not universally, accepted in the Church; and yet there is no record of its existence. If the work was of high authority, it would have been preserved, or at least mentioned; if of lower authority, it could not have become the basis of three canonical gospels. 3. There remains the hypothesis that all originated in part from one common oral source; and this view we think to be the one now most generally adopted by advanced Christian scholars. Our statement of it is condensed from Dean Alford's "Prolegomena" to the N.T. The apostles were witnesses of the resurrection of the Lord Jesus. In this consisted their especial office and work. And what this testimony included we learn from the conditions of apostleship propounded by Peter himself in Acts i., 21, 22: that in order to its being properly given, an apostle must have been an eye and ear witness of what had happened from the baptism of John until the ascension, *i. e.*, during the whole official life of our Lord. With the whole of this matter, therefore, was his apostolic testimony concerned. And we are consequently justified in assuming that the substance of the teaching of the apostles consisted of their testimony to such facts, given in the Holy Ghost and with power. It is a strong confirmation of this view, that Luke himself in his preface refers to this original apostolic narrative as the source of the various narrations which many had taken in hand to draw up, and states his object in writing to be, that Theophilus might know the certainty of those sayings concerning which he had been already instructed.[1] It is another confirmation of the above view of the testimony of the apostolic body, that Paul claims to have received an independent knowledge by direct revelation of at least some of the fundamental parts of the gospel history,[2] to qualify him for his calling as an apostle. It is supposed, then, that the apostles, in virtue not merely of their having been eye and ear witnesses of the evangelical history, but especially of their office, gave to the various churches their testimony in a narrative of facts; such narrative being modified in each case by the individual mind of the apostle himself, and his sense of what was requisite for the particular community

[1] See, for a consideration of their authenticity, etc., under their respective titles.—[2] John xx., 31.—[3] See JOHN (GOSPEL OF).

[1] Luke i., 1–4.—[2] 1 Cor. xi., 23; xv., 3; Gal. i., 12.

to which he was ministering. While they were together, and chiefly engaged in instructing the converts at Jerusalem, such narrative would naturally be for the most part the same, and expressed in the same, or nearly the same words; coincident, however, not from design or rule, but because the things themselves were the same, and the teaching naturally fell, for the most part, into one form. This common substratum of apostolic teaching—never formally adopted by all, but subject to all varieties of diction and arrangement, addition, and omission, incident to transmission through many individual minds, and into many different localities—is believed to have been the original source of the common part of our three gospels. 4. There is still a fourth hypothesis which should be stated. This is, that Christ spoke in Greek; that the different evangelists reported him independently; but reporting the same words, these accounts are of necessity substantially repetitions of each other in many cases. There is this much to confirm this theory, that the most notable agreements are in the reports of the addresses, especially of our Lord.

While there are certain resemblances in detail in the three synoptical gospels, there are certain characteristic features which belong to and distinguish each. Referring the reader to the articles on the several gospels for a fuller account of these, we may here sum them up in Bishop Ellicott's brief but admirable note.[1] "(1.) In regard of the external features and characteristics, we are perhaps warranted in saying that (*a*) the point of view of the first gospel is mainly Israelitic; of the second, Gentile; of the third, universal; of the fourth, Christian: that (*b*) the general aspect, and, so to speak, physiognomy of the first, is mainly Oriental; of the second, Roman; of the third, Greek; of the fourth, spiritual: that (*c*) the style of the first is stately and rhythmical; of the second, terse and precise; of the third, calm and copious; of the fourth, artless and colloquial: that the most striking characteristic of the first is symmetry; of the second, compression; of the third, order; of the fourth, system: that (*e*) the thought and language of the first are both Hebraistic; of the third, both Hellenistic; while in the second the thought is often occidental, though the language is Hebraistic; and, in the fourth, the language Hellenistic, but the thought Hebraistic. (2.) Again, in respect of subject-matter and contents, we may say, perhaps (*a*), that in the first gospel we have narrative; in the second, memoirs; in the third, history; in the fourth, dramatic portraiture: (*b*) that in the first we have often the record of events in their accomplishment; in the second, events in their detail; in the third, events in their connection; in the fourth, events in relation to the teaching springing from them: that thus (*c*) in the first we more often meet with the notice of impressions; in the second, of facts; in the third, of motives; in the fourth, of words spoken: and that, lastly (*d*), the record of the first is mainly collective, and often antithetical; of the second, graphic and circumstantial; of the third, didactic and reflective; of the fourth, selective and supplemental. (3.) We may conclude by saying that, in respect of the portraiture of our Lord, the first gospel presents him to us mainly as the Messiah; the second, mainly as the God-man; the third, as the Redeemer; the fourth, as the only-begotten Son of God." For a consideration of the inspiration of the gospels, see INSPIRATION; for a discussion of their origin and authenticity, see under their respective titles.

[1] Ellicott's "Life of Christ," p. 46, note.

Gospeler, a name given to the priest who formerly in the Communion Service of the Church of England read the Gospel, standing at the north side of the altar. A similar officer, called an Epistoler, was also appointed to read the Epistle.——Gospelers was also a term of reproach applied both before and at the time of the Reformation, to those who encouraged the circulation of the Scriptures, and adhered strictly to the doctrines of the Gospel in opposition to the traditions of the Church.

Governor. This word is used in our Bible with considerable latitude, as implying persons of rank, or those who exercised independent or delegated authority, civil or ecclesiastical, in a kingdom, a province, a town, or a household. It is the representative of no less than ten Hebrew and four Greek words, some of them very nearly synonymous, and all implying one or other of the prerogatives or qualifications belonging to a ruler or chief. It designates (1.) the chief of a family or tribe; (2.) a ruler in his capacity of *lawgiver* and dispenser of justice; (3.) a ruler considered especially as having *power* over the persons and property of his subjects; (4.) a *prominent* personage, whatever his capacity. It is applied to the king, as the military and civil chief of his people, to the general of an army, to the head of a tribe, and to an officer of high rank in the palaces of the lord high chamberlain. It is given to the petty chieftains who were tributary to Solomon, to the military commander of the Syrians, the Assyrians, the Chaldeans, and the Medes.[1] Under the Persian viceroys during the Babylonish captivity, the land of the Hebrews, like the other provinces under the dominion of the Persian king, appears to have been portioned out among "governors," who were inferior in rank to

[1] Gen. xxiv., 2; Josh. xii., 2; 2 Sam. v., 2; vi., 21; 1 Kings xx., 24; 2 Kings xviii., 24; 1 Chron. xxix., 22; 2 Chron. ix., 14; xix., 11; xxviii., 7; xxxii., 21; Psa. cv., 20; Jer. li., 23, 28.

the satraps. It is impossible to determine the precise limits of their authority, or the functions which they had to perform. They were intrusted with the collection of the king's taxes, were supported by a contribution levied upon the people, and technically termed "the bread of the governor," and were probably assisted in discharging their official duties by a council. The "governor" beyond the river had a judgment-seat at Jerusalem, from which probably he administered justice when making a progress through his province.[1] In the N. T., the word governor is applied to the Roman procurator of Judea, to the director of a marriage-feast, to the ethnarch, who, as the vassal of the king, held Damascus, to the trustees of the property of a minor, and to the steersman of a ship. The procurator represented the emperor, had the power of life and death, held the office at the emperor's will, and usually was appointed only over the imperial provinces.[2]

Gozan, the tract to which the Israelites were carried away captive by Pul, Tiglath-pileser, and Shalmaneser, or, possibly, Sargon. It has been variously placed; but it is probably identical with the Gauzanitis of Ptolemy, and the Mygdonia of other writers. It was in Northern Mesopotamia, on the Kabour, an affluent of the Euphrates, and probably adjoining Haran.[3] The river mentioned in 1 Chron. v., 26, probably ran through this district. [1 Chron. v., 26; 2 Kings xvii., 6; xviii., 11.]

Grace. The word translated in the N. T. grace is also variously translated "acceptable," "benefit," "favor," "gift," "joy," "liberality," "pleasure," "thanks," and "thankworthy." This fact will of itself sufficiently indicate that the word possesses various shades of meaning. They are all, however, etymologically derived from the one root-idea. Primarily, whatever gives pleasure to another is an act of grace. From this primary idea are derived the various meanings which the word bears in the N. T., the chief of which are said by Dr. Robinson, in his Lexicon of the N. T., to be the following: 1. Grace of external form, manner, or language;[4] 2. Grace in feeling or disposition, the good-will which inclines one to do a kindness to another, and hence, especially, the favor or good-will of God toward men;[5] 3. The kindness actually resulting from this feeling of favor or good-will—hence a gift, an alms, or any benefit conferred, and especially the spiritual gifts conferred by God on man through Jesus Christ.[6] 4. The feeling of good-will or kindness awakened by favors shown—and hence the feeling of gratitude, and so its expression in thanks.[1] By the doctrine of grace is meant that the gifts of God, and especially his pardoning and redeeming love, are bestowed on man purely from God's own infinite kindness and good-will, and without any merit or desert on the part of man. See MERCY. [Rom. iii., 24; Eph. ii., 8–10.]

Grail (Holy). The poetry of the Middle Ages makes numerous mention of the Saint Grâl (in old French, *San Gréal*), a vessel said to have been made of precious stone, and endowed with wonderful virtues. According to the legend, the vessel was brought to the earth by angels, and kept first by them, then by a company of knights, commanded by a king, in a temple built expressly for it, at the summit of the unapproachable mountain Montsalvage. The legend was developed in the early part of the twelfth century by the addition of Arabic, Jewish, and Christian elements, and became a favorite theme for poets. In 1170 it had become confounded with the legends of Arthur of the Round Table by the Troubadours of Northern France. In the legend of the Round Table, the Holy Grail is considered as the vessel used by Christ at the Last Supper, and in it Joseph of Arimathea is said to have caught the blood that fell from the side of Christ.

A costly cup was really found by the first crusaders at Cæsarea, and allotted to the Genoese, who brought it to Genoa, from whence it was afterward transported to Paris. It is claimed that on every Good-Friday there comes into the Grail, from heaven, a holy wafer, which is intended as the food for many; thus the Grail affords a sort of continuation of the miracle of feeding the multitude.[2] It provides food and drink in abundance for the *initiated*, but to them *alone* is it visible. It can not be obtained by violence, but is to be received by faith. The *wanderings* of the Saint Grail, which came from the East to the West, afterward to return again to the East, are thought to point the Church to the duty of missionary enterprise. The various legends founded upon the Holy Grail have suggested poems in many languages, in ancient as well as modern times, and a study of these poems gives much information concerning the theology of past times.

Grass. This word is used in the Bible to translate several Hebrew words. In the Scripture, as in common language, it is a general word, not restricted to botanical grasses. There are in the Bible some references to grass, the proper understanding of which seems to require a knowledge of the special characteristics in Palestine. Thus the "grass on the house-tops" may still be seen springing up in the rainy season, and withering away in the first weeks of sunshine. So, also, the flowers and grasses which

[1] Ezra iv., 7, 14; vi., 6, 8; viii., 36; Neh. ii., 7, 9; iii., 7; v., 18; xii., 26.—[2] For Governor of the Feast, see BANQUET. Matt. xxvii., 2, 11, 14; John ii., 8, 9; 2 Cor. xi., 32; Gal. iv., 2; Jas. iii., 4.—[3] Isa. xxxvii., 12.—[4] Luke iv., 22.—[5] Luke ii., 40; Acts ii., 47; Rom. i., 7; 1 Cor. i., 3; 2 Cor. i., 2.—[6] John i., 14; v., 16; 1 Cor. xvi., 3; 2 Cor. viii., 4, 6, 7, 19; Rom. iv., 4.

[1] Luke vi., 32–34; xvii., 9; 1 Tim. i., 12; 2 Tim. i., 3.—[2] Matt. xv., 32.

spring up suddenly on the southern slopes of the Judean hills are blasted by the scorching sirocco of the desert, and withered in a day. [Psa. xc., 5, 6; xcii., 7; ciii., 15; cxxix., 6; Isa. xxxvii., 27; Jas. i., 10, 11.]

Great Sea, the title ordinarily given in Scripture to the Mediterranean Sea. It is also called the "*uttermost,* or *utmost,* or *hinder*" sea,[1] the "sea of the Philistines,"[2] or simply "the sea."[3] It washes the western shore of Palestine, and extending thence along the coasts of Greece, Italy, and France to Spain on the north, and Egypt and Libya on the south, is frequently alluded to in Scripture. Its chief interest to the Biblical student is the fact of its connection with the life and labors of the apostle Paul. [Numb. xxxiv., 6; Josh. i., 4; ix., 1; xv., 12, 47; xxiii., 4; Ezek. xlvii., 10.]

Greece. Greece was a country in the south-east of Europe, lying between 36° and 40° north latitude. It is sometimes described as containing the four provinces of Macedonia, Epirus, Achaia or Hellas, and Peloponnesus, but more commonly is understood to comprise the two latter. Except upon its northern boundary, it is surrounded on all sides by the sea, which intersects it in every direction, and naturally gives to its population sea-faring habits. It is also a mountainous country, abounding in eminences of great height, which branch out and intersect the land from its northern to its southern extremity, and form the natural limits of many of the provinces into which it is divided. At the Isthmus of Corinth it is separated into two great divisions, of which the northern was called *Grecia intra Peloponnesum,* and the southern, the Peloponnesus, now called the *Morea.* The mountain and the sea are thus the grand natural characteristics of Greece; and their great influence on the character of its inhabitants is evidenced in the religion, poetry, history, and manners of the people. The country has always been famous for the temperature of its climate, the salubrity of its air, and the fertility of its soil.

The authentic history of Greece begins with the first Olympiad, B.C. 776. There is no doubt that the country had been inhabited from very remote periods of antiquity; but in the traditions which have come down to us of these ancient times, fact is so mingled with fable, that it is impossible with certainty to distinguish the false from the true. The founding of Argos and Sicyon is thought to have been so far back as B.C. 1986 and B.C. 2089, and presuppose still earlier settlements of the country by tribes whose names are wholly lost. These periods of remote antiquity derive very considerable confirmation from a chapter in the Book of Genesis, which gives us in a few verses more trustworthy information about the early distribution of the nations of the earth than we derive from any other sources. It is from Javan, Gen. x., 2, one of the sons of Japheth, that the Hebrew name of Greece is derived. Among the four sons of Javan "were the isles of the Gentiles divided." The Hebrew word here translated "isles" means all those lands westward of Judea which were reached by sea from that country, and the description specially points out Greece, the first great land reached by sea from the coasts of Asia after penetrating the archipelago in the Ægean Sea. This western migration of the grandsons of Noah is fixed by Gen. xi., 1–8, as subsequent to the building of Babel and the confusion of languages. The building of Babel is usually placed about B.C. 2200, which agrees sufficiently with the early dates claimed for the first settlements in Greece. Henceforward we meet with no reference to Greece in the Bible until we find special allusions to it by the prophets as a slaveholding country, intimately connected by commerce with Tyre, as destined after its conquest by Alexander to form the third of the four great monarchies of the ancient world, and as foreordained to receive from Jerusalem the blessedness of the new covenant which God was to establish with the Gentiles.[1]

The earliest accounts of the inhabitants of Greece represent them in a very barbarous state—little, if at all, superior to those whom we call savages at the present day. The usual causes produced this relapse from the civilization they left behind them in Asia; and tribal war, like that among the Indians, was probably the chronic state of the primitive Grecians. But in time the civilization of the East followed them. From Asia Minor, Phœnicia, and Egypt, came laws and letters, and with them the forms of idolatrous worship into which the learned priesthood had perverted the monotheism of Noah. During the period of mingled legend and history, Greece seems to have begun to exercise a foreign influence, and exchanged monarchical for republican forms of government. But the period of its great leading position as a political power extends from B.C. 776 to B.C. 300—from the beginning of its real history to the end of that generation of men which accompanied Alexander to the Persian war. It is to this period that the greater number of references to Greece in the Hebrew prophets refer. The influence of Greece upon the propagation of the Gospel was of the most important kind; but, in its preparation of the human mind for the Gospel, that influence was rather indirect than direct. Neither the idolatrous yet beautiful system of Greek mythology, nor its philoso-

[1] Deut. xi., 24; Joel ii., 20; Zech. xiv., 8.—[2] Exod. xxiii., 31.—[3] Gen. xlix., 13; 1 Kings iv., 20; Psa. lxxx., 11; cvii., 23.

[1] Isa. lxvi., 19; Ezek. xxvii., 13; Dan. viii., 5, 21; Joel iii., 6.



Map of Ancient Greece.

phy, created a disposition to receive the doctrines of the Gospel. The preaching of the Cross was to the Greeks foolishness, as it was to the Jews a stumbling-block.[1] But in an indirect way the influence of Greece upon the world produced results of the most important kind on the success of the Gospel. The progress of her arms, the diffusion of her colonies, the power of her literature, combined to stamp Grecian intellect and the Grecian language upon the human race. By means of the first two she diffused through the world a language of unequaled power, and a literature which has to this day charmed the imagination and exercised the intellect of the most cultivated nations of the earth. With greater truth than can be said of any other language, ancient or modern, it may be said of the Greek in the days of the apostles that it was a universal language. From the Adriatic to the Euphrates and the Nile, men spoke and thought in the Grecian tongue. Asia was covered with Grecian cities; and where the armies of Alexander had marched, there they brought and left the knowledge of their majestic speech. Throughout the Roman Empire, while the Latin was maintained in the administration of the civil and military government, Greek was the natural idiom of science and letters; and in Rome itself the Senate resounded with Greek debates. Even among the barbarous Gauls, Grecian letters had found their way, and the Macedonian speech was heard among the Indians and Persians. When St.

[1] 1 Cor. i., 24.

Paul writes epistles for the information and edification of the Christian churches, it is in this tongue he writes, addressing Rome, Ephesus, and Galatia in the same language as the Grecian cities of Corinth and Thessalonica. In this tongue Mark writes his Roman gospel; Peter addresses the churches scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia; and James communicates with the twelve tribes scattered abroad.[1] Among the foreign Jews of the Roman Empire there can be little if any question that Greek was the spoken language. They consulted the oracles of God in the Septuagint version. How far the Greek language was used among the Jews in Palestine, is still a question among learned men; but that it was cultivated to a considerable extent, is granted by all. It is most probable that in Jerusalem, peopled by inhabitants of unmixed Jewish descent—the headquarters of Judaism—Hebrew (the Aramean dialect) was most used and loved. On the other hand, Hebrew was less generally understood and spoken, and Greek was the prevailing language of all classes in Samaria and Galilee; the former of which was peopled chiefly from districts wholly unacquainted with the Hebrew, and ever prone to adopt foreign and Grecian customs, and the latter surrounded on every side, and penetrated by a Gentile and Greek-speaking population. It was to those Jews scattered among the Gentiles, who spoke the Greek language and used in their synagogues the Greek translation of the O. T. called the Septuagint, that the name *Hellenists*, or, as it is in our Bible, *Grecians*, was given.

So widely prevailing in the apostles' days was Grecian influence and the Grecian language, that Greeks in the N. T. becomes equivalent, or almost so, to Gentiles in the O. T.; and Paul, in his Epistle to the Corinthians, divides mankind into Jews, Greeks, and believers; while elsewhere he makes the Jew and the Greek to embrace the human family over the whole face of the earth.[2] Thus the empires of the world unconsciously perform their part in bringing about God's will. Babylon and Persia both did theirs before Greece. Judaism was meant for one nation; and the language which preserved its history and laws was confined to that nation, and died out even among them. The Gospel was meant for all nations, and consequently required a universal language. Such a language Greece nursed and gave to the world.

Greek Church (The), taken in its widest sense, comprehends all those Christians, following the Greek, or Greco-Slavonic, rite, who receive the first seven general councils, but reject the authority of the Roman pontiff, and the later councils of the Western Church. The Greek Church calls itself "the Holy Orthodox Catholic and Apostolic Church;" and it includes three distinct branches — the church within the Ottoman empire, subject directly to the patriarch of Constantinople; the church in the kingdom of Greece; and the Russo-Greek church (q. v.), in the dominions of the Czar.

The *history* of the Greek Church may be said to date from the days of Constantine; though the complete organization of the Church, as distinct from that of Rome, did not take place till a much later day. In A.D. 324, Constantine, under whom Christianity was first publicly recognized as the religion of the Roman Empire, founded the new capital of his dominions, Byzantium, or Constantinople. The Bishop of Rome—the old capital of the empire — and the Bishop of Constantinople—the new capital—began at once to contend for precedence. In the second General Council, the Bishop of Constantinople was assigned a place next to the Bishop of Rome, and by a decree of the Council of Chalcedon they were both declared to be of equal rank. For several centuries this personal controversy between rival ecclesiastics continued, until, in the eighth century, theological elements added to its bitterness. The Eastern Church took ground against the use of images in Christian churches, as unlawful and idolatrous. Pope Gregory II. denounced and persecuted those who attempted the removal of such images. Next ensued the famous *filio-que* controversy (q. v.). The Roman Church insisted that the Holy Ghost should be described as proceeding from the Father and the Son; and this phraseology was determined on, and inserted in the creed known as the Nicene Creed, by the Council of Nice, the last in which the Eastern and Western churches were united. The Eastern churches rejected this phraseology, rejected also the council, which they refused to recognize as ecumenical,[1] and retained the phraseology of John xv., 26—"which proceedeth from the Father." From this time the breach between the Eastern and Western churches continued to widen. In the ninth century Photius, patriarch of Constantinople, and Nicholas I., pope of Rome, excommunicated each the other, with the concurrence of councils, each of which, of course, denied the legality and authority of the other. The separation of the two branches of the church was not, however, completed till the eleventh century, when Michael Cellularius, patriarch of Constantinople, revived in all their strength the accusations which had been so often made against the doctrines and practices of the Romish Church, complaining more especially that, in the celebration of the eucharist, the Romanists made use of unleavened bread. The pope, indignant at the conduct of Cellularius, forthwith

[1] 1 Pet. i., 1; Jas. i., 1.—[2] Rom. iii., 9; x., 12; 1 Cor. i., 21–23; x., 32.

[1] See Ecumenical Council.

issued against him a sentence of excommunication. Through the influence of the Emperor, a reconciliation was attempted; but the negotiations were altogether fruitless; and at length, by a solemn written anathema, which was placed on the great altar of St. Sophia, Cellularius and all his adherents were cut off from the fellowship of Rome. The whole Eastern Church was thus virtually excommunicated; and the Greek and Roman churches continue to this day in a state of complete separation from each other. Various attempts have been since made to effect a reunion of the churches, but without success.

The Greek Church comprised within its ancient limits, anterior to the Mohammedan conquest, Greece — properly so called — the Peloponnesus, Eastern Illyricum, the Islands, and Asia Minor; as also Syria and Palestine, Arabia, Egypt, and parts of Mesopotamia and Persia. But with the first triumph of the Koran, the Church of Constantinople, by degrees, lost almost all her territory in Asia and Africa. By the separation of the Russian branch—partially in the seventeenth, and completely in the beginning of the eighteenth, century—and by that of the new kingdom of Greece, on occasion of the revolution, its importance has been still more diminished.

Faith and Practice.—Each of the three divisions into which the Greek Church has separated possesses a distinct organization; but the faith and practice of all are substantially identical. In general, it may be inferred, from the fact that the Greek Church receives the first seven councils, that, on all the controversies regarding the Trinity and Incarnation, it is agreed with the Western churches, with the exception of the procession of the Holy Ghost from the Father and the Son, in which it is at issue not only with the Romanists, but, it may be said, with the entire body of Western Trinitarians. While the Greeks reject the papal claim to supremacy and doctrinal authority, they agree with Romanists in accepting, as the rule of faith, not alone the Bible, but also the traditions of the Church—that is, what are believed to be the unwritten revelations of our Lord and of the apostles, preserved by the testimony of the fathers, among whom they regard with special veneration Basil, Gregory of Nazianzum, and Chrysostom. They admit the seven sacraments as received by the Roman Church—viz., Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, and Matrimony;[1] but in the rites used by them in the administration of these sacraments, there are considerable discrepancies from the Roman rite. They administer baptism by a triple immersion; confirmation is administered in immediate connection with baptism, even in the case of infants; and it is administered by priests, and not, as among the Romanists, by bishops exclusively. As to the eucharist, the Greeks admit the real presence of Christ, the transubstantiation of the elements, and the propitiatory sacrifice. But they differ from Roman Catholics in the use of leavened bread, in administering the communion in both kinds, and in administering it in this form even to children. In the sacrament of penance, they recognize, like the Romanists, auricular confession, priestly absolution, and penitential works; and although they differ from the latter as to the use of indulgences, they admit the principle upon which their use is founded, and even their applicability to the dead. They recognize the excellence of virginity, and the fitness of its observance by those engaged in the ministry, so far as to prohibit marriage altogether to bishops (who are always chosen, in consequence, from the monastic clergy); to forbid priests or deacons to contract marriage after ordination; to forbid all, without exception, a second marriage, or marriage with a widow; and to require of married priests that they shall live separate from their wives during the time when they are actually engaged in church services. But they not only permit married candidates to be advanced to deaconship and priesthood, but even require, as a general rule, that they shall be actually married before they can be admitted to orders. While admitting marriage to be a sacrament, they hold it to be dissoluble in case of adultery, and they regard fourth marriages as utterly unlawful. On the condition of souls after death, they do not admit, with Roman Catholics, a purgatorial fire; but they admit the principle of the intermediate state of purgation, and the practice of prayer for the dead. They also admit the intercession of saints, and the lawfulness of invoking them—especially the Holy Virgin Mary—and of honoring their shrines and relics. They do not permit the use of graven images, with the exception of that of the cross; but they freely receive and multiply pictures, which they hold in high honor, and on which they lavish the most costly ornaments of gold, jewels, and other precious things. In their belief of the merit of good works — and especially of fasting — they go even farther than Roman Catholics. Besides four yearly fasts — the forty days of Lent; from Pentecost to the Feast of Peter and Paul; the fifteen days before Assumption-Day; and the six weeks before Christmas—they observe the Wednesdays and Fridays throughout the year as fasts. In splendor of ceremonial, they are not inferior to the Westerns. Instrumental music, it is true, is forbidden in the churches; but singing is universally in use. In public prayer, the kneeling posture is used only at Pentecost; at ordinary times the people stand, the body

[1] See under these titles.

being turned toward the East. The use of the sign of the cross is habitual among them. The monastic institute has subsisted in the Greek Church from the earliest times; and numerous convents, of both sexes, are dispersed over the East, which follow almost exclusively the rule of St. Basil. The abbot is called Hegumenos; the abbess, Hegumene: if several convents be subject to a single abbot, he is called Archimandrite. Both monks and nuns are bound by vows of celibacy. With both, manual labor is a matter of religious obligation. The nuns, like their Western sisters, apply themselves to the care of the sick, and to the education of the young.

Organization.—The Greek Church in the Turkish Empire has remained subject to the patriarch of Constantinople, who from the beginning enjoyed a continued but precarious protection from the Sultan, and even held, as regarded his own flock, a civil preeminence. But, in return for this civil status, the Porte claimed and exercised the right of appointing, and also of deposing, the patriarch—a right which was habitually exercised as a matter of purchase and sale, and which led to the grossest simony, not only in the candidates for the patriarchate, but in the entire ecclesiastical system. For a long time the metropolitan of Russia (afterward patriarch) and the bishop of the modern kingdom of Greece were directly subject to the patriarch of Constantinople; but both churches are now independent. For an account of the origin and constitution of the Russian Greek Church, the reader is referred to the article, RUSSO-GREEK CHURCH. The church in Greece was organized at the time of the revolution, being finally and officially perfected A.D. 1833, on a plan in great part borrowed from the constitution of the Russian Church. The governing body is, as in the Russo-Greek Church, the so-called "Holy Synod," which consists of five members, who are ordinarily archbishops or bishops, but may also admit into their number one or two priests or monks. This synod is the supreme ecclesiastical tribunal, and, in name at least, is independent in spiritual matters; but as its members are all named by the crown, and hold office but for a year, it is practically a state instrument: moreover, two officials of the crown have a right to assist, although without a vote, at all its deliberations. The synod elect bishops; but the crown has the right of confirming and granting investiture.

The United Greek Church comprehends those Christians who, while they follow the Greek rite, observe the general discipline of the Greek Church, and make use of the Greek liturgy, are yet united with the Church of Rome—admitting the double procession of the Spirit and the supremacy of the Roman pontiff, and accepting all the doctrinal decisions—subsequent to the Greek schism—which have force as articles of faith in the Roman Church. The United Greeks are found chiefly in Southern Italy, in the Austrian dominion, in Poland, and in the Russian Empire. In Italy, they are computed at 80,000; in Austria, at about 4,000,000; and in Poland, about 250,000. In Russia, it is difficult to ascertain what their number is. The usage of the United Greek Church as to the law of celibacy is, with the consent of the Roman pontiffs, the same as among the other Greeks. They are also permitted to administer communion under both kinds. See RUSSO-GREEK CHURCH.

Gregorian Chant. Pope Gregory the Great established a form for the administration of the sacraments; collected, arranged, and improved the chants which had already been used for centuries before his time; and established a musical school to teach chanting at Rome, in which he took great interest up to the time of his death. He gave lessons himself; and the bed in which he continued to chant in the midst of his last illness was preserved with great veneration, in the palace of St. John Lateran, for a long time, together with the whip with which he used to threaten the young clerks and singing-boys when they sang out of tune. Some of the familiar tunes used by all Christians —as Hamburg and Olmütz—are arrangements of Gregorian chants.

Grove, a word used in the English Bible, with two exceptions, to translate the Hebrew term Asherah.[1] Almost all modern interpreters agree that an idol or image of some kind must be intended, and not a grove. In the religions of the ancient heathen world groves play a prominent part. In old times, altars only were erected to the gods; and trees and groves were the first temples.

Guelphs and **Ghibellines,** two religio-political factions of the thirteenth century, which filled Italy with civil wars and blood. The former took part with the pope; the latter with the emperor.

Guilds. In the Middle Ages, religious clubs, or mutual benefit societies, embracing men and women, were established in nearly every parish church. They kept yearly feasts, supported hospitals, and collected alms for their sick and poor. On certain anniversaries they met at a common altar, wearing livery, gowns, and hoods—usually of two colors—and the badge of their patron saints. Kings, nobles, and benefactors were admitted as lay members in the monasteries, and as honorary members in the parish societies. The members promised fidelity to the guild rules, and obedience to the superiors. Of late, the ritualists in the Anglican Church are endeavoring to revive the guilds, and quite a number have been re-established.

[1] See ASHTORETH.

H.

Habakkuk (*an embrace*). No information is possessed of this prophet but what is purely apocryphal. There is considerable difference of opinion respecting the time in which he flourished; some placing him in the first years of Manasseh; others, in the period of the exile; others, in the reign of Jehoiachin, B.C. 608–604. This last opinion seems best supported, since the Chaldeans are spoken of as being upon the point of invading Judea, but not as having actually entered it.[1] The book treats of the wickedness of the Jews, which demanded punishment; the infliction of this punishment by the Chaldeans; the destruction of the latter in their turn; and contains an ode composed by the prophet in anticipation of the consequent deliverance of his people. Its position immediately after Nahum is most appropriate, setting forth the judgments of God inflicted by and upon the Chaldeans, just as the latter treated of those to be inflicted upon the Assyrians. The two prophets take up separately what Isaiah had expatiated upon at large. In point of general style, Habakkuk is universally allowed to occupy a very distinguished place among the Hebrew prophets, and is surpassed by none of them in dignity and sublimity. He works up in his own peculiar manner whatever he may occasionally have in common with previous writers, and is no servile copyist or imitator. His figures are well chosen, and fully carried out; his expressions are bold and animated; his descriptions graphic and pointed. The parallelisms are, for the most part, regular and complete. The lyric ode contained in chapter iii. is justly esteemed one of the most splendid and magnificent within the whole compass of Hebrew poetry.

Hadad (*joy*). One so called, of the Edomite race, is mentioned as among the enemies of Solomon, in 1 Kings xi., 14. He belonged to the seed-royal; and when a mere child, had escaped from the terrible slaughter inflicted by the army of David under Joab, by being carried into Egypt. He was there treated with much respect by the existing king, and was ultimately married to the sister of Tahpanhes the queen. On hearing of the death of David, he obtained leave of Pharaoh to return to his own country, doubtless with the view of making an effort to regain the ascendency which his family had lost. We have no particular account of his operations; yet it is clear that under him the scattered forces of Edom must have rallied so far as to prove a dangerous rival to Israel. [1 Kings xi., 14–25.]

Hadad-ezer (*Hadad for a helper*), also written *Hadar-ezer*, a Syrian king, whose capital was Zobah, and one of the most active and formidable of the foreign enemies of David. The wars waged with this king called forth in a peculiar manner both the faith and the heroic energy of David, as appears particularly from Psa. lx., which was composed in reference to them, and also from the numbers that are reported to have fallen on the field of battle. Three deadly conflicts are particularly mentioned between them, in each of which David was successful; and the last was so decisive, that the other kings who had joined with Hadad-ezer fell off from him, and entered into terms of peace with Israel. [2 Sam. viii., 3, 5; x., 18, 19.]

Hades (perhaps *out of sight*). This word does not occur in our English Bible; but does in the original, and would have been a more appropriate translation in many passages, both of the O. T. and the N. T., than the word hell, which is ordinarily used. Hades signifies the dwelling-place of the dead, the abode where — certainly according to Greek and Roman mythology, and apparently according to Hebrew belief—the spirits of the departed were gathered. According to the prevailing Hebraic opinion—at least in O. T. times—it was a deep and dark abode in the centre of the earth, having within it depths on depths, and fastened with gates and bars. Here were assembled the spirits of the dead, and evil spirits; and here, too, the shadows not only of men, but also of trees and kingdoms.[1] While all the departed were gathered here, still they were classed according to their spiritual condition on earth. Divine retribution pursued the wicked; while the righteous had hope in his death.[2] But until the clearer revelation of the N. T., this hope was vague and undefined, and often expressed itself in questionings like that of Job: "If a man die, shall he live again?"[3] In the time of Christ, however, this faith had become crystalized in a more definite form. Hades was divided into hell and paradise; the former a place of punishment; the latter, of reward. A general resurrection was expected by the Pharisees—*i. e.*, the orthodox Jews—on the advent of the Messiah, who would call all the righteous from the under-world, while the wicked would be thrust back to remain there in a perpetual imprisonment. The doctrine of hades as held by the Greeks and Romans was encumbered with many fantastic notions, partly theological, partly poetic, for

[1] Hab. i., 5, 6.

[1] Numb. xvi., 30; Deut. xxxii., 22; Job x., 21, 22; xi., 8; xvii., 16; Psa. lxxxvi., 13; lxxxix., 48; Prov. ix., 18; xxiii., 14; Isa. xxxviii., 10; Ezek. xxxi., 14–18; xxxii.—[2] Deut. xxxii., 22; Psa. xlix., 14; Prov. xiv., 32; Isa. xiv.; Amos ix., 2.—[3] Job xiv., 14.

an account of which the reader must be referred to the mythological dictionaries. See FUTURE STATE; PURGATORY; INTERMEDIATE STATE; TARTARUS; HELL.

Hadji, or El-Hhagg, a title given to a Moslem who has performed the pilgrimage to Mecca and Mount Arafab. He is not entitled to be called Hadji until he has gone round the Kaabah at Mecca seven times, kissing the black stone each time. It is also indispensable that he should have visited Mount Arafab, six hours distant, on which Abraham is believed by the Mussulmans to have offered up his son.

Hagar (*flight*), the bond-maid and subordinate wife of Abraham. She was an Egyptian by birth, and her history shows that she possessed the haughty pride and impetuous passions of her race. Abraham was childless, and Sarah, in accordance with an Oriental custom, offered to Abraham her favorite maid, who thus became Abraham's second wife. Sarah's subsequent jealousy drove her from her master's tent, and she fled into the wilderness, probably hoping to find her way back to Egypt. It was a dangerous and hopeless undertaking, and, obeying the direction of the angel of the Lord, she abandoned it, and went back to become again, not the wife of Abraham, but the maid of Sarah, and to wait with patience of hope till her boy, Ishmael, should grow up to take the right to which she doubtless regarded him as entitled as Abraham's first-born—rather, as his only son; for, in the fourteen years that elapsed, all expectation of another son was given up. Even Sarah herself laughed at the bare suggestion. When Isaac was born, it would seem that Hagar did not surrender her expectation that Ishmael would retain his position as the first-born. But when the time of weaning came, Abraham publicly recognized Isaac as his heir with the accustomed Oriental ceremonies. Sarah, rendered indignant by the mocking of Ishmael, demanded that both mother and son should be cast out. Abraham reluctantly consented; and again Hagar, now accompanied by her boy, started for the nearest haven — Egypt. Ishmael's strength speedily gave out; the water in the leathern bottle was soon exhausted; faint, foot-sore, and consumed with the internal fever which not infrequently attacks the traveler through these desert sands, his death drew nigh; his mother withdrew a little from his side, because she could not bear to witness his sufferings. But he had not forgotten the faith of his father. In answer to his prayer—not to hers —God revealed a well of water close at hand, and the two were saved from death. Of Hagar's subsequent history we know nothing but that, at a later day, she provided Ishmael with a wife from Egypt.

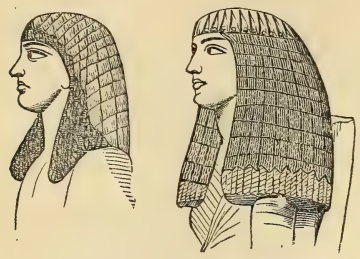
The story of Hagar and Ishmael is not only full of a romantic beauty which has made it a favorite theme with the poet and the painter, but is also full of spiritual significance to the Christian. It bears strong testimony against polygamy; it teaches God's providential care of his people; it affords an illustrious example of answer to prayer; it constitutes a touching evidence that, when we are most alone, God sees and sympathizes with us; and it is employed by Paul, in Gal. iv., 22–31, allegorically, to illustrate the difference between the children of the Gospel and those under the law. [Gen. xvi.; xxi.; xxv., 12.]

Haggai (*festive*). It is generally supposed that this prophet was among the Hebrew exiles who returned with Zerubbabel and Joshua, the high-priest, from Babylon, B.C. 536, when Cyrus granted them their liberty, and ordered them to be furnished with what was necessary for the restoration of the temple at Jerusalem. His book itself vouches for the fact that he prophesied in the reign of Darius Hystaspis,[1] who ascended the Persian throne B.C. 521. Having been interrupted in building the Temple by Smerdis, the Jews became in some measure indifferent to the work; and when Darius came to the throne, instead of vigorously recommencing their labors, the more influential persons among them pretended that, as the prophecy of the seventy years applied to the Temple as well as to the captivity in Babylon, and they were only yet in the sixty-eighth year, the proper time for rebuilding it had not arrived; and they gave their whole attention to the erection of splendid mansions for themselves.[2] To rouse them from their selfish indifference to the claims of religion, Haggai and Zechariah were commissioned, in the second reign of Darius, B.C. 520, to deliver to them appeals from Jehovah. These appeals had the desired effect, and the work proceeded with vigor. The book is made up of five messages, which were all delivered, at successive periods, within the short space of three months. They are so exceedingly brief, that they are, not without reason, supposed to be only a summary or epitome of the original discourses. The style of Haggai is not distinguished by any peculiar excellence; yet he is not destitute of pathos and vehemence when reproving his countrymen for their negligence, and exhorting them to the performance of duty.

Hair is frequently mentioned in Scripture; and in scarcely any thing has the caprice of fashion been more strikingly displayed than in the various forms which the taste of different countries and ages has prescribed for disposing of this natural covering of the head. The Greeks let their hair grow to a great length. The early Egyptians, who were proverbial for their habits of cleanliness, removed the hair as an incumbrance, and shaved even the heads of young chil-

[1] Hag. i., 1.—[2] Hag. i., 4.

dren. Different from the custom both of the Greeks and the Egyptians, that of the Hebrews was to wear their hair generally short, and to check its growth by the application



Egyptian Manner of wearing the Hair.

of scissors only. The priests, at their inauguration, shaved off all their hair, and, when on actual duty at the temple, were in the habit, it is said, of cutting it every fortnight. Exceptions to this prevailing fashion are, however, found in the Nazarites,[1] whose hair, from religious duty, was not to be cropped during the term of their vow; in young persons, who, during their minority, allowed their hair to hang down in luxuriant ringlets on their shoulders; and in such effeminate persons as Absalom.[2] The Hebrews deprecated nothing so much as baldness; to which, indeed, so great ignominy was attached, that, whether a man was destitute of hair or not, "bald-head" became a general term expressive of deep and malignant contempt.[3] The prevailing color of hair among the Hebrews was dark—"locks bushy and black as a raven" being mentioned, in the description of the bridegroom, as the perfection of beauty in mature manhood.[4] Hence, the appearance of an old man with a snow-white head in a company of younger Jews—all whose heads, like those of other Eastern people, were jet-black—a most conspicuous object—is beautifully compared to an almond-tree, which in the early part of the year is in full blossom, while all the others are dark and leafless.



Assyrian Manner of wearing the Hair.

With regard to women, the possession of long and luxuriant hair is allowed by Paul to be an essential attribute of the sex—a graceful and modest covering provided by nature; and yet the same apostle elsewhere[5] concurs with Peter[6] in guarding women professing godliness against the pride and passionate fondness often displayed in the elaborate decorations of the head-dress. The Hebrew women bestowed astonishing pains in arranging their long hair. Sometimes they twisted it round on the crown of the head, where, and at the temples, by the aid of gum, they wrought it into a variety of fanciful devices—figures of coronets, harps, wreaths, diadems, emblems of public temples and conquered cities, being formed by the mimic skill of the ancient *friseur*. Sometimes they plaited it into an incredible number of tresses, which hung down the back, and which, when necessary, were lengthened by ribbons so as to reach to the ground, and were kept at full stretch by the weight of various wreaths of pearls and gold fastened at intervals down to the extremity.

Dyeing the hair was not unknown in ancient times. We have no mention of it in Scripture; but according to Josephus, Herod dyed his gray hair. The practice of shaving the head after the completion of a vow must have created among the Jews a necessity for the special trade of a barber. The instruments of his work were probably, as in modern times, the razor, the basin, the mirror, and perhaps, also, the scissors. Like the Levites, the Egyptian priests were accustomed to shave their whole bodies.

Hallel (*praise*), certain psalms which were sung by the Jews on very solemn occasions. The Hallel was divided into the great and the lesser Hallel; the former being understood to be Psalm cxxxvi., and the latter comprising six psalms, from Psalm cxiii. to Psalm cxviii. inclusive. The Hallel was used on the three principal feasts of the Jewish Church—Passover, Pentecost, and Tabernacles; as also at every new moon, and on the Maccabean feast of the Dedication. On the three great feasts, it formed part of the temple-service. It was chanted by the Levites while the Paschal lambs were being slain in the court of the Temple, and at the Paschal Feast of each household—a part before the feast, and the remainder while the guests were partaking the fourth, or final cup. There can be little doubt that our Lord and his disciples sang the latter part of this hymn, *i. e.*, Psa. cxviii., in concluding the Last Supper.

Hallelujah, two Hebrew words—*hallel* and *jah*—meaning "Praise the Lord." They are so translated in the Psalms. The word occurs but once in the English Bible, and then in the Greek form, as Alleluia. [Psa. civ., 35; cv., 45; cvi., 1; Rev. xix.]

Ham (*hot*). One of the sons of Noah, from whom the earth, after the Deluge, was peopled. He is expressly designated as the younger son of Noah, implying that he was the youngest of the family, being the younger relatively to the other two. He had four sons—Cush, Mizraim, Phut, and Canaan. The first three traveled southward; and from them chiefly sprung the tribes that peopled the African continent, as Canaan became the father of the tribes that principally occupied the territory of Phœnicia and Palestine. Of Ham himself we know nothing, excepting

[1] Numb. vi., 5.—[2] 2 Sam. xiv., 26.—[3] 2 Kings ii., 23.—[4] Sol. Song v., 11.—[5] 1 Tim. ii., 9.—[6] 1 Pet. iii., 3.

the one disgraceful incident which was the occasion of a prophetic curse upon one of the large and wicked families of Ham's descendants. [Gen. ix., 20–27.]

Haman (*celebrated*, or perhaps *Mercury*), the chief minister of Ahasuerus (which see for his history). He is declared by Scripture to have been an Agagite[1] — that is, probably of Amalekite descent. Jewish tradition reports him to have been a descendant of that Agag whom Samuel slew,[2] and attributes his bitter hostility to their race to that supposed fact. In character he was a fair representative of an unprincipled Oriental courtier. He was cunning, vain, cowardly, and vengeful. He secures by a trick, from the king, the decree which the king would never have given if he had understood its import, as evidently he did not;[3] sends out the order for the destruction of thousands of industrious and inoffensive citizens, and sits down to rejoice over the dead with a drinking bout; elated by his prosperity, entertains no doubt that he is the one whom the king delighteth to honor, and, by suggesting the triumph which Ahasuerus intends for Mordecai, indicates his own fondness for display; falls easily into the net which Esther has laid for him, and proves his abject and groveling cowardice when his wickedness is disclosed, and the capricious monarch turns against him.[4] He is held in such detestation to the present day by the Jews, that, in some synagogues, when his name is read at the Feast of Purim, it is the custom of the congregation to stamp, and hiss, and clench the fist, and cry out, "Let his name be blotted out!" What the name of Benedict Arnold is in American, that the name of Haman is in Jewish history.

Hamath (*fortification, citadel*). An ancient city and province of Syria, in existence at the time of the conquest of Canaan, and in later times of such importance that it is called "Hamath the Great." The city was situated on the Orontes, at the northern extremity of the Lebanon range, about seventy-six miles north-east of Tripoli, and eighty-one south from Aleppo. The "entering in of Hamath" is often mentioned as the boundary of the dominion of Israel on the north. There is some difference of opinion as to the point indicated by this expression. It was probably about thirty miles beyond Baalbec, where the two Lebanon ranges terminate, opening on the wide plain which belonged to Hamath. In David's time Hamath appears to have formed the seat of an independent kingdom. In the age of Solomon, it appears to have formed part of the extensive dominion of Israel. Along with the whole of that part of Syria, it fell under the sway of the King of Assyria, and then under that of the King of Babylon. Hamath is now one of the larger cities of the Turkish Empire, and is supposed to contain about thirty thousand inhabitants, of which two thousand five hundred belong to the Greek Church. The modern town is built in the narrow valley of the Orontes, and on both sides of the river, whose banks are fringed with poplars. Four bridges span the river, and a number of huge wheels, turned by the current, raise the water into aqueducts, which convey it to the houses and mosques of the town. There are no antiquities in it. The mound on which the castle stood is in the midst of the town; but the castle itself, materials and all, has completely disappeared. The houses are built in the Damascus style, of sun-dried bricks and wood. Though plain and poor enough externally, some of them have splendid interiors. The city carries on a considerable trade with the Bedouins. [Numb. xiii., 21; xxxiv., 8; Josh. xiii., 5; 2 Sam. viii., 9; 2 Kings xiv., 28; 2 Chron. viii., 4; Isa. xxxvii., 13; Amos vi., 2.]

Hamor (*he-ass*). The father of Shechem, and head of the Hivite tribe, that held possession of the fertile district of Shechem at the time of Jacob's return from Mesopotamia. Nothing is recorded of him personally, except the judicious and prudent part he took in endeavoring to avert the evil consequences of his son's rash and sinful behavior in respect to Dinah, rendered unavailing by the still greater rashness and iniquity of Simeon and Levi, to which Hamor and many of his tribe fell victims. But the name of Hamor was long kept up in connection with the tribe, and, generations afterward, was even used as a sort of watch-word with the Hivite remnant, when rising in revolt against the dominant Israelites. In the reference made to the transaction by Stephen, the name is given in the Greek form, Emmor. [Gen. xxxiii., 19; xxxiv.; Josh. xxiv., 32; Judg. ix., 28; Acts vii., 16.]

Hampton Court Conference. A conference appointed by James I. at Hampton Court in 1603, in order to settle the disputes between the Puritan party, and the dominant High-church party, in the Church of England. It lasted for three days, and resulted in a few alterations in the liturgy, but in the entire failure of the objects sought by the Puritan party in the Church. It was, indeed, a conference only in name.

Handicraft. The varied culture with which the Israelites came in contact in Egypt must have contributed greatly to their knowledge of the practical arts of life, and they exhibited no little skill during the wanderings in the wilderness; but the pursuits of war, and the absorption of the energies of the nation in gaining the land which had been given to them, probably led to their falling off in the arts of peace, and to a low condition as regards handicraft.[1] A comparatively settled

[1] Esth. iii., 1, 10; viii., 3, 5; ix., 24.—[2] 1 Sam. xv., 32, 33.—[3] Esth. vii., 5.—[4] Esth. iii., 15; v., 12; vi., 6; vii., 7, 8.

[1] 1 Sam. xiii., 20.

state of society, and contact with the maritime and commercial Phœnicians, revived the skill in, and added greatly to the knowledge of, handicrafts. Commerce and navigation always imply great skill in art and science; and it is not, therefore, surprising that the origin of so many arts was upon the north-eastern shore of the Mediterranean, nor difficult to understand how arts and letters should be propagated from the coast to the interior. The intercourse which the Babylonish captivity gave the Jews greatly improved their knowledge, skill, and estimation of both the practical and fine arts; so that it was held to be a sign of bad education if a father did not teach his son some handicraft, and the arts were carried on by persons of learning, who took titles of honor from their trade.

there were, who were well acquainted with the mode of purifying the precious metals; and we find it stated that, in one of the deportations under Nebuchadnezzar, a thousand craftsmen and smiths, probably the most skilled in their art, were carried to Babylon. In the N. T. we have mention of the silversmiths of Ephesus, and of a coppersmith.[1] Whatever skill in metal work, and in the arts of setting and polishing precious stones, the Hebrews possessed, they must have learned much from Egypt and its "iron furnaces." Various processes of the goldsmith's work are illustrated by the Egyptian monuments; and the Scripture speaks of several smith's utensils — such as bellows, furnaces, hammers, anvils, tongs, and finingpots. After the conquest, frequent notices are found of molded and wrought metal,



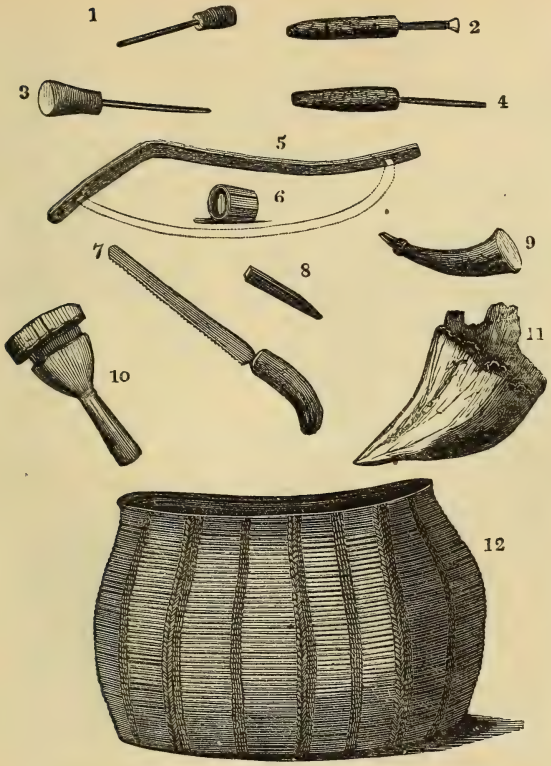
Goldsmiths: 1, 2. Making jewelry; 3. Blowing the fire for melting the gold; 4, 5, 6, 7. Washing gold; 8. Superintendent.

In the present article, brief notices only can be given of such handicraft trades as are mentioned in Scripture.

1. Various kinds of workers in metal are spoken of, from the diggers or smelters of ore to the skilled artificers in gold and silver. We read of artificers "in brass and iron" before the Flood; and that working in metals was very common afterward is sufficiently proved by the frequent mention of gold and silver ornaments. Metals must have been used, too, for tools in other mechanical arts, as for making the ark. When the Israelites were in the wilderness, they both cast and engraved gold and silver and brass (q. v.); and after the tribes were settled in Canaan, smiths are referred to as a well-known and distinct class of workmen. Goldsmiths, too, and also of soldering, which had long been known in Egypt; but in these arts the Phœnicians possessed much greater skill than the Jews.[2]

2. The carpenter's trade must have been exercised very early. Some carpentering was needful for the erection of habitations, and the construction of even the simplest kind of furniture. The commands given to Noah in regard to the ark presuppose a considerable degree of skill among those who were to be employed upon it.[3] For merely the dimensions and general plan are indi-

[1] Gen. iv., 22; Exod. xxv., 11–13, 17, 18; xxvi., 6, 21; xxviii., 36; xxxii., 2–4; 1 Sam. xiii., 19; 2 Kings xxiv., 16; Neh. iii., 8; Job xxviii., 1–6; Psa. lxvi., 10; Prov. xvii., 3; Acts xix., 24, 25; 2 Tim. iv., 14.—[2] Judg. viii., 24, 27; xvii., 4; 1 Kings vii., 13, 45, 46; Isa. xli., 7; xliv., 12; Jer. vi., 29.—[3] See Flood.



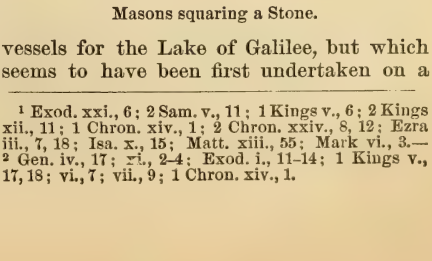
Tools of an Egyptian Carpenter.

Figs. 1, 2, 3, 4. Chisels and drills; 5. Part of a drill; 6. Nut of wood belonging to drill; 7, 8. Saws; 9. Horn of oil; 10. Mallet; 11. Basket of nails; 12. Basket which held the tools.

cated, very much as such directions would be given now. Again, when the tabernacle was constructed in the wilderness, there was a great variety of wood-work to be done.[1] Later, however, we find, when work of peculiar nicety and excellence was to be done, that foreign artists were employed. In the palace built by David for himself, the workmen employed were chiefly Phœnicians sent by Hiram, as probably were most of those who were employed by Solomon in his works. But in the repairs of the Temple, executed under Joash, king of Judah, and also in the rebuilding under Zerubbabel, no mention is made of foreign workmen, though in the latter case the timber is expressly said to have been brought by sea to Joppa by Zidonians. It can not be doubted that the Jewish carpenters were able to carve with a good deal of skill. There are several references in the Bible to carpenters' tools—the rule, the measuring-line, the plane, the compass, the hammer, nails, the saw, the awl, being all mentioned. Joseph, the husband of the Virgin Mary, was a carpenter; and it would appear as though Jesus himself practiced the art in his youth, since the title is ascribed to him, by way of reproach, by certain of his hearers.[1]

3. Masonry, like carpentering, was an art which men would soon begin to practice, and in which the Israelites seem to have had experience during their Egyptian servitude. In later times, David and Solomon employed Phœnician workmen—probably only as master-builders. Great skill was attained in masonry. The stones used in Solomon's Temple were shaped in the subterranean quarries, and fitted each other so exactly that they were laid in their places without the sound of a hammer, and without either mortar or clamps. The stones of the great wall built to support the Temple-platform were, however, according to Josephus, fastened with lead. For ordinary building mortar was used, and sometimes, perhaps, bitumen—as at Babylon. It was customary to plaster walls within and without. Among the tools employed by masons were saws, measuring-reeds, plumb-lines, and the like, specimens of which as used in Egypt are yet preserved, or may be seen on Egyptian monuments.[2]

4. Akin to the craft of the carpenter is that of ship and boat building, which must have been exercised to some extent to supply fishing-

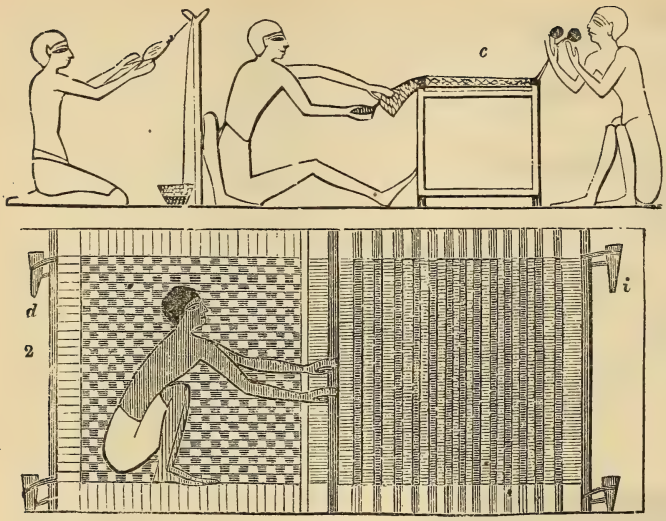


Masons squaring a Stone.

vessels for the Lake of Galilee, but which seems to have been first undertaken on a

[1] Gen. vi., 14–16; Exod. xxv., 10, 13, 23, 28; xxvi., 15–30, 37; xxvii., 1, 6–8; xxx., 1, 2, 5.

[1] Exod. xxi., 6; 2 Sam. v., 11; 1 Kings v., 6; 2 Kings xii., 11; 1 Chron. xiv., 1; 2 Chron. xxiv., 8, 12; Ezra iii., 7, 18; Isa. x., 15; Matt. xiii., 55; Mark vi., 3.—[2] Gen. iv., 17; xi., 2–4; Exod. i., 11–14; 1 Kings v., 17, 18; vi., 7; vii., 9; 1 Chron. xiv., 1.



Spinning: 1. Men engaged in spinning, and making a sort of net-work; 2. The horizontal loom, or perhaps mat-making.

large scale, in conjunction with the Tyrians, at the Red Sea ports.[1]

5. The perfumes used in the religious services, and, in later times, in the funeral rites of monarchs, imply knowledge and practice in the art of the "apothecaries," who appear to have formed a guild or association. The word is not used to signify compounders of medical drugs, but rather implies perfumers, and makers of unguents.[2]

6. In early times, the arts of spinning and weaving both wool and linen were carried on by women, as is usual at the present day among the Bedouins. One of the excellences attributed to a good housewife is her skill and industry in these arts. Gold and silver threads were sometimes interwoven with the body of the stuff. Cloth was often embroidered in figure patterns, or precious stones were set in the needle-work.[3]

7. Besides these arts, those of dyeing and of dressing cloth were practiced in Palestine, and those also of tanning and dressing leather.[4] Shoe-makers, barbers,[5] tailors, glaziers, painters, are mentioned in other Jewish books. Tent-makers are noticed in Acts xviii., 3, and frequent allusion is made to pottery (q. v.). Bakers are noticed in Scripture;[6] and the well-known valley Tyropœon probably derived its name from the occupation of the cheese-makers, its inhabitants. Butchers, but not Jewish, are alluded to in 1 Cor. x., 25.

[1] 1 Kings x., 22; xxii., 48, 49; 2 Chron. xx., 36, 37; Matt. viii., 23; ix., 1.—[2] Exod. xxx., 25, 35; 2 Chron. xvi., 14; Neh. iii., 8; Eccles. x., 1.—[3] Exod. xxvi., 1; xxviii., 4; xxxv., 25, 26; xxxix., 6–13; Lev. xix., 19; Deut. xxii., 11; Judg. xvi., 4; 1 Sam. xvii., 7; 2 Kings xxiii., 7; Job vii., 6; Prov. xxxi., 13, 24. See Embroidery.—[4] Josh. ii., 15–18; 2 Kings i., 8; Matt. iii., 4; Acts ix., 43.—[5] Lev. xiv., 8; Numb. vi., 5; Ezek. v., 1. See Hair.—[6] Jer. xxxvii., 21; Hos. vii., 4. See Bread; Bakers.

Handkerchief. The word so translated in Acts xix., 12, is elsewhere rendered napkin. It signifies a piece of linen cloth used in a manner not widely different from the handkerchief of the present day. [Luke xix., 20; John xi., 44; xx., 7.]

Hangings. "Hangings" and "curtains" are not used in the Bible in the sense of window-curtains. Their most common use is in connection with the tabernacle, where they signify sometimes a curtain before the door, used to close the entrance; sometimes a hanging employed in covering the walls of the tabernacle, like a modern tapestry. The same Hebrew word as the first of these two is used in describing the veil (q. v.) that concealed the Holy of Holies. The term "curtain" is sometimes employed in a general sense, to indicate the sides of a tent. [Exod. xxvi., 1–13; xxxvi., 37; xxxviii., 16; Numb. iii., 26; Isa. liv., 2.]

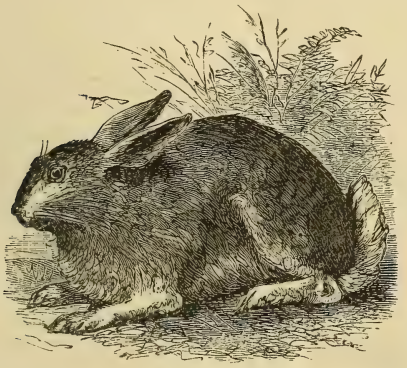
Haran (*mountainous country*, or *mountaineer*). **1.** The brother of Abraham. He was the father of Lot, Milcah, and Iscah, and died before his father, Terah, in Ur of the Chaldees. This is all that is certainly known of him, though the Jews have added some traditional stories to his real history. [Gen. xi., 27–31.]

2. The city to which Abraham and his family migrated when they left Ur of the Chaldees. When Abraham proceeded into Canaan, his brother, Nahor, remained at Haran, and his descendants established themselves here; so that it was sometimes described as the city of Nahor. Here Terah died, and here Jacob sojourned with Laban.[1] Haran, the Charran of Acts vii., 2, 4, the Carrhal of the Greeks and Romans, was situated in Mesopotamia, or, more exactly, in Padan-aram. That it was a place of note may be gathered from its long-continued name and fame. It was the scene of the memorable defeat of Crassus, and still exists in the modern Arab village of Harrân, upon the banks of a small river called Belik, which flows into the Euphrates about fifty miles south of the town. Within a few years, some have doubted the identity of this village with the patriarchal Haran, and have urged the claims

[1] Gen. xi., 31, 32; xii., 4, 5; xxiv., 10; xxvii., 43; xxviii., 10; xxix., 4; 2 Kings xix., 12; Isa. xxxvii., 12; Ezek. xxvii., 23.

of a small village called Hârrân-el-Awamêd, about four hours' journey east of Damascus, on the western borders of the lake into which the Barada and the Awaj empty themselves. But the other opinion is regarded by most scholars as the better one.

Hare, one of the animals prohibited as food to the Israelites, by Lev. xi.; not *because* it chewed the cud, but because, *though* it was said to chew the cud, it did not divide the hoof. The description of the hare in our version is (verse 6)—"And the hare, because he cheweth the cud, but divideth not the hoof." In fact, neither the hare nor the coney (verse 5) chews the cud; but both animals have a peculiar movement of the mouth



Hare of Mount Sinai.

resembling that of those which *do* chew the cud. The description was of a popular character, intended not for zoologists, but for ordinary observers; and the non-division of the hoof, and *not* the chewing of the cud, or otherwise, was the characteristic which determined the cleanness or uncleanness of the hare for food. Hares are very plentiful in Palestine; at least two species have been observed. In their general habits these hares resemble the species found in our own country. [Lev. xi., 6; Deut. xiv., 7.]

Harlot. This class of persons evidently existed in very early times, and were distinguished by their dress.[1] Their manners and allurements are frequently described in Scripture.[2] Their gains were sometimes considerable. No gift arising from such iniquity was to be received in the sanctuary.[3] Repeated mention of them occurs in the N. T., where publicans are classed with them; and it was made a charge against our Lord that he extended mercy to these outcasts.[4] The children born of a harlot lay under disabilities, being distinguished from those of the concubine, or secondary wife.[5] The term "harlot" is frequently used in a figurative sense, implying intercourse with idols.[1] Jehovah had condescended to illustrate his kindness to his people by the marriage-tie; virgin purity, therefore, fitly signified his spiritual worship; and departure from him was foul fornication, or adultery. The terms "strange woman" and "whore" are used synonymously with harlot.

Harmony. It seems to have been no part of the Divine purpose to give, in the gospels, a connected life of Jesus. The evangelists have given us, not biographies, but biographical memorabilia. They have not undertaken to trace the history of Christ from the cradle to the grave, but to collect and preserve the various incidents and teachings in his ministry. Matthew and Mark accompany him only through Galilee; Luke gives a glimpse of his life in Perea; John alone recounts his experience and reception in Judea. Only the history of the Passion-Week is recorded by them all. Not one of them has followed a chronological order; not one affords us a single date. These facts have led Christian scholars to make various attempts to combine the four accounts in a single narrative. The result is known in theological literature as a Harmony, or, in full, as a Harmony of the Gospels. The data are so few, and the perplexities so many, that no two scholars have entirely agreed in the result; and some able critics have declared the attempt entirely vain. One of the most valuable works of this kind for the English student is "Robinson's English Harmony of the Gospels." A Harmony of the Gospels will be found in the Appendix. The reader is referred also to the article JESUS CHRIST.

Harosheth. The place where Sisera, the captain of Jabin's host, dwelt.[2] From Harosheth, Sisera had to march up to Tabor, to attack Barak; and after the defeat, the pursuit continued back again to Harosheth, till the proud army of Jabin was destroyed. Its site has been identified by Dr. Thomson with an enormous double mound called *Harothîeh.* This *tell* is situated just below the point where the Kishon, in one of its turns, beats against the rocky base of Carmel, leaving no room for a foot-path. A castle there would guard the pass along the Kishon into the plain of Esdraelon; and the ruins still found on this "enormous double mound" show that a strong fortress must have stood here in former times. A village of the same name occurs higher up on the other side of the river, and hence somewhat nearer the scene of the battle. It is about eight miles from Megiddo, and in the neighborhood of Accho, and hence exactly in the region where dwelt the Gentile "nations," to which Harosheth belonged. [Judg. i., 31; iv., 2–16.]

Harrow. It is not probable that any in-

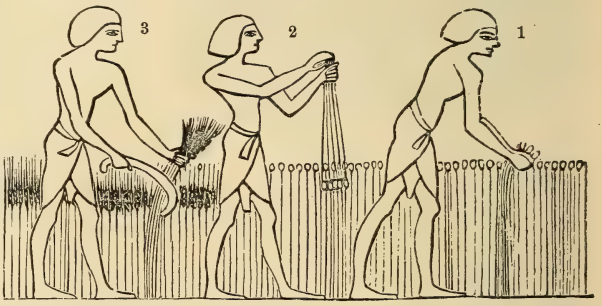
[1] Gen. xxxviii., 14, 15; Josh. ii., 1; Prov. vii., 10, 11. —[2] 1 Kings iii., 16, 17; Prov. vi., 24–26; vii., 6–27; xxiii., 27, 28; Isa. xxiii., 16.—[3] Deut. xxiii., 18; Ezek. xvi., 33, 39.—[4] Matt. xxi., 31, 32; Luke vii., 34, 37–48.—[5] Deut. xxiii., 2; Judg. xi., 1, 2.

[1] Isa. i., 21; Nahum iii., 4; Rev. xvii., 5.—[2] Judg. iv., 2, 13, 16.

strument like the modern harrow was used by the Hebrews. Breaking the clods[1] was probably accomplished by the tread of oxen, or dragging a thorn-bush over the ground; and this was merely to level the ground preparatory to sowing the seed. The word elsewhere translated harrow probably means a sharp threshing-machine. See AGRICULTURE; HARVEST; PLOW. [2 Sam. xii., 31; 1 Chron. xx., 3.]

Hart, *fem.* **Hind**, one of the clean animals which might be used for food.[2] It is evident that it belonged to the deer family, but it is impossible to identify its species. Perhaps the word comprehended all of the varieties, which inhabited Palestine in sufficient numbers to become familiar animals of the chase. The excellence of the hart's flesh is shown by its mention among the animals used for King Solomon's table.[3]

The hart is frequently used as a figure to describe fleetness and agility.[4] The image in one of Jeremiah's mournful prophecies, "Yea, the hind also calved in the field, and forsook it, because there was no grass,"[5] is peculiarly expressive; first, because the agility of the animal enables her to find food where less active creatures would starve, and also because of the watchful tenderness which she displays toward her young. She always retires to some secret place when she instinctively knows that the birth is at hand, and hides it from all eyes until it is able to take care of itself. An extremity causing her to abandon it in the field must be desperate. This habit of the hind is used, in both Job and Psalms, as a metaphor for mysteries beyond the reach of human wisdom.[6] Jacob, in his metaphor,[7] "Naphtali is a hind let loose," indicates the resemblance of the tribe to the agile hind, timid and irresolute in confinement, but rejoicing in the freedom of its native hills.



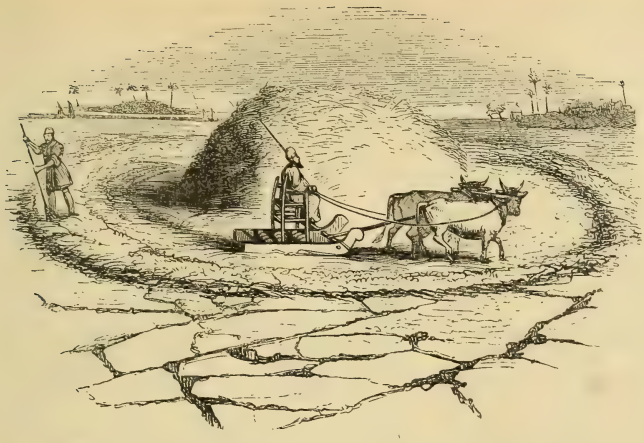
Gathering the Wheat: 1. Plucking up the plant by the roots; 2. Striking off the earth from the roots; 3. Reaping wheat.

Harvest. Both in Egypt and Palestine, barley was ripe in the first month of the Israelite sacred year, Abib, the month of green ears, corresponding with the beginning or middle of April. In harvesting this crop, as well as in that of the wheat, which immediately followed the barley, the ears were cut with a sickle, or, perhaps, a scythe, and thus gathered into sheaves. The corners of the fields were to be left, and also the gleanings; for they were the property of the poor.[8] If a sheaf were overlooked, as might easily happen, since the stubble was often left to be burned for enriching the land, that, too, must remain with the gleaning. From the field the sheaves were taken in carts to the threshing-floor. Different modes of threshing were used, according as they were suited to the different kinds of grain. A level spot was selected for the threshing-floor, generally in an exposed situation, where advantage might be taken of the wind for winnowing, or separating the corn from the chaff, when the threshing process was completed. Travelers tell us now that several of these floors are built near together, of a circular form, hardened by beating down the earth, and about fifty feet in diameter, the sheaves being thickly spread on them. These are all trodden by oxen, cows, and younger cattle, arranged in each case five abreast, and driven round in a circle, or rather in all directions, over the floor. By this process the straw is broken up and becomes chaff. This practice is alluded to in Scripture; and it was provided that the oxen should not be muzzled when so employed.[1] This kindly custom is, with some exceptions, still observed. Flails or rods were sometimes used for threshing, but only for the lighter kinds of grain, or for small quantities.[2] A threshing instrument, or sledge, was very generally employed. The Hebrew word rendered "briers"[3] perhaps denoted such instruments. There were two kinds,[4] one of which was a cart, or sledge, of thick planks, the bottom being studded with sharp stones or pieces of iron; the other consisted of rollers of wood, iron, or stone, roughened and fastened together in the form of a sledge, or dray—perhaps with a seat upon it. Both instruments were dragged by oxen over the sheaves.

The "shovel" and "fan"[5]—the precise difference between these terms is doubtful—indicate the instruments used in winnowing—a conspicuous part of ancient husbandry,[6] and important, owing to the slovenly threshing. Evening was the favorite time, because there was generally a breeze then. The

[1] Job xxxix., 10; Isa. xxviii., 24; Hos. x., 11.—[2] Deut. xii., 15; xiv., 5; xv., 22.—[3] 1 Kings iv., 23.—[4] Isa. xxxv., 6; 2 Sam. xxii., 34.—[5] Jer. xiv., 5.—[6] Job xxxix., 1; Psa. xxix., 9.—[7] Gen. xlix., 21.—[8] Lev. xix., 9; Deut. xxiv., 19; Ruth ii., 2, 3.

[1] Deut. xxv., 4.—[2] Ruth ii., 17; Isa. xxviii., 27, 28.—[3] Judg. viii., 7, 16.—[4] 2 Sam. xxiv., 22; 1 Chron. xxi., 23; Isa. xli., 15.—[5] Isa. xxx., 24.—[6] Job xxi., 18; Psa. xxxv., 5; Isa. xvii., 13.



The Nôreg—a Machine used by the modern Romans for threshing Wheat.

"fan"[1] was, perhaps, a broad shovel, which threw the grain up against the wind. The last process was shaking in a sieve, to separate the dirt and refuse.[2] The gathering of olives (q. v.), and the vintage,[3] completed the agricultural operations of the year, and the Feast of Tabernacles[4] celebrated their consummation. There was also a feast in honor of the introduction of the harvest, which was known as the "feast of the harvest." The arrangements respecting it are laid down in Lev. xxiii., 10–14.

Havilah. A country so named is described in the account of Eden as producing gold, bdellium, and the onyx-stone. A tract with the same name is subsequently described as on the road between Canaan and Egypt. But the southern Havilah was named from a son of Joktan (Gen. x., 7), not of Cush, whose descendants peopled the more northern tract of that name. See the article EDEN. [Gen. ii., 11; xxv., 18; 1 Sam. xv., 7.]

Hawk. This word occurs only three times in Scripture. It is in a list of unclean birds found in two parallel passages, from which, in the connected expression, "after his kind," it appears that the word is generic—used by the sacred writer, after having named the vultures, eagles, and larger birds of prey, as a collective term to indicate all the lesser birds of prey, including the various species of the *Falconidæ*, with more especial allusion, perhaps, to the small diurnal birds, such as the kestrel, the merlin, the gyrfalcon, and the hobby. All of these are common about the ruins in the plain districts of Palestine, and were probably familiar to the ancient Hebrews. The passage in Job xxxix., 26, "Doth the hawk fly by thy wisdom, and stretch (or turn) her wings toward the south?" seems to refer to the migratory habits of the bird in question. The hawk, though not migratory in this country, is so in parts of Asia and Southern Europe. Dr. Thomson notices a remarkable illustration of this passage: "I have often seen them *returning south* during the latter part of September, but never saw them migrating northward. I can only account for this by supposing that, in going, they straggle along in single pairs, and at no particular time, or else by some distant interior route; but that when their young are grown, they come back southward in flocks."

NIGHT-HAWK.—It is doubtful what bird is intended by the night-hawk mentioned in the same list of unclean birds. Some Hebraists believe that the male ostrich is signified; while others, going to the opposite extreme of size, have translated the word "swallow." The night-hawk has considerable evidence in its favor; but the balance of probability seems to point to some species of owl—perhaps the white, or barn owl. [Lev. xi., 16; Deut. xiv., 15; Job xxxix., 26.]

Hazael (*vision of God*), a king of Syria who reigned about forty-six years, B.C. 886–840. He was at first the general of the army of Benhadad II., and was sent by the king, his master, to inquire of Elisha if he would recover from the disease under which he was suffering. Elisha's prophecy was fulfilled, first, by his murder of the king and seizure of the throne, and by his subsequent history. He appears to have been a man of great military skill and resolute spirit, but of lawless ambition and unscrupulous character. Bloody wars with Israel followed his accession to the throne, in which he laid waste extensive districts, and wrested many cities from Jehoahaz.[1] But he failed to consolidate his empire, for the cities he had won from Israel were again recovered from his son, the third Benhadad. [1 Kings xix., 15; 2 Kings viii., 7–16, 28, 29; ix., 14; xii., 17, 18; xiii., 3, 22–25; 2 Chron. xxii., 5, 6; Amos i., 3.]

Hazel, a tree. Interpreters are uncertain whether the hazel or the almond is intended by the original word translated hazel. It occurs only in Gen. xxx., 37.

Hazer, topographically, seems generally employed for the "villages" of people in a roving and unsettled life, the semi-permanent collections of dwellings which are described by travelers among the modern Arabs as consisting of rough stone walls covered with the tent cloths. As a proper name it appears in our Bible, usually in composition,

[1] Matt. iii., 12.—[2] Amos ix., 9.—[3] See VINE.—[4] See TABERNACLES (FEAST OF).

[1] 2 Kings x., 32, 33; xii., 17, 18; xiii., 3.

as—**1.** HAZAR-ADDAR, a place named as one of the landmarks on the southern boundary of the land promised to Israel.[1] **2.** HAZAR-ENAN, the place at which the northern boundary of the land promised to the children of Israel was to terminate.[2] **3.** HAZAR-GADDAH, one of the towns in the southern district of Judah, named between Moladah and Heshmon.[3] **4.** HAZAR-SHUAL, a town in the southern district of Judah, lying between Hazar-gaddah and Beersheba.[4] **5.** HAZAR-SUSAH, one of the "cities" allotted to Simeon in the extreme south of the territory of Judah.[5]

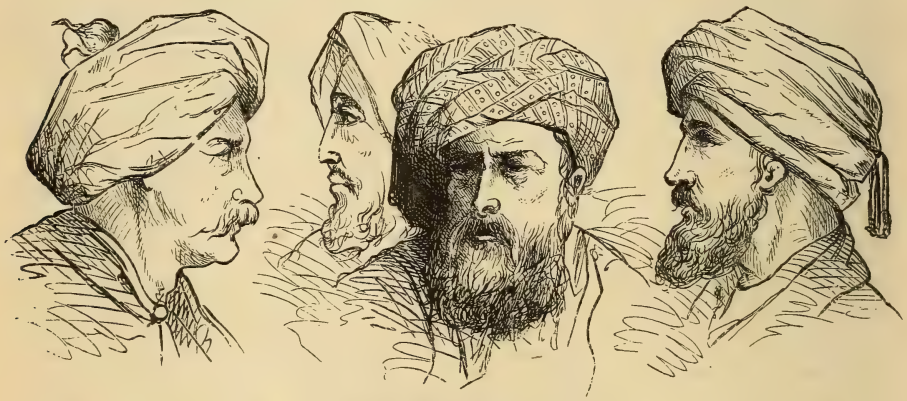
Hazeroth, the third station of the Israelites after leaving Sinai, on their route toward Canaan, and supposed to be the same with *Ain Hudhera*. They rested there for some days, and the sojourn there was marked by the revolt of Miriam and Aaron against the authority of Moses, which led to the temporary infliction of leprosy on Miriam. [Numb. xi., 35.]

Head-dress. The Hebrews do not appear to have regarded a covering for the head as an essential article of every-day dress. The earliest notice we have of such a thing is in connection with the sacerdotal vestments, and in this case it is described as an ornamental appendage. Even in after times it seems to have been reserved especially for purposes of ornament. It was a token of mourning to cover the head, and the mantle seems to have been employed for this purpose.[6] Two Hebrew words were generally employed in describing the two classes of head-dress. One implies wrapping around, after the fashion of a turban—described as "diadem," "hood," and "mitre," and worn by men, women, kings, and priests;[7] the other, conveying the idea of ornament or beauty—worn only by priests, females, bridegrooms, and others, in gala dress—is mentioned as "bonnets," "ornaments," "beauty," and "tires."[1] A word which signifies *to bind* was used in describing both these head-coverings. Some authors are inclined to believe that the two combined would constitute the modern turban, which consists of a conical cap with



Heads of modern Asiatics ornamented with Horns.

folds of linen wound around it, the cap being frequently decorated with jewels and other ornaments. It appears that the robes frequently supplied the place of a head-dress, being so ample that they might be thrown over the head at pleasure; and the veil served a similar purpose. The Assyrian head-dress[2] probably resembled, in some respects, the modern head-coverings of the Bedouins—a handkerchief so folded as to hang down behind on the shoulders, tied with a cord round the head. It is not improbable that a similar covering was used by the Hebrews on certain occasions. The "kerchief," in Ezek. xiii., 18, has been so understood by some writers. The word rendered "hats," in Dan. iii., 21, properly applies to a cloak. A very peculiar kind of head-dress is worn in some parts of Palestine, and has been thought to be referred to in the "horn" of 1 Sam. ii., 1. It is made of gold or silver,



Various Forms of the modern Turban.

[1] Numb. xxxiv., 4; ADAR, Josh. xv., 3.—[2] Numb. xxxiv., 9, 10; comp. Ezek. xlvii., 17; xlviii., 1.—[3] Josh. xv., 27.—[4] Josh. xv., 28; xix., 3; 1 Chron. iv., 28.—[5] Josh. xix., 5.—[6] 2 Sam. xv., 30; 1 Kings xix., 13; Jer. xiv., 3, 4.—[7] Job xxix., 14; Isa. iii., 23; lxii., 3; Zech. iii., 5.

[1] Exod. xxviii., 36-40; xxxix., 28; Isa. iii., 20; lxi., 10, 3; Ezek. xxiv., 17, 23; xliv., 18.—[2] Ezek. xxiii., 15.

frequently of other metal, and sometimes of mere wood. The more costly ones are highly ornamented, and occasionally set with jewels. The young, the rich, and the vain, wear the horn of great length, standing straight up from the top of the forehead; while the humble, the poor, and the aged, place it upon the side of the head, much shorter, and spreading at the end, like a trumpet.

Hearth. Among the Jews, where chimneys were unknown, and fires were rarely needed for purposes of warmth, the hearth, in the modern sense of that term, had no existence. The cakes spoken of in Gen. xviii., 6, as baked "on the hearth," were probably baked, as among the Bedouins of the present day, on hot stones covered with ashes. In Psa. cii., 3, the exact meaning of the original word is "fuel." In Jer. xxxvi., 22, 23, the "hearth" of King Jehoiakim's winter palace was probably a pan or brazier of charcoal. In Zech. xii., 6, the original word means *a fire-pot.*

Heathen. Stringent laws separated the Jews, as a peculiar people, from the heathen by whom they were surrounded, and whose civil and social life was as vicious as their worship was degrading. With them the Jews were forbidden to intermarry or associate; from them the bond-servants of the Jews were taken; they were not permitted to become naturalized; they were not allowed to enter the Temple beyond the outer courts which were appropriated to them; and so far was this principle of exclusion carried, that later rabbinical laws forbade them from keeping the Sabbath or studying the law; and it even passed into a Hebrew proverb that to hate a Gentile was as much a duty as to love a Jew.[1]

In modern language the term heathen is used as nearly or quite synonymous with pagan, in contradistinction to Christian, Jew, and Mohammedan. It indicates, that is, not those who reject the Christian religion, but those who live without the Bible and the knowledge of the true God. This embraces nearly the whole population of Asia, excepting Asiatic Russia, all of Africa, and all the aborigines of North and South America. At the present time it is estimated that the heathen constitute a population of over eight hundred millions—being considerably over half the entire population of the globe. Of these, over six hundred millions are partially civilized. The rest are in a barbaric, or semi-barbaric, condition.

Heathen nations have sometimes attained a high degree of apparent civilization—as in the case of Assyria, Babylon, Egypt, Greece, and Rome. A certain measure of civilization also exists to the present day in China and India. Yet certain characteristics belong to all heathen nations in all ages, which distinguish them from the Jewish and the Christian nations. God is never loved and rarely honored. Worship is invariably an adulation which is the offspring of fear. Immortality has generally been believed in; but it has afforded a ground rather for superstitious fear than for hope, and rarely or never has afforded any comfort in the hour of affliction. Certain systems of education have been pursued. Sometimes even—as in the case of Greece—a high degree of culture has been attained; sometimes—as in the case of China—an elaborate system of popular education established. But knowledge and intelligence have never been general, nor the people—*i. e.*, the common people—effectually redeemed from the thralldom of superstition and priestcraft. No large measure of personal individual liberty has been long maintained in any heathen nation; and, with one or two exceptions, heathen governments have been absolute despotisms. Religion has, without an exception, consisted not in moral life, but in ceremonials; and while noble utterances of sentiments approaching those of the inspired Word have not been wanting, and are to be found not only in such writings as those of Plato and Plutarch, but even in the books attributed to Confucius and Buddha, they have never acquired such a power over the hearts and consciences of the common people as really to permeate their every-day life. Finally, progress, in the true sense of the term, is almost wholly unknown among heathen nations. Ancient Greece and Rome may constitute an exception to this statement; but there is not in modern heathendom an exception. Neither China nor India has made any progress since the beginning of the Christian era; and whatever civilization is indigenous to the soil remains to-day what it was eighteen hundred years ago. See GENTILE: MISSIONS.

Heaven. We ordinarily give three different senses to the word heaven. We use it, first, for the atmosphere immediately around, in which the birds fly and the clouds float; second, for that immeasurable space in which other worlds, suns, or planets, have their positions or their motions; and third, for the abode of God, the angels, and the spirits of the blessed. Doubtless the ancients were not aware of the vast distances of the stars from our earth which later science has revealed. But still the same threefold use of the term may be observed in Scripture.[1]

Heaven, considered as the abode of the blessed dead, can be described only by and to the imagination. It is, in the nature of the case, impossible for the human mind to conceive of an existence whose conditions are entirely outside its own experiences. The

[1] Lev. xviii.; xx.; xxv., 44, 45; Deut. xxiii., 3, 7, 8; Josh. xxiii., 7, 12; 1 Kings xi., 2; Acts xxi., 28; Matt. v., 43.

[1] Gen. i., 20; xv., 5; Psa. xi., 4; xviii., 11; Jer. viii., 7, and elsewhere.

Bible, accordingly, in describing the future happiness of the children of God, employs poetic imagery, whose meaning, indeed, is not uncertain, if its spirit be apprehended; but these images can not be too literally interpreted without danger of misapprehension. There are, indeed, in Christian theology, two extreme schools of interpretation, each of which has its type in the imaginary heavens of other nations. That of the Mohammedans is a place of merely sensual enjoyments, where every thing is provided for the lust of the eye and the desire of the heart—where men may drink without intoxication, and may give themselves up to the embraces of sensualism without remorse. The heaven of the Hindoo, on the other hand, is absorption in Brahm—a state in which the soul loses its individuality and becomes merged in the Supreme Being. There is, so to speak, a Hindoo interpretation of the Scriptures, which accounts all its imagery as nothing, and presents a heaven so sublimated and refined, that, to the ordinary mind, it is not attractive, nor even comprehensible. There is also a Mohammedan interpretation, which assumes the literalness of all the Scripture imagery, and, by dwelling only upon external conditions—golden streets, pearly gates, green fields—which of themselves can never produce true happiness—and dropping out of sight that holiness of heart and communion with God which is the first and highest condition of permanent blessedness, presents to the imagination a heaven which differs from the paradise of the Oriental only in being freed from its repulsive sensuality. The truth undoubtedly lies somewhere between these two extremes, but just where, it is not only difficult but even impossible to tell, since the conception which different minds will necessarily form of a subject about which so little is or can be known will inevitably depend on individual feeling and temperament. It is a case where the wish will be father to the thought. Without entering into the discussions between the various views of different interpreters, we shall content ourselves with giving a summary of the more important Biblical images of heaven. These images, accepted simply as symbols, will do more to give us a true thought of heaven than scholastic, but, after all, useless refinements. They reveal heaven as a happy home, where the whole family is gathered together in the many mansions of the Father's house—a garden, where the Lamb will lead his people by living waters, along the banks of which grow the many-fruited trees of life—a harvest, wherein the saints reap in joy that which on earth they sowed in tears—a well-ordered city, rich with all the frank intercourse of citizen with citizen; the New Jerusalem, metropolis of God's boundless empire, and a safe and prosperous community, in which the saints are intrusted with the true riches, and put in possession of treasures which shall be their own forever—a life in which the servants of God shall serve him with rejoicing—an eternal Sabbath, in which, the battle with sin and temptation over, they rest from their strife, and give themselves to prayer and praise—a magnificent banquet, the marriage-supper of the Lamb—the home of songs sweeter than earth ever knew—the hour of the exultation of victory, wherein Heaven's armies follow the King of kings in vestments of radiant white, and sing the song of Moses and the Lamb—the school in which, like students clustering round a beloved master, the saints will sit at the feet of Jesus, while he shows them plainly of the Father, and declares unto them his name. Heaven is the winning of an incorruptible wreath, and the receiving of the prize of our celestial calling from the hand of Christ himself. It is the coronation-hour, in which the diadem shines on every brow, and the risen saints reign with Christ forever and ever. It is the everlasting Temple, wherein they minister, a royal priesthood, serving him day and night. It is the bridal-hour, when the communion of heart with heart is consummated by the marriage of the Lamb, and the Bridegroom presents the bride to himself in the perfect beauty of his own glorious likeness.[1]

These images will themselves answer some questions often asked—is heaven a place, or a state? Both a place and a state—a place infinitely more beautiful than any eye hath ever seen—a state infinitely more blessed than any heart hath ever conceived. Shall we know our friends in heaven? Yes! know them better far than on earth, where our knowledge is often clouded by coldness and misunderstandings. Heaven perfects the "communion of saints."

Into the rabbinical, the scholastic, and the heathen conceptions of heaven we do not think it important to enter.[2] They are, at best, only curious illustrations of the freaks of the human imagination when under no compulsion to consult well-ascertained facts, and conform to them. It is only necessary to say, in explanation of Paul's declaration that he was caught up into the third heaven,[3] that, according to the rabbins, there were seven heavens. Some critics consider the apostle's expression a reference to this rabbinical theory. Others think that he meant only to discriminate between the abode of the blessed dead and the physical heavens, and to indicate that he meant not the clouds, nor the starry sky, but the third—*i. e.*, the spiritual—heaven.

Hebrew. This word, which first occurs

[1] Psa. cxxvi., 5, 6; Luke xiv., 15–17; xvi., 11; xviii., 22; John iv., 36; xi., 52; xiv., 2; xvi., 25; xvii., 26; Eph. ii., 14, 15; v., 27; Phil. iii., 14; 2 Tim. iv., 8; Heb. iv., 9; 1 John iii., 2; Rev. ii., 7; vii., 15, 16, 17; xiv., 2, 3; xv., 2, 3; xix., 14; xxi., 10; xxii., 1, 2, 4, 5.—[2] See, however, Future Life.—[3] 2 Cor. xii., 2.

as given to Abram by the Canaanites[1] because he had crossed the Euphrates, is derived from *'êber*, "beyond, on the other side" —Abraham and his posterity being called Hebrews in order to express a distinction between the races east and west of the Euphrates. The term Israelite was used by the Jews of themselves, among themselves—the term Hebrew was the name by which they were known to foreigners. On the return of the Judeans after the Captivity, and rebuilding of Jerusalem, the revived nation took the name of the tribe of Judah, of which it was chiefly composed; whence comes the modern name Jews, which see, for a history of the nation, from its first organization to the present time.

Hebrews (Epistle to the). Much discussion has arisen both as to the canonicity and the authorship of this epistle, the absence of the customary superscription rendering it impossible to attain certainty in regard to the latter, and naturally enough tending to throw doubt on the former also. Referring our readers, for the full discussion of this subject, to M'Clintock and Strong's "Cyclopædia," we can here only summarize the results of Christian scholarship.

I. *Canonicity.*—The canonicity of the epistle, though it has been doubted, rests on evidence as satisfactory as that of any other of the N. T. books. The earliest post-apostolic writer, Clemens Romanus, quotes from it in the same way as from the other books admitted to be canonical. Justin Martyr, the predecessors of Clemens Alexandrinus and Origen, and the framers of the Peshito version of the N. T., accept it as authoritative. No disbelief of its canonicity is expressed by any section of the orthodox Church until after the middle of the second century, though many writers are silent altogether about it. After this period, for the next two centuries, the Roman and North African churches reject its authority. During the fourth century, however, its authority began to revive, and it was received by Hilary of Poitiers, Ambrose of Milan, and, later, by Jerome. The immense authority of Augustine was thrown into the same scale; others soon followed; and in A.D. 416, a decretal of Pope Innocent III. officially recognized its canonicity. In modern times, Cardinal Cajetan, the opponent of Luther, re-opened the ancient controversy. He rejected the authority of the epistle. The great reformer did the same, affirming that it was the work of some disciple of Paul's who had not been thoroughly grounded in his master's teaching, and had built his own "wood, hay, and stubble" upon the apostle's "gold, silver, and precious stones." This opinion, however, met with small approval, and has never been adopted in the Protestant Church.

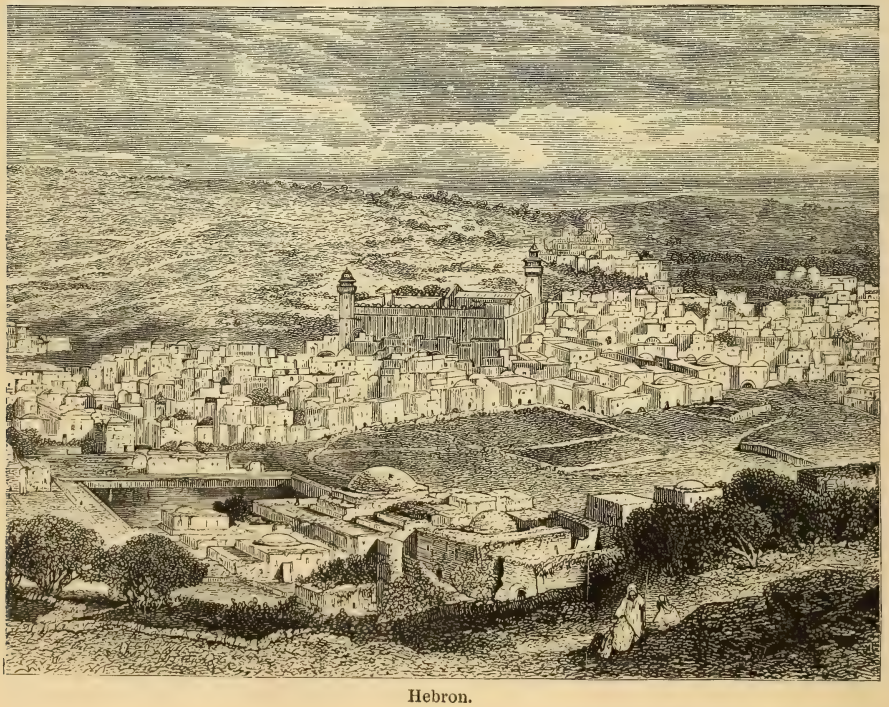
II. *Authorship.*—The authorship of the epistle is far more uncertain. It is generally attributed to Paul. Luke, Barnabas, and Apollos have also been suggested as possible authors. The latter opinion was maintained by Luther, and many eminent scholars since have inclined to the same view. The question still remains unsettled, though we think the general opinion attributes it either to Paul or to some pupil of his. If not Paul's, it is certainly Pauline.——Who were the "Hebrews" to whom the epistle was sent, is also a matter of doubt; but the preponderance of probability is very strongly on the side of the Church at Jerusalem, which was composed of those who were "Hebrews of the Hebrews." The date of the epistle can only be inferred from its contents. It must have been written *before* the destruction of Jerusalem (A.D. 70), because the overthrow of the Temple is not alluded to, which would have been one of the strongest links in the chain of argument to prove the temporary nature of the old national faith.

Contents and Character.—The Pauline character of the epistle—*i. e.*, that it was written by one who was thoroughly imbued with the sentiments of Paul, if not by Paul himself—is made very clear by an examination of the contents of the book, and a consideration of the purpose of the writer. Paul, himself a "Hebrew of the Hebrews," was all his life, subsequent to his conversion, engaged in controversies with the Judaizing members of the Christian Church. Nothing more characteristically marks his ministry than his constant protest against the endeavors of certain narrow-minded teachers to bring Christian converts under the ceremonial law, and so make the Christian Church a branch of the Jewish. In the other epistles this is an incident, rather than the main object, unless it be in the Epistle to the Galatians (q. v.); and in all of them the argument is addressed to both Jews and Gentiles. The Epistle to the Hebrews is an attempt addressed to the Jewish Christians themselves, to show, in a fuller and more elaborate way, that the O. T. dispensation was temporary —a shadow of things to come—a symbol perfectly fulfilled in Christ, and so finding its end in his cross. If written by Paul, it would not be strange that he should have left off his name from the document, since to append it would be to prejudice his readers. It is, at all events, certain that no one who was not at once thoroughly familiar with the Jewish economy and the Christian life could have traced so fully the parallel between the symbolism of the O. T. and its fulfillment in the New. The writer begins by showing the superiority of Christ to the angels (chap. i.), who were the mediators of the old covenant; whence he passes at once to explain why he was made lower than the angels, viz., that he might become our sympathizing High-priest and Saviour (chap. ii.).

[1] Gen xiv., 13.

Then follows a comparison of Christ with Moses, and an argument showing that the promised rest mentioned in the O. T. was not that of the Sabbath — not that of the possession of Canaan—but the rest of faith in God, into which we are all to strive to enter (iii.; iv., 13). He then recurs to his original comparison of Christ with the high-priest of the Jewish system, which he traces with elaborate, and even minute, details. This occupies the middle portion of the epistle (iv., 14, to x., 18), the closing portions being a series of exhortations to confidence and patience in faith (x., 19, to xiii.), which in chapter xi. is sublimely set forth, not only in the clearest definition which the Scripture affords, but also in a series of illustrations which at once exemplify the nature of faith and show that the O. T. saints were saved and sanctified, and made glorious, not by mere obedience to an external law, but by faith in a personal and present God. Of all epistles, the Epistle to the Hebrews is that which most clearly sets forth the fulfillment of the types and prophecies of the Jewish system of sacrifices and priesthood in the life to which the believer is invited through faith in Christ. It is not strange that for a time the epistle was rejected by the Romish Church: that it was subsequently accepted by that Church as of divine authority, is rather to be wondered at, since nowhere else in the Bible are some of the cardinal doctrines of the Romish Church—especially the recurring sacrifice of the mass and the authority of the priesthood—so distinctly and emphatically repudiated.

Hebron, an ancient city of Southern Palestine. Its original name was KIRJATH-ARBA, or, *the city of Arba;* and it is now called *el-Khulil*, or, "the Friend." It is situated in the hill country of Judea, about twenty miles south of Jerusalem, and is twenty-eight hundred feet above the Mediterranean. It is commonly reckoned one of the oldest of cities, having been built seven years before Zoan, in Egypt. Abraham dwelt at Hebron. Here Sarah died, and was buried in the cave of Machpelah; here also Isaac and Ishmael buried Abraham; Isaac, too, and Jacob, lived some time here, and here both were buried. On the conquest of Canaan, Hebron was assigned to the tribe of Judah. The Amorite king had been conquered, and the city taken by Joshua; but it would seem that the sons of Anak still occupied the position in force, for it is said that Caleb, under Joshua, succeeded in exterminating these giants; and hence to Caleb Hebron was given for an inheritance. It was subsequently made over to the priests, and constituted a city of refuge, the surrounding fields and villages being reserved for Caleb. We hear little more of Hebron till the time of David, who was here anointed king, and reigned over Judah seven years and six months, six of his sons being born here. It was inhabited after the Captivity; was subsequently occupied by the Idumeans, but was captured by Judas Maccabeus. In the N. T. it is not mentioned;



Hebron.

but, according to Josephus, it was destroyed shortly before the taking of Jerusalem.

The present population of Hebron, or *el-Khulil*, may be about 7000 or 8000, of whom 700 are Jews; there are no Christians in the town or district. Its appearance is described as beautiful. On a sloping hill-side rising above the valley is the quadrangle of massive and ancient stone-work, which incloses the building said to contain the cave of Machpelah (q. v.). At its foot, occupying the valley and side of the opposite hill, lies the town itself, divided into three groups of flat-roofed and domed dwellings. The valley and its inclosing hills, winding into far perspective toward the desert frontier, in the luxuriance of their Eastern mode of cultivation, and covered with thymy pasturages, justify the description of a land flowing with milk and honey; afar, beyond the unseen caldron of the Dead Sea, the long range of the Moab mountains shuts in the extensive area. A mile up the valley is a vast oak-tree, popularly said to be the tree of Mamre, under which Abraham pitched his tent. Two ancient pools remain, the lower one a hundred and thirty-three feet square, and twenty-two feet deep, the upper eighty-five feet by fifty-five feet, and nineteen feet deep. It may be over one of these that David hanged the murderers of Ish-bosheth. [Gen. xiii., 18; xxiii., 2, 19; xxv., 9; xxxv., 27; xxxvii., 14; xlix., 29–32; l., 13; Numb. xiii., 22; Josh. x., 3, 5, 23, 36, 39; xi., 21; xii., 10; xiv., 6–14; xv., 13, 14, 54; xx., 7; xxi., 11–13; 2 Sam. ii., 1–3, 11; iii., 2–5; iv., 12; v., 4–10.]

Helbon (*fat, fertile*), a place noted for excellent wines, which were conveyed to Tyre from Damascus. It has been frequently supposed that Helbon is the modern Aleppo; but Mr. Porter has discovered a village and district, still bearing the ancient name, a few miles from Damascus, celebrated for peculiarly fine grapes. It lies in a glen high up in Antilibanus, and is the site of some considerable ruins. [Ezek. xxvii., 18.]

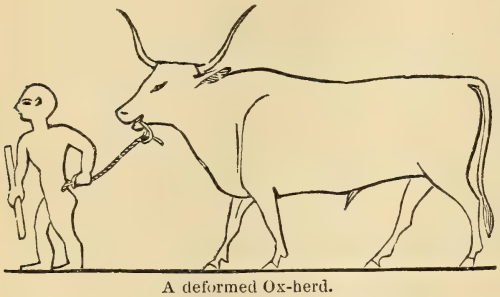
Hell. The word hell is used in the O. T. in translating the Hebrew word *Sheol*. It there never signifies the place of punishment for the wicked, unless, possibly, it is used in this sense in Psalm ix., 17, "The wicked shall be turned into hell." This may mean that they shall suffer a righteous retribution in the world to come, or it may merely mean that all their plans of iniquity will come to naught, since ere long they will go down to death. At all events, the usual meaning of the word, as used in the O. T., is "the world of departed spirits." It should rather have been translated Hades than hell. In the N. T., it is indiscriminately employed in rendering two very different words, *Aides* and *Gehenna*. The first word, like *Sheol*, signifies simply the place of the departed, and should have been translated Hades. The latter word indicates the place of future punishment. To the south-east of Jerusalem was a deep and fertile valley called the vale of Hinnom, or, in Greek, Gehenna. In a particular portion of this valley, known as Tophet,[1] the idolatrous Jews burned their children in sacrifice to Moloch (q. v.). In the reformation instituted by Josiah, this valley was polluted, and, therefore, became the place for casting out and burning offal and the corpses of criminals. Hence the use of the phrase, "fire of Gehenna," translated "hell-fire," to indicate the place of future punishment. Thence it has passed into the religious literature of Christendom. In Matt. v., 22, 29, 30; x., 28; xviii., 9; xxiii., 15, 33; Mark ix., 43, 45, 47; Luke xii., 5; Jas. iii., 6, the word translated by hell is *Gehenna;* and the idea conveyed is, undoubtedly, a place of punishment. In all other passages in the Bible, with possibly the single exception in the Psalm referred to above, the meaning of the original would be more appropriately expressed by the word Hades. It is in this sense, also, that the word is used in the declaration of the Apostles' Creed, concerning our Lord, that he descended into hell—*i. e.*, he went to the place of departed spirits. For a consideration of the doctrine of future punishment conveyed in the word hell, as used in modern theology, see article FUTURE PUNISHMENT; for an account of the ancient opinions respecting the place of the departed spirits, see FUTURE STATE; HADES; and INTERMEDIATE STATE.

Hem of Garment. The Israelites were commanded to put fringes upon their garments—a kind of edging which would prevent the ends of the cloth from unraveling; also in the corners, possibly, of the outer garment, which was quadrangular, there was to be a narrow blue ribbon. These fringes or borders were, in process of time, enlarged; and it was one part of the superstition of the Pharisee so to enlarge them as to attract special notice. Hence there was a kind of sacredness attributed to the hem of the garment; and this seems to have been the reason why diseased persons specially desired to touch the hem of Christ's garment. [Numb. xv., 38, 39; Deut. xxii., 12; Matt. xxiii., 5; ix., 20; xiv., 36; Luke viii., 44.]

Herd, Herdsman. The herd was greatly regarded both in the patriarchal and Mosaic period, a considerable part of the riches of the patriarchs consisting in their flocks and herds. Its multiplying, therefore, was considered as a blessing, and its decrease as a curse. So the plague of hail was sent to smite especially the cattle, the first-born of which, also, were smitten.[2] The ox was the most precious stock next to the horse

[1] 2 Kings xxiii., 10; Isa. xxx., 33; Jer. vii., 31, 32; xix., 6, 11.—[2] Gen. xiii., 2-5; xxvi., 14; xxxii., 5, 7; Exod. xii., 29; Deut. vii., 14; xxviii., 4; Job i., 3; xlii., 12; Psa. lxxviii., 48; cvii., 38; Jer. li., 23.

and mule, and (since those were rare) the thing of greatest value which was commonly possessed. Hence we find oxen almost always mentioned if any man's property is spoken of. The full-grown ox was, and is hardly ever, slaughtered in Syria. Both for sacrificial and convivial purposes the young animal was preferred, and is mentioned as a special dainty. The usefulness of the ox in plowing, threshing, and as a beast of burden, made such a slaughtering seem wasteful; nor, owing to the difficulties of grazing and fattening, is beef the product of an Eastern climate.[1] Herdsmen in Egypt seem to have been the lowest caste; hence, as Joseph's kindred, through his position, were brought into contact with the highest castes, they are described as "an abomination." Of the accuracy of this description the preceding cut, representing a caricature found on the tombs near the Pyramids, affords a curious illustration. But of the abundance of cattle in Egypt, and of the care there bestowed on them, there is no doubt; and some of Joseph's brethren were placed over Pharaoh's cattle.[2] Brands were used to distinguish the owner's herds. When the Israelites left Egypt, they took "much cattle" with them. Cattle thus formed one of the treasures of the Israelitish nation in its greatest period, and became almost a part of that greatness. They were the object of providential care and legislative ordinance; and even the Levites, though not holding land, were allowed cattle. It would seem probable that they multiplied in the wilderness, many parts of it supplying pasture; for we find the tribes of Reuben and Gad specially mentioned as possessing abundant herds, and, on that account, desiring to have their inheritance in the country on the east of the Jordan, which was a place for cattle. Half the tribe of Manasseh, also, was located in Bashan, which was well adapted for breeding cattle; and the herds yielded milk, butter, and cheese.[1]



A deformed Ox-herd.

At seasons when pasturage failed, oxen were kept in stalls, fed with straw chopped small, and "fodder," or "provender," which seems to have been a mixture of different kinds of grain.[2] When sick they were treated medically, as is shown by the following representation from an Egyptian monument. It was not considered any degradation among the Hebrews personally to tend the cattle: Saul, Elisha, and others are mentioned in connection with them; and David's herd-masters were among his chief officers of state. In Solomon's time, the relative importance of the pursuit declined as commerce grew, but it was still extensive. It must have greatly suffered from the inroads of the enemies to which the country, under the later kings of Judah and Israel, was exposed. Uzziah and Hezekiah, however, resuming command of the open country, revived it. Josiah also seems to have been rich in herds. [1 Sam. xi., 5; xxi., 7; 1 Kings iv., 23; xix., 19; 1 Chron. xxvii., 29–31; 2 Chron. xxvi., 10; xxxii., 28, 29; xxxv., 7–9; Eccles. ii., 7; Amos i., 1.]



Herdsmen and Poulterers treating sick Animals and Geese.

Heresy (*choice*) signifies, in theology, the adoption of any opinion of one's own choice contrary to the standards of truth. The term is relative, not absolute; *i. e.*, it expresses not an absolute fact, but the opinion of him who uses it. Thus, to the Romanists, Luther seems to be the worst of heretics, because he adopted views contrary to their standard of truth, viz., the decrees of the Roman Catholic Church. But to the Protestant he is not a heretic at all, because his views are, in their judgment, in accordance with what they regard as the standard of

[1] Gen. xv., 9; xviii., 8; Exod. xx., 17; xxiii., 4; xxix., 1; Numb. vii., 3; 1 Sam. xi., 7; 1 Kings xviii., 5; 1 Chron. xii., 40; Isa. xlvi., 1; lxvi., 3; Jer. xlviii., 34; Amos vi., 4; Luke xv., 23.—[2] Gen. xlvi., 32; xlvii., 6, 17; Exod. ix., 4, 20.

[1] Exod. iii., 1; xii., 38; xx., 10; xxi., 28; xxxiv., 19; Lev. xix., 19; xxv., 7; Numb. xxxi., 32–34; xxxii., 1–5; xxxv., 2, 3; Deut. xi., 15; xxv., 4; xxxii., 14; 2 Sam. xvii., 29; Psa. civ., 14; Isa. xxx., 23.—[2] Gen. xxiv., 25; 2 Chron. xxxii., 28; Job vi., 5; Prov. xv., 17; Isa. xxx., 24; lxv., 25; Hab. iii., 17; Mal. iv., 2.

truth, viz., the Bible. So, again, the modern Rationalists are, according to Protestant opinion, heretics, because they reject the Protestant standard, the Bible. But they are not heretics in their own opinion, because they consider that the individual judgment is the only standard of truth. Again, in general, the term heresy is applied to the denial of some supposed truth, rather than to the affirmation of some supposed error. Thus the Romanist calls the Protestant a heretic, and the Protestant, in turn, calls the Rationalist a heretic; but to the Rationalist the Protestant is not a heretic, nor is the Roman Catholic generally so designated by Protestants. Heresy differs from schism, and heretic from schismatic. Schism (*split*) signifies a separation from the Church, or a division in it; and schismatic, one who introduces such a separation. So long as one holds error, and remains in the Church, he is simply a heretic. When he organizes a new sect or party, then he becomes also a schismatic. Thus, according to the Roman Catholic opinion, Luther was a heretic before he withdrew from the Church. When he withdrew and organized the Lutheran Church, he became a schismatic. It is also evident that one may be a schismatic, and not a heretic. Thus, according to the opinion of the High-church party in the Church of England, Wesley was a schismatic, because he created a split in the Episcopal Church; but he would not be generally accused by them of heresy.

There have sprung up at various times, especially during the early ages of the Church, an immense number of sects, some of them of great, and others of little importance; some denying fundamental truths, others separating from the Church only on insignificant points of doctrine or ceremonial. Some of them have perpetuated their opinions in different organizations to the present day; others were entirely evanescent in their character. Some of them, however, were guilty of no greater heresy than a partial protest against some of the corruptions of the Romish Church; and in the case of many of them we have no other knowledge of their opinions than that which is derived from the reports of their opponents. For an account, in brief, of the various minor heretical sects, see SECTS; for an account of the more important ones, see under their respective titles.

Hermas (*Mercury*), a Christian at Rome to whom St. Paul sends salutation. To him has been attributed a work called "The Shepherd of Hermas." Some, however, ascribe this to a later person of the same name, brother of Pius I., bishop of Rome. It was originally written in Greek, but it now exists entire only in a Latin version. It comprises, with some piety and truth, much that is superstitious and absurd. [Rom. xvi., 14.]

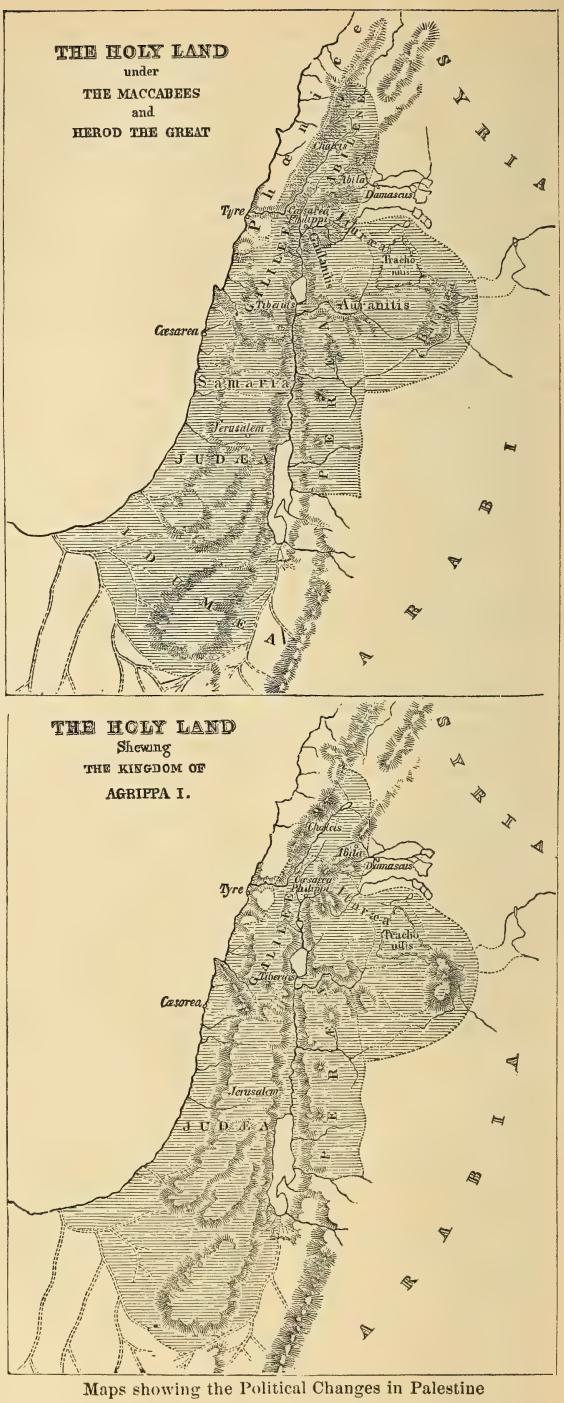
Hermon (*nose* [peak] *of a mountain*), the highest and southernmost mountain of Antilibanus. Besides the common name, Hermon, it is also called in Scripture Sion;[1] while among the Amorites it bore the name of *Shenir*,[2] and among the Sidonians that of *Sirion*,[3] both of which words signify a breastplate—referring probably to the snow on its broad summit shining in the sun. Hermon is a conspicuous object from all parts of the Holy Land. It has three summits, situated, like the angles of a triangle, about a quarter of a mile apart. As most commonly seen, it has the form of a massive truncated cone, and, until late in the summer, it is entirely covered with snow, which then melts on the exposed portions of the mountain, and remains only in the gorges and ravines, giving the appearance of radiant stripes, or of the thin white locks of an old man. The abundance of the "dews of Hermon,"[4] arising from its perpetual snows, can not fail to be noticed by any one who visits its neighborhood. Its height has been variously estimated. It may be safely reckoned at ten thousand feet.

Herod. This family, though of Idumean origin, and thus aliens by race, were Jews in faith. The last king of the Jews was one of this family, and he and his descendants play an important part in the scenes narrated in the N. T. The accompanying maps indicate the nature of the political changes which Palestine underwent during their successive administrations, and point out very clearly the boundaries of their respective provinces.

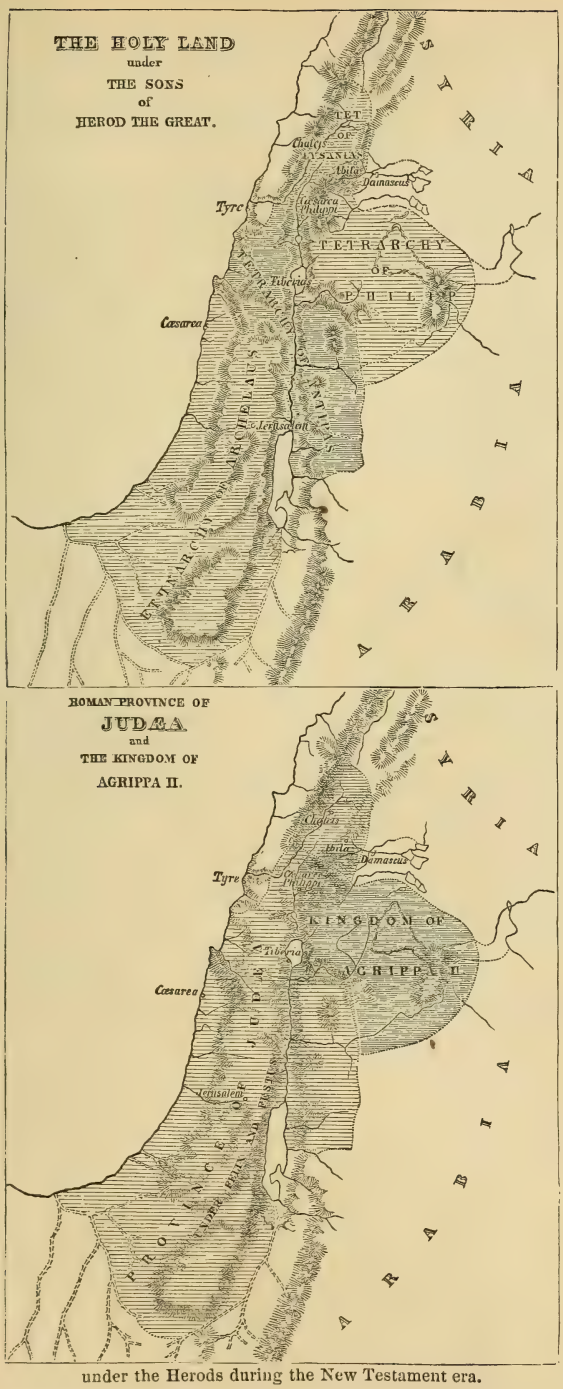
I. HEROD THE GREAT was the second son of Antipater, an Idumean, who was appointed procurator of Judea by Julius Cæsar B.C. 47. This Herod was the last king of the Jews. It is perhaps doubtful whether a worse king ever sat on the throne of a suffering people. His whole career exhibits him as a cunning adventurer, an unscrupulous self-seeker, and a relentless despot. He was made governor of Galilee by his father at a very early age.[5] He demonstrated his energy and courage by his successful campaign against the brigands who infested its northern mountains; but this energy and courage was directed by an ambition wholly selfish. Perceiving the growing power of Rome, he secured its favor by oppressive taxation at the cost of his own people. So effectually did he alienate their affections, that, on their complaint, he was summoned to trial before the Sanhedrim, and escaped the penalties justly incurred by his oppressions only by overawing the tribunal. He courted successfully the favor of the Roman rulers. With the craftiness of a wily politician, studying the complications at Rome which resulted in

[1] Deut. iv., 48. — [2] Deut. iii., 9. — [3] Psa. xxix., 6. — [4] Psa. cxxxiii., 3. — [5] Josephus says fifteen; but the statement is doubtful. He was certainly not over twenty.

the establishment of the Roman Empire, he succeeded in securing the favor and patronage, in succession, of Cassius, of Antony, and of Cæsar. Upon the fall of each patron, he transferred his allegiance, with unblushing assurance, to his successor. Through Antony's influence, he was proclaimed king of Judea by the Roman Senate. Upon Antony's fall, Cæsar confirmed him in his position; and as he always rendered a good revenue to his Romish masters, the just complaints of his subjects were unavailing against him. A time-server at home as well as abroad, all religions were equally accepted by him as a means of securing popular favor. He rebuilt the Temple at Jerusalem for the Jews; he constructed another on Mount Gerizim for the Samaritans; he established a heathen worship in Cæsarea for the Romans. He was alike regardless of all considerations of justice, all obligations of religion, and all claims of natural affection. His jealousy of real or fancied rivals increased with his increasing power. He formed a design of establishing on the Jewish throne a permanent Herodian dynasty, and making of the Jewish nation again an independent, though not a free people. Whatever, to his suspicious nature, seemed to stand in the way of this design, no scruple prevented him from removing at whatever cost. A terrible distemper, which finally brought his wretched life to a yet more wretched end, increased toward its close his unreasonable suspicions, and aggravated the asperities of his temper. Every one seemed, to his jealous disposition, to be conspiring against his throne. In succession, his wife's grandfather, his wife herself, and three of his own sons, were slain by his command—sacrifices to his insane suspicions. Such a monarch could ill brook a rival King of the Jews. That, when he found himself mocked by the wise men, his rage passed all bounds, is consonant with all we know of his character. His inhuman order for the massacre of the infant children of Bethlehem is quite in keeping with the cruelties of the age, the absolute authority he possessed, and the other well-known facts of his career. This massacre took place probably during his last illness, and not long before his death—4 B.C. His blood-thirstiness, especially in the latter days of his reign, is



Maps showing the Political Changes in Palestine



under the Herods during the New Testament era.

illustrated strikingly by an order which he issued for the execution of the nobles whom he had called about him in his last moments. Thus, he said, he should assure universal mourning at his death. [Matt. ii., 12–18.]

II. Archelaus.—The first of three sons, among whom Herod, by his will, apportioned his dominions, subject to the confirmation of Augustus. These sons were Archelaus, Philip, and Herod Antipas. Great disturbances presently, however, arose both among the members of Herod's family and among the Jews generally, who now gave open vent to their dislike to the Herodian interest, and wished to rid themselves of its continuance. But the Roman governors of Syria suppressed these, and matters were kept from going to extremities till the decision of Augustus should be known. Augustus substantially confirmed the testament of Herod; and Archelaus, with the title of ethnarch, received the one-half of his father's dominions —Judea, Samaria, and Idumea, with the cities of Joppa and Cæsarea. He was accused by a deputation of Jews, who went to Rome on purpose, before he actually entered on the government; and to this fact it is supposed Christ refers in the parable of the ten pounds.[1] These objections were for the time overruled; but, after a reign of ten years, fresh accusations were brought against him, and he was banished in consequence, and his dominions added to the province of Syria. [Matt. ii., 22.]

III. Herod Antipas, another son of Herod the Great. His father appointed him "tetrarch of Galilee and Petrea." He first married a daughter of Aretas, "king of Arabia Petrea;" but subsequently made overtures of marriage to Herodias, the wife of his half-brother Philip. She deserted her husband, who held only a private station, having been disinherited by his father, and became the wife of Antipas. Aretas, indignant at the insult offered to his daughter, found a pretext for invading the territory of Herod, and defeated him with great loss. This defeat, according to Josephus, was attributed by many to the murder of John the Baptist, committed by Antipas shortly before, under the influence of Herodias. At a later time the ambition

[1] Luke xix., 13–25.

of Herodias proved the cause of her husband's ruin. She urged him to go to Rome to gain the title of king; but he was opposed at the court of Caligula by the emissaries of Agrippa, and condemned to perpetual banishment at Lugdunum, A.D. 39. Herodias voluntarily shared his punishment, and he died in exile. Pilate took occasion, from our Lord's residence in Galilee, to send him for examination to Herod Antipas, who came up to Jerusalem to celebrate the Passover. The city of Tiberias, which Antipas founded, and named in honor of the emperor, was the most conspicuous monument of his long reign. [Matt. xiv., 1, 4; Mark vi., 14, 17; Luke iii., 1, 19; ix., 7; xxiii., 6; Acts xiii., 1.]

IV. HEROD PHILIP I., known in the N. T. as Philip,[1] was the son of Herod the Great and Mariamne, and must be carefully distinguished from the tetrarch Philip. He married Herodias, the sister of Agrippa I., by whom he had a daughter, Salome (q. v.). Herodias, however, left him, and made an infamous marriage with his half-brother, Herod Antipas. He was excluded from all share in his father's possessions in consequence of his mother's treachery, and lived afterward in a private station. [Matt. xiv., 3; Mark vi., 17; Luke iii., 19.]

V. HEROD PHILIP II. was the son of Herod the Great and Cleopatra. Like his half-brothers, Antipas and Archelaus, he was brought up at home. He received as his own government Batanea, Trachonitis, Auranitis, and some parts about Jamnia, with the title of tetrarch. He built a new city on the site of Paneas, near the sources of the Jordan, which he called Cæsarea, and raised Bethsaida to the rank of a city under the title of Julias, and died there A.D. 34. He married Salome, the daughter of Herod Philip I. and Herodias. [Matt. xvi., 13; Mark viii., 27; Luke iii., 1.]

VI. HEROD AGRIPPA I. was the son of Aristobulus and Berenice, and grandson of Herod the Great. He was brought up at Rome with Claudius and Drusus, and, after a life of various vicissitudes, was thrown into prison by Tiberius, where he remained till the accession of Caligula, A.D. 37. The new emperor gave him the governments formerly held by the tetrarchs Philip and Lysanias, and bestowed on him the ensigns of royalty and other marks of favor. On the banishment of Antipas, his dominions were added to those already held by Agrippa. Afterward Agrippa rendered important services to Claudius, and received from him in return, A.D. 41, the government of Judea and Samaria. Unlike his predecessors, he was a strict observer of the law, and sought with success the favor of the Jews. It is probable that it was with this view he put to death James the son of Zebedee, and further imprisoned Peter. But his sudden death interrupted his ambitious projects. In the midst of the games that were being celebrated in honor of Cæsar, when receiving the acclamations of the people, and lauded as a god for his surpassing grandeur and eloquence, he was stricken with a mortal disease, A.D. 44, of which he died in a few days. [Acts xii., 1–3, 23.]

VII. HEROD AGRIPPA II. was the son of Herod Agrippa I. and Cypros, a grand-niece of Herod the Great. At the time of the death of his father, A.D. 44, he was at Rome. Not long afterward, however, the emperor gave him, about A.D. 50, the kingdom of Chalcis, which had belonged to his uncle; and then transferred him, A.D. 52, to the tetrarchies formerly held by Philip and Lysanias, with the title of king. In the last Roman war Agrippa took part with the Romans, and after the fall of Jerusalem retired with Berenice to Rome, where he died in the third year of Trajan, A.D. 100. [Acts xiv., 13, 23; xxvi., 27, 28.]

Herodians, a party among the Jews of the apostolic age very keenly opposed to the claims of Jesus. They were the adherents of the family of Herod, and watchfully observant of every thing that might seem to interfere with its rights. Hence their determination to have Jesus handed over to the temporal power for summary justice. They were a political party rather than a religious sect, but were for the most part Sadducees in religious sentiment. [Matt. xxii., 16; Mark xii., 13.]

Heron, one of the birds forbidden as food to the Israelites. Probably the name includes several species, as there is the addition "after her kind." But critics are not at all agreed as to the kind of bird meant: it is by no means certain that it was the heron. From the derivation of the original word, we may conjecture that it was some bird that breathed hard, perhaps hissed, and was irascible. Some have, therefore, suggested the translation "goose." [Lev. xi., 19; Deut. xiv., 18.]

Heshbon (*reason, device*), the capital of Sihon, king of the Amorites. It appears to have been upon the western part of the high table-land east of the Jordan. It had originally belonged to Moab; when Sihon was conquered, it was rebuilt by the tribe of Reuben, but, lying just on the boundary-line of Reuben and Gad, it was reckoned as territorially a Gadite city when allotted to the Levites. In later times the Moabites regained possession of Heshbon, so that it is mentioned as a Moabitish town in the prophetic denunciations against that people. The ruins of this city still exist twenty miles east of the point where the Jordan falls into the Dead Sea. They are called *Hesbân*, and occupy a low hill in the great plain. There are some remarkable remains among them, and cisterns are still to be seen, with an an-

[1] Mark vi., 17.

cient reservoir. [Numb. xxi., 25–34; Josh. xxi., 39; Judg. xi., 19, 26; 1 Chron. vi., 81; Sol. Song, vii., 4; Jer. xlviii., 2, 34, 45.]

Hexapla, a combination of several versions of the Bible prepared by Origen, in the third century. This book contained the Hebrew text written in Hebrew and Greek characters, with the translations of the Septuagint, of Aquila, Theodotion, and Symmachus, in *six* several columns. There was added to it a fifth translation found at Jericho, and a sixth, found at Nicopolis. Origen joined to it a translation of the Psalms; but still the book retained the name of *Hexapla*, because the fifth and sixth translations did not extend to the whole Bible. Thus the book contained throughout six columns, generally eight, and in the Psalms nine. There is an English Hexapla, containing six English versions of the Bible, arranged in like manner.

Hezekiah (*Jehovah strengthens*), the thirteenth king of Judah, the son of Ahaz, ascended the throne at the age of twenty-five, and reigned twenty-nine years, B.C. 726–698. The reign of Hezekiah is the culminating point of interest in the history of the kings of Judah. He stands pre-eminent among them all. "There was after him none like him among the kings of Judah, nor any that was before."[1] Immediately on his accession he entered upon an extensive and thorough reformation. His first act was to purge, repair, and re-open, with splendid sacrifices, the Temple, which had been despoiled and neglected during the idolatrous reign of his father. He utterly destroyed all the instruments of image-worship, not excepting even the brazen serpent of the wilderness, a sacred relic, but which had been abused to purposes of superstition.[2] His was the first distinct example of an attempt to collect the sacred books of his country. By his orders a large part[3] of the Proverbs of Solomon, and, according to Jewish tradition, the prophecies of Isaiah, the book of Ecclesiastes, and the Canticles, were written out and preserved. He revived the institution of the Passover, of which no celebration had been recorded since the time of Joshua; and it was commemorated by a two weeks of rejoicing.[4] Among his other reforms, he broke off the servitude to the Assyrian power, and raised the standard of independence. Sennacherib, king of Assyria, does not appear to have taken any immediate steps to avenge the affront, and Hezekiah made good use of the delay in strengthening his position, and rendering his capital impregnable.[5] But in the fourteenth year of Hezekiah's reign a direct attack was made; Sennacherib "came up against all the fenced cities of Judah and took them."[6] The payment of an enormous tribute by Hezekiah, for which he was obliged to strip the gold from the walls of the Temple, warded off for the present his dangerous foe. Accounts of this expedition of Sennacherib have been found upon pieces of ancient sculpture in Nineveh, which exhibit a striking confirmation of the leading facts in the Bible history. The relief of Judah was temporary, however. Ere long the Assyrian king again returned, and in the most offensive tone, and with proud defiance, not only of the power and resources of Hezekiah, but even of the might of Jehovah, required an unconditional surrender of the king and people of Israel.[7] Hezekiah, conscious of his own weakness, first humbled himself before the Lord, going in rent garments and in sackcloth to the Temple to pray; then sent to Isaiah the prophet to add his prayers for help.[2] And help came in the dead of night, by the avenging hand of the angel of the Lord, who smote in the camp of the Assyrians a hundred and four-score and five thousand.[3] This destruction of Sennacherib's army is generally supposed to have been caused by the simoom, or hot and pestilential wind of the desert, which is said not unfrequently to have been fatal to whole caravans. Herodotus confirms the fact, but gives a singular explanation of it. He says that a number of field-mice gnawed asunder their quivers, their bow-strings, and shield-straps; upon which the whole army took to flight. At the latter end of the same year, the fourteenth of his reign, Hezekiah fell dangerously ill. There seemed no hope of recovery. Even Isaiah, who stood by his side, had delivered the prophetic message "Thou shalt die, and not live."[4] In answer to his earnest cry, the Lord again interposed in his behalf, and Isaiah, not yet having left the palace, was bidden to return, bearing the promise of a lengthened life of fifteen years. This promise was ratified by a sign chosen by Hezekiah—the receding of the sun's shadow ten degrees on "the dial of Ahaz."[5] It is not necessary to suppose that the sun actually receded, but that the shadow on the dial did—a phenomenon which might be caused by a cloud refracting the light. The marriage of Hezekiah probably took place after his recovery from this illness. His wife was, according to tradition, the daughter of Isaiah, and bore a name of good omen—Hephzibah, the Delightful.[6] In the latter part of Hezekiah's reign his heart was lifted up,[7] and he manifested a spirit of pride in his manner of receiving messengers from the King of Babylon, and in displaying his treasures before them. This indiscreet ostentation met with a significant rebuke from Isaiah, who announced to him the startling fact that the time would come when all

[1] 2 Kings xviii., 5.—[2] 2 Kings xviii., 4. See BRAZEN SERPENT.—[3] Prov. xxv., 1.—[4] 2 Chron. xxx., 23.—[5] 2 Chron. xxxii., 3, 5.—[6] 2 Kings xviii., 13.

[1] See RABSHAKEH.—[2] 2 Kings xix., 2–4.—[3] 2 Kings xix., 35.—[4] 2 Kings xx., 1.—[5] 2 Kings xx., 6–12. See DIAL.—[6] 2 Kings xxi., 1. The tradition may be thought to receive a slight confirmation from Isa. lxii., 4.—[7] 2 Chron. xxxii., 25.

those treasures should be carried to Babylon, and even his own offspring should serve as eunuchs to a foreign lord.[1] The remainder of Hezekiah's life passed peacefully. When his end came, his funeral was marked with unusual honor. His burial forms a marked epoch in the royal interments. He was the first king who was buried outside the city of David.[2] Apparently, his tomb was on the road approaching the ancient burial-place of his family; and from this time no prince of the royal house was interred within the walls. Hezekiah was succeeded by his son Manasseh. It should be added that the chronology of Hezekiah's life and reign is involved in some obscurity. We have followed what we think the better opinion. [2 Kings xviii.–xx; 2 Chron. xxix.; xxxii; Isa. xxxvi.–xxxix.; Jer. xxvi., 18, 19.]

Hierapolis (*sacred city*), a city of Phrygia Magna, east of Colosse, and about six Roman miles north of Laodicea. It was celebrated for mineral springs, and a cave where a stifling vapor was evolved. These springs still exist, and there are considerable ruins of the ancient town. Christianity was most probably introduced here at the same time as at Colosse. The modern name is *Pambouk-Kalessi*. [Col. iv., 13.]

Hierarchy. This term is derived from two Greek words, signifying *sacred authority*. It is used to designate a body of priests intrusted with government either of church or state, or that form of government which is administered solely by the priesthood. In ordinary usage the term is applied only to the Roman Catholic Church or priesthood.

Hieroglyphics[3] (*sacred carvings*), a term applied by the ancient Greeks to that species of writing which they found engraved or sculptured upon the Egyptian monuments. Picture-writing was one of the earliest modes of communication to which mankind resorted. They must have represented events and objects by painting them before they could have acquired the art of describing them in writing. Accordingly, when the Spaniards first landed on the shores of South America, their arrival was announced to the inhabitants of the interior by rude paintings of men, arms, and ships. Egypt is, perhaps, the only country whose monuments present to us the successive steps by which men have arrived at alphabetic writing, the first and simplest part of the process being the use of hieroglyphics, which would be gradually reduced and abbreviated until at length they came to use arbitrary and conventional marks expressive of the sounds uttered by the human voice. In nearly all cases, hieroglyphics consist of representations of the sun, moon, and stars—the human form, animals, fishes, and works of art—which were either engraved with reliefs sunk below the surface, or traced with a reed-pen on slabs of stone, pieces of wood, or leaves of the papyrus. In the Egyptian monuments, the hieroglyphics are sometimes plain and sometimes decorated with colors. They are arranged in perpendicular or horizontal columns, separated by lines. They continued in use for upward of three thousand years, when they were superseded by a more condensed writing, called the Demotic, and lastly by the modern Coptic, on the introduction of Christianity. See WRITING.

High Places. From the earliest times it was the custom among all nations to erect altars and places of worship on lofty and conspicuous spots. To this general custom we find constant allusion in the Bible;[1] and it is especially attributed to the Moabites.[2] Even Abraham built an altar to the Lord on a mountain near Bethel,[3] which shows that the practice was then as innocent as it was natural; and although it afterward became mingled with idolatrous observances,[4] it was in itself far less likely to be abused than the consecration of groves.[5] It is, however, quite obvious that if every grove and eminence had been suffered to become a place for legitimate worship, especially in a country where they had already been defiled with the sins of polytheism, the utmost danger would have resulted to the pure worship of the one true God: it was therefore implicitly forbidden by the law of Moses, which also gave the strictest injunction to destroy these monuments of Canaanitish idolatry.[6] The command was a *prospective* one, and was not to come into force until such time as the tribes were fully settled in the promised land. Thus we find that both Gideon and Manoah built altars on high places by Divine command;[7] and it is quite clear, from the tone of the book of Judges, that the Mosaic law on the subject was either totally forgotten or practically obsolete. It is more surprising to find this law absolutely ignored at a much later period—as by Samuel at Mizpeh and at Bethlehem; by Saul at Gilgal and at Aijalon; by David; by Elijah on Mount Carmel; and by other prophets.[8] But these were all extraordinary occasions; and the strong theocratic sense of the persons directing the sacrifice, together with the manifest peculiarity of the occasions, served to counteract the tendency which the act of itself might have been fitted to gender. It was one of the great objects of the religious labor of David to have the Mosaic constitution so invigorated, and the service at the one altar and tabernacle brought to such a state of relative perfection, that both the oc-

[1] Isa. xxxix., 6, 7.—[2] 2 Chron. xxxii., 33; 2 Kings xx., 21.—[3] For illustration of hieroglyphics, see EGYPT.

[1] Isa. lxv., 7; Jer. iii., 6; Ezek. vi., 13; xviii., 6; Hos. iv., 13.—[2] Isa. xv., 2; xvi., 12; Jer. xlviii., 35.—[3] Gen. xii., 7, 8; xxii., 2–4; xxxi., 54.—[4] Numb. xxiii., 3—[5] Hos. iv., 13.—[6] Lev. xxvi., 30; Numb. xxxiii., 52; Deut. xii., 11–14; xxxiii., 29.—[7] Judg. vi., 25, 26; xiii., 16–23.—[8] 1 Sam. vii., 10; x., 5; xiii., 9; xiv., 35; xvi., 5; 1 Kings xviii., 30; 1 Chron. xxi., 26.

casions for separate altars might be taken away and the desire for having them extinguished. This aim appears to have been in great measure accomplished during his reign and that of Solomon. But with the falling asunder of the kingdom, and the manifold political and social disorders which grew out of it, the proper feeling of unity was again interrupted, and the habit of worshiping on high places by degrees crept in. By the better class of worshipers, however, it was always recognized as disorderly, and a partial defection from the legal standard; so that, where only the more flagrant corruptions were shunned, the sacrificing on high places was noted as a smaller evil that continued to prevail; and the extent to which Hezekiah's reformation in matters of religion was carried is marked by the circumstance that in his time the high places were removed, that is, the altars on them, and other erections attached to these were pulled down.[1] After the time of Josiah we find no further mention of these high places; but there is still a strong predilection among all sects, Jews, wild Arabs, Moslems, and even Christians, in the East, to select high places for worship.



Representation of an idolatrous "High place," with its Grove, Altar, etc.

High-priest, the name of the chief ecclesiastical officer in the Jewish Church. In many respects his functions and requirements were the same as those of the priests (q. v.). We here speak briefly only of characteristics which were peculiar to his own office.

The first mention of a high-priest is in the account of the anointing of Aaron, the first one set apart to this sacred office. He was appointed at first simply as The Priest, as representing the whole order; his sons became the priests, who alone could offer sacrament, while the rest of the tribe of Levi became assistants in the services of the tabernacle.[2] The high-priest alone was anointed; hence the distinctive epithet of "the anointed priest."[3] His dress was peculiar, consisting of a breastplate, ephod, and mitre,[1] besides other articles common to all the priesthood—a broidered coat, or tunic of linen, a girdle also of linen, wound round the body several times from the breast downward, breeches or drawers of linen, and a bonnet, or turban.

The high-priest exercised certain peculiar sacerdotal functions. He alone was permitted to enter the Holy of Holies, which he did once a year, on the great Day of Atonement, when he sprinkled the blood of the sin-offering on the mercy-seat, and burned incense within the vail.[2] He had a peculiar place in the law of the manslayer, who might not leave the city of refuge during the lifetime of the existing high-priest.[3] It was also forbidden to the high-priest to follow a funeral, or rend his clothes for the dead. No one who had a blemish could hold the office. The rabbis speak very frequently of one second in dignity to the high-priest, whom they call the Sagan, and who often acted in the high-priest's place. He is the same who in the O. T. is called "the second high-priest."[4] This fact may explain the statement respecting Annas and Caiaphas,[5] Annas being, perhaps, Sagan. Ananias is also thought by some to have been Sagan, acting for the high-priest.[6] Several times in the history of the Jews the office seems to have been divided between two officers of equal authority.[7]

We can not here enter in detail into the symbolical significance of the high-priest's office. It is enough to point out briefly the fact that the Epistle to the Hebrews sets forth the mystic meaning of his office as a type of Christ, our great High-priest, who has passed into the heaven of heavens with his own blood, to appear in the presence of God for us; and this is typified in the minutest particulars of his dress, his functions, and his privileges; and in the book of Revelation the clothing of the Son of man "with a garment down to the foot," and "with a golden girdle about the paps," represents, undoubtedly, the robe and the curious girdle of the ephod characteristic of the high-priest.[8]

The history of the high-priesthood embraces a period of about 1370 years, and a succession of about eighty high-priests, beginning with Aaron and ending with Phannias. They naturally arrange themselves into three groups — those before the monarchy under Saul; those from Saul to the Captivity; and those from the return of the Babylonish captivity till the cessation of the office at the destruction of Jerusalem. The high-priests of the first group who are distinctly made known to us as such are Aaron, Eleazar, Phinehas, Eli, and Ahitub.[9] Phine-

[1] 2 Kings xviii., 4.—[2] Exod. xxviii.; xxix.—[3] Lev. iv., 3, 5, 16; xxi., 10; Numb. xxxv., 25; comp. Psa. cxxxiii., 2. The composition of the anointing oil is described in Exod. xxx., 22–25.

[1] See under those titles; see illustration in article Girdle.—[2] Lev. xvi.—[3] Numb. xxxv., 25, 28.—[4] 2 Kings xxiii., 4; xxv., 18.—[5] Luke iii., 2.—[6] Acts xxiii., 2.—[7] See Aaron; Abiathar; Zadok.—[8] Heb. v.; vii.–x.; Rev. i., 13.—[9] See under those titles.



High-priest offering Incense.

has, the son of Eli, and father of Ahitub, died before his father, and so was not high-priest. Of the above, the first three succeeded in regular order—Nadab and Abihu, Aaron's eldest sons, having died in the wilderness. But Eli, the fourth, was a descendant of Aaron's youngest son, Ithamar. What was the exact interval between the death of Phinehas and the accession of Eli, and what led to the transference of the chief priesthood from the line of Eleazar to that of Ithamar, we have no means of determining from Scripture.[1]

For a chronological table of the high-priests of the second period, with a brief indication of the reigns of the contemporaneous monarchs to the close of the O. T. canon, see APPENDIX. The third period was one of lamentable corruption, with a few notable and noble exceptions; for with the decay of the Jewish nation came the degeneracy of this once-honored office. It ceased to be hereditary, or to be confined to the family of Aaron; and from being held for life, was changed so often that John, with delicate sarcasm, describes Caiaphas as "high-priest that same year."[1] With the destruction of Jerusalem and the Temple, the office ceased to exist. See PRIEST; and for special discussion of particular officers, see under respective titles—as AARON; ELEAZAR, etc.

[1] See ELEAZAR; ITHAMAR.

Hilkiah (*Jehovah's portion*) appears to have been a common name among the Jews, seven at least being mentioned as bearing this name.[2] Nothing particular is known of these persons, except Hilkiah, the high-priest in the reign of Josiah, and probably the great-grandfather of Ezra.[3] The chief event which distinguished his administration was the finding of the book of the law in the Temple, while the sacred edifice was being repaired, in Josiah's reformation. This book Hilkiah delivered to Shaphan the scribe, who carried it to the king, and read it to him. The king, alarmed at what he heard, sent to inquire of the prophetess Huldah, and received her reply that for the wickedness of the people the threatenings of that book should be exe-

[1] John xi., 49.—[2] 2 Kings xviii., 37; 1 Chron. vi., 45; xxvi., 11; Neh. viii., 4; Jer. i., 1; xxix., 3.—[3] Ezra vii., 1.

cuted. [2 Kings xxii., 8–20; xxiii., 4, 24; 2 Chron. xxxiv., 8, 33; xxxv., 8.]

Hiram, or **Huram**. **1.** The King of Tyre, who sent workmen and materials to Jerusalem, first to build a palace for David, whom he ever loved; and again, to build the Temple for Solomon, with whom he had a treaty of peace and commerce. The contempt with which he received Solomon's present of Cabul does not appear to have caused any breach between the two kings. He admitted Solomon's ships, issuing from Joppa, to a share in the profitable trade of the Mediterranean; and Jewish sailors, under the guidance of Tyrians, were taught to bring the gold of India to Solomon's two harbors on the Red Sea. [2 Sam. v., 11; 1 Kings v.; ix., 10–14; 1 Chron. xiv.; 2 Chron. ii.]

2. Hiram was the name of a man of mixed race, the principal architect and engineer sent by King Hiram to Solomon. The interior decorations and utensils of Solomon's Temple were made under his direction. [1 Kings vii., 13–51; 2 Chron. ii., 13, 14; iv., 11–16.]

Hittites, the descendants of Heth, the son of Canaan, constituting one of the tribes that possessed the land of Canaan at the time of the conquest. At a period long before, Abraham found them in the south, in the neighborhood of Hebron. They were subsequently in the mountainous region, near the Amorites and Jebusites, as well as in the neighborhood of Bethel. Indeed they had spread so extensively that Canaan—at least the northern part of it—was called the land of the Hittites. They took fully their part in resisting Joshua, and seem for a long time to have retained a distinctive place and possessions. Two of David's warriors, Ahimelech and Uriah, were Hittites. Kings of the Hittites were spoken of in the time of Solomon, who made them tributary, and they are mentioned after the Captivity. The tribes must have existed then, however, in merely isolated fragments, and from that time nothing is heard of them as a distinct and separate tribe. [Gen. x., 15; xv., 20; xxiii., 3–18; 1 Chron. i., 13; Numb. xiii., 29; Josh. i., 14; xi., 3; 1 Sam. xxvi., 6; 2 Sam. xi., 3; 1 Kings ix., 20; Ezra ix., 11.]

Hivites, one of the Canaanitish tribes, who were also called Avim. The passages in Joshua represent them as dwelling in Mount Hermon, from Mount Baal-Hermon unto the entering in of Hamath; that is, on the extreme north, as the Hittites were on the extreme south. They had possessions, however, farther south; for it was they who, from the cities of Gibeon, Kirjath-jearim, etc., entered into a stratagem and obtained peace with Joshua. Solomon subjected them to a regular tribute, as he did the remnants of the other nations which still survived in the land. Their name never occurs after Solomon's time, and even in his day it is evident that they were comparatively few in number. [Gen. x., 17; Exod. iii., 8; Deut. ii., 23; Josh. ix., 3; xi., 3; xiii., 11; 1 Kings ix., 20.]

Hobab (*beloved*), thought by some critics to be identical with Jethro (q. v.), but more probably to be identified with his son. The difference in character confirms this opinion. While Jethro is preserved to us as the wise and practiced administrator, Hobab appears as the experienced Bedouin sheik, to whom Moses looked for the material safety of his cumbrous caravan in the new and difficult ground before them. The tracks and passes of that "waste, howling wilderness" were all familiar to him; and his practiced sight would be to them "instead of eyes" in discerning the distant clumps of verdure which betokened the wells or springs for the daily encampment, and in giving timely warning of the approach of Amalekites, or other spoilers of the desert. [Numb. x., 29; Judg. iv., 11.]

Holy, Holiness. The same Greek word, in the N. T., is translated holiness and sanctification. It is derived from a verb signifying *to cleanse*, and this is the original meaning of the word as used in the N. T. That is holy which is clean and pure from all taint of sin. Holiness is thus attributed to God, and to his angels, and is set before the believer as the state to which he is called, and which, through the redeeming blood of Christ, the sanctifying power of the Holy Spirit, and the discipline of life, he is to attain. It is also used in a secondary sense of things dedicated or set apart to a sacred use, and which, by the consecration, are supposed to be purified and prepared for God's service. It is thus employed in relation to the Sabbath, the ark of the covenant, the furniture of the Tabernacle and the Temple, and the Temple itself, especially the inner part. The word is also used in Acts iii., 12, to translate another word, more properly translated godliness (q. v.).[1] In Luke i., 75, and Eph. iv., 24, still another Greek word is used, signifying, says Dr. Robinson, "careful observance of all duties toward God." The term holy is now employed in combination with many other words, some of the principal of which we give. For others, treated of in separate articles, the reader is referred to the Index. —Holy Alliance, a league entered into by all the sovereigns of Europe except the pope and the King of England, in 1815, originating with Alexander of Russia, for the maintenance of religion, peace, and justice. It was soon perverted, however, into an instrument of tyranny and oppression.—Holy Catholic Church, a phrase used in the Apostles' Creed to indicate, not a visible ecclesiastical organization, but the "congregation of faithful men dispersed throughout the whole world." It expresses in respect to

[1] See Perfection; Sanctification.

religious fellowship an idea somewhat analogous to that expressed in respect to literary fellowship by the phrase "republic of letters."—HOLY-CROSS DAY, the fourteenth of September, observed by the Greek and Roman churches as a festival in memory of the exaltation of Christ's cross. — HOLY DAYS, certain days set apart in commemoration of certain persons or events. They are not ordinarily observed among the reformed churches, except by Lutherans and Episcopalians. —HOLY FAMILY, a name given in the language of art to various pictorial representations of the Virgin Mary, the Infant Jesus, and his attendants.—HOLY FRIDAYS, Fridays in Ember-Weeks (q. v.).—HOLY INNOCENTS, a festival observed in commemoration of the slaughter of the infant children by Herod.[1] —HOLY LEAGUE, the name given to an offensive and defensive alliance contracted between the Guises in France, Spain, and the pope, in 1576, the object of which was the overthrow of the Huguenots in France. — HOLY ROOD, the cross erected in the Church; hence, Holy-Rood Day for Holy-Cross Day. —HOLY THURSDAY, a day observed in some churches in commemoration of our Lord's ascension; called also Maundy Thursday.— HOLY WATER, in the Greek and Romish churches, water blessed by the priest or bishop for religious uses. In the latter church it is employed for the sprinkling of persons on entering or leaving the church, in sprinkling books, bells, etc., and is frequently taken home for its supposed virtuous effects.[2]— HOLY WEEK, the week before Easter, especially devoted to commemorating the sufferings and death of Christ. It is observed with great pomp in the Romish Church, especially in the city of Rome. All instrumental music is suspended in the churches, the altars are stripped of their usual ornaments, and each day has its especial service and ceremonies supposed appropriate to the days preceding the crucifixion and resurrection of our Lord. It is also called *Passion Week*, from our Lord's sufferings and passion on the cross.

Holy Ghost. The Scripture makes frequent references to a Holy Spirit, or Holy Ghost. Both words are used, Ghost being the Anglo-Saxon and Spirit the Latin form of the same word, both meaning *breath*. These references, as any reader may satisfy himself by a casual glancing over a concordance, are such as to leave no doubt of the divine character of the being referred to. The divinity of the Holy Ghost is, therefore, never denied by those who accept the Scriptures as the Word of God. Those who deny the doctrine of the Trinity and the proper deity of Jesus Christ do not call in question the divine character of the Holy Spirit. Nor do they doubt the influence of the Holy Spirit on the hearts of men in converting, comforting, sustaining, etc. "The Holy Spirit," says a representative Unitarian divine,[1] "is a spirit of life, lifts one above the flesh, makes one feel that he is a Son of God, communicates a variety of gifts, produces unity in the Church, sanctifies, sheds the love of God into the heart, and renews the soul." The real and only important question respecting the Holy Ghost is that regarding his personality. On this subject there are two conflicting theological opinions. The Unitarians regard the Holy Ghost as a term employed simply to signify the influence of the Deity on the minds of his servants—an influence proceeding from the Father and the Son, and dwelling in the hearts of believers, as the source of their spiritual life. The Trinitarians, on the other hand, maintain not only the divinity, but also the distinct personality, of the Holy Ghost, insisting that the language employed indicates not merely a divine influence, but a true person, distinct from the Father and the Son, though mysteriously united with them in one God; and they cite in support of this doctrine the following among other texts: Matt. xxviii., 19; John xiv., 16, 17, 26; xv., 26; Acts xiii., 2, 4; xx., 28; xxi., 11; Rom. xv., 13; 1 Cor. ii., 10; xii., 4–11; 2 Cor. xiii., 14. From these and similar passages they deduce the doctrine of the Holy Ghost as it is held by all evangelical churches—the doctrine that he is a distinct person from the Father and the Son; that, proceeding from them both, he carries on the work of grace commenced by and through Jesus Christ, converting sinners, and comforting, strengthening, sustaining, and sanctifying, and ultimately saving, all who receive and submit to his gracious influences. On the theological question whether he proceeds from the Father only, or from the Father and the Son, see FILIO-QUE and GREEK CHURCH. See also TRINITARIANS and UNITARIANS.

Homily, Homiletics. The term homily (*discourse*) was given to the sermons of the early Church. They were usually more distinctively expositions of the sacred text than modern sermons. Hence the word is now used to signify expository sermons—*i. e.*, sermons which do not so much unfold and apply a particular truth, as interpret and apply a particular passage of Scripture. The homilies of some of the ancient fathers are preserved, and constitute a valuable spiritual commentary on the Bible. Books of homily were drawn up at the Reformation, attributed generally to Cranmer, Ridley, and Latimer. They were read in the churches, whenever necessary, in lieu of a sermon. The term homiletics is derived from the word homily. It signifies that branch of theological teaching which instructs in the art of composing sermons. See PREACHING.

[1] Matt. ii., 16.—[2] See BAPTISM.

[1] James Freeman Clarke, in "Orthodoxy: Its Truths and Errors."

Homo-ousian, Homoi-ousian, two Greek words, signifying—the first, the *same essence;* the second, *similar essence.* It was for a long time a matter of bitter controversy in the Church which of these two terms should be employed in describing the nature of the Son of God. A great deal of ridicule has been cast upon this controversy, which seemed to turn upon the employment of a single letter; and modern theologians would generally concede that the controversy was upon a subject which can not be so fully comprehended nor so accurately defined as the fathers supposed. Nevertheless, the question at issue was a serious and important one, since upon its determination depended the degree of honor which should be accorded by the Church to Jesus Christ.

Hook, Hooks. The word frequently occurs in Scripture as the translation of various Hebrew terms. There were hooks, or pins, from which the curtains of the Tabernacle were suspended; flesh-hooks, with which flesh was taken from the pot; hooks, or rather rings, sometimes put through the noses of wild beasts, or even captives, by which to lead them; and hooks used for fishing. [Exod. xxvi., 33, 37; xxvii., 3; Numb. iv., 14; 1 Sam. ii., 13, 14; 2 Kings xix., 28; Ezek. xxix., 4; Job xli., 2.]

Hopkinsianism, a name given to a peculiar form of Calvinistic theology, of which Dr. Samuel Hopkins, of New England, A.D. 1721–1803, was the most distinguished representative. He maintained that all real holiness consists in disinterested benevolence, all sin in selfishness; that sin, under the divine government, is so overruled as to be an advantage to the universe; that man's inability is moral, not natural; that the doings of the unregenerate are not acceptable to God; that the divine sovereignty is absolute, and yet the duty of immediate repentance on the part of the sinner is none the less clear and urgent; that man is active, not passive, in regeneration; and that while believers are justified by the righteousness of Christ, it is not in a proper sense transferred to them. As a distinct system, Hopkinsianism no longer exists, but it reappears, in its various parts, in many schemes of modern theology.

Hor (*mountain*), a mountain in Arabia Petrea, the scene of Aaron's death,[1] and the south-eastern boundary of the promised land.[2] There is scarcely any doubt of the correctness of the tradition which identifies the mountain now called Gebel Haroun with the ancient Hor. Its summit is five thousand three hundred feet above the Mediterranean, and consists of two peaks, which give it a castellated appearance, as seen from Wady Arabah. The higher and western of these is covered by a mosque, built over a vault, which according to tradition is the tomb of the high-priest. The traveler who,



View of Mount Hor, with Aaron's Tomb.

from the flat roof of this building, looks over the last prospect upon which Aaron's eye rested can not fail to be struck with the contrast between this and the last view of his brother Moses from the heights of Pisgah. Before the latter was the rich plain of the Jordan, well watered, and covered with waving palms and rich corn-fields, with the

[1] Numb. xx., 27, 28. The statement in Deut. x., 6, that he died at Mosera, refers to the encampment of Israel whence he ascended the mountain.—[2] Numb. xxxiv., 7, 8.

heights of Benjamin beyond; while to the north the rich mountains of Gilead must have assured him how goodly was the promised heritage which he would behold, but should not enter. Aaron, on the other hand, in his last moments, can only have dwelt upon the chalky hills of Seir, with the sandstone rocks surrounding Petra beneath him, or upon the dreary wastes of Wady Arabah—fit specimens of that vast and howling wilderness in which his later years had been spent; while his eye in vain would seek to pierce that line of northern hills which divided him from the promised land. The summit of Mount Hor is of white chalk—lower down, the mountain is of the new red sandstone, often penetrated by longitudinal strata of red granite and porphyry. The ascent is not difficult, a path having been constructed for the use of pilgrims.

Horite. A Horite was, properly, what the ancients called a Troglodite—an inhabitant of caves, instead of houses; but the name appears to have been specially appropriated to the earlier occupants of Mount Seir, who were peculiarly distinguished for that mode of life. They were smitten by Chedorlaomer and his confederates, and afterward entirely dispossessed by the descendants of Esau; and it is probably their descendants who are described in Job xxx., 1–8. Their genealogy is given in Gen. xxxvi., 20–30; 1 Chron. i., 38–42; but nothing further is recorded of them. They are probably designated more according to their mode of life than their specific race. [Gen. xiv., 6; Deut. ii., 12, 22.]

Hormah (*place desolated*), the city of a Canaanitish king who attacked the Israelites; on which they vowed that if they succeeded in defeating their assailants, they would utterly destroy the city. It had before been called Zephath;[1] but it had at once, as a doomed place, the name Hormah given it, though the vow does not seem to have been accomplished till a later period. Hormah lay somewhere to the south or desert side of the mountain range which forms the southern border of the land of Canaan; but its exact site is not known. [Numb. xiv., 45; xxi., 1–3; Deut. i., 44; Josh. xii., 14; xv., 30; xix., 4.]

Hornet. The Hebrew name for this insect implied *striking*, i. e., when it stings. In Scripture the hornet is referred to only as the means which Jehovah employed for the extirpation of the Canaanites. Some commentators regard the word as used in its literal sense. Certainly an insect so formidable might have been sent upon those countries in such numbers as to actually drive out the inhabitants. It is almost certain, however, that such a series of miracles—far exceeding the insect plagues of Egypt—would have been described and frequently referred to in the subsequent books of Scripture. It seems more probable that the word expresses, under a vivid image, the consternation with which Jehovah inspired the enemies of the Israelites. That hornets abounded in some parts of Palestine is clear from the fact that there was a place called Zoreah—*i. e.*, "the place of hornets." [Exod. xxiii., 28; Deut. vii., 20; Josh. xxiv., 12; xv., 33.]

[1] Judg. i., 17.

Horns. The principal instruments of defense in many animals being their horns, the horn is often used as a symbol of power. Thus in the O. T. we find such expressions as "the Lord exalting the horn of David," and "breaking the horn of the ungodly." Horns are also referred to in Scripture as the symbols of royal dignity and authority.[1] In Judea, in Persia, in China, and even among the Red Indians of North America, horns have been used as a symbol of power; and the heathen adorned the pictures and statues of their gods with horns.

Horse. The most striking feature in the Biblical notices of the horse is the exclusive employment of it in military operations. In no instance is it referred to as employed for the purposes of ordinary locomotion or agriculture, if we except one passage in Isaiah,[2] which seems to imply that horses (English version, "*horsemen*") were employed in threshing—not, however, in that case, put in harness, but simply driven about loosely over the strewed grain. The animated description of the horse in Job applies solely to the war-horse. The bride is described as advancing, with her charms, to an immediate conquest, "as a company of horses in Pharaoh's chariots;" and when the prophet Zechariah wishes to convey the idea of perfect peace, he represents the horse, no more mixing in the fray as before, but bearing on his bell (which was intended to strike terror into the foe) the peaceable inscription, "Holiness unto the Lord."[3] The characteristic of the horse of Scripture is not so much his speed or his utility, but his strength.[4] The Hebrew terms for the horse are usually *sûs* and *pârâsh*. The former is the general name; but it also refers specially to draught horses used for drawing the war chariots, as the latter does to horses for riding, and particularly for cavalry. This distinction is not observed in the English Bible. *Pârâsh* also signifies "horseman."

The Hebrews in the patriarchal age, as a pastoral race, did not need the services of the horse; and for a long period after their settlement in Canaan they dispensed with it, partly in consequence of the hilly nature of the country, which admitted of the use of chariots only in certain localities, and partly because of the prohibition against "multiplying horses," which would be held to apply at all periods. Accordingly, they

[1] Jer. xlviii., 25; Zech. i., 18.—[2] Isa. xxviii., 28.—[3] Job xxxix., 19–25; Sol. Song i., 9; Zech. xiv., 20.—[4] Psa. xxxiii., 17; Jer. viii., 16; xlvii., 3.

hamstrung the horses of the Canaanites.[1] David first established a force of cavalry and chariots, after the defeat of Hadadezer. Shortly after this, Absalom possessed some; but the great supply of horses was effected by Solomon through his connection with Egypt. He is reported to have had "40,000 stalls of horses for his chariots, and 12,000 horsemen."[2] But the number of his chariots stated in two passages is only 1400;[3] and if we allow three horses for each chariot, two in use and one in reserve, as was usual in some countries, the number required would be only 4200, or, in round numbers, 4000, as stated in 2 Chron. ix., 25; and this is thought by the best scholars to be the correct reading. The Assyrian horses were highly bred, as the ancient sculptures still testify, and fully merited the praise bestowed on them by Habakkuk, "Swifter than leopards," and "more fierce than evening wolves."[4]



Groom leading Horses. (Khorsabad.)

With regard to the trappings and management of the horse, we have little information; the bridle was placed over the horse's nose, and a bit, or curb, is also noticed; in the English Bible it is incorrectly given "bridle." Saddles were not used, only a cloth, or, afterward, a pad. Nor were horses shod; hence it was desirable that their hoofs should be hard. The harness of Assyrian and Persian horses was profusely decorated.[5]

At a very ancient period *horse-sacrifice* appears to have been practiced in some countries, and at this day is one of the great annual ceremonies of the Hindoos. The horse chosen for this ceremony is generally white, young, and well formed. After having been devoted for sacrifice, it is allowed to run at liberty for a whole year; during that time, however, it is constantly followed by servants belonging to the sacrificer. The year having expired, it is caught, and sacrificed amidst magnificent ceremonies. The gods to whom these sacrifices are offered are Brahma, Vishnu, Siva, and the ten guardian deities of the earth.

Horse-leech (Heb., *alukah*). There is little doubt that this word has been correctly translated. It occurs only once in Scripture. Our version is weakened by the insertion of "crying." "Give, give," are the two daughters. Leeches are very common in Palestine, and infest the rivers to such an extent that they enter the nostrils of animals which come to drink, and cause great annoyance, and even danger. Persons passing through the river are also attacked by them, and those having delicate skin suffer greatly. Hence the leech became an emblem of rapacity and cruelty. [Prov. xxx., 15.]

Hosanna is composed of two Hebrew words occurring in Psalm cxviii., 25, and translated *save now*. It is a form of acclamation, and was employed on Christ's entrance into Jerusalem. It occurs in our English version in Matt. xxi., 9, 15; Mark xi., 9, 10; John xii., 13. Psalm cxviii. was sung on joyful occasions, and particularly at the Feast of Tabernacles, which was the solemnity observed with the greatest demonstrations of joy. Verses 25 and 26 were sung with loud acclamation: hence the feast itself was sometimes called the Hosanna. The early Christian Church adopted this word into its worship. It is found in the apostolical constitution connected with the great doxology, and was frequently used in the communion service, during which the great doxology was sung.

Hosea (*salvation*) is the first of the minor prophets, as they appear in our version, but more probably the third in order of time. The title of the book gives for the beginning of his ministry the reign of Uzziah, king of Judah, but limits this vague definition by reference to Jeroboam II., king of Israel; it therefore yields a date not later than B.C. 781. The pictures of social and political life which Hosea draws so forcibly are rather applicable to the interregnum which followed the death of Jeroboam (B.C. 781–773), and to the reign of the succeeding kings. It seems almost certain that very few of his prophecies were written until af-

[1] 2 Sam. viii., 4.—[2] 1 Kings iv., 26.—[3] 1 Kings x., 26; 2 Chron. i., 14.—[4] Hab. i., 8.—[5] Psa. xxxii., 9; Isa. v., 28; xxx., 28.

ter the death of Jeroboam, and probably the life or prophetic career of Hosea extended from B.C. 782–723, a period of fifty-nine years.

The place of his ministry has been a matter of great doubt. That he exercised the prophetic office in Israel, and was born there, is the general opinion of most modern scholars. He shows undeniable familiarity with localities in the territory of Ephraim,[1] and his diction partakes of the roughness and Aramean coloring of the Northern Palestine writers. He was the son of Beeri, and married Gomer, the daughter of Diblaim.[2] The latter statement, coupled with the declaration that she was a "wife of whoredoms," has given rise to great perplexity and different interpretations. By some writers it is figuratively interpreted as a parable. Perhaps Stanley's hypothetical explanation is the best that has been suggested, as it tallies with the spirit of Hosea's prophecies. "In his own personal history," says Dean Stanley,[3] "he shared in the misery brought on his country by the profligacy of the age. In early youth he had been united in marriage with a woman who had fallen into the vices which surrounded her. He had loved her with a tender love; she had borne to him two sons and a daughter; she had then deserted him, wandered from her home, fallen again into wild licentiousness, and been carried off as a slave. From this wretched state, with all the tenderness of his nature, he bought her, and gave her one more chance of recovery by living with him, though apart.[4] No one who has observed the manner in which individual experience often colors the general religious doctrine of a gifted teacher, can be surprised at the close connection which exists between the life of Hosea and the mission to which he was called. In his own grief for his own great calamity—the greatest that can befall a tender human soul—he was taught to feel for the divine grief over the lost opportunities of the nation once so full of hope. But in his own love, no less, he was taught to see, first of any of the prophets of the Old Dispensation, the power of the forgiving love of God."

Hoshea or **Hosea** (*deliverance, salvation*), the nineteenth and last King of Israel. He succeeded Pekah, whom he slew in a conspiracy, thus fulfilling a prophecy of Isaiah.[5] There is a difficulty in the chronology of his reign, and it is supposed there was an interregnum of at least eight years before Hoshea came to the throne, which was not till B.C. 730. His ill-gotten kingdom was not long retained. In the third year of his reign he became tributary to Shalmaneser (q. v.), king of Assyria.[6] This continued for three years, when Hoshea entered into a secret but unsuccessful alliance with So, king of Egypt,[1] to throw off the Assyrian yoke. So, however, appears to have rendered him no real assistance. Hoshea was seized by Shalmaneser as a rebellious vassal, shut up in prison, and disappeared as "foam upon the waters."[2] Nothing more is known of him. The siege of Samaria followed. Without their king, the people stood at bay three years.[3] As the end drew near, they gave themselves up to the frantic revelings of despair. At last the city was stormed. With the ferocity common to all the warfare of those times, the infants were hurled down the rocky sides of the hill on which the city stood, or destroyed in their mothers' bosoms.[4] Famine and pestilence completed the work of war.[5] The stones of the ruined city were poured down into the rich valley below, and the foundations were laid bare.[6] Palace and hovel alike fell;[7] the statues were broken to pieces;[8] the crown of pride, the glory of Ephraim, was trodden under foot.[9] The ten tribes which constituted the kingdom of Israel were carried away captive, and scattered among the cities of Assyria, and a new and heathen population was brought in "from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim," to take their place. This catastrophe took place B.C. 721, and was the end of the kingdom of Israel. See SAMARIA. [2 Kings xv., 30; xvii., 1–24.]

Hospice, the name given to the establishments kept by monks on some of the Alpine passes, for the purpose of giving shelter and assistance to travelers. They were originally designed, probably, for the benefit of pilgrims to Rome, but are now used by travelers generally. The oldest hospice is on the Great St. Bernard Pass. It was founded by Bernard in the year 962, and taken possession of by the priests of the Canton of Valois in 1825.

Hospitals, so called from the mediæval *hospitia*, are now generally understood to be establishments intended for the reception of the poor, the sick, or the infirm, where their spiritual and temporal wants are gratuitously ministered to. Though various provisions were made for the poor among the Greeks and Romans, and public largesses were distributed in many ways, hospitals were unknown. The early Christians fed, not only their own poor, but also those of the heathen. As soon they were free to practice their religion openly, they commenced building charitable institutions, to which they gave various names, according to the character of their inmates: thus they had the *Brephotrophium*, or infant asylum; the *Orphanotrophium*, or orphan asylum; the *No-*

[1] Hos. iv., 15, 17; v., 8, 11; vii., 1.—[2] Hos. i., 1–3.—[3] Jewish Ch., vol. ii., p. 409.—[4] Hos. i., 3; iii., 1.—[5] Isa. vii., 16.—[6] 2 Kings xvii., 3.

[1] Either Sabacho, or Sebecho, of profane history.—[2] Hos. x., 7.—[3] 2 Kings xvii., 5; xviii., 10.—[4] Hos. x., 14; xiii., 16.—[5] Amos vi., 9, 10.—[6] Mic. i., 6.—[7] Amos vi., 11.—[8] Mic. i., 7.—[9] Isa. xxviii., 3.

socomium, or sick hospital; the *Xenodochium*, or retreat for strangers, more particularly pilgrims. The latter was properly the hospital, or house of hospitality; and in monasteries, that part which was reserved for the accommodation of visitors, and was divided into sections, according to the classes of society to which the visitors belonged, was also called by this name. These hospitals were soon found in all the large cities. They were generally in charge of the clergy, though rich laymen would occasionally erect hospitals also, and wait on their inmates themselves. The bishops were careful to have the poor properly buried, ransomed the prisoners of war, and often emancipated slaves. They often went so far as to sell the communion service, or the altar ornaments, to raise the means of accomplishing these charitable objects. One of the most famous of these institutions was founded at Cæsarea, in the latter half of the fourth century. The next notable institution was that of St. Chrysostom, built at his own expense, at Constantinople. The inmates of the hospitals in the early Church were classified according to sex. The men were placed under the charge of a deacon, and the women under the care of the deaconesses. It was a rule for the deacons and deaconesses to seek for the unfortunate day by day, and to inform the bishops, who in turn, accompanied by a priest, visited the sick and needy of all classes. The true hospital—the *Nosocomium*—was under the direct care of the bishop himself, and was, until the Middle Ages, oftentimes placed near his dwelling. They consisted of a number of small cottages, each intended for a certain malady. At the present day, no civilized country is without its hospitals, either endowed and supported by the Government or by private charity. The Protestant Church of Germany has institutions of deaconesses, who especially devote themselves to the care of the sick in hospitals; and from Germany these institutions have spread to many other countries. Special schools for the training of nurses in hospitals have been recently established abroad, and are being established here.

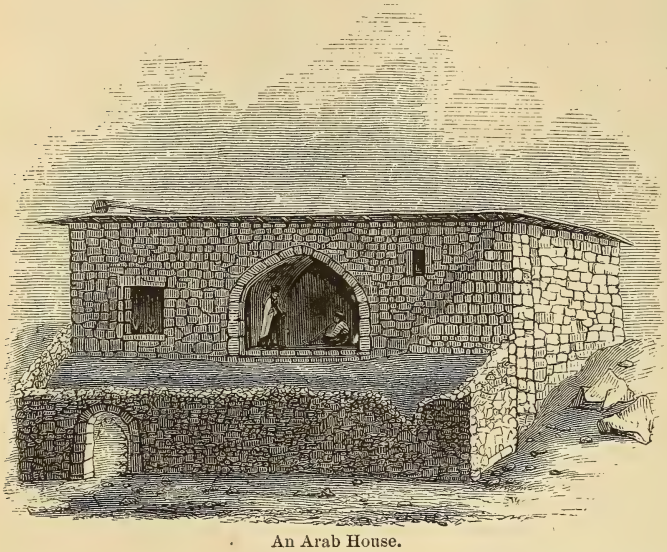
Hour. The ancient Hebrews were probably unacquainted with the division of the natural day into twenty-four parts, but parceled out the period between sunrise and sunset into a series of divisions distinguished by the sun's course. The early Jews appear to have divided the day into four parts, and the night into three watches (q. v.). In Matt. xx., 1–5, we find a trace of this division. The Greeks adopted from the Babylonians the division of the day into twelve hours. At what period the Jews became first acquainted with this way of reckoning time is unknown, but it is generally supposed that they, too, learned it from the Babylonians during the Captivity. The word held to mean hour is first found in Dan. iii., 6, 15; v., 5. In whatever way this division of time originated, it was known at a very early period to the Egyptians, who had twelve hours of the day and of the night. There are two kinds of hours, the astronomical, or equinoctial, hour — *i. e.*, the twenty-fourth part of a civil day; and the natural hour— *i. e.*, the twelfth part of the natural day, or of the time between sunrise and sunset. In our Lord's time the day was divided into these natural hours, which varied in length according to the season of the year. Generally, however, we may say that the third hour corresponded with our 9 A.M., the sixth with our noon, the ninth with our 3 P.M. For the purpose of prayer, the old division of the day into four portions was continued in the Temple-service, as we see from Acts ii., 15; iii., 1; x., 9. [Judg. vii., 19; Neh. ix., 3; John xi., 9.]

House. This word, in the Bible, signifies a dwelling-place in general, or parts of such dwelling, whether the palace of a king, the temple of a god, the abode of men, or even that of cattle; and in a figurative way it is put for a man's family, kindred, people, or posterity. From the very first the house was known to men, and is contrasted in Scripture with "*tent*," as indicative of that which is permanent, in opposition to that which is movable.[1] The Hebrews did not become dwellers in cities — *i. e.*, permanent habitations—till the sojourn in Egypt; while the Canaanites, as well as the Assyrians, were from an earlier period builders and inhabitants of cities; and it was into their land of great and goodly cities, and houses full of all good things, the Hebrews entered after the conquest.[2] The dwellings of the Assyrians and Babylonians have altogether perished; but some of the massive dwellings of Bashan are still existing, little altered, it would seem, from what they were when the victorious tribes took possession of them.[3] A comparison of the houses depicted on ancient monuments, and the ancient buildings of Egypt, with the Eastern dwellings of the present day, renders it probable that the houses of the ancient Israelites differed little from those inhabited by modern Oriental nations. Such a comparison affords the most satisfactory means of illustrating the house of the Bible.

The houses of the poor were commonly rude huts of a single story, often comprising but a single apartment, shared by the cattle with the family, the latter sometimes elevated upon a kind of platform. But occasionally a narrow court for the cattle was attached. The windows were small holes, perhaps with wooden bars, high up in the wall. The roofs, of hardened mud, were usu-

[1] Gen. iv., 7, 17–20; 2 Sam. vii., 5–7.—[2] Gen. x., 11, 19; xix., 3; xxiii., 10; xxiv., 20; Numb. xi., 27; Deut. vi., 10, 11.—[3] See Argob; Bashan; Cities.

ally flat, and were common sleeping-places in summer. The materials of such tenements were mud, or sun-dried brick; they were therefore easily swept away by violent rains



An Arab House.

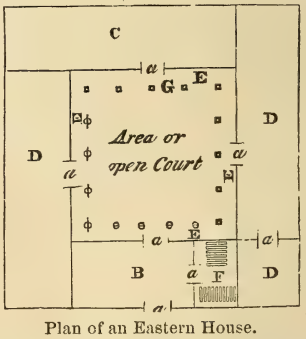
or winds.[1] Caves, too, were, and still are, frequently occupied as dwellings. The materials of the better class of houses were stone —sometimes of such costly kinds as marble, porphyry, and granite — carefully squared, paneled, and fitted. These were sometimes fastened together with iron clamps or lead, and were cemented with clay, or mortar composed of lime, ashes, and sand, straw



Entrance to a House in Cairo.

being sometimes added. Inferior materials, and want of proper mixing, would make this mortar liable to crumble in rainy weather.[2] Brick and other materials were used, besides stone, for building purposes. Wood was too scarce in Palestine to be used for the entire house. For parts of the house, however, the Jews used a variety of timber, of which cedar, sycamore, olive, and fir were the principal kinds. The precious metals, and ivory, were also employed for overlaying wood-work.[1]

The exterior of an Eastern dwelling-house has always been plain and unattractive. The part that looks to the street presents only dull gray walls, with nothing to relieve them but the doorway leading into the court, and two or three latticed windows. The roof is commonly flat, has never any chimneys, and does not overhang the external walls. The ground-plan is usually a parallelogram, or a series of parallelograms, the house consisting of one or several courts, arranged solely with reference to the convenience of the interior, and regardless of external appearance, though the result is highly picturesque. The court is one of the great characteristics of the Eastern house. Even the meanest dwelling has something of the kind;[2] three courts are not uncommon; and as many as seven are found in very fine houses. A passage from the outer door, which is attended to by the porter, leads directly into the court. The principal



Plan of an Eastern House.

a. Doors. B. Porch. C. Harem, or room for women. D. Other rooms, for the family. E. Galleries, or walks between the court and rooms. F. Stairs to the second story, or to the roof.

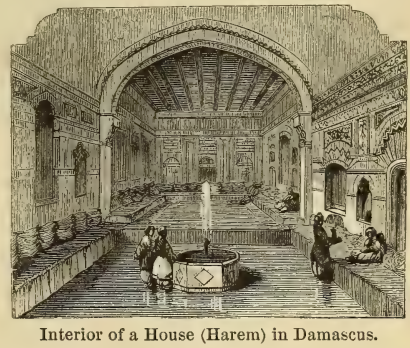
[1] Job xv., 28; Matt. vii., 26, 27.—[2] Ezek. xiii., 10–15.

[1] Exod. xxvi., 15; 1 Kings vi., 15, 16, 32–35; vii., 8, 12; x., 12; xxii., 39; Sol. Song i., 17; Isa. ix., 10; Jer. xxii., 14; Amos iii., 15.—[2] 2 Sam. xvii., 18; Neh. viii., 16.



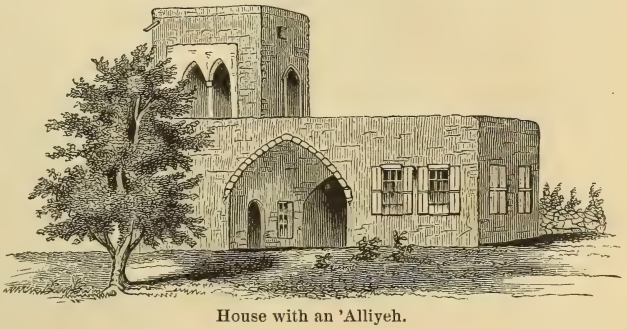
Modern Syrian House. Court, with Apartment beyond.

apartments look into this court, and some of them are open to it. On its pavement carpets are spread on festive occasions; and in the summer season, or when a large company is to be received, the court is usually sheltered from the heat and inclemency of the weather by a curtain, or awning, which, being expanded upon ropes from wall to wall, may be folded or unfolded at pleasure. To this the Psalmist may refer when in Psalm civ., 2, he speaks of God as spreading out the heavens like a curtain. In the court there is often a fountain of water; occasionally there are trees; and in some houses the court is laid out in beautiful gardens. Thus the olive, or the palm, planted in the court, and carefully tended, represents the righteous planted in the house of the Lord, and flourishing in his courts. And as the court, crowded with its happy inmates, and beautifully kept, was the sign of national prosperity, so the court desolate and forsaken, where the thorns come up, and the nettles and brambles flourish, the habitation of jackals and owls, is the sign of national decay.[1] A verandah, or covered gallery, generally runs round the front of the house within the court, access to which is had by means of stairs. The stairs are frequently placed in the corner of the court, and sometimes at the entrance. In large houses there are often two or more sets of steps from the court; but there is seldom more than one from the gallery to the roof. They are usually of simple structure, and of stone or wood. A different kind of stairs mentioned in 1 Kings vi., 8, seems to have been of a more complicated kind, and was probably within the building. But these outer stairs are those commonly used, and one can easily understand the facility with which, by means of them, Ehud could escape after he had killed Eglon, and how readily the bearers of the sick man could bring him to the roof of the dwelling-house.[1] At the side of the court opposite to the entrance is the public reception-room, where all male visitors are received by the master of the house. It is often open in front, has a raised terrace or platform, and is richly fitted up with sofas—"the divan"—round three sides, and has a fountain in the centre. Each guest takes off his shoes before stepping on the raised platform of the apartment. The divan serves for a seat by day and a bed by night. It was in such a room, in the palace of the high-priest, that Christ was examined, whence he could look down upon Peter warming himself at



Interior of a House (Harem) in Damascus.

the fire in the court.[2] Besides the reception-room, there is sometimes a second room, called *ka-ah*, either on the ground or the upper floor, also fitted with divans; and at the corners of these rooms, portions taken off and inclosed form retiring-rooms. When there is an upper story, the *ka-ah* forms the most important apartment, and constitutes what is called in the Bible the "guest-chamber."[3] The windows of the upper rooms often project one or two feet, forming lat-



House with an 'Alliyeh.

[1] Isa. xxxiv., 13.

[1] Judg. iii., 15–26; Mark ii., 4; Luke v., 18, 19.—[2] Luke xxii., 61.—[3] Luke xxii., 12; Acts i., 13; ix., 37; xx., 8, 9.

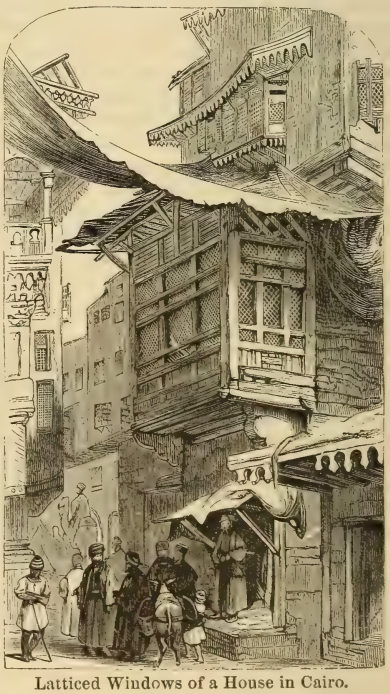


Terrace with Roof.

ticed chambers. Such may have been the "chamber on the wall" set apart for Elisha by the Shunamite woman, and the "loft" of the widow Zarephath;[1] or it may have been a room like a tower, built above the roof, which are common at the present day. Such a room is called an *'alliyeh*.

When there is but one court, the apartments for women are in the upper part of the house; if there be two courts, the innermost one is theirs; if more than two, the master occupies the second, and sees there those of his family whom he chooses to summon from the third court, in which they live. The entrance to the second court is usually at the corner of the first, by a door and passage similar to that from the street into the first. The interior, or women's court, is usually larger than the first; it is paved, except in the middle, where is a tank for bathing,[2] and where a few trees and shrubs are planted. To the harem, or women's apartment, the master alone, besides the occupants, has access. Here he can repose undisturbed; for no man, however intimate a friend, is admitted. Hebrew women were not subjected to the restraint at present customary in the East; nevertheless, we find notices of a specially private part of a house—the women's apartment — sometimes resorted to as a secure hiding-place.[3] The arrangements of the inner court are similar to those of the outer. There are galleries or verandahs; in the centre of the principal front, a large open room, and other larger or smaller apartments, closed usually with curtains, instead of doors.

The roof is one of the most important parts of an Eastern house. It is flat, except where domes are introduced. Matting, twigs, and earth are laid upon the rafters, trodden down, and covered with a composition, hard when it is dry; but it is necessary to roll it carefully after rain. On such roofs weeds frequently grow, but are speedily dried up and wither.[1] Reached by stairs from the court, the roofs are protected toward the street by a wall—toward the court by a balustrade. Many uses were and are made of these roof platforms. Linen and other articles were spread there to dry. They were



Latticed Windows of a House in Cairo.

[1] 1 Kings xvii., 19; 2 Kings iv., 10, 11. See Window.—[2] 2 Sam. xi., 2.—[3] Judg. xv., 1; 1 Kings vii., 8; xx., 30; xxii., 25.

[1] Psa. cxxix., 6, 7; Isa. xxxvii., 27.

places for private conference or recreation, and for sleeping. Booths were erected there at the Feast of Tabernacles. In time of public calamity lamentations were uttered there, and public proclamations were made from the roof or house-top. Hence the instruction to the disciples to proclaim from the house-top what was spoken to them in private. There, too, were private prayers made, and sometimes idolatrous rites performed.[1]

A few additional particulars may be noted. Ceilings (q. v.) were made of cedar, and artistically colored. The window (q. v.) was closed only with a lattice-work. There were no chimneys—that so called was but a hole[2]—and ordinarily no fires except in a kitchen, where, on a kind of brick platform, places were provided for cooking. Apartments were warmed by fire-pans,[3] or fires were kindled in the court. In larger houses special apartments were devoted, as in modern times, respectively to winter and summer uses.[4] There were no rooms specially appropriated as bedrooms; and it was common, as at the present day, to sleep on the divan in the ordinary apartments. Hence the assassins would have easier access to Ish-bosheth.[5] Sometimes the divan is raised sufficiently to allow of secret chambers underneath, for stores of all kinds.[6] On the erection of a house, it was the custom to dedicate it—a custom also observed in Egypt; and if a man had not yet done this, he was free from military service.[7] Houses for jewels and armor were built and furnished under the kings.[8] The ivory house of Ahab[9] was probably a palace largely ornamented with inlaid ivory. The circumstance of Samson's destroying the house or temple, by means of pulling down the pillars, may be explained by the fact of the company being assembled on tiers of balconies one above the other, supported by central pillars on the basement; when these were pulled down, the whole of the upper floors would fall also.[10] See PORCH; WINDOW.

Huguenots, a name applied to followers of Luther and Calvin, who appeared in France in the early part of the sixteenth century, during the reign of Francis I. The origin of the term is uncertain. By some it is supposed to be derived from one of the gates of the city of Tours, called Hugons, near which the Protestants held their first meetings; others suppose it a corruption of the German *eidgenoss* (*confederates*, or *associated by oath*); others still regard it as a diminutive from Hugues, a Genevese Calvinist of that period. The protest of the Huguenots commenced with the words *huc nos*, which is also by many thought to suggest the origin of the term; and others believe it to be derived from the custom of this sect of hiding in secret places, and appearing at night, as the superstitious declared King Hugo, the great hobgoblin of France, was accustomed to do.

France was in great need of a religious reform before the appearance of the Huguenots. Although Francis I. had made his court the learned centre of Europe, and extended liberal patronage to literature and art, an utter moral corruption prevailed in both Church and State; and while king and court were plunged in profligate pleasures, the common people, degraded and yet suffering, rude and indolent, found their chief recreation in drunkenness and barbarous license. Before Luther began to preach, some good seed had been sown in French soil by Lefevre, Farel, and other kindred spirits; but when the Bible, multiplied by the printing-presses of Germany, was laid before the people, a wonderful religious revolution swept over France. The working people, almost with one accord, adopted the faith of St. Paul. Nor they alone. Learned professors supported the principles of reform; the impulse spread among nobles and princes; nearly all the house of Bourbon and of Navarre became Huguenots. For centuries the Scriptures had been hidden in a dead language, and carefully guarded by the priests from the public eye; and so costly was a Bible, that the wealthiest universities and monasteries could scarcely purchase a single copy. When the art of printing sprung into sudden activity, and great numbers of Bibles were scattered among the people, they were eagerly studied, and the divine doctrines were received with undoubting faith. The strange discrepancy between the teachings of the sacred volume and that of the Church of Rome was apparent to every honest mind. Even King Francis himself seemed for a moment touched and softened, and his sister Marguerite became one of the chief supporters of the Reformers. More than two thousand churches had sprung up in the apparently uncongenial soil of France.

The early Huguenots were noted for their austere virtues, their truthfulness, their love of peace. Their lives were singularly pure; they carried religion into business, and the Christian graces blossomed in their homes. But France was under an Italian master, and it was not permitted to reform itself. The fierce anathemas of the pope were hurled upon the Huguenots as the enemies of heaven, and a general crusade against them was commenced. In 1525, Clement VII. endowed the French Inquisition with "apostolic authority" to try and condemn heretics. Royal edicts followed enjoining public officials

[1] Josh. ii., 6; 1 Sam. ix., 25, 26; 2 Sam. xi., 2; xvi., 22; 2 Kings xxiii., 12; Neh. viii., 16; Prov. xxi., 9; Isa. xv., 3; xxii., 1; Jer. xix., 13; xxxii., 29; xlviii., 38; Zeph. i., 5; Acts x., 9.—[2] Jer. xxii., 14, 15; Hag. i., 4; Hos. xiii., 3.—[3] See HEARTH.—[4] Jer. xxxvi.; Amos iii., 15; Mark xiv., 54; Luke xxii., 55; John xviii., 18.—[5] 2 Sam. iv., 5-7.—[6] Matt. xxiv., 26.—[7] Deut. xx., 5.—[8] 2 Kings xx., 13.—[9] 1 Kings xxii., 39.—[10] Judg. xvi., 26.

to extirpate the Reformers; every faithful adherent of the pope was authorized to become an assassin. The intrigues of Rome aroused to madness the French priests and all who believed in them, and the whole country was filled with the horrors of a bloody and barbarous persecution. The Huguenot was cut down at his daily work; his wife and children became the victims of papal soldiers; every enormity was committed in the name of the Church. A deadly hostility was declared to the Bible. To read the Scriptures was the grossest of crimes, and was punished with fearful severity. It was the favorite employment of zealous Catholics to burn the Bible, and thousands of copies were destroyed in every part of



Admiral Coligny.

France. Yet the skillful printers of Germany and Switzerland poured forth an incessant stream of French, Dutch, and English Bibles, besides great numbers of tracts and treatises by eminent reformers. A hundred thousand copies of Luther's Catechism were sold to eager purchasers. The humble colporteur, often disguised as a peddler of ribbons and trinkets, but laden with Bibles, Testaments, and Protestant tracts, made his way from Antwerp or Geneva into the heart of France, and penetrated the homes of working-men, and even the castles of nobles. The books were bought with eagerness; but frequently the daring missionary was discovered, his little stock of Bibles burned, and he himself fearfully tortured and put to death. The war between the pope and the printers raged violently; and at length, in 1535, the Sorbonne of Paris, the council of the Papal faction, obtained a decree from the king for the total suppression of printing.

Thus more than thirty years of ceaseless persecution had passed over the Huguenots before they resolved to take up arms in self-defense. Their pastors had inculcated principles of non-resistance. Calvin himself counseled them to meet the barbarism of the Inquisition only with spiritual weapons. During this period of suffering the Huguenots had continued to increase in numbers. They embodied Calvin's ideas of Church government in a common confession of faith, which was adopted at a general synod in May, 1559. Two sacraments only were recognized —Baptism and the Lord's Supper. Christ crucified was the centre of their faith, their cardinal doctrines being justification by faith, and Christ the only Mediator with the Father. They had gathered so much strength during the reign of Henry II., that hopes were entertained by many that they might become the dominant political power. These hopes were fostered by the fact that some of the royal family—among whom were the King of Navarre and the Prince of Condé—and many of the nobility, including Châtillon and Admiral Coligny, favored the Reformation. Charlotte de Laval, wife of Coligny, inspired that most eminent of Huguenots with her own heroic zeal; and to Jeanne d'Albret, Queen of Navarre, the Huguenots owed their best counsels and their subsequent success; for she educated her son Henry IV. to be free in thought, tender-hearted, and benevolent. But priests and brigands were doing their utmost to extirpate the whole sect; every measure was taken to smother religious feeling. Congregations were broken up, pastors driven from France; music, which had come to their aid by the translation of the Psalms of David into French verse, was forbidden. Henry II. appeared to care little about the doctrines of the reformers while they were, in his belief, confined to the learned and the well-born; but when he was convinced that they were rapidly spreading among the lower classes, he authorized the severest measures to be adopted "to purge and clear the kingdom of that wretched sect." At length the Huguenots, their patience exhausted by repeated massacres—which we have not the patience to recite

in detail, so dreadful is the tale of cruelty and suffering—disregarding the counsels of Calvin, and those precepts of the New Testament, which had at once governed and sustained the early Christians under their persecution, rose in arms in self-defense. The religious war thus commenced waged with terrible violence, the persecuted repaying with fearful retaliations the savage deeds of their foes. All France was filled with civil discord, and the nation sighed for peace. Frequent truces were made. In 1570, a treaty was signed by the king at St. Germain, granting some liberty to the Protestants. Even Catherine de Medicis herself, to whose icy heart pity and compassion never came, would have consented to grant toleration to reform, had not the pope and the Italian faction, unmoved by the horrors of the strife, incessantly demanded the total extermination of the Huguenots. Seeming to resist this demand, Catherine granted some liberal concessions to the Huguenots, on the ground of policy; and finally, apparently for the purpose of allaying civil discord and perfecting a union between the opposing parties, she proposed to Jeanne d'Albret and the Huguenot chiefs to make the pacification complete and permanent by the marriage of her daughter Marguerite with young Henry of Navarre. The pope expressed great opposition to this measure; and even though assured by Catherine and her son, Charles IX., that the marriage was only designed to insure the destruction of the detested sect, he refused a dispensation. With reluctance Jeanne consented to the union; for the sake of the oppressed Huguenots, she suffered her son to be betrothed to the daughter of her bitterest foe.



Catherine de Medicis.

During the summer of 1572, throngs of brave reformers went to Paris to witness the imposing ceremonies attending the marriage of Henry and Marguerite—the union of the Protestant and the Catholic. Blindly trusting to the pretended friendship of Catherine, and to the promise of the king, they were lured into the very centre of their foes. The wedding was celebrated on August 18. A scene of merriment followed, which ceased only with the dreadful massacre of St. Bartholomew (q. v.), which commenced on August 24, six days after the deceitful peace, and continued, with excessive atrocities, for three days in Paris, while in all parts of the kingdom an effort was made to extirpate the reformers.

The Huguenots, enraged at this massacre, and at the treachery which preceded it, arose in arms as soon as they recovered from their consternation, and France was exposed to the very evils which it was designed to prevent. Civil war became justifiable in the eyes of the reformed party, who were so exasperated and desperate that compromise seemed impossible. They gathered in Rochelle, Sancerre, and in scores of other towns, small and large, and kept the gates closed. Rochelle was admirably adapted for a place of refuge; on the land side it was protected by marshes, and the stormy nature of the coast prevented a successful blockade. The city itself was fortified according to the best military rules of the day; the garrison consisted of 1500 veteran soldiers and 2000 well-trained citizens; stores of all kinds were ample, and aid was coming from England. The Catholics commenced the siege with a vigor which would have honored a better cause, but for five months in vain. Brave as the besieged were, they must have yielded at last, had not political changes made the besiegers willing to listen to pacific counsels; and finally a treaty was concluded by which the inhabitants surrendered upon good terms. Sancerre was not included in this treaty, and the inhabitants having resolved rather to perish than to surrender, endured untold sufferings from want of food. Five hundred perished by starvation before honorable terms of capitulation were granted. The Huguenots were not discouraged, even though Henry of Navarre and other noble

leaders of their sect were prisoners at court. They demanded the strict fulfillment of the treaty of St. Germain; but the king refused to listen to their petition. But after the death of Charles IX., Henry III., disgusted with the tyranny of the Catholic league, put some of the leaders to death, and himself fled to the Protestants for safety. He was finally assassinated by a Dominican monk; and Henry IV., hoping to end the disorders which the protracted civil war had caused in France, became a Catholic, but secured full political and religious rights to the Huguenots by the Edict of Nantes,[1] in 1598.

Thus with the opening of the seventeenth century a day of hope dawned upon France. The Huguenot element in the nation began rapidly to sweep away the barbarism of the age. Industries of every kind flourished, and honesty, purity, and mental culture supplanted corruption and ignorance. The most eminent men of the time belonged to the party of reform. Though under Louis XIII. their rights were invaded, they still enjoyed comparative rest, which they repaid by great fidelity to the Government. But again the tyrannical hand of Rome was stretched forth to crush the rising impulse of reform, and the last great persecution of the Huguenots was excited by the Jesuits. Guided by Catholic counselors, Louis XIV. resolved to win the favor of Heaven by a complete destruction of the heretics. They were oppressed in every way; their churches were torn down; their printing-presses silenced; they were forbidden to sing. At length, in 1685, the revocation of the Edict of Nantes banished hope, and made France a scene of horror. Every Huguenot dwelling was invaded by fierce dragoons, the emissaries of a persecuting king; châteaux were sacked and burned; the most horrible atrocities were committed; even the noblest families were treated with barbarous indignities unless they would accept the Romish faith. Recantation, or imprisonment, and perhaps death, was the alternative offered to every one. The whole energy of the Jesuits seemed to be directed to the destruction of the laboring classes; and their efforts were followed by a signal success. Factories were destroyed, large towns half depopulated, and the bloody Inquisition was glutted with victims.

Animated by a united resolution to preserve their faith, even at the sacrifice of all they held dear, the Huguenots decided to abandon their native land, and seek a resting-place among strangers, although the law strictly forbade any attempt to leave France. It is estimated that not less than 500,000 took refuge in foreign countries. A wonderful spectacle of heroism and devotion was that flight from France. In all secret ways — by night, and in strange disguises, with fearful sufferings, and amidst untold dangers—mournful processions of men, women, and children made their way to the frontiers. Women accustomed to ease and luxury stole forth disguised in the midst of winter, and were thankful if, clambering over snow-clad hills, and wandering through rough forests, they at last reached shelter in free lands. Protestant countries kindly received and generously aided the distressed fugitives; but the sufferings which many endured in making their escape are almost incredible. More dreadful was the fate of those who were arrested while attempting to leave the country. Chained in the galleys, surrounded by convicts of the deepest guilt, faint, feeble and emaciated, they were condemned to long years of torture, unless, haply, they sunk beneath the cruelties and died. Thousands of Huguenot names appear on the list of galley-slaves, and it is believed the real number has never been told. In 1713, at the solicitation of Queen Anne, a sad remnant were set free from their tortures, and went, maimed and feeble, to Geneva, where they were received with honor and congratulations. For many years the cause of the Huguenots in France was completely broken. True, they were still supposed to number nearly a million; but they were no longer a bold, vigorous race. Watched by the Jesuits with restless vigilance, they were forced to meet in solitary places, on the sea-shore, in some unfrequented forest, or among inaccessible hills, where no hostile eye could penetrate. Thus they gained the name of "The Church in the Desert." But as their persecutors consigned Bibles, and all Protestant literature, to the fire, they lost the mental culture for which they had been distinguished. About 1760, some remarkable instances of Romish tyranny aroused all Europe to a sense of the barbarity of the Catholic fanatics; and even in France public opinion condemned persecution. In 1788, Louis XVI. granted an edict of toleration to the Protestants. The Revolution soon followed; and in 1789, the National Assembly gave equal rights to all religious denominations. In the time of Napoleon the Huguenots experienced a degree of toleration, and at the Restoration they became nominally free. Since that time, although violent persecutions have not prevailed, the Protestants have never ceased to be subjected to many oppressions from the Catholic powers of France and the popes of Rome.

Before the Revocation of the Edict of Nantes, many Huguenots had established prosperous homes in America. Afterward, large numbers settled in New York, Rhode Island, Virginia, South Carolina, and in other sections of the country, transmitting to us many familiar French names. New Rochelle was founded by them in honor of La Rochelle, where their cause had suffered. Charleston, S. C., was their favorite resting-

[1] See NANTES (EDICT OF).

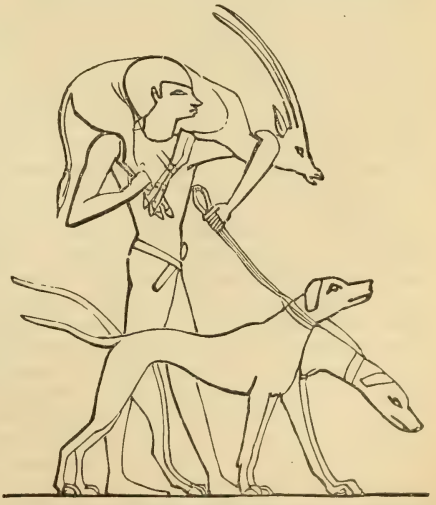
place, and at one time there were no less than 16,000 of them in that town. A large proportion of the names of the first families in South Carolina are of Huguenot origin. These exiles, being almost without exception persons of good education, yet, by reverses accustomed to labor, contributed greatly to the prosperity and intellectual progress of the United States. They were enterprising and thrifty, and noted for their strict morality, great charity, and their refined manners. In other countries, also—in England, Holland, and Prussia — it is not difficult to perceive the happy results of the influence exerted by the pure, gentle, and constant Huguenots.

Huldah (*a weasel*), a prophetess who lived at Jerusalem in the reign of Josiah. She was the wife of Shallum, of whom nothing is known except that he was keeper of the wardrobe. The fact that she was applied to by Josiah for counsel and an explanation of the book of the law, shows that, in the Jewish idea, there was nothing incongruous in a woman's holding a high position as a prophet and counselor. [2 Kings xxii., 14–20; 2 Chron. xxxiv., 22–28.]

Hulsean Lectures, an annual series of theological lectures delivered at Cambridge, under the will of the Rev. John Hulse, 1777. The course extended originally to twenty lectures; but the funds being inadequate, they were not commenced until 1820; and in 1830, the number of sermons to be delivered in a year was reduced to eight. The object of these lectures, or sermons, is to make clear the evidences of Christianity, or to explain difficulties in the Bible. One of the most important of the series is that delivered by Prof. Ellicott, and subsequently published as a life of Christ.

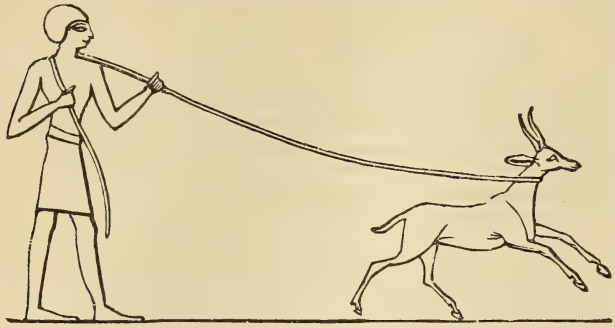
Humanitarians, a term applied to those who assert the mere and sole humanity of Jesus Christ, and deny his divinity in every sense of the term. Some of them, however, hold to a divine inspiration affecting him, and rendering his human nature an extraordinary one. This was the case with the Ebionites, who existed in the first century, and rejected, with the divinity of Christ, a large part of the Scripture; and with the Artemonites of the second century, so called from their leader, Artemon, who held that at the birth of Christ a certain divine energy united itself to him. The natural inheritors of this doctrine still maintain Christ to have been merely a man, but divinely inspired and miraculously endowed. Others, denying this, assert, in the words of Dr. Belsham, that Jesus of Nazareth was "a man of exemplary character, constituted in all respects like other men—subject to the same infirmities, the same ignorance, frailties, and prejudices." The latter is the view taken by the advanced, or radical, wing of the Unitarian body, though the writings of Theodore Parker, who may be regarded as their leader, so far as they have any, contain expressions which look like an acceptance of the former opinion. The extreme view of the Humanitarians finds expression in the declaration of one of its most advanced advocates, who is reported as asserting that "Jesus was an inferior man, whom Providence selected for the express purpose of showing what might be made of an inferior man." See UNITARIANS; CHRISTOLOGY.

Hunting. The pursuit and capture of the beasts of the field was the first means of sustenance to which the human race had recourse. As a method of gaining a livelihood, it naturally preceded agriculture, since it procured food which required only to be taken and slaughtered, while tillage needed knowledge, skill, and careful forethought. Hunting was, therefore, a business long before it was a sport; and originally it must have been a dangerous pursuit, ere man had established his sway upon the earth. But when civilization had made some progress, when cities were built and lands cultivated, hunting was carried on, not only for the food which it brought, but for the recreation it gave. The East—the cradle of civilization—shows us hunting in both these stages. From its costliness, its dangers, its similitude to war, the relief it affords from the monotony of a court, hunting has always borne somewhat of a regal character, and down to the present hour has worn an aristocratic air. In Babylon and Persia immense parks were inclosed for nurturing and preserving beasts of the chase. Not only in these preserves, but also over the wide surface of the country, the monarch, attended by his nobles, led the way to the sport. In the Bible we find hunting connected with royalty so early as Nimrod, the great found-



A Huntsman carrying Home the Game, with his coupled Dogs.

er of Babel, who is described as "a mighty hunter before the Lord."[1] And yet the patriarchs are to be regarded rather as herdsmen than hunters. The Hebrews, as a pastoral and agricultural people, were not given to the sports of the field; the density of the population, the earnestness of their character, and the tendency of their ritual regulations, particularly those affecting food, all combined to discourage the practice of hunting. In Egypt the children of Israel would become acquainted with hunting carried on extensively and in various ways, but with a view rather to recreation than subsistence. The land of promise into which they went was plentifully supplied with beasts of the chase; and, after the settlement in Canaan, hunting was practiced for the sake of food, as is evident from the regulation given in Lev. xvii., 13, which provided that, when animals were taken for food, the blood must be immediately poured upon the ground, that none of it might be eaten. Leopards, and even lions, which were taken by pitfalls and nets, were trained and made use of to catch other animals.[2] Hounds were used for hunting in Egypt, and, according to Josephus, in Palestine. The bow and arrows constituted the common weapon of the hunter. For larger and fiercer beasts, pitfalls were constructed; for others, various traps, "gins," snares, and missiles, were used. Several kinds of nets were employed. A hilly country, and the vicinity of water-brooks, to which the animals were in the habit of repairing morning and evening, was inclosed with nets, and the animals driven into them by the hunters. Bird-catching, or fowling, was very common; and for this the ancients had not only traps, snares, nets, springs, but smeared twigs with bird-lime, used decoys, stalking-horses, setting-dogs, bird-calls; in short, there is scarcely any process of hunting now followed which was not known in very ancient times.[1] Our illustrations, taken from Wilkinson's "Ancient Egyptians," represent pictures found in the Egyptian tombs, and indicate something of hunting customs in vogue in that country; similar pictures exhibit birds shot with arrows while on the wing, or knocked down by the throw-stick hurled dexterously at them while they perched, or flew, in the thicket. A humane and wise regulation of Moses forbade any one, in taking from a bird's nest its eggs or young, to take the dam, lest the species should become extinct.[2] Hunting was followed till toward the end of the Jewish state, and Josephus speaks of Herod the Great as a keen, and often very successful, sportsman.



Catching the Gazelle with the Noose.



A Chasseur shooting at the Wild Oxen, accompanied by his Dog.

Terms connected with hunting and fowling are often used figuratively by our Bible to indicate the dangers to which men are exposed, and the wiles of treacherous enemies.[3]

Hushai (*quick*), the Archite—so called, perhaps, because the inhabitant of a place call-

[1] Gen. x., 9.—[2] Exod. xxii., 29; 1 Sam. xvii., 34; 2 Sam. xxiii., 20; 1 Kings xiii., 24; Prov. xii., 27; Ezek. xix., 3.; Hab. i., 8.

[1] Gen. xxvii., 3; 2 Sam. xxiii., 20; Job xviii., 9, 10; Psa. xci., 3; cxxiv., 7; Prov. i., 17; xxiii., 5; Isa. li., 20; Ezek. xix., 4, 8; Amos iii., 5.—[2] Deut. xxii., 6, 7.—[3] Psa. ix., 16; lvii., 6; xci., 3; Prov. xxvi., 27; Isa. xxiv., 17; xlii., 22; Jer. v., 26; xvi., 17; xlviii., 44; Amos iii., 5.

ed Erec, though no such place is now known. To his sagacity in carrying out the part of a pretended adherence to Absalom's cause, the defeat of his rebellion was largely due. His son Baana was one of King Solomon's commissariat officers. His intervention in the rebellion of Absalom is all that we know of his history, except the bare fact that he was the companion and friend of David. See ABSALOM. [2 Sam. xv., 32–37; xvi., 15–19; xvii., 6–16; 1 Kings iv., 16; 1 Chron. xxvii., 33.]

Husks (*little horns*). The word which our translators have rendered by the general term "husks," in the parable of the prodigal son,[1] describes really the fruit of the carob-tree. This tree is very commonly met with in Syria and Egypt; it produces pods shaped like a horn (whence the Greek name), varying in length from six to ten inches, and about a finger's breadth, or rather more.



Fruit and Branches of the Carob-tree.

These pods, containing a thick, pithy substance, very sweet to the taste, were eaten, and afforded food not only for cattle, and particularly pigs, but also for the poorer classes of the population. The same uses of it prevail in the present day. The tree is also named St. John's Bread, from a tradition that the Baptist lived upon its fruit in the wilderness; but this tradition is not trustworthy.

Huzzab. According to the general opinion of the Jews, this was the name of the Queen of Nineveh at the time when Nahum delivered his prophecy, and this view is followed in the English Bible. It is by no means, however, universally accepted. Rawlinson inclines to think that it signifies the Zab country, the most valuable part of Assyria; while Henderson and some other commentators regard it as not a proper name at all, and translate it, "that which was established," as in the margin of our English Bible. [Nahum ii., 7.]

Hyena. Authorities are at variance as to whether the Hebrew *tsâbû'a*, which occurs only once in Scripture,[1] means "a hyena," as the Septuagint has it, or a speckled bird, as in the English Bible. The etymological force of the word is equally adapted to either, the hyena being streaked. The only other reference to the animal is in the proper name Zeboim—*i. e.*, "the valley of the hyenas"[2]—a ravine east of Michmash, the precise site of which is unknown. The hyena was common in ancient as in modern Egypt, and is constantly depicted on monuments; it must, therefore, have been well known to the Jews, if, indeed, not equally common in Palestine. But the great difficulty in the way of translating *tsâbû'a* "hyena" is, that a word is adjoined in the passage in question which, wherever else it occurs, implies a bird.

Hymn. An exhaustive history of hymnology, and its influence upon the Christian Church, would far exceed the limits within which a single article must be restricted in a work like this. If the outline here given shall excite a desire for a more extended investigation, the reader will find abundant materials, and will be richly rewarded in his careful examination. The Greek original of the word hymn signifies simply a song; but, as chanting songs in praise of their gods was an important part of the worship of the Greeks, the word soon came to be applied especially to such songs; and ultimately the term was given only to such lyrical pieces as were sung in praise of God. As such, the word hymn does not occur in the O. T., and only twice in the N. T. The hymn has always been distinguished from the psalm, being different in composition and idea. But the hymn which Christ sung with his disciples at the Last Supper has been supposed to be a portion of the Hallel (q. v.), or series of psalms which the Jews sung on the night of the Passover; and the word in this case is not applied to a single psalm, but to the group chanted successively as a devotional exercise. The Syrians and Greeks were fond of tune, and, becoming Christians, they found the chanting of the Hebrew psalms inadequate for their worship; and thus the hymns of the early Christian Church originated. At first they were fitted to the music of their heathen life; but afterward, bursting with richer experiences beyond its limits, all such association with the former life was obliterated, and new melodies were originated suited to the Christian lyrics. The earliest

[1] Luke xv., 16.

[1] Jer. xii., 9.—[2] 1 Sam. xiii., 18.

hymns which have been preserved are not now used in the devotions of the Christian Church, and are chiefly interesting from their exhibition of primitive piety. The most ancient one still in familiar use is the *Gloria in Excelsis*,[1] which is supposed to have originated in the second or third century.

The Latin Church made valuable contributions to hymnology from the fourth to the thirteenth century. Those of Hilary, Ambrose, Augustine, Gregory, the two Bernards, and Thomas of Celano, are, under different forms of translation, still accomplishing their missions as expressions of prayer and praise. They treat of the great facts of salvation and the fundamental truths of Christianity; and though warmer than the Greek, they are not so tender and full of personal love to the Saviour as the modern hymns.

Of modern hymns, by far the richest are the German, which, although some few may be traced to the ninth century, are, most of them, the fruit of what may be called the three great crises of German religious history—the crusading period, the Reformation, and the period of extreme persecution during parts of the seventeenth and eighteenth centuries. It is difficult to give the characteristics of German hymnology; but they are such as one might expect from a vigorous and determined people, under the immediate influence of strong and deep religious fervor. The Protestant spirit is manifest; and the great doctrines of justification by faith, the complete mediatorship of Jesus Christ, and the fullness of salvation obtained through him alone, without the aid of one's own good works, are taught in the hymns which the great leading spirits in the cause of true religion in Germany gave to the people, for their instruction and edification. The later hymn writers in Germany have not attained the force of their predecessors, although, since the war of liberation—1813–'15—a revival spirit has arisen which is gaining power against the skepticism which has threatened to overwhelm Germany; and this revival spirit has produced some simple and earnest Christian poetry.

England, in its earlier history, was productive of much sacred poetry, very little of which, however, was useful for devotional purposes. Indeed, it may almost be said that there were no English hymns until the time of Dr. Watts—the early part of the eighteenth century. The songs of Christian worship were principally the *Psalms of David*, the *Te Deum*, the *Magnificat*, the *Glorias*, a few hymns of the Middle Ages, and an occasional hymn of later times. Mason, Bishop Ken, and Addison, made a few permanently valuable contributions to hymnology, and afforded, in other attempts, useful suggestions to Dr. Watts. It is interesting to recall the circumstances under which this "great precentor of the immense chorus which he will forever lead," gave his first hymn to the Church. "He complained to some official in the Independent Church of Southampton, of which his father was a deacon, 'that the hymnists of the day were sadly out of taste.' 'Give us something better, young man,' was the reply. The young man did it; and the Church was invited to close its evening service with a new hymn, which commenced,

> "'Behold the glories of the Lamb,
> Amidst his father's throne;
> Prepare new honors for his name,
> And songs before unknown.'"

Since that time there have been so many "Christian singers" in England and America, and their songs have embodied so large a Christian experience, that it seems as if almost every holy aspiration, every possible penitential feeling, every sublime ascription of praise, had been expressed in appropriate language. And yet each year adds something of Christian melody to the treasury of the Church, and makes some priceless addition to her store of psalms, and hymns, and spiritual songs.

Hypostasis (*substance*), a term used in mediæval theology, as an alternative of the word "person" in the description of the Trinity. It occupied a very important place in the discussions of the Middle Ages, in which it was employed to denote that which is distinctive of, and peculiar to, the three Persons in the Godhead, in contrast with *ousia*, or essence, which denoted the constitutional being of the Deity possessed alike and equally by each of the personal distinctions. The word is not employed in modern theology.

Hyssop. The hyssop was used to sprinkle the door-posts of the Israelites in Egypt with the blood of the paschal lamb; it was employed in the purification of lepers, in the sacrifice of the red heifer, and in the purificatory services; and it is described as growing on or near walls.[1] If the hyssop in John xix., 29, corresponds to the reed, or stick, in Matt. xxvii., 48, and Mark xv., 36, it must be a plant capable of producing a stalk of some length, and found in the neighborhood of Jerusalem. From its ceremonial use, it is believed that it must have possessed some cleansing properties.

Perhaps no plant mentioned in Scripture has given rise to greater differences of opinion than this; and to this day, naturalists are by no means agreed as to what was really the hyssop of Scripture. The majority have selected different kinds of fragrant plants belonging to the natural family of *Labiatæ*—such as the rosemary, various species of lavender, mint, marjoram, thyme, savory, and others of the same tribe, much resembling each other in character as well

[1] See Doxology.

[1] Exod. xii., 22; Lev. xiv., 4, 51; Numb. xix., 6, 18; 1 Kings iv., 33; Psa. li., 7; Heb. ix., 19.

as in properties. But it does not appear that any of them grow on walls, or possess cleansing properties; and with the exception of the rosemary, they are not capable of yielding a stick, nor are they found in all the required situations. The only plant which appears to answer the required conditions is the caper-plant, or *Capparis spinosa*, the Arabic name of which, *asuf*, bears considerable resemblance to the Hebrew term translated hyssop. It is found in Lower Egypt, and is mentioned as a tree of frequent occurrence in the valleys of the peninsula of Sinai, producing a fruit of the size of a walnut, called by the Arabs *mountain pepper*. It is found in the desert of Sinai, at Gaza, and at Jerusalem. It grows in dry and rocky places, and on walls; and, finally, it is capable of producing a stick three or four feet in length.

I.

Iconium, a considerable city of Asia Minor, generally considered as belonging to Lycaonia. It lay in a fertile plain at the foot of Taurus, on the great line of communication between Ephesus and the more eastern cities of Tarsus and Antioch, and the Euphrates. In the decline of the Roman Empire it was made a colony, and in the Middle Ages was still a place of consequence as the seat of the Seljukian sultans. It is now called *Koniyeh*, and has a population of about 30,000, with some imposing remains of Saracenic architecture. Its interest to the Christian scholar is wholly in connection with the life of Paul, by whom it was visited, apparently several times, in his missionary tours. [Acts xiii., 51; xiv.; xvi., 1–6; 2 Tim. iii., 11.]

Iconoclasts (*image-breakers*), a name which was given to those who rejected the use of images in churches, on account of the zeal which they occasionally displayed in destroying them. It was particularly applied, in the eighth century, to Leo the Isaurian and his followers, who sought, in many cases, by deeds of violence to show their abhorrence of image-worship.

The term iconoclasts is also applied in history to those Protestants of the Netherlands who, at the commencement of the troubles in the reign of Philip II., tumultuously assembled and destroyed the images in many of the Roman Catholic churches. These tumults began August 14, 1566, at St. Omer, in the province of Flanders, but soon spread over the northern provinces, and throughout Holland, Utrecht, and Friesland. "The amount of injury inflicted during this dismal period," says Prescott, "it is not possible to estimate. Four hundred churches were sacked by the insurgents in Flanders alone. The damage to the Cathedral of Antwerp, including its precious contents, was said to amount to not less than 400,000 ducats." Catholic and Protestant writers agree, however, that no deeds of violence were committed against man or woman. The Iconoclasts destroyed for destruction's sake, not for the sake of plunder. Although belonging to the lowest classes of society, they left heaps of jewelry, of gold and silver plate, and of costly embroidery, lying unheeded upon the ground. In Flanders a company of rioters hanged one of their own number for stealing articles to the value of five shillings. In Valenciennes the Iconoclasts were offered large sums if they would refrain from desecrating the churches of that city; but they rejected the proposal with disdain.

Iddo (*timely*). A prophet of this name appears in the reigns of Jeroboam, king of Israel, and Abijah, king of Judah. His writings are wholly lost. He is imagined by Josephus to be the unknown prophet from Judah who denounced Jeroboam's sins to his face, and afterward paid the penalty of his disobedience with his life.[1] But this seems impossible, from the reference, in 2 Chron. xiii., 22, to his history of Abijah, who must have survived the unknown prophet several years. [2 Chron. ix., 29; xii., 15; xiii., 22.]

Idealism, the doctrine that, in our perceptions, the objects immediately known are ideas. When, for example, I see a tree, there are, according to the common opinion, three things implied in this act of vision: first, the external object, *i. e.*, the tree itself; second, the image of that tree, which is produced upon the retina of the eye, and so conveyed to the mind; and, third, the mind itself, which recognizes the image, and so is said to perceive the tree. The idealist asserts that we only know directly the idea, or mental image, of the tree; in other words, that all our knowledge is confined to a consciousness of our own mental action. Of this doctrine of idealism there are several varieties. Some absolutely deny the existence of all material substances; some regard the real simply as ideal, and judge that the material world is merely assumed from the ideal world, which, according to them, is all that we know to exist; while others, without denying or asserting the existence of a material world, maintain that we are necessarily ignorant of its nature, and can know nothing but the ideas, or images, which are produced (as we suppose, by corresponding external realities) in the mind. Applied to theology, idealism involves the doctrine that

[1] 1 Kings xiii.

God is only an idea; or, to state it more fully, that nothing possesses a real existence but reason or thought. It does not in form deny the existence of God, but it presents a conception of the divine existence such as the common mind is utterly unable to grasp; indeed, the very language of this mystical philosophy is peculiar, and it is almost impossible to express its principles without employing metaphysical terms which not only need to be translated, but are scarcely capable of translation. Idealism, accordingly, has never acquired any considerable hold on the popular mind.

Idolatry (*image-worship*). The word idolatry is composed of two Greek words—*eidolon*, image, and *latreia*, worship—and is thus etymologically synonomous with image-worship. But the term is generally used in a wider sense, to signify the paying of divine honors to any created object. Thus Paul speaks of covetousness as a form of idolatry,[1] because it exalts the creature above the Creator, and gives a first place in the heart to wealth. There is also a philosophical reason for the use of this term to describe all corrupt worship. In popular language, the heathen nations are said to worship either idols or natural objects, as animals, the sun, moon, etc. But in the philosophy of heathenism the existence of a Divine Spirit is generally recognized; and the objects which are worshiped are regarded, if not by the people, at least by the priests and philosophers of the false religion, not as in themselves divine, but as the symbols, or representatives, or images of a Deity. Thus it is true, in a certain sense, that all, or nearly all, idolatry is image-worship — *i. e.*, the worship of objects which are philosophically regarded as images of the Deity, though undoubtedly by the common people regarded as really divine. In this article we shall briefly speak (I.) of the different forms of idolatry—*i. e.*, of the worship of created objects, referring the reader for fuller information to subordinate titles; and (II.) of the history of idolatry in connection with the people of God, as it is described in the Bible. For an account of the worship of images in the Roman Catholic Church, the reader is referred to the article IMAGE-WORSHIP.

I. *Forms of Idolatry.*—The lowest form of idolatry is fetishism (q. v.), or the worship of nature in its lower forms. This again is divided by writers on this subject into two classes: 1. *Litholatry*, or the worship of stones, and *Dendrolatry*, or the worship of trees. There is very little indication that either of these forms of fetishism was practiced among the Hebrews, or was recognized by them. It now exists only in the lowest races, being chiefly maintained among the savage tribes of Africa. 2. Next to the worship of stones and trees comes animal worship (q. v.). This is recognized in the Scripture as a common form of idolatry, having been borrowed by the Hebrews from the Egyptians, among whom it was exceedingly common. It was from the Egyptians, undoubtedly, that the Hebrews borrowed the worship of the golden calf, and that, in their later history, Jeroboam introduced the calf-worship at Dan and Bethel. This species of worship is still common in India, where the cow and the alligator are regarded as sacred animals; and in Japan, where, among some classes, reverence is paid to the ape. 3. Next above animal worship comes the worship of the higher powers of nature—of the sun, moon, and stars; and of fire and water. Many of the heathen deities mentioned in the Bible, doubtless, represented these higher powers of nature. Thus Baal is regarded by many scholars as the representative of the sun, and Ashtoreth sometimes of the moon, sometimes of the planet Venus. The worship of the heavenly bodies was common in the East, and was connected with the study of their movements for the purposes of foretelling future events.[1] 4. A fourth form of idolatry is hero-worship, or the worship of deceased ancestors. This was the basis of a large part of the religion of ancient Greece and Rome, and is the foundation of the present religious rites in China.[2] In all these cases, except the first, it was customary to construct images to represent the gods who were supposed to be embodied in the animals, the planetary bodies, or the deified heroes. And in the popular mind the symbol insensibly became identified with the thing symbolized; and the image of Baal, or Ashtoreth, or Venus, was worshiped, while the sun, moon, and planet were forgotten, and the existence of any divine spirit, acting in and through these heavenly bodies, was entirely ignored.

II. *Biblical History.*—There are indications of idolatrous worship among the early patriarchs, relics, probably, of that from which God withdrew Abraham. Thus Laban had images, which Rachel purloined; and similar images continued in Jacob's family.[3] That the symbolic idolatry of Egypt made a deep impression on the Israelites we have already seen. Also that there was some kind of star-worship practiced in the wilderness we may conclude from Amos v., 26, and Acts vii., 43. Later in their wanderings the licentious worship of Baal-peor was contracted from the Moabites and Midianites.[4] Again and again during the rule of the judges the Israelites introduced from neighboring nations the worship of Baal and Ashtaroth. They borrowed deities from the Phœnicians and Philistines, from the Syrians, from Moab, and from Ammon. It was not till the days of Samuel that any thing like a complete ref-

[1] Eph. v., 5; Col. iii., 5.

[1] See MAGI.—[2] See CONFUCIANISM.—[3] Gen. xxxi.; xxxv., 2, 4.—[4] Numb. xxv.

ormation was effected. During the reigns of the first kings, idolatry seems to have disappeared in Israel, till the miserable folly of Solomon, who was perverted in his old age by his foreign wives, and induced to build shrines for the false gods of Moab and Ammon and Phœnicia. The device of Jeroboam, on the separation of the kingdom, to prevent his subjects from worshiping at Jerusalem, by the erection of golden calves as objects of worship in his own kingdom, led easily to worse practices; and the alliance formed by Ahab with Jezebel well-nigh made Baal-worship the established religion of the land.[1] This received a check, indeed, from Elijah, and was eradicated by Jehu;[2] still, other forms of idolatrous worship were substituted, till at length God removed Israel, by the hand of the Assyrian kings, to distant exile. Colonists from the East occupied their cities, and a mixed religion, a certain fear of Jehovah combined with the worship of the idols of the respective peoples who had been introduced, was substituted for the worship of the true God. The corruption which Jeroboam introduced into Israel was copied by Judah; and though Asa, Jehoshaphat, and Hezekiah brought forward temporary reformations, it was not till the Babylonish captivity that the last traces of idolatry were thoroughly eradicated from the Jewish nation. From that time to this idol-worship has been wholly foreign to every form of the Jewish religion. The image-worship which has corrupted the Roman Catholic Church has never gained an entrance into the synagogue.

The modes of idolatrous worship which we find noted in Scripture were reverent salutations, vows, offerings of incense, unbloody and bloody offerings,[3] among which were human sacrifices. These offerings were made on high places and rocks, on the roofs of buildings, under shady trees, in valleys, and gardens.[4] There was also a frequenting of graves, possibly to pacify the spirits of the dead; for much of the system of idolatry implied that the beings worshiped were malignant, and must be conciliated, in order to avert injury from the worshipers. The numbers of an idolatrous priesthood were commonly large,[5] and some of their practices are described in 1 Kings xviii., 26, 29; Hos. x., 5. See IMAGE-WORSHIP.

I. H. S. This monogram has probably been used by the Christian Church from an early date, among the sacred symbols on churches and church furniture. Its use has not been confined to ecclesiastical buildings, but it has been impressed on tombs, roofs, and walls of houses—on books and other possessions of Christians, especially on those of the adherents of the Roman, Greek, and Anglican churches. There are three interpretations of this monogram. One is, that they are the initials of the words "*In Hoc Signo*," borrowed from the luminous cross which, it is said, was miraculously displayed in the sky before Constantine and his army, and was subsequently inscribed upon his labarum, or military standard. Another, that they are the first three letters of the Greek ΙΗΣΟΥΣ, Jesus. But the more common opinion is, that they are the initials of the Latin words "*Jesus Hominum Salvator*"—Jesus, the Saviour of Men. Whatever the origin may have been it is quite certain that this latter is the common signification of the monogram in its present use. It is the badge and motto of the Jesuits, who use it with a little cross over the H, thus—I.H̄.S.

Ijon, a town in the north of Palestine, belonging to the tribe of Naphtali. It was taken and plundered by the captains of Benhadad, and a second time by Tiglath-pileser. Tradition identifies it with certain ancient ruins a few miles north-west of the site of Dan, in a fertile and beautiful little plain called Merjaiyûn. [1 Kings xv., 20; 2 Kings xv., 29; 2 Chron. xvi., 4.]

Illuminati, a name borne at different periods by different societies, the most important of which was organized in 1776, at Ingolstadt, Bavaria, by Adam Weishaupt. The object of the founder was to counteract the influence of the Jesuits, and the society soon spread over all the Roman Catholic parts of Germany. It was deistic in its philosophy, but imitated the Jesuits in the form of its organization and the methods of its operations. The leaders, however, soon quarreled. In 1784 an edict was issued for its suppression, and Weishaupt was banished. Great importance was attached at one time to the order of Illuminati, and its secret influence was regarded as one of the principal causes of many of the political events occurring at the time of the French Revolution. It has also exerted a prominent political influence, through its secret operations, on the course of political events in Italy.

Illumination (Art of). From the third until the fifteenth century the art of illuminating manuscripts with gold and color seems to have prevailed in most European countries. It may be called the *picture period* of the world—those days of "Illuminated Manuscripts," when the knowledge of letters was shut up from the many, and hoarded for the few; when to be a scholar meant to be a celibate, a priest, a monk. Monasteries were the only schools of learning; for monks alone had time to study or transcribe the piles of manuscripts which contained valuable information. It would be impossible to give a just idea of the amount of skill and

[1] 1 Kings xii., 26, 27 xvi., 31, 33; xviii., 40.—[2] 2 Kings x., 18–20.—[3] 1 Kings xi., 8; 2 Kings v., 17; xxii., 17; xxiii., 5; Job xxxi., 27; Jer. i., 16; vii., 9, 18; xi., 12, 13; xviii., 15; xxxii., 29; Hos. ix., 10.—[4] 1 Kings xi., 7; xiv., 23; 2 Kings xvi., 4; xvii., 10; xxiii., 5; 2 Chron. xxviii., 3; Isa. i., 29; lvii., 7; lxv., 3; Jer. ii., 20, 23; iii., 6; xiii., 27; xix., 13; xxxii., 29; Ezek. vi., 13.—[5] 1 Kings xviii., 22; 2 Kings x., 21.

labor expended upon these writings, all of which were more or less embellished with ornamental lettering, scrolled borders, or miniature paintings. In the British Museum is one of the earliest copies of the Bible, prepared in the fifth century. It is without gold, illuminated in red and black inks. A book of Genesis, next in date, contains on 105 pages no less than 250 miniatures, each four inches square, in gold and crimson! Such sumptuous volumes were for the rich alone, as they contained stores of art, and were in demand as royal gifts or endowments, bringing to their owners princely sums.

Illyricum was a province lying to the north-west of Macedonia, bounded north by a part of Italy and Germany, east by Macedonia, south by the Adriatic, west by Istria. It comprehended the modern Croatia and Dalmatia. There is nowhere in the *Acts* express mention of Paul's going *into* Illyricum, but only *unto* its borders; the expression does not imply that he preached the Gospel *within* it. It may have been, however, that when in Macedonia, he crossed over into that country; and this is rendered somewhat probable from the fact that Titus is mentioned as having gone into Dalmatia, which was a part of Illyricum. So that, taking Jerusalem as a centre, Paul preached not only in Damascus and Arabia, but in Syria, in Asia Minor, in all Greece, in the Grecian Islands, and in Thessaly and Macedonia. This comprehended no small part of the then known world. [Rom. xv., 19; 2 Tim. iv., 10.]

Image-worship. The difficulty of forming any spiritual conception of an invisible deity has led nearly all nations and races, from a very early period of the world's history, to frame images to represent God to the eye. The argument for the introduction of such images has always been substantially the same—viz., that most men are unable to form any conception of an invisible God, and that therefore they must be helped by some external symbol. But the Bible assumes, and the history of religious development shows, that in point of fact the employment of material symbols of the divine Being does not tend to elevate the imagination, or assist in true worship; that its effect is indeed directly the opposite; that it degrades the mind; that the people fail to discern between the symbol and the reality; and that, as a consequence, instead of worshiping God, who is a Spirit, they worship the material emblem which they confound with him. Accordingly, the divine command, as given to the Jews on the two tables of stone, not only prohibited the having of other gods, but also the making of any graven images to be employed as objects of public worship, or even of external adoration;[1] and though there were in the ancient Temple images of angels, there was nothing to symbolize the Deity. The Jewish religion in this respect differed from all the surrounding religions—in that it worshiped a God not only unseen, but a God who refused to allow himself to be portrayed to the senses by any visible emblem. From the day when Aaron constructed the golden calf, down to the Babylonish captivity, the history of the Jews is the history of a continual conflict between the divine law—which demanded that the soul should look up to the invisible, and worship a God whom the eye could not see—and the tendency, incited by the example of other nations, to produce some visible sign or image to take the place, in the popular imagination, of the unseen God.[1] The final result of this long experience was the utter extirpation of image-worship from the Jewish nation. When Jesus Christ commenced to preach in Palestine, nothing approaching image-worship was known in either synagogue or Temple.

It is certain that neither Christ nor his apostles gave any authority whatever for the introduction into the Christian Church of this element, which it had taken so many years of trial and discipline to expurgate from the Jewish Church. Neither in the N. T. nor in any genuine writings of the first age of Christianity, can any trace be discovered of the use of statues or pictures in the worship of Christians, whether public or private. It was not until after the establishment of Christianity under Constantine that statues and pictures of our Lord, of the Virgin Mary, and the saints, were commonly introduced in churches. But in the fifth century the practice had already reached a great extent; and in the sixth and seventh centuries it was usual, not only to keep lights and burn incense before the images, to kiss them reverently, and to kneel down and pray before them, but some went so far as to make the images serve as godfathers and godmothers in baptism, and even to mingle the dust, or the coloring matter, scraped from the images with the Eucharistic elements in the Holy Communion! This use of images by Christians was alleged as an obstacle to the conversion of the Jews, and as one of the causes of the progress of Mohammedanism in the East. In the second Council of Nice (787) the doctrine as to the worship of images was carefully laid down. A distinction was drawn between the supreme worship of adoration, which is called *latreia*, paid to God alone, and the inferior worship of honor or reverence, called *douleia*, paid to the saints; and still more, between *absolute* worship, which is directly and ultimately rendered to a person or thing *in itself*, and *relative*, which is but addressed *through* a person or thing, ultimately, to another per-

[1] Exod. xx., 4, 5.

[1] The history of this conflict is briefly sketched in the article on IDOLATRY.

son or thing represented thereby. Only the latter, it was alleged, could be paid to images. This distinction is reiterated by the Council of Trent. But, as we have already noted, it is not peculiar to the Roman Catholic Church; it is maintained among heathen nations as well, the theory of idolatry in heathen churches being that the worship is paid through the image to the god; while the practice in the Roman Catholic as in the heathen churches tends to substitute the image, or symbol, for the unseen deity, and to replace a spiritual worship of the invisible God by a formal, and often meaningless, reverence to the wood, the stone, or the picture. How slight is the difference between the image-worship of modern and of ancient Rome is indicated by the fact that in more than one instance what was formerly a heathen statue serves as a representation of some Roman Catholic saint, or Biblical patriarch, prophet, or apostle—and, in one famous case, of Jehovah himself!

At the Reformation, the reforming party generally rejected the use of images as unscriptural. The Zwinglian and, subsequently, the Calvinistic churches absolutely and entirely repudiated all use of images for the purpose of worship. But Luther, while he condemned the Romish worship of images, regarded the simple use of them, even in the church, for the purpose of instruction, and as incentives to faith and to devotion, as one of those *indifferent* things which may be permitted; hence, in the Lutheran churches of Germany and the northern kingdoms, pictures, crucifixes, and other religious emblems are still freely retained. In the Anglican Church the practice is still a subject of controversy. In all the other Protestant communions images are entirely unknown.

Imam or **Imaum**, a minister among the Mohammedans, who conducts the services of a mosque or place of worship. He is generally chosen from the criers, who call the people to prayers.[1] The only qualifications required for an imam are, a good moral character, and ability to read the Koran. The imams do not pretend to any indelible sacredness of character, and may lay aside their priestly character and become laymen without any formality. They say the prayers aloud at the appointed time; every Friday they read some verses of the Koran in the mosque, and sometimes preach.

Immaculate Conception, the doctrine that the Virgin Mary was conceived without the stain of original sin.[2] It was early broached in both the Romish and Greek churches. In the former it encountered great opposition, and was from the twelfth to the sixteenth century the subject of fierce disputes. The Council of Trent evaded the controversy by declaring that the doctrine of the conception of all men in sin was not intended to include the Virgin Mary, without, however, affirmatively declaring that she was sinless. It was not till 1854 that Pope Pius IX. finally proclaimed that the dogma of the Virgin Mary's immaculate conception had been revealed by God, and must therefore be accepted by all the faithful. This followed the consultation, and agreed with the decision, of a special convention called to consider it; but it has never been the subject of the decree of any ecumenical council. See MARIOLATRY.

Immanuel or **Emmanuel** (*God with us*), the name given to the prospective child which the Lord by Isaiah declared he would give as a sign to the house of David, and subsequently by Matthew declared to be prophetic of Christ's coming.[1] It has been a long-agitated question whether the child referred to in Isaiah was the Messiah, or a child born in the time of the prophet, perhaps to himself, typical of the birth at some future time of the Messiah, or, finally, of such a child simply, with nothing more than a name and accompaniments that admitted of being accommodated to Messiah's person and birth. The discussion of these various opinions belongs rather to the commentary than to the Bible dictionary. It is worthy of note, however, that the title, God with us, indicates at once the divinity of Jesus Christ, the incarnate Son of God, and the peculiar character of the Christian religion as a revelation of a God who is perpetually with those who put their trust in him. See INCARNATION; CHRISTOLOGY.

Immortality. Belief in the immortality of the soul is almost universal. It is true that some tribes have been found so degraded as apparently to have exercised little or no thought concerning the future; but these afford a rare and unimportant exception to a rule so general that it may, without impropriety, be deemed universal. In Christendom the doctrine of immortality is doubted or denied by two classes of thinkers — the pantheist and the materialist.[2] The former, indeed, asserts his belief in the immortality of the soul, but either declares that it will be absorbed and lose its individuality in the great "All" which constitutes, according to him, the God of the universe, or at least expresses his doubt whether in a future state the individual identity of the soul will be preserved. One of the definitions afforded by the pantheistic philosophy of the aspiration after immortality is, "the generous desire to live still in and through others, though individuality be extinguished." Such an immortality as this is, to most minds, equivalent to none at all. The materialist denies,

[1] See MUEZZIN.—[2] It is also asserted by some Roman Catholic organs that "she was also free from actual sin;" but this does not appear, from the authoritative definitions of the doctrine, to be necessarily involved in it.

[1] Isa. vii., 14; Matt. i., 23.—[2] See PANTHEISM; MATERIALISM.

or doubts, the doctrine of immortality from another stand-point. He denies, or doubts, the existence of any spiritual element in man. To him the body is all that there is; thought is only a form of nervous activity. Accordingly, he is either firmly of opinion that, at the dissolution of the body, what we call soul is also dissolved and lost; or, if he holds to any faith in immortality at all, he does so doubtfully, regarding it rather as an hypothesis than as a certain fact. Perhaps to these disbelievers in immortality should be added the small class of scientific rationalists.[1] Holding that religious truth is to be ascertained only by scientific investigation, they regard immortality as an hypothesis which science has not indeed disproved, but has not yet established. A small class of the annihilationists (q. v.) also hold that man is not naturally immortal, having lost by the fall the immortality conferred upon him in creation, and that immortality is given only through faith in Jesus Christ, and alone to those that believe in him.

With these exceptions, the doctrine of immortality is held, as one of the fundamental doctrines of religion, by nearly all sects, philosophies, and denominations—Christian, heathen, and infidel. It rests chiefly on three classes of evidence.

I. *The External.*—It is said that the soul is indivisible, and therefore indestructible; that there is a universal faith of mankind in immortality, and that universal and intuitive beliefs can not be wholly false; that the soul possesses aspirations unsatisfied in time, and which therefore prophetically point to an eternity; that its life is never rounded, completed, perfected below, and thus its fragmentary and incomplete character compels an expectation of a future completion; that matter never perishes, and force never ceases, but each only changes its form; and that thus the analogies of nature indicate not a cessation, but only a change, of existence at death. These cumulative arguments are the principal ones, in a philosophical point of view, employed in establishing the doctrine of the immortality of the soul. But probably the faith of very few Christians rests upon them. Indeed, it would be difficult to say how *alone* they establish an individual existence beyond the grave, or afford any answer to the pantheist, who professes to believe in the continued existence of the soul, but merged and lost in God.

II. *Intuitive.*—It is maintained by a large class of thinkers that certain truths, both religious and scientific, do not rest at all upon argument or reason, but are intuitively known. Thus, it is said that the mind does not learn by experience that every effect must have a cause, or that two and two make four; but that it is so constituted that it can not conceive of an effect without a cause, nor imagine two and two making any other number than four. So it is said that the human mind is so constituted that it can not escape belief in the existence of a God and the immortality of the soul; that, in other words, as in mathematics so in religion there are such things as axioms; and that these two truths are axiomatic. They are necessary beliefs; we do not need to have them proved; we know them to be true. If there be no intuitive beliefs, or if this be not one of them, the question at once occurs to every thoughtful mind, how does it happen that an accidental belief should be so nearly universal? Those beliefs which rest in argument, and so on education, are denied or doubted by many, and held loosely and uncertainly by many more. But the immortality of the soul is accepted with a unanimity which makes belief in it the characteristic of no creed, no age, and no special religion. However, whether this theory of intuitive knowledge be correct or not, doubtless the universal faith in immortality rests, if not in such intuitive and necessary belief, then in an education so universal as to produce on the human mind an analogous effect.

III. *Scriptural.*—It is said in the N. T. that Jesus Christ brought life and immortality to light,[1] and some divines have drawn the chief arguments for the immortality of the soul from the Bible, especially the N. T. It is clear, however, that the universal faith of humanity in immortality does not rest upon the N. T.; and though it might be thought that it is a traditional faith, inherited from early revelation made to the first races by God, yet the absence of any clear doctrine of immortality in the Pentateuch does not confirm this view. It is equally clear, however, that the belief in immortality as held under the instruction of Jesus Christ is something very different from the vague and shadowy conception entertained by heathen nations. The writings of the apostles abound with consolations derived from this doctrine. The writings of the ancient philosophers, even of those who had written theses to prove its truth, contain no such endeavor to deduce practical consolation from it. Thus it may with propriety be said that Jesus Christ brought immortality to light, even by those who hold, as we do, that it is an intuitive belief, but one needing to be voiced and emphasized by an authoritative and divine revelation.

The question whether the O. T. teaches the doctrine of immortality has been very much discussed. It is a singular and undoubted fact that the first five books of the Bible contain no clear and distinct declaration of this truth; but, on the other hand, the intimations of immortality, even as far back as the days of the patriarchs, seem to us to be too clear and distinct to leave a rea-

[1] See RATIONALISM.

[1] 2 Tim. i., 10.

sonable doubt that the immortality of the soul was all but universally believed in by the entire Jewish nation from the earliest ages. [Gen. v., 22, 24; Exod. iii., 6, with Matt. xxii., 31, 32; 1 Sam. xxviii.; 1 Kings xvii., 21–24; 2 Kings ii.; iv., 20, 32–36; xiii., 21; Job xiv., 13–15; xix. 23–27; Psa. xvi., 8–11; xvii., 15; xxiii., 4; lxxiii., 24–26; Dan. xii., 2, 3.]

Immutability (*unchangeableness*), one of the attributes declared by Scripture to belong to God.[1] By this is not, however, meant that God is passionless, nor that he never changes his feelings, or even his administration, to adapt it to the great purposes which he is executing. It is true that certain theologians have maintained the doctrine that there is and can be no succession of thoughts or feelings in the divine mind, and hence no emotion; and from the premise that every thing is absolutely known to God from the beginning, they have concluded that he never changes his methods of operation to suit particular exigencies. Hence they deny that prayer affects him, or leads to any change in his Providence; and they urge the duty of prayer only upon the ground that it is commanded, or that, as a spiritual exercise, it is beneficial to ourselves. But however logical such conclusions may be deemed to be, it will not be pretended that they are directly revealed in the Bible, which, on the contrary, represents God as influenced by human entreaty, and as changing in thought and feeling, though never in character or in ultimate purpose.[2] The Biblical declaration of his immutability must be interpreted in the light of the fact that God is a Spirit. The immutability which the Bible predicates of him is of a spiritual nature. It only indicates that he is not subject to those changes which in us are the result of imperfection—youth, age, inadequate knowledge, increasing experience, and the like; nor to those which spring from an imperfect moral nature. He is unchanging in his moral character, and in his great aims and purposes. It is in this sense that "Jesus Christ is the same yesterday, to-day, and forever." This, at least, is all that the Bible directly teaches concerning the immutability of God, though it is not all that human philosophy has deduced from the Biblical teaching, or from its own *a priori* assumptions concerning the divine nature.

Imputation. By imputation, in its theological sense, is meant, first, that the sin of Adam is in some way attributed to his descendants, so that they are treated as though they were guilty because of it; and, second, that the righteousness of Christ is imputed to the believer, so that he is treated as righteous for Christ's sake. It is thus stated in the Westminster Catechism. Our first parents "being the root of all mankind, the guilt of this (their) sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation." "Those whom God effectually calleth he also freely justifieth . . . . by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith." The doctrine has been the subject of endless definitions and discussions, into which we shall not attempt to enter. While, undoubtedly, some theologians have treated the matter as though sin and virtue were something impersonal that could be transferred from one to another, still the sense in which the word imputation is ordinarily used by most theologians does not, and is not intended to convey any such idea. It is employed to convey the expression of a fact, not of a theory—the fact that the human race are so organically connected that the children suffer in consequence of the sins of Adam, though that this suffering is, strictly speaking, punishment most modern theologians would deny. So, again, men receive benefits from the virtues of their predecessors, and pre-eminently the whole race reap the benefits of Christ's righteousness; and especially those that by faith accept him as their Saviour, are, on his account, treated as though they were righteous. "It is not meant," says Mr. Barnes, in his "Notes on Romans," iv., 5, "that the righteousness of Christ is *transferred* to them, so as to become personally theirs — for moral character can not be transferred—nor that it is *infused* into them, making them personally meritorious—for then they could not be spoken of as 'ungodly;' but it is meant that Christ died in their stead to atone for their sins, and is regarded and esteemed by God to have died for this end, and that the results or benefits of his death may be so reckoned, or imputed, to believers as to make it proper for God to regard and treat them *as if* they had themselves obeyed the law—that is, as righteous in his sight."

Incarnation (*in the flesh*), the doctrine that the Divine Being has assumed human nature, or at least has dwelt upon the earth in a human form. The doctrine has been held in both forms in the Christian Church. The orthodox opinion is, that God, in Jesus Christ his Son, assumed not merely a human body, and was subject to the limitations of the human flesh, but also that he assumed, properly, a human nature, and so that he is at once truly God and truly man. That this combination of the human and divine is a mystery which no philosophy can fully explain, is generally conceded. But the endeavor has been made, from a very early period in the history of the Church, to explain it; and this has led to various heretical opin-

[1] Psa. xxxiii., 11; cii., 25–27; Rom. xi., 29; Heb. vi., 17; Jas. i., 17.—[2] Gen. xviii., 23–33; Exod. xxxii., 10–14; Jonah iii., 10.

ions. These opinions are briefly described under the article MONOPHYSITES. The Scripture doctrine on this subject is stated briefly, among other passages, in John i., 14; Phil. ii., 5–11; and Heb. ii., 9–18. For a fuller reference to Scripture passages bearing on the general subject, the reader is referred to the article CHRISTOLOGY, where also the subject is more fully discussed. The heathen mythologies afford some trace of the idea of an incarnation, some account of which the reader will find under BRAHMANISM and VISHNU. A glance at the latter article will reveal how wide is the gulf between the Christian doctrine of the incarnation and the Brahmanical conception embodied in the mythological Avatas of Vishnu.

Incense.[1] The incense used in the Jewish offerings was a mixture of sweet spices, the composition of which is very minutely described in the ceremonial law. It could be burned only by the priests—by them was burned twice a day on the golden altar.[2] The Jewish rabbis declare that the object of the incense was to counteract the unpleasant odors which might arise from the sacrifices of the victims; but if this was one of the purposes, it certainly was not the only one. Incense was unquestionably a symbol of prayer and aspiration.[3] Incense was also burned among the heathen nations; and the burning of incense to false gods is spoken of in the Bible with condemnation.[4] It was used among the Greeks and Romans, and apparently from them introduced into the Romish Church. It is supposed to have been employed as early as the fourth or fifth century, and as originally, in the Jewish Church, perhaps for a practical purpose, being employed in the subterranean services in the catacombs, to dispel damp and noisome smells. It is said by Romish writers to represent the preaching of the Gospel, the prayers of the faithful, and the virtue of saints, and to be a reminder, both to clergy and people, that they should be a sweet savor of Christ. The following Scripture passages are referred to in support of its use: Psa. cxli., 2; Sol. Song iii., 6; 2 Cor. ii., 14; Eph. v., 2; Rev. v., 8–24. See CENSER.

Incumbent, a clergyman in the Church of England who is in *present* possession of a benefice (q. v.).

Index. There are two catalogues of books kept by the Church of Rome, one entitled "Index Prohibitorius," containing a list of the books which are absolutely prohibited by the Church; the other, "Index Expurgatorius," containing a list of the books which are censured and corrected, chiefly by the expurgation of passages. When a book is said to be "put on the Index," it is meant that it is placed on one or the other of these catalogues by the ecclesiastical authorities at Rome.

India. It is evident that India as mentioned in Esth. i., 1; viii., 9, did not include the peninsula of Hindoostan, but the districts around the Indus, the Punjâb, and, it may be, Scinde. India in the same sense occurs in the Apocrypha. But although India proper is not named in Scripture, yet it is very likely that Solomon and the Tyrians carried on an Indian trade; and, at a later period, natives of that country were, very probably, employed in guiding the elephants which were used in war.

Indians (North American, Religion of). The religion of the North American Indians is a curious combination of spirit-worship and fetish-worship. Their conception of the Great Spirit is devoid of almost every thing which constitutes the glory of the God of revelation. There is no attempt to impute to him the attribute of justice, or to make man accountable to him here or hereafter for aberrations from virtue. For the most part, the Indian conceptions of deity seem to have been connected with the phenomena of the meteorological or atmospheric world, and with their observations concerning light and fire. The highest good is generally symbolized as the storm-god or the sun-god; these being sometimes blended, and sometimes distinct. The god of light is often spoken of as the founder of the nation, sometimes as its progenitor, or as introducing arts, sciences, and laws, and as having led them in their earliest wanderings. The sun-god is the dispenser of all radiance and fertility, the being by whose light and heat all creatures were generated and sustained, the highest pitch of excellence; and even when transformed into a god of battle, and worshiped with horrid and incongruous rites, or fed by human hecatombs, he never ceased to occupy the foremost rank among the good divinities. Numerous subordinate hostile deities, who created discord, sickness, death, and every possible form of evil, in many cases are reputed to exist under the leadership of the moon.

Manito, or *Manédo*, appears to have no personal meaning, but to be equivalent to "spirit," or "a spirit," perhaps somewhat akin to our thought of a guardian spirit. The Indian conceives every department of the universe to be filled with these invisible spirits, holding the same relation to matter that the soul does to the body; and in accordance with which, not only every man, but every animal, has a soul, and is endowed with a reasoning faculty. Dreams are a means of direct communication with the spiritual world, and are generally regarded as the friendly warnings of their personal *manitos*. No labor or enterprise is undertaken against their indications, whole armies being some-

[1] See illustration, Offering of Incense, under HIGH-PRIEST, p. 432.—[2] Exod. xxx., 34–38; Lev. x., 1; xvi., 13; Luke i., 8, 9; Rev. viii., 1, 3.—[3] Psa. cxli., 2.—[4] 1 Kings xii., 33; xiii., 1; 2 Kings xvii., 11; 2 Chron. xxviii., 3.

times turned back by dreams of the officiating priest. These personal spirits are invoked to give success in hunting. They are, however, of varied ability, and there is a constant fear lest the manito of a neighbor may prove more powerful than one's own.

The immortality of the human soul is universally believed by the North American Indians. Among all the tribes, from the Arctic region to the tropics, the abode of the departed soul is declared to be where the highest good, *i. e.*, where light comes from, or, in other words, in the sun-realm. Hence the soul is variously said to go at death toward the east, or toward the west, the place of the coming or departure of the light; or, among some northern tribes, to whom the sun lay in a southern direction, the soul is said to go toward the south. It is in this realm of light, or sphere of the sun-god, that this permanent soul finds its ultimate home. But the Indian's idea of immortality is a gross one. Food is deposited at the grave to supply its hunger, clothes are wrapped about the body to guard it from cold, and the hunting implements are buried with it for future use; and there is but little trace, if any, of a clear conception of a system of future rewards and punishments.

The Indian priests were also their doctors, or "medicine-men;" disease was, in their opinion, a result of witchcraft, or an infliction of an evil spirit, whom the medicine-men were expected to drive away. For this purpose, they sucked and blew upon the diseased organ, sprinkled it with water, rubbed the parts with their hands, and made an image representative of the spirit of sickness, and knocked it to pieces. They were much skilled in tricks of legerdemain, setting fire to articles of clothing, and instantly extinguishing the flames by magic; they summoned spirits to answer questions about the future, were reputed to be even able to raise the dead; they consecrated amulets, interpreted dreams, cast horoscopes, rehearsed legends, performed sacrifices, and, in short, constituted the chief centre of the intellectual force of the people. For a fuller account of the religious beliefs and practices of the North American Indians, the reader is referred to the article entitled INDIANS (AMERICAN), in M'Clintock and Strong's "Cyclopædia," from which most of our statements have been taken.

Induction, in the Church of England a term used to denote putting a minister in actual possession of the church to which he is presented, along with all its temporalities.

Indulgences. Indulgences in the Roman Catholic Church are not a permission to sin, but a remission of what are termed the temporal penalties of sin. According to Roman Catholic theology, Jesus Christ does not afford a full and free pardon for sin, but only redeems us from its eternal punishment. It still remains necessary for the soul of the believer, ordinarily, to suffer in this life certain penances (q. v.), and in the life to come the pains of Purgatory (q. v.), both as a satisfaction for his sins and as a means of purifying him of them. Indulgence is the remission by the priest of these penalties, in consideration of certain good works which are themselves accepted as a satisfaction for sin, and as a substitute for the needed discipline. Personal works, however, are not the only substitute. The sufferings and death of Jesus Christ, it is said, not only made a sufficient satisfaction for the sins of men, but also acquired a superabundance of merit. This has been continually increased by the works of supererogation of the saints and martyrs. This forms a vast treasure from which the Church is authorized to draw, and bestow upon those who have no merit of their own. It is thus the Church is enabled to grant indulgences to those who would otherwise have to bear in penance or Purgatory the temporal punishment of their sins.——Indulgences are of two kinds, plenary and partial. A partial indulgence delivers from punishment only in part, as forty days, a year, and the like. A plenary indulgence delivers from all temporal punishment of sin committed up to the time of receiving the boon. The benefit of indulgence can be gained only by the children of God, *i. e.*, by those who are in communion with the Church, and upon condition that the required good works be performed exactly as prescribed. Moreover, to get the full benefit of a *plenary* indulgence, "it is also necessary to have a perfect repentance and sincere detestation of all our sins." But this appears not to be required to gain a partial indulgence.

Such is the theory of the Roman Catholic Church, on which the doctrine of indulgence rests. The actual practice, even as maintained at the present day, surpasses belief. "He who hears mass gains an indulgence of three thousand eight hundred years. They who say, Blessed be the holy, immaculate, and most pure conception of the Blessed Virgin Mary," gain an indulgence of a hundred years. To those who say the *Hail, Holy Queen*, is granted an indulgence of forty days. For saying the Litany of the Blessed Virgin, there is an indulgence of two hundred days; for pronouncing the names of Jesus and Mary, twenty-five days; and for bowing the head at these names, twenty-five days more. They who say five *Paters* and *Aves* in honor of the passion of Jesus Christ and the sorrows of the Virgin Mary, gain an indulgence of ten thousand years. An indulgence of a hundred days is granted to those who genuflect before the most holy sacrament; to those who kiss the cross, an indulgence of a year and four days; to those who bow at the *Gloria Patri*, thirty days; to those who kiss the religious habit, five years; to

priests who recite before mass "Ego volo celebrare missam," etc., fifty days.

Among other conditions for which indulgences were formerly granted more than now, was the contribution of money to the Church. This led to the sale of indulgences, which speedily grew into a shameful traffic, which aroused the indignation and opposition of pure and pious souls both within and without the Church. This traffic reached its height in the beginning of the sixteenth century, under Leo X., who published indulgences to all who should contribute toward the erection of St. Peter's at Rome. His chief agent for the sale of indulgences in Germany was one John Tetzel. The notorious vices of Tetzel did not prevent him from being selected as the bearer of these pardons to other purer souls, and no extravagance seemed to him too great, so that it brought money to his coffers. He declared that the red cross which accompanied him wherever he went had as great efficacy as the cross of Christ—that there was no sin so great that he could not remit it. "Even if any one should (which is doubtless impossible) ravish the Holy Virgin, Mother of God, let him pay, let him only pay largely, and it shall be forgiven him. Even repentance is not indispensable." "Indulgences save not the living alone, they also save the dead. The very moment that the money chinks against the bottom of the chest, the soul escapes from Purgatory and flies free to heaven." Such were some of his blasphemous declarations. A regular scale of prices was established. "Polygamy cost six ducats; sacrilege and perjury, nine; murder, eight; witchcraft, two." It was this open and shameless traffic which, more than any thing else, led to the Reformation. Indulgences continue to be granted, not only for acts of worship, but also for contributions in money to the Church; but the public and open sale of indulgences is now banished, for the most part, from the Church of Rome.

Infallibility, the quality of not being liable to be deceived, or to lead others astray. All theologians, both Protestant and Roman Catholic, agree that infallibility is an attribute which belongs naturally to God alone. Nearly all theologians, both Protestants and Roman Catholics, also agree that, to a certain extent, and under certain limitations, and for certain specified purposes, he has imparted this attribute, or power, to man. Protestants as a class believe that it was imparted to the inspired writers of the Bible, but only for the purpose of writing the sacred books, and only to such an extent as to save them from all error on matters of religious faith and practice, and to render their writings on such matters an infallible guide. It can not be said with strict accuracy that the writers were infallible. But God, who alone is infallible, so far imparted the perfect truth to them as to preserve them from all error on topics connected with the moral and religious welfare of mankind. The Roman Catholic divines, differing in this respect from all Protestant writers, hold that divine inspiration, and consequent infallibility, is not confined to the writers of the Bible, but is imparted by God to his Church, as a permanent gift for all time. Thus they hold that the Church, rather than the Bible, is the infallible guide in faith and practice, not because the priests and bishops, or even the pope himself, possess naturally the attribute of infallibility, but because, as they allege, these officers, whom they claim to be the successors of the apostles, inherit their divine gift of inspiration, and therefore their divine quality of infallibility. They concede also that the priests, bishops, or even popes, may be ignorant and even wicked men, but maintain that this does not prevent them from being infallible teachers of divine truth when they speak as officers of the Church, and under what they claim to be the inspiration of the Almighty. In support of this doctrine, they refer to Matt. xxviii., 19, 20; Luke x., 16; xx., 21; Acts xx., 25; 2 Tim. i., 14; ii., 2.

The Roman Catholics are not, however, agreed among themselves as to the doctrine of infallibility. They are divided into two great parties. One holds that the attribute of infallibility belongs to the entire Church, and that it is only infallible in respect to those matters in which the great body of its bishops and other higher orders of the clergy are agreed. This agreement may be tacit, or it may be expressed. When expressed, it is through the discussions of an ecumenical council (q. v.), which, in their opinion, alone has authority to speak for God. But the decisions of such councils, when they truly represent the entire Church, are, in their belief, inspired by the Spirit of God, and are therefore final and conclusive, and of binding authority upon all mankind. It is true that a large number in the Roman Catholic communion refuse to recognize as binding or authoritative the decision of the late Ecumenical Council decreeing papal infallibility; but they put their refusal to do so upon the grounds (1.) that it violates previous decisions of former ecumenical councils; (2.) that it did not secure any thing like the unanimous consent of the Church, a large minority refusing to give their sanction to the decree; (3.) that the Council itself was not free and unbiased, and did not truly represent the whole body of the Church. The other party in the Roman Catholic Church maintain the personal infallibility of the pope — that is, they hold that, not the entire Church, but the pope, as the authorized and divinely-appointed head of the Church, is the infallible guide and teacher, the one whose decisions are final and conclusive, be-

cause, as they claim, inspired by God. This doctrine of papal infallibility, as explained by its advocates, indeed as finally phrased by the Council of the Vatican, does not declare that the pope is sinless, nor that, as a man and acting unofficially, he is infallible, but that "when speaking *ex cathedra*—that is to say, when fulfilling the charge of pastor and doctor of all Christians, in virtue of his supreme apostolical authority—he defines that a doctrine regarding faith or morals ought to be held by the Universal Church, he enjoys fully, by the divine assistance which has been promised him in the person of the blessed Peter, that infallibility which the divine Redeemer wished his Church to have in defining his doctrine touching faith or morals; and, consequently, such definitions of the Roman pontiff are unchangeable in themselves, and not in virtue of the approval of the Church." In other words, that infallibility which the Roman Catholic Church has always claimed is, by this decree, attempted to be transferred from the Council to the pope.

It is impossible for us to enter here into a consideration of the arguments by which the doctrine of papal infallibility is maintained. It is based by its advocates, not upon the Scripture, nor upon reason, but upon the tradition of the Church and the decree of the Council. Inasmuch as the Protestant does not recognize the authority of either the Church tradition or the decree, the arguments which are based upon them are utterly without force to his mind. But it is a noteworthy fact that these arguments do not carry conviction even to Roman Catholics, and that a powerful minority in the Church of Rome assert that this doctrine of papal infallibility is as inconsistent with the tradition and history of the Church as it is with Scripture. They refer to the personal history of Peter himself, whom Paul "withstood to the face because he was to be blamed;" they recall the history of the great Apostolical Council at Jerusalem, whose decree was the result of a free and fraternal conference of the coequal apostles; they show, by a careful examination of the writings of the Greek and Latin fathers, that not a sentence is to be found therein, even by implication, favoring the dogma of papal infallibility; they point out how impossible would have been the theological controversies which rent the Church in the first centuries of its existence, and which were settled only after years of fierce discussion by successive councils, if a papal bull was all that was needed for their determination—how neither the pope nor his legates took part in the First Council of Constantinople, in 381—how the declaration of Innocent I. and Gelasius I., concerning the damnation of unbaptized infants was anathematized by the Council of Trent—how the decree of Celestin III., concerning marriage with heretics, was annulled by Innocent III., and its author pronounced a heretic for issuing it by Hadrian VI.—how Honorius I. was condemned for heresy, and his writings publicly burned by the Third Council of Constantinople, in the seventh century—how the Bible of Sixtus V. was suppressed by his successor in office for its innumerable errors—how Pope Calixto was a Sabellian, Pope Liberio an Arian, Pope Zosimo a Pelagian—how the dogma of papal infallibility, never seriously maintained in the Church till the thirteenth century, has been repeatedly and officially denied since, as in the "Oath and Declaration" taken by the Irish Catholics in 1793, and reiterated by a synod of Irish bishops in 1810—and how, in a catechism of the Church, indorsed by Archbishop Manning himself, published as late as the beginning of the present century, it was emphatically denounced as a "Protestant invention." Such is a very brief and inadequate statement of some of the historical arguments brought in the Council of the Vatican itself against the decree of papal infallibility, even by those who were high in the Church of Rome, and earnest maintainers of the doctrine of the infallibility of the decisions of that Church in its collective capacity. See ECUMENICAL COUNCIL.

Infidelity, a word of general import, signifying unbelief. It is applied generally to the views of all those who deny the essential tenets of any religion. Thus, to the Mohammedan the Christian is an infidel, and to the Christian the Mohammedan is no less an infidel. In Christian literature the term infidel is usually applied, however (and ordinarily opprobriously), to all those who deny that Christianity is a supernatural religion —*i. e.*, who deny the inspiration of the Bible, the divine work and mission of Jesus Christ, and the realities of the miracles and the prophecies. Being at once an opprobrious and a vague term, it were better to drop it out of our vocabulary altogether, and substitute either the less obnoxious and more significant one of unbelief, or else the word which more properly defines the degree of unbelief, as atheist, deist, or rationalist.

Infidelity is as various in spirit as in form. Doubtless it is frequently only a cover for immorality and vice. This was, to a large extent, the case respecting the infidelity which characterized the period of the French Revolution. Sometimes it accompanies a seeming reverence, or even superstition. Thus in Italy, while there is a very general regard paid to the external rites of the Church, there is a great deal of avowed infidelity respecting not only its peculiar tenets, but concerning the fundamental doctrines of the Christian religion. The same fact is seen in heathen countries. Thus in India, while the worship and rites of Brahm are still maintained, the intelligent portion of the

people disavow all belief in Brahmanism. They maintain a pure deism—*i. e.*, belief in one God, without any accompanying faith in the Christian revelation; but they still continue to support the heathen ceremonies, on account of their supposed value to the common people. Sometimes it is the result of a reaction against the corruptions of the Church. This probably is the cause of a great proportion of German, and much of French, infidelity, which is largely a misguided protest against Roman Catholicism. And sometimes it is a purely intellectual philosophy, the product of a spirit of doubt and disbelief, the result, perhaps, of a reaction from the excessive credulity and superstition which have preceded it. In the case of the latter two forms of infidelity, it is often accompanied by a pure life, and is intelligent and sincere, though frequently, if not generally, produced in part by an intellectual pride which prevents any thorough investigation of the claims of that Christianity, which is usually somewhat superciliously rejected. Thus it is stated that Thomas Paine wrote his "Age of Reason" without having a Bible with him, or the opportunity to consult one, and that Hume admitted that he never read the Bible with attention.

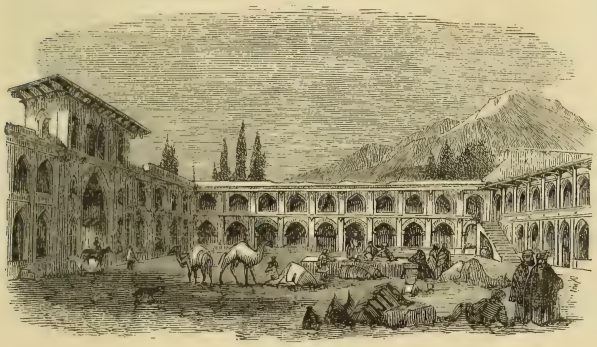
The history of infidelity would afford an interesting study; an impartial history of it has never been written. The changes which have been wrought in it afford a striking testimony to the power of Christianity. The earliest infidelity—that with which the apostles and their immediate successors had to contend—ridiculed Christianity as an absurd imposture, or held it up to the execration of mankind as a system of licentiousness, vice, and crime. Then followed the declaration that Christianity was a system of priestcraft and superstition, maintained by selfish and tyrannical governments for the purpose of keeping the people in subjection—an opinion which received some support from the corrupted form of Christianity which existed in Europe prior to the Reformation, and in the Roman Catholic countries of Europe subsequent to that time. This form of infidelity attained its most blasphemous expression in the literature of the French encyclopædists, one of whom, Voltaire, is said to have inscribed on his seal, with reference to Jesus Christ, the words, "Down with the wretch." This madness of infidelity gave way to the more intelligent doctrine of German and English skepticism. This began by asserting that the gospels were not written at the time they bear date, or by the authors to whom they are attributed, but were the gradual production of a later age, and with some foundation of truth combine a large admixture of fable and myth. This, substantially the view entertained by Strauss, and elaborately maintained by him in his "Life of Christ," has now, to a large extent, given place to the view of what is known as that of the Tübingen school, which, admitting the substantial truth of the N. T. narrative, still regards it all as written for a dogmatic, or controversial, purpose, which impairs its historical authority. In England and America the most potent form of infidelity is that which rests upon a scientific foundation, and which denies the supernatural character of Christianity because it is supposed to conflict with the order and symmetry of nature, and the immutability of the God of nature. This latest phase of disbelief does not attack, but commends Christianity as a system of morals; it does not assail Jesus Christ, but honors him as the highest, best, and purest of men. It even claims the name of Christ, and is taught by some who, while they deny the divine mission and character of Jesus, still call themselves Christ's ministers. So that at the present day the controversy between infidelity in its modern and intelligent form and the Christian Church is narrowed down to the single issue whether the religion taught by Jesus Christ be a divine gift to man, or only a human philosophy, on which the story of the miracles and the supernatural birth of Jesus Christ and his resurrection have been ingrafted, either by later tradition or by very early teachers, for the purpose of adding some imaginary strength to its tenets. For an account of the various forms of unbelief, see ATHEISM; DEISM; RATIONALISM; MATERIALISM; PANTHEISM; IDEALISM; and POSITIVISM.

Inheritance. The Hebrew institutions relative to inheritance were of a very simple character. Under the patriarchal system, the property was divided among the sons of the legitimate wives, a larger portion being assigned to one, generally the eldest, on whom devolved the duty of maintaining the females of the family. In earlier times the sons of concubines were portioned off with presents; but at a later period they were rigidly excluded from the inheritance. Daughters had no share in the patrimony, but received a marriage portion. The Mosaic law regulated the succession to real property thus: it was to be divided among the sons, the eldest receiving a double portion, the others equal shares. If there were no sons, it went to the daughters, on the condition that they did not marry out of their own tribe, otherwise the patrimony was forfeited. If there were no daughters, it went to the brother of the deceased; if no brother, to the paternal uncle; and, failing these, to the next of kin.[1] If any one alienated or mortgaged his inheritance, it could be only for a term of years. The land was Jehovah's as sovereign Lord, and, as

[1] Gen. xxi., 10; xxiv., 36; xxv., 5, 6; Numb. xxvii., 8–11; xxxvi., 6 sq.; Deut. xxi., 17.

held under him, it must descend in the course he prescribed. In the year of Jubilee, therefore, every possession returned to the line of its original owner. So that land could be mortgaged only till the next jubilee; and the value was greater or less according to the distance of the time of general release. The person who had so mortgaged or alienated his inheritance might, with some exceptions, either himself or by his kinsman, redeem it before the jubilee, paying according to the number of years which remained till that time.[1] Wills, under such legal dispositions, were little needed; and we do not read of them in the O. T.

Inn. The word so rendered literally signifies "a lodging-place for the night." In the East, where hospitality is religiously practiced, inns in our sense of the term were anciently unknown, and are even now hardly to be met with, except where established by Europeans. It is doubtful whether the khans, or caravansaries even, which are the



Eastern Inn.

representatives of our inns, existed so early as the time of Joseph.[2] The "resting-place for the night" was very probably but a station at which caravans were wont to rest, near to a well, to trees, and to pasture, where the tents were pitched and the cattle were tethered. As traveling became more frequent, and the accommodation of wayfarers became a burden, it is likely that the custom was introduced, which still exists, of the inhabitants of the place making an allowance to the chief to enable him to entertain strangers. Then, too, on the more frequented routes remote from towns, caravansaries were in course of time erected, often at the expense of the wealthy. These khans, or caravansaries, were, and still are, large structures where men and cattle can find room to rest, but which provide neither food for man nor fodder for cattle. Many such khans were placed at regular intervals in Persia. To such a place was it, though already crowded, that Joseph and Mary resorted at Bethlehem.[3] From the reference in Luke x., 34, 35, it appears that the khan, or inn, had sometimes a keeper, or host. Among the Egyptians, and indeed among the ancients generally, the keepers of houses of public entertainment were always women. Hence we can easily account for the ready admission which the spies obtained into the house of Rahab, situated, as such houses generally were, at the gate of the town.[1]

Inquisition, called also the Holy Office, a tribunal in the Roman Catholic Church for the discovery, repression, and punishment of heresy, unbelief, and other supposed offenses against religion. From the very first establishment of Christianity as the religion of the Roman Empire, laws existed for the repression and punishment of dissent from the national creed, and the emperors Theodosius and Justinian appointed officials called inquisitors. But it was not until 1248 that a special tribunal for the purpose was instituted, the chief direction of which was vested in the then recently established Dominican Order. The Inquisition thus constituted became a general tribunal, and was introduced in succession into Italy, Spain, Germany, and Southern France. Over the French and German Inquisition of the following century the popes exercised full authority. In France the Inquisition was discontinued under Philip the Handsome, and an attempt under Henry II. to revive it against the Huguenots was unsuccessful. In Germany, on the appearance of the Beghards (q.v.), in the beginning of the fourteenth century, the Inquisition came into active operation, and inquisitors for Germany were named at intervals by various popes down to the Reformation, when it fell into disuse. In England it was never received, all the proceedings against heresy being reserved for the ordinary tribunals.

But it is the history of the Inquisition as it existed in Spain and Portugal, and their dependencies, that has awakened the greatest interest. Early in the reign of Ferdinand and Isabella, in consequence of the alarms created by an alleged plot among the Jews and Jewish converts to overthrow the government, an application was made to the pope, Sixtus IV., to permit the reorganization of the Inquisition. But the crown assumed to itself the right of appointing the inquisitors, and, in truth, of controlling the entire action of the tribunal.

From this date forward the Spanish Inquisition must be regarded as in part a political, in part an ecclesiastical tribunal. For its acknowledged excesses the Roman Cath-

[1] Lev. xxv., 23–34.—[2] Gen. xlii., 27; xliii., 21; Exod. iv., 24.—[3] Luke ii., 7.

[1] Josh. ii., 1. See Rahab.

olic writers deny that the Roman Catholic Church is responsible, and it is undoubtedly true that they were at times protested against by the popes. Unhappily, their protests were ineffective to control the fanatical activity of the local judges. It is affirmed by Llorento that during the sixteen years of Torquemada's tenure of office nearly nine thousand persons were condemned to the flames. The second head of the Inquisition, Diego Deza, in eight years, according to the same writer, put above sixteen hundred to a similar death. These figures are not only denied by Roman Catholic historians, but are also doubted even by such Protestant writers as Prescott and Ranke. Still, with all the deductions possible, the Inquisition in Spain and its dependencies was guilty of an appalling amount of cruelty. The rigor of the Spanish Inquisition abated in the latter part of the seventeenth century, and the tribunal was entirely suppressed under Joseph Bonaparte in 1808. Several attempts have been made toward its restoration, and as late as 1857 it showed considerable vigor in persecuting all persons suspected of heresy, and in destroying all heretical, *i. e.*, Protestant books. But the recent political changes in Spain have destroyed this cruel and inhuman tribunal, which resorted to every form of unchristian cruelty in the name of the Christian religion. It continued in Rome and the Papal States up to 1870, though its history there presents few authenticated instances of capital punishment for heresy, and of late years its action has been chiefly confined to the condemnation of heretical books and the trial of ecclesiastical offenses. With the overthrow of the temporal power of the pope, its power to torture and to persecute has, let us hope forever, come to an end. Yet it ought not to be forgotten that the recent Council of the Vatican declares in explicit terms the supreme jurisdiction of the pope, "not only in things which belong to faith and morals, but also in those things which relate to the discipline and government of the Church," and that the pope as emphatically denounces as an error the opinion that the Church may not resort to force to maintain its authority.

The procedure of the Inquisition deserves a brief notice. The party, if suspected or denounced, was liable to be detained in prison until it might seem fit to his judges to give him a trial. The proceedings were conducted secretly. The tortures were of a kind which almost surpasses belief; but the reality of their existence is made only too certain, not only by indisputable testimony, but also by relics of the Inquisition which still exist to testify to the diabolical cruelty of man when under the influence of a malignant religious fanaticism. The limbs were dislocated; the bones were broken singly; the prisoner was roasted at a slow fire; he was half buried in lime and earth, and left to die of starvation. Physicians watched the process of torture, and stopped it when merciful death threatened to intervene; and the victim was then allowed to recover his strength, that the torture might be repeated a second, and even a third time. These tortures were inflicted, ordinarily, not as a punishment for the offense, but as a means of compelling the accused to confess, to retract, or to implicate others. And there is no doubt that, especially in Spain, the Inquisition was frequently used as a means of private and personal revenge—that Roman Catholics whose allegiance to the Church was indisputable, were unjustly accused of heresy, either by some vindictive enemy, or frequently as a means of securing the confiscation of their estates for the benefit either of the accuser, or for the inquisitors themselves. In judging of such monstrous violations both of justice and charity, practiced in the name of the Christian religion, and under the form of law, we ought to remember that they were not confined to ecclesiastical tribunals, although they reached their most hideously cruel forms therein, but were also employed in the civil tribunals of the age, though to a less degree. For it was not until years after that the maxim, not yet fully recognized in Continental law, came, even in England, to be adopted, that every man is to be presumed innocent until he is proved guilty. Indeed, the excesses of the Inquisition undoubtedly contributed much toward the general acceptance and adoption of this legal maxim.

Inspiration (*in-breathing*). This term is used to indicate the influence which is exerted by the divine mind upon the human. But as applied to Scripture, it signifies the belief entertained by all Christendom that the Old and New Testaments are not the products of human thought only, but were written under the direct influence of God. The word inspiration thus differs from revelation (q. v.). The latter signifies something before unknown, and revealed or disclosed to the mind by God. It is evident that in this sense the whole Scriptures are not a revelation. The writers of the Gospels, for example, did not write what was revealed to them, as the life and sufferings of the Messiah were revealed to Isaiah, but what they had seen and heard, or gathered from the accounts of their contemporaries. In a general way the doctrine of inspiration may be said to be that the sacred penmen, in all their work, whether they wrote what they learned by human agency or what was divinely revealed to them, acted under the special influence of the divine Spirit guiding them, refreshing their recollection, guarding them from partiality and prejudice, and preserving them from all errors which could materially affect the moral and religious value of their writ-

ings. That the writers of the Scriptures thus acted under a divine inspiration is the almost universal belief of Christendom. A similar faith is also entertained by nearly all nations respecting their sacred writings; for there is scarcely any people which does not have its living prophet, its divine oracle, or its inspired book. The belief is natural. If we are to suppose that God is our Father, and that we are his children, we might reasonably expect, in our sorrow and ignorance, to receive some communications from him, some light to guide, some comfort to sustain. And if this general principle be conceded—if it be supposed that literature does contain inspired writings, it is hardly necessary for our purpose to institute a comparison between the Bible and the sacred writings of other nations—the Koran, the Shastra, the Veda, and the like—for the purpose of determining which of them is entitled to be received by us. The question what really constitute the books of the Bible, and are to be received as coming from God, is a more difficult question. It has been discussed elsewhere.[1] But while nearly all Christians are agreed that the Bible is in some sense the inspired word of God, they very widely disagree when they attempt to define the character and extent of the inspiration. The Scriptural statement that holy men of God spake as they were moved by the Holy Ghost,[2] recognizes both a divine and a human element in the Bible, but without attempting to define the limits of either; and it is in the attempt to make this definition that the greatest divergences on the subject have arisen. Referring the reader to the theological treatises for the arguments upon which the Protestant doctrine of inspiration is based, we shall indicate briefly the different forms in which the doctrine is held.

I. By *Verbal Inspiration* is meant the immediate communication to the writers of every word and syllable and letter of what they wrote. It has even been supposed that the writers were in a state of ecstasy, in which their own moral life was suspended, and wrote in a state of semi-unconsciousness, with little or no understanding of the subject. It is possible that this may have been the case in respect to some of the prophecies,[3] but it seems quite clear that it is impossible to reconcile the verbal differences which not infrequently occur in the historical books upon such an hypothesis. Thus, for example, the four evangelists give each an account of the inscription placed over the cross of Christ; and all four reports, agreeing in substance, differ in phraseology. This is just what we should expect if the writers under a divine inspiration, keeping them from partiality, prejudice, and material error, recorded what they remembered to have seen and heard; but it is difficult to reconcile it with the theory that God dictated the very words to them. It is certain that the Bible itself nowhere directly defines inspiration in this way; nor is it necessary to believe that the sacred writers were mere amanuenses, in order to accept the divine authority of their writings. Indeed, it would seem that even those who hold the doctrine of verbal inspiration employ the language in a technical, or theological, sense, since they generally maintain that it is entirely consistent with the greatest diversity of mental endowments in the writers, and the most diligent and laborious study upon their part.

II. *Plenary Inspiration* is a general term, meaning inspiration which is full, complete, entire. It is not easy to give an accurate definition of the phrase, or one that those who most employ it would agree in accepting. It may, perhaps, however, be taken as a designation of the faith of those who believe the Bible to be inspired in all its parts, and the writers in all their faculties. That is, there are many who hold that every statement of the inspired writers, whether moral and religious, or only chronological or scientific, is literally true; that it is necessary, for example, to suppose that the writer of the history of the creation had divinely revealed to him an accurately scientific account of the process by which the world was formed, and that it is necessary to reconcile his history with the teachings of later science; that the Hebrew chronology is to be accepted as a divine and authoritative statement of the course of ancient history, and that with it are to be adjusted the teachings which are afforded by recent archæological investigations in the ancient empires of Egypt and Assyria. This hypothesis was formerly held more extensively than at the present day; still, Luther recognized as fully as the most advanced of modern Christian theologians the difficulties which attend this view. It renders it necessary either to combat the revelations of science on purely theological grounds—as the Romish Church did the teachings of Galileo, because they seemed to contradict the statement that God caused the sun to stand still at Joshua's command—or to find in some new interpretation of Scripture a reconciliation of the new science with the old theology; or else it leads the mind, convinced of the truth of science, and the seeming error of the Scriptures, to lose its faith in the divine character of the latter. It is, perhaps, this practical difficulty which has led to the adoption of a third theory of inspiration.

III. *Moral Inspiration.*—We use this term to designate the faith of those who regard the Bible as inspired by God, but only for a definite purpose—the moral and spiritual redemption of the race. They consider that

[1] See Apocrypha; Bible; Canon.—[2] 2 Pet. i., 21.—[3] Isa. vi., 8; xxx., 1, 8; Ezek. xxvi., 1, 3; xxvii., 1; Mal. i., 2; comp. Acts ii., 41.

Paul defines the degree as well as the object of inspiration when he says, in connection with the doctrine that all Scripture is given by inspiration of God, that it is "profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."[1] That is, they consider that the writers were left to accept the views of science, chronology, and history, common in their day, and to gather their materials and information by their own industry, and were only inspired so far as was necessary to make their record a safe and authoritative means of affording doctrine, *i. e.*, religious instruction, and of reproving the conscience, correcting the heart and life, and guiding the penitent in the way of righteousness; that in the history of the creation, for example, the writer was permitted to accept the scientific theories of his age, but he was divinely inspired to teach the great religious truth that the creation was the work of one divine Creator, who also governs the world which he has called into being. Those who hold this view regard the Bible as an authoritative rule of faith and practice in morals and religion, but do not consider that it was at all intended to teach science or chronology, and on these subjects do not accept it as being, or purporting to be, an authority.

IV. A fourth party consider that the Bible contains an inspired guide, but is not, even in all its religious teachings, an infallible authority. They consider, for example, that Abraham was mistaken in supposing that God called him to sacrifice his son Isaac; that the Israelites erroneously supposed that God authorized the extermination of the Canaanites; and that the imprecatory Psalms are to be accepted, not as a reflection of a divinely-inspired experience, but as the actual experience of a man of hot and sometimes irascible temper, recorded, as the story of his outer life, quite as much for our warning as for our imitation. Such persons can, perhaps, hardly be said to hold the doctrine of inspiration; certainly they do not in the ordinary sense; but they regard the Bible in a light very different from that in which they regard other books; and while they disown its supreme and infallible authority, they concede that many of its passages—as the ten commandments, many of the Psalms of David, most of the prophetic books, and nearly all the N. T., give evidence of a moral and spiritual power which may properly be regarded as superhuman. Most evangelical Christians would unite in accepting either the second or the third of the views above defined; comparatively few scholars maintain the doctrine of verbal inspiration; and very few in the orthodox churches are content with the statement that the Bible merely *contains* an inspired and authoritative declaration of the divine character and will.

It should also be added, that even those who do not hold to the Protestant doctrine that the Bible is the only infallible rule of faith and practice, do not deny all doctrine of inspiration. The Romanists, on the one hand, while they hold to the inspiration of the Bible, still consider that the main guide and authority in matters both of faith and practice is not an inspired book, but an inspired Church. On the other hand, the Rationalists, while they agree in denying any peculiar inspiration to the Bible, are not agreed in denying inspiration altogether. Many of them hold that there is an inspiration, but that it is vouchsafed continually to the heart and conscience of the individual, which are thus his divinely-inspired guide.

Installation. Installation differs from ordination in that the latter inducts the clergyman into the pastoral office generally, while installation places him over the particular church or parish to which he is called. The minister is ordained but once. He is installed whenever he takes a new parish.

Institution, in Church law, means the final and authoritative appointment to a church benefice by the person with whom such right of appointment ultimately rests. In the Roman Catholic Church it is only the pope who confers *institution* upon the bishops, though they are frequently nominated by the crown. The word is employed only in the Roman Catholic and the Anglican ecclesiastical systems.

Intercession. Scripture, in many places, represents Christ as pleading with God in heaven on behalf of those whom he has redeemed by his blood.[1] The Biblical doctrine of the intercession of Christ is held both by Protestants and Roman Catholics; but the latter, in addition, believe in the efficacy of the intercession of the Virgin and the saints, who, however, do not, in their opinion, directly intercede for men with God, but with the Saviour. The Roman Catholic theologians depend chiefly, for their Biblical authority for this doctrine, on passages in the Apocrypha; but they also refer to Gen. xxxii., 26; xlviii., 15, 16. They also insist that if we have a right to ask each other's prayers on earth, we have a right to ask the prayers of saints and angels in heaven.

Interdict, an ecclesiastical censure, whereby the Church of Rome forbids the administration of the sacraments and the performance of divine service to a kingdom, province, or town. Some suppose that this custom was introduced in the fourth or fifth century; but the opinion that it began in the ninth is much more probable. It is practically the excommunication, for the time being, of an entire community. The most

[1] 2 Tim. iii., 16, 17.

[1] Rom. viii., 34; Heb. vii., 25; 1 John ii., 1.

remarkable interdicts are those laid upon Scotland, in 1180, by Alexander III.; on Poland, by Gregory VII., on occasion of the murder of Stanislaus at the altar; by Innocent III., on France, under Philippe Auguste, in 1200; and on England, under John, in 1209. Of the effect of an interdict, in a superstitious age, and on a superstitious people, Mr. Hume gives a striking picture, in his account of the state of England during this last interdict. "The nation," says he, "was all of a sudden deprived of all exterior exercise of its religion; the altars were despoiled of their ornaments; the crosses, the relics, the statues of the saints, were laid on the ground; and, as if the air itself were profaned, and might pollute them by its contact, the priests carefully covered them up, even from their own approach and veneration. The use of bells entirely ceased in all the churches; the bells themselves were removed from the steeples and laid upon the ground, with the other sacred utensils. Mass was celebrated with closed doors, and none but priests were admitted to that holy institution. The laity partook of no religious rite, except the communion to the dying; the dead were not interred in consecrated ground—they were thrown into ditches, or buried in common fields, and their obsequies were not attended with prayers or any hallowed ceremony. Marriage was celebrated in the church-yard; and, that every action in life might bear the marks of this dreadful situation, the people were prohibited the use of meat—as in Lent, or times of the highest penance—were debarred from all pleasures and entertainments, and were forbidden even to salute each other, or so much as to shave their beards or give any decent attention to their apparel. Every circumstance carried symptoms of the deepest distress, and of the most immediate apprehension of divine vengeance and indignation." The interdict has probably passed forever away; for the community no longer holds the papal decree in such reverence as to submit to the condition of affairs involved in yielding obedience to such an act of wholesale excommunication.

Interim, a name given to the scheme by which Charles V. endeavored to conciliate the Protestants of Germany, and by means of which he wished to make it possible for them to continue in the Church during the time that a General Council was assembling and coming to a decision on the points in controversy between the Protestants and the Romish Church. The idea of an "Interim" originated in A. D. 1541, during the deliberations of a commission composed of three Catholics and three Protestants; but they could not agree on sacramental doctrine. The name is, however, generally applied to the scheme issued in obedience to an order of the emperor, at the Diet of Augsburg, A.D. 1548, which was composed of two bishops, Pflug and Helding, and John Agricola, Protestant chaplain to the Elector of Brandenburg; and which made some important concessions to the reforming party, including the marriage of the clergy and the administration of the eucharist in both kinds, *i. e.*, of both the cup and the bread, to the laity. The document so drawn up contained twenty-six articles, and dealt with most of the questions in dispute; but it met with little approval on either side, was rejected by the pope, and was repealed in 1552.

Intermediate State. It is the general opinion in the Christian Church that there is a final judgment which takes place at the end of the world, and is accompanied by a general resurrection (q. v.). The question at once arises, What becomes of the dead in the period of time intervening between death and the general resurrection? This question has led to the adoption of the hypothesis of an intermediate state. Upon this subject there is no very clear revelation of Scripture, and the various opinions entertained receive their chief Scriptural support from uncertain implications and deductions. Most orthodox thinkers concede that nothing certain is known upon the subject. The hypotheses entertained, which are various, and oftentimes fanciful, are chiefly of three classes. I. Some thinkers, only a very few, however, believe that the dead pass into a state of unconsciousness, in which they remain till the judgment. They support this view by referring to those passages of Scripture which speak of death as a sleep, and the resurrection as an awakening.[1] II. A view very generally entertained in the Middle Ages, and still held in the Roman Catholic Church, and, in a modified form, by some Protestants, is, that all the dead pass into an intermediate state answering to the hades (q. v.) of the ancients. Although no public judgment has been pronounced, still they are classed according to their characters and the deeds done in this life. The good enter into paradise (q. v.), where their felicity commences, though it is not perfected, while the wicked are shut up by themselves, and begin already to suffer the penalty of their transgressions. According to the mediæval theology, this intermediate state is divided into three localities—1. Purgatory (q. v.); 2. *Limbus infantum*, a place to which the souls of those children go who die unbaptized, and who therefore can never enter heaven; 3. *Limbus patrum*, the abode of the O. T. saints prior to the advent of Christ—the paradise, entrance to which Christ promised the penitent thief. III. Still another view is, that the children of God enter into heaven, while the impenitent are cast out, that the state of rewards and punishments commences immediately

[1] 2 Sam. vii., 12; Job vii., 21; Psa. xiii., 3; Dan. xii., 2; John xi., 11–13; 1 Cor. xv., 51, 52; 1 Thess. iv., 14–16.

upon death, and that the Judgment-day is not an occasion for arriving at a judgment, but rather for the public proclamation of judgments, the execution of which has already commenced.

Intoning, a peculiar form of reciting the service, or certain parts of the service, employed in the Roman Catholic and certain Episcopal and Lutheran churches. It resembles a chant, but is less musical in its character, and has been tolerably well defined as "an ecclesiastical recitative." The practice of intoning existed among the Jews at a very early period; and there is a great probability that the ecclesiastical chant in present use throughout Christendom is but a modification of that which formed part of the ancient Jewish ritual. The Eastern and Western churches, at variance on most points, are at one on this. Mohammedans also make use of this mode of prayer, and barbarous tribes (American Indians and South Sea Islanders) are wont to propitiate their false gods in a species of rude chants. In the Christian Church the practice appears to date as far back, at least, as the days of Augustine.

Investiture, the rite, in the Roman Catholic Church, of inaugurating bishops and abbots, by investing them with the ring and crosier, or staff, as the symbols of office. Toward the end of the tenth, or beginning of the eleventh century, the emperors and kings assumed to themselves the power of conferring, and even of selling sacred offices; and for this purpose they required the insignia of the episcopal office—namely, the ring and the staff—to be transmitted to them immediately after the death of a bishop. By this means consecration was rendered impossible without their sanction, as, according to ecclesiastical law, official power is conveyed by delivering the staff and ring, and every election, till it had been ratified by consecration, could be set aside without violation of ecclesiastical law; nor could a bishop, though elected, perform any episcopal function till he was consecrated. In the eleventh century, Gregory VII., generally known as Hildebrand, wishing to increase the power of the clergy, and to diminish the power of temporal princes, published a celebrated decree, by which all clergymen were forbidden, under penalty of deprivation, to receive investiture of a bishopric, abbey, or any ecclesiastical office, at the hands of a layman; while all laymen, without exception, were forbidden to grant investiture to a spiritual person, under pain of excommunication. From this decree of Gregory must be dated the commencement of an important conflict on the subject of investiture between the popes and emperors, which continued during the most of the eleventh century, and was not finally adjusted until the celebrated Concordat of Worms, in 1122, in which the Emperor of Germany agreed to give up the form of investiture with the ring and pastoral staff, to grant to the clergy the right of free elections, and to restore all the possessions of the Church of Rome which had been seized either by himself or by his father; while the pope, on his part, consented that the elections should be held in the presence of the emperor or his official, but with a right of appeal to the provincial synod; that investiture might be given by the emperor, but only by the touch of the sceptre; and that the bishops and other Church dignitaries should faithfully discharge all the feudal duties which belonged to their principality. At the present time, in Roman Catholic countries, where the Church is sustained in whole or in part by the State, the particular relations between the Church and the State in respect to investiture are regulated by especial treaties between the court and the pope, known as concordats, and differing with different nations; but in nearly all the consent of both the pope and the civil authorities is essential before any bishop can be invested with the authority and emoluments of his office.

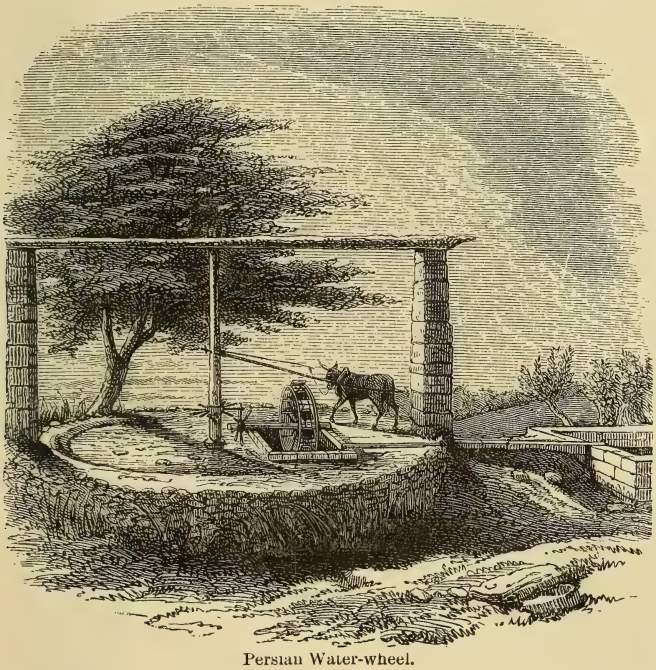
Invocation of Saints, the act of addressing prayers to the angels, or the souls of departed saints. Roman Catholics as well as Protestants agree that the very first principles of Christianity exclude the idea of rendering *divine* worship, no matter how it may be modified, to any other than the one Infinite Being. But while Protestants exclude every species of religious worship, and every form of invocation, addressed to angels or saints as irreconcilable with the Scriptures, the Roman Catholic religion permits and sanctions a worship (called *douleia*) of the saints inferior to the supreme worship (*latreia*) offered to God, and an invocation of the saints, not for the purpose of obtaining mercy or grace from themselves directly, but in order to ask their prayers or intercession with God on our behalf. For this doctrine and the corresponding practice they do not advance the direct authority of Scripture (except a few passages, which seem to them to imply the intercommunion of the two worlds)[1], but rely on tradition. The practice of the invocation of the saints was introduced into the Church probably about the fourth century, and was the result of an infusion of Oriental Magianism. It is explicitly condemned by the apostle Paul in Col. ii., 18, from which we judge that the Gnostic sects had already begun the practice.

Iron, a well-known metal, very widely diffused, but scarcely ever found in the metallic state. The working of iron was understood in the earliest ages. It was used for domestic purposes, for the material of tools for artisans, and for agricultural implements. It was used for armor and weapons of war,

[1] Exod. xxxii., 13; Luke xv., 7; xvi., 27.

and war-chariots were plated with it, or studded with iron nails. The metal was also employed for many other purposes. The Jews appear to have been acquainted with two kinds of iron previous to the Babylonish captivity — the *barzel*, which was in common use, and the northern iron, as well as steel. [Gen. iv., 22; Deut. iii., 11; iv., 20; viii., 9; xix., 5; xxvii., 5; Josh. xvii., 16, 18; Judg. i., 19; iv., 3, 13; 1 Sam. xvii., 7; 2 Sam. xii., 31; xxiii., 7; 2 Kings vi., 5, 6; 1 Chron. xx., 3; xxii., 3; Job xix., 24; xx., 24; xl., 18; Psa. cv., 18; cxlix., 8; Isa. x., 34; xli., 15; xlv., 2; Jer. xv., 2; xvii., 1; Ezek. iv., 3; Amos i., 3; Acts xii., 10; 1 Tim. iv., 2; Rev. ix., 9.]

Irrigation. In many parts of the East irrigation is essential to agriculture and gardening, on account of the long season of dry weather. There are several methods of producing this artificial supply—sometimes by sunken wells, from which the water is raised by wheels turned by mules. The wheel is placed above the mouth of the well, and over it revolve two thick ropes, upon which are fastened small jars, or wooden buckets, which ascend and descend alternately, and, as they pass over the top, discharge the water into a trough which conveys it to the cistern. On level ground square beds are surrounded by a border of earth, and the stream of water is turned by the gardener from one to another of these, by opening or closing passages in the border with the foot.[1]



Persian Water-wheel.

Gardens in the East anciently were, and still are, when possible, planted near streams, which afford the means of easy irrigation. But streams were few in Palestine, at least such as afforded water in summer, when alone water was wanted for irrigation; hence rain-water, or water from the streams which dried up in summer, was in winter stored up in reservoirs, spacious enough to contain all the water likely to be needed during the dry season. The water was distributed through the garden in numerous small rills, which traversed it in all directions, and which were supplied either by a continued stream from the reservoir, or had water poured into them by the gardeners, in the manner shown in the Egyptian monuments. The phrase "watering by the foot,"[1] as indicative of garden irrigation, may refer to the practice of turning and directing these rills by the foot, or, it may be, to certain kinds of hydraulic machines turned by the feet, such as the small water-wheels used on the plain of Acre, and elsewhere. At Hamath, Damascus, and other places in Syria, there are large water-wheels turned by the stream, and used to raise water into aqueducts. But the most common method of raising water along the Nile is the *shadûf*,[2] or well-sweep and bucket, represented on the monuments, though not much used in Palestine.

Isaac (*laughter*), the son whom Sarah, in accordance with the divine promise, bore to Abraham, in the hundredth year of his age, at Gerar. The signification of his name is derived from the incident recorded in Gen. xviii., 12. In his infancy he became the object of Ishmael's jealousy; and in his youth was intended as the victim of Abraham's great sacrificial act of faith.[3] When forty years old, he married Rebekah, his cousin, by whom, when he was sixty, he had two sons, Esau and Jacob. In his seventy-fifth year, he and his brother Ishmael buried their father Abraham in the cave of Machpelah. From this abode by the well Lahai-roi, in the south country, Isaac was driven by a famine to Gerar. Here Jehovah appeared to him, and

[1] Prov. xxi., 1; Deut. xi., 10.

[1] Deut. xi., 10.—[2] For illustration of *shadûf*, see article Egypt.—[3] See, for a discussion of the proposed sacrifice of Isaac, article Abraham.

bade him dwell there, and not go over into Egypt, and renewed to him the promises made to Abraham. Here he subjected himself, like Abraham in the same place and under like circumstances,[1] to a rebuke from Abimelech, the Philistine king, for an equivocation. Here he acquired great wealth by his flocks, but was repeatedly dispossessed by the Philistines of the wells which he sank at convenient stations. At Beersheba Jehovah appeared to him by night and blessed him, and he built an altar there: there, too, like Abraham, he received a visit from the Philistine king Abimelech, with whom he made a covenant of peace. After the deceit by which Jacob acquired his father's blessing, Isaac sent his son to seek a wife in Padan-aram; and all that we know of him during the last forty-three years of his life is, that he saw that son, with a large and prosperous family, return to him at Hebron[2] before he died there, at the age of 180 years. He was buried by his two sons in the cave of Machpelah. Of all the patriarchs, the life of Isaac is the most uneventful, and his character the least imposing. He is rather a passive instrument than an active agent in carrying out the divine purposes respecting God's chosen people. Yet the proposal of his father to sacrifice him has invested his name with an interest, from the symbolic import which for that reason attaches to him; and it is certainly a noteworthy fact that he offered no resistance and no remonstrance to the proposed sacrifice. There are several important references to Isaac in the N. T.[3] [Gen. xvii., 19; xxi., 1–11; xxii., 1–19; xxiv.; xxv., 5–10; xxvi.; xxvii.; xxviii., 1–5; xxxv., 27–29.]

Isaiah (*salvation of Jehovah*). Nothing is known with historical certainty respecting the prophet Isaiah beyond what is furnished by his own book, and a few scattered notices in the books of Kings and Chronicles. The only positive information which we possess respecting his descent is, that he was the son of Amoz,[4] a person whom some of the fathers, from their ignorance of Hebrew, confounded with Amos, the prophet who flourished in the reign of Jeroboam II. Many of the Jews likewise ascribe to him a prophetical pedigree, but merely on the gratuitous assumption that, in all cases in which the father of a prophet is mentioned by name, he must have filled the same office. Others have attempted to vindicate for him a royal parentage, maintaining that Amoz was brother to King Amaziah; but rabbinical tradition is all they can allege in support of their position. He was a native of Judah, and resided at Jerusalem.[5] No circumstances of a domestic character are mentioned, excepting that he was married, and that he had two sons in the reign of Ahaz, to both of whom were given names symbolical of important events in the Jewish history. It is probable that he was first solemnly called to the public discharge of his prophetical functions in the last year of Uzziah, *i. e.*, B.C. 759, yet there is reason to conclude that he had been occupied with public affairs previously, it being expressly stated in 2 Chron. xxvi., 22, that he composed the complete memoirs of that prince. At all events, he must have reached some maturity of age by that time; and if, as is exceedingly probable, he lived some time in the reign of Manasseh, it will follow that he filled the prophetical office during a period of about fifty years, and must have been about eighty at the time of his death. According to a very ancient Jewish tradition, he was sawn in two by order of Manasseh, whom he had boldly reproved for his wickedness. To this the apostle is supposed to allude, Heb. xi., 37.

The book which bears his name may be analyzed as follows:[1] Chapters i.–v. contain Isaiah's prophecies in the reigns of Uzziah and Jotham. Chap. i. is very general in its contents. The seer announces to nobles and people the estimate of their character formed by Jehovah, and his approaching chastisements. Chaps. ii.–iv. are one prophecy, the leading thought of which is that the present prosperity of Judah should be destroyed for her sins, to make room for the real glory of piety and virtue; while chap. v. forms a distinct discourse, whose main purport is that Israel, God's vineyard, shall be brought to desolation. Chap. vi. describes an ecstatic vision that fell upon the prophet in the year of Uzziah's death. Chaps. vi., vii., were delivered in the reign of Ahaz, when he was threatened by the forces of Pekah, king of Israel, and Rezin, king of Syria. Under Jehovah's direction Isaiah goes forth to meet Ahaz, taking with him the child whose name, Shearjashub (that is, *Remnant shall return*), was so full of mystical promise, to add greater emphasis to his message. As a sign that Judah was not yet to perish, he announces the birth of the child Immanuel, who should not "know to refuse the evil and choose the good," before the land of the two hostile kings should be left desolate. As the Assyrian Empire began more and more to threaten the Hebrew commonwealth with utter overthrow, the prediction of the Messiah, the Restorer of Israel, becomes more positive and clear (chaps. viii.–ix., 7). Chap. ix., 8–x., 4, is a prophecy delivered at this time against the kingdom of Israel. As Isaiah's message was only to Judah, we may infer

[1] Gen. xx., 2.—[2] Gen. xxxv., 27.—[3] Matt. viii., 11; Luke xiii., 28; Rom. ix., 10; Gal. iv., 28; Heb. xi., 9, 17, 20; Jas. ii., 21.—[4] 2 Chron. xxvi., 22; Isa. i., 1.—[5] Isa. vii., 3; viii., 2; xxii., 15; xxxvii., 2, 5, 21.

[1] For an understanding of his prophecies, it is necessary to be acquainted with contemporaneous history. See, for that purpose, articles Uzziah; Jotham; Ahaz; Hezekiah; and Manasseh—in whose reigns Isaiah lived.

that the object of this utterance was to check the disposition shown by many to connect Judah with the policy of the sister kingdom. Chap. x., 5–xii., 6, is one of the most highly-wrought passages in the whole book, and was probably one single prophecy. It stands wholly unconnected with the preceding in the circumstances which it presupposes; and to what period to assign it is not easy to determine. Chaps. xiii.–xxiii., contain chiefly a collection of utterances, each of which is styled a "burden," and constitute a series of eloquent and solemn denunciations of neighboring idolatrous nations—Babylon,[1] Philistia,[2] Moab,[3] Damascus,[4] Egypt,[5] Dumah and Arabia,[6] Jerusalem—which city is undoubtedly designated by the term "valley of vision"[7]—and Tyre.[8] Chaps. xxiv.–xxvii. form one prophecy, essentially connected with the preceding ten "burdens,"[9] of which it is, in effect, a general summary. In xxv., after commemorating the destruction of *all* oppressors, the prophet gives us, in vers. 6–9, a most glowing description of Messianic blessings. In xxvi., vers. 12–18 describe the new, happy state of God's people as God's work wholly. In xxvii., 1, "leviathan the fleeing serpent, and leviathan the twisting serpent, and the dragon in the sea," are, perhaps, Nineveh and Babylon — two phases of the same Asshur — and Egypt;[10] all, however, symbolizing adverse powers of evil. Chaps. xxviii.–xxxv. predict the Assyrian invasion, the prophet protesting against the policy of courting the help of Egypt against Assyria. Chaps. xxxvi.–xxxix. cover the same period of history, and should be read in connection with 2 Kings xviii., 17–xx. The season so often, though no doubt obscurely, foretold, arrived. The Assyrian was near, with forces apparently irresistible. In the universal consternation which ensued, all the hope of the state centred upon Isaiah; the highest functionaries of the state waited upon him in the name of their sovereign. The short answer which Jehovah gave through him was, that the Assyrian king should not come into the city, nor shoot an arrow there, but should return by the way that he came. How the deliverance was to be effected Isaiah was not commissioned to tell, but the very next night brought the appalling fulfillment.[11] A divine interposition so marvelous, so evidently miraculous, was, in its magnificence, worthy of being the kernel of Isaiah's whole book.

The authorship of the twenty-seven concluding chapters of the book of Isaiah has been the subject of very great dispute. The most casual reader can hardly fail to notice a transition as he passes from chap. xxxix. to chap. xl. Whatever the date of the respective parts, there can be no doubt that they are distinct compositions. The style, though possessing in even a greater degree the grandeur which marks the earlier chapters, is different; the subjects of thought are new; and the whole series of prophecies presuppose the destruction of Jerusalem, the exile of the Jews, the dominion of Babylon, and the appearance of Cyrus, destined to become the deliverer of the Jewish people.[1] In a word, the whole aim and object of these chapters is to give courage and hope to a people suffering the just penalty of their sins, and, by a recognition of the true teaching of history, to interpret the deliverance of Israel from their captivity as itself a prophecy of that greater deliverance which Jesus Christ brings to a world in captivity to sin and death. These considerations have led some Bible critics to attribute this portion of the book to a later prophet, whom they call the second Isaiah, and who they think flourished in the time of the Captivity. Those who maintain the unity of the book say, on the other hand, that it is incredible that the author of the most eloquent and sublime passages in the Bible should have remained anonymous; that it is easier to account for the lesser differences of style between the first and second parts of the book on the hypothesis of one author, than for the great fundamental resemblance which links the whole together on the assumption of two authors; that, though the point of time and situation is the Babylonian captivity, the prophet, in a "vision," is transported into the age for which and to which he speaks; that the testimony of the Jewish Rabbis and of ancient tradition to the authorship of the whole is absolutely unwavering; that the question is settled for all those who accept the authority of Christ and his apostles by their repeated quotation from the latter portion as the work of Isaiah;[2] that, in fact, not the first doubt on this subject was ever suggested till the latter part of the last century, and then by the same kind of criticism which has denied the existence of Homer and the unity of the books which bear his name. The question is, perhaps, not as momentous as the critics have imagined. The question of the inspiration of the closing chapters of Isaiah does not depend upon their authorship; and whether God spoke by the mouth of a known or an unknown prophet is rather a matter of curious than of important inquiry. Dean Stanley, who regards the closing chapters as the work of a "later Isaiah," speaks of them as "the most deeply inspired, the most truly evangelical, of any portion of the prophetical writings, whatever be their date, and whoever be their author;" and

[1] Isa. xiii., 1–xiv., 7; xxi., 1–10.—[2] Isa. xiv., 29–32.—[3] Isa. xv.; xvi.—[4] Isa. xvii.; xviii.—[5] Isa. xix.—[6] Isa. xxi., 11–17.—[7] Isa. xxii., 1–14.—[8] Isa. xxiii.—[9] Isa. xiii.; xxiii.—[10] Comp. ver. 13.—[11] See Hezekiah.

[1] See, for example, chap. xliii., 14; xliv., 10, 11; xlv., 1; xlvii., 1; xlix., 14; li., 11, 17; lii., 5; lxii., 1–4; lxvi., 13.—[2] Matt. iii., 3; xii., 17–21; Luke iv., 17–19; John xii., 38; Acts viii., 27–35; Rom. x., 16, 20, 21.

Dean Milman, who says, "I must acknowledge that these chapters, in my judgment, read with infinitely greater force, sublimity, and reality, under this view" (*i. e.*, the one which attributes them to a later prophet), adds: "As to what are usually called the Messianic predictions . . . . they have the same force and meaning, whether uttered by one or two prophets, at one or two different periods." In Germany the general verdict of scholars is in favor of the hypothesis which regards the book as the work of two authors. In England and in this country most Christian scholars regard it as the work of one.

Of all the writers of the Old Testament, Isaiah most nearly approximates the writers of the New. No other prophet is so frequently cited by them—no other affords so clear a vision of the anticipated Messiah. In character he is energetic, bold, and uncompromising; of a lively and fertile imagination, yet full of serious feeling and deep thought; zealous for the honor of the divine perfections, the spirituality of worship, and the purity of the theocracy; the undaunted reprover of sin of every kind, and in whomsoever found; the tender-hearted patriot, who takes the deepest interest in the circumstances and prospects of his people; and the compassionate friend of the Gentile world. His language is uniformly adapted to the subjects of which he treats. In narrative he exhibits the utmost simplicity and perspicuity; in announcing the divine oracles his tones are marked by a singular degree of solemnity; in his descriptions he is minute, discriminating, frequently cumulative, and highly graphic; in menacing foreign enemies, and the wicked among the Jews, he is full of vehemence and force. His expostulations are urgent and pathetic —his hortatory addresses earnest and powerful. Nothing can surpass the sublimity of those passages in which the sovereignty and infinite majesty of Jehovah are set forth, or the severe irony and satire with which he attacks the worshipers of idols. Nor is he equaled by any of the other prophets in the magnificence, variety, and choice of the images which he employs, especially when predicting the reign of the Messiah, and the future happiness of the Church. Grotius compares him to Demosthenes, of whom, in point of time, he had the precedence by nearly four centuries; and by men of taste in every country, who have been capable of relishing his beauties, he has had awarded to him the highest meed of praise.

For finished specimens of his style, the reader may consult the description of Jewish female dress, ch. iii., 16–24; the parable of the vineyard, ch. v.; the approach of the Assyrian army toward Jerusalem, ch. x., 28–32; the ode on the King of Babylon, ch. xiv.; the sentence of Egypt, ch. xix.; the threatening against Shebna, ch. xxii., 16–18; the calamities of Jerusalem, ch. xxiv.; the transcendant superiority of Jehovah, ch. xl., 12–31; the absurdity of idol-worship, ch. xliv.; the corruptions prevalent among the Jews in the time of our Lord, ch. lix.; and their happy condition when restored in the latter day, ch. lx.

Ishbosheth (*the man of shame*), the youngest of Saul's four sons, and his legitimate successor. His name appears to have been originally Eshbaal[1] (*the man of Baal*); but why he should have been called so it is difficult to imagine, since his father never appears to have been guilty of idolatry. He was thirty-five years old at the time of his father's death, but did not begin to reign till five years later, at the age of forty.[2] His reign of two years, during which his capital was at Mahanaim, was merely nominal, the wars and negotiations with David being carried on wholly by Abner.[3] The latter's death deprived the house of Saul of its last support. When Ishbosheth heard of it, "his hands were feeble, and all the Israelites were troubled."[4] In this extremity of weakness he fell a victim, probably, to revenge for a crime of his father. Two Beerothites, Baana and Rechab, in remembrance, it has been conjectured, of Saul's slaughter of their kinsmen the Gibeonites, determined to take advantage of the helplessness of the royal house to destroy the only representative that was left, excepting the child Mephibosheth. After assassinating Ishbosheth, they took his head to David as a welcome present. They met with a stern reception. David rebuked them for the cold-blooded murder of an innocent man, and ordered them to be executed. The head of Ishbosheth was carefully buried in the sepulchre of his great kinsman, Abner. His death was the signal for the union of all the tribes under the throne of David.[5] See ABNER; DAVID. [2 Sam. ii., 8–17; iii.; iv.]

Ishmael (*whom God hears*). **1.** The son of Abraham by Hagar, the Egyptian servant of Sarah. His early history is identified with that of his mother, Hagar (q. v.). After his miraculous deliverance in the desert, he married an Egyptian wife, and subsequently joined with his brother Isaac in burying their father. He had twelve sons, the heads of tribes, and one daughter, and died at the advanced age of 137 years.[6] See ISHMAELITES.

2. The son of Nethaniah—a perfect marvel of craft and villainy, whose treachery forms one of the chief episodes of the history of the period immediately succeeding the first fall of Jerusalem. [Jer. xl.–xli.]

Ishmaelites, the descendants of Ishmael I. About the time of Ishmael's birth, it was prophesied concerning him, "that he will be

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[1] 1 Chron. viii., 33; ix., 39. — [2] 2 Sam. iii., 10. — [3] 2 Sam. ii., 12; iii., 6, 12. See ABNER. — [4] 2 Sam. iv., 1. — [5] 2 Sam. v., 1–5. — [6] Gen. xvi., 11–16; xxi., 9–21; xxv., 9, 12–18; xxviii., 9; xxv., 17, 18.

a wild man"—literally, *a wild-ass man;* that is, his relative position and habits should be like those of that untamed creature, the chartered libertine of the desert.[1] There could not be a more exact image of the general character and habits of the races which occupy the vast deserts and pasture-lands of Arabia, among which the descendants of Ishmael have ever been regarded as holding the chief rank. These Bedouins of the desert, as they are now commonly called, are the hereditary assertors, and most remarkable types, of the unrestrained freedom of the family or clan, as opposed to the settled order and regulated liberty of civilized life. The hand of each, as was originally said of Ishmael, is against every one, and every one's hand against him. The races represented and headed by Ishmael's descendants—scattered and disorganized as they are among themselves—are justly entitled to be reckoned "a great nation,"[2] and have played an important part in the world's history. While many conquerors have marched into the Arabian wilderness, they have never been able to catch this grand wild ass and to tame him. But he has done to others what they could not do to him. The victorious arms of the Arabians have spread the terror of their name far and wide; they have ascended more than a hundred thrones, and have established their colonies, their language, and their religion from the Senegal to the Indus, from the Euphrates to the islands of the Indian Ocean.

Israel (*warrior, prince,* or *soldier of God*), a name specially bestowed on Jacob after his mysterious wrestling with God, and confirmed to him at Beth-el. It was, in consequence, the national appellation of his descendants, and though sometimes used in contradistinction to Judah, especially after the secession of the ten tribes, yet it was not entirely lost in the southern kingdom; and it was applied to the returned captives after the Babylonish exile.[3] The history of Israel as a distinct nation is briefly summed up in the article JEWS, where a list of its several kings is given. For a more detailed history the reader is referred to the biographical articles on those kings respectively.

Issachar (*there is reward,* or, *he brings reward* or *wages*), one of the sons of Jacob by Leah. We have no information whatever of his personal character or history. At the going down into Egypt he is said to have had four sons, who multiplied into the four great families of the tribe, the numbers at the first census being 54,400, while at the last (before the passage of the Jordan) they were 64,300. In the camp the position of Issachar was next to Judah and Zebulun, on the east of the tabernacle.[4] In the land of Canaan the inheritance of the tribe lay alongside that



Map of the Tribe of Issachar.

[1] Gen. xvi., 12; Job xxxix., 5-7.—[2] Gen. xxi., 18.—[3] Gen. xxxii., 28; xxxv., 10; Exod. i., 1; iii., 16; 2 Sam. ii., 10; xix., 43; 1 Kings xii., 20; xxii., 2; 2 Chron. xi., 3; xii., 6; Ezra ii., 70; iii., 1.—[4] Gen. xxx., 17, 18; xlvi., 13; Numb. i., 28, 29; ii., 5, 6; xxvi., 23-25.

of Zebulun, on the south. With reference to that inheritance, and the effect it was destined to produce on the general character of the tribe, it was said, prophetically, by Jacob that Issachar should be like "a strong ass couching down between two burdens" (or between panniers), "seeing that rest was good, and that the land was pleasant, and bowing his shoulder to bear, and becoming a servant unto tribute."[1] In plain terms, this tribe was to have a very pleasant and fertile territory, to the cultivation and enjoyment of which he should yield himself with such hearty goodwill as to care for little besides. The event, so far as we have the means of ascertaining it, strikingly corresponded with this anticipation. The portion of Issachar, as described in Joshua xix., 17–23, appears to have comprised nearly the whole of the fine plain of Esdraelon. The richness of this plain, even in its present state of comparative desolation, has been celebrated by all travelers. Robinson calls it "the cream of Palestine," and says, "There is not a richer plain upon earth." "The very weeds," says Stanley, "are a sign of what in better hands the vast plain might become. The thoroughfare which it forms for every passage, from east to west, from north to south, made it, in peaceful times, the most available and eligible possession in Palestine." It is no wonder that Issachar, set down in such a choice region, should have given himself more to the pleasures and pursuits connected with the region than to things of greater moment and public concern. The tribe, however, were not altogether engrossed with what immediately concerned themselves, and they materially assisted in the victory of Barak over Sisera, though afterward we hear little of their warlike exploits. Tola, who judged Israel twenty-three years, was a man of Issachar, though he dwelt in Ephraim.[2] Several generations later they took a creditable part in the effort to bring about a united action in favor of David, and to have him crowned at Hebron. Two hundred of them who went thither are expressly said to have been men "who had understanding of the times, to know what Israel ought to do," and "all their brethren were at their commandment,"[3] a statement which indicates, among the leading men of the tribe, superior shrewdness and sagacity. This is the last historical reference to the tribe in the Bible, though the name occurs twice again—once in the O. T. prophets, and once in the N. T.[4]

Italy, as used in the N. T., denotes the same extent of country that it does in modern times; it comprehends the whole peninsula which reaches from the Alps to the Straits of Messina. The term was originally applied to only the more southerly portion of the region; but before the Gospel era it was extended so as to embrace the whole. It but rarely occurs in N. T. scripture, and only as a general designation. [Acts xxvii., 1; Heb. xiii., 24.]

Ithamar (*land of palms*), the youngest son of Aaron. After the deaths of Nadab and Abihu, Eleazer and Ithamar succeeded to their places in priestly office. In the distribution of services belonging to the Tabernacle, and its transport on the march of the Israelites, the Gershonites had charge of the curtains and hangings, and the Merarites of the pillars, cords, and boards; and both of these departments were placed under the superintendence of Ithamar. The high-priesthood passed into the family of Ithamar in the person of Eli, but for what reason we are not informed. It reverted into its original line in the person of Zadok, in consequence of Abiathar's participation in the rebellion of Adonijah. [Exod. vi., 23; xxviii., 1, 40, 43; Numb. iii., 3, 4; iv., 21–33; 1 Chron. xxiv., 1–5.]

Ittai the Gittite, as he is always called—that is, the native of Gath. He appears to have been the ablest and most devoted of the friends whom David made to himself during his residence in Gath, and was looked up to by the others as their leader. That he was actually a native of Gath, and consequently a foreigner by birth, is expressly intimated by David, who reminded him, on the occasion of Absalom's revolt, that he was "a stranger and an exile," and "had come but yesterday." No one, however, stood more firmly by David than this converted Philistine. He followed the king into his exile with "all his men, and all the little ones that were with him." Such was the confidence reposed in him by David, and the general esteem in which he was held, that a third part of the army was put under him when preparation was made for the decisive conflict at Mahanaim. His name never occurs again. [2 Sam. xv., 19–23; xviii., 2.]

Iturea, a district on the north of Palestine, which, along with Trachonitis, formed the tetrarchy of Philip, one of the sons of Herod the Great.[1] It stretched from the base of Mount Hermon toward the northeast in the direction of Haûran, between Damascus and the northern part of the country anciently called Bashan, including, perhaps, a little of the latter. It is supposed to have derived its name from Jetur, one of the sons of Ishmael.[2] It was captured by Israel from the descendants of Jetur, and awarded to the children of Manasseh. But a portion of the Ishmaelite race appear to have still held their ground in it, for the Itureans were noted in subsequent times for the usual Arab propensities, and required to have strong measures taken with them. Before the Chris-

[1] Gen. xlix., 14, 15. See Ass.—[2] Judg. x., 1, 2.—[3] 1 Chron. xii., 32.—[4] Ezek. xlviii., 25, 26, 33; Rev. vii., 7.

[1] Luke iii., 1. See maps in article Herod.—[2] 1 Chron. i., 31.

tian era the district had fallen into the hands of the Romans, and formed part of the extensive domains given to Herod. By him it was destined for his son Philip, and the arrangement was confirmed by the Roman emperor.

Ivory (*tooth*). The projecting character of the elephant's tusks gives them somewhat the appearance of *horns;* and on this account Ezekiel speaks of horns of ivory as among the articles of Tyre's merchandise.[1] There can be no doubt that a great traffic was carried on in ivory among the nations of antiquity; and that this was shared in by the Hebrews, in the more flourishing periods of their history, is manifest from the allusions made to it in Scripture.[1] The ancient Egyptians and Assyrians are known to have indulged the taste for ivory from remote times, and specimens of ivory work have survived to the present day, some from the excavations of Nimroud, and some from Egypt, supposed to be of a date anterior to the Persian invasion.

J.

Jaazer, Jazer (*helper*), a town in Gilead, taken from the Amorites. It became one of the cities of the Levites, and was celebrated for its vines. What is meant by the Sea of Jazer, referred to in our present text, in Jer. xlviii., 32, is not known, as, according to what is regarded as the probable site of the place, there neither is now, nor ever was, any lake or expanse of water that might with propriety be designated a sea. Jazer appears to have been twelve or fifteen miles from Heshbon; but its site is not fully identified. [Numb. xxi., 32; xxxii., i., 3, 35; Josh. xxi., 36; 2 Sam. xxiv., 5; Isa. xvi., 8, 9.]

Jabbok (*pouring out,* or *emptying*), a brook which traverses in a western course the land of Gilead, and empties itself into the Jordan about half-way between the Sea of Galilee and the Dead Sea. Various streams run into the Jabbok in its course; but most of these are only mountain torrents, flowing in winter, dry in summer. At its confluence with the Jordan, the Jabbok itself never ceases to flow, and in the rainy season is often a considerable river. It was beside this brook, and near one of its fords, that the memorable scene lay of Jacob's wrestling with the Angel of the Lord, in connection with which his name was changed into Israel. [Gen. xxxii., 22–30; Numb. xxi., 24.]

Jabesh (*shame*), also called **Jabesh-Gilead,** because it lay in the region of Gilead. It was in that portion of the territory which belonged to the half tribe of Manasseh, and seems to have been by much the most considerable city in their Gileadite possessions. Its site is uncertain. On two or three occasions it played an important part in the history of Israel. For some reason, it had sent no contingent to the fierce war which the other tribes waged, during the time of the judges, against the tribe of Benjamin; and a strong band, in consequence, was sent to revenge the criminal neglect. Nearly the whole of the male, and many also of the female, inhabitants of Jabesh perished under this severe visitation; but four hundred unmarried women were spared, and given as wives to the remnant of Benjamin's army.[2] The city appears before very long to have recovered from the disaster, and in the time of Saul it had acquired much of its former importance.[3] The people of Jabesh cherished a grateful spirit toward Saul for his deliverance of them from the Ammonites; and when he and his sons fell by the hands of the Philistines, and their bodies were fastened in triumph to the wall of Beth-shan, the valiant men of Jabesh-Gilead made a nocturnal incursion, carried off the bodies, and buried the bones under a tree at Jabesh.[4] The name of Jabesh never occurs again in Israelitish history, and its inhabitants doubtless shared the general fate of their brethren of the ten tribes.

Jabin (*intelligent*). **1.** A king in the north of Canaan, whose capital was Hazor, and who headed one of the most formidable combinations against which Joshua had to contend. But Joshua fell upon him suddenly at his encampment beside the waters of Merom, and put the mighty force to rout. After pursuing the vanquished foes far north, Joshua on his return burned Hazor, and slew Jabin the king. [Josh. xi., 1–14].

2. Another JABIN, however, called King of Canaan, who also had the seat of his kingdom at Hazor, makes his appearance in the time of the judges. The chronology of the early period of the judges can not be exactly fixed; but the common reckoning places about one hundred and fifty years between Joshua and Barak, in whose time this second Jabin arose, who formed a warlike coalition against the Israelites, and for a period of twenty years oppressed them, striving to gain the ascendency, and to reconstruct his empire. The attempt did not succeed; for the covenant people, under the command of Barak, completely broke the bonds of the oppressor, and scattered forever the Canaanitish hope of dominion. See BARAK.

Jacinth, one of the precious stones enumerated as forming the foundations of the

[1] Ezek. xxvii., 15.

[1] 1 Kings x., 18, 22; xxii., 39; 2 Chron. ix., 21; Psa. xlv., 8; Amos iii., 15; vi., 4. —[2] Judg. xxi., 8–14.—[3] 1 Sam. xi., 1.—[4] 1 Sam. xi., 1; xxxi., 11–13.

New Jerusalem: it is probably identical with that elsewhere called "ligure." It is said to be a red variety of zircon. [Exod. xxviii., 19; xxxix., 12; Rev. xxi., 20.]

Jacob (*supplanter*), the second of twin sons of Isaac and Rebekah. One may well pause before taking the pen to portray this most remarkable and apparently contradictory character. As we trace his course through its strange vicissitudes, and see him entrapping his brother, deceiving his father, bargaining even in his prayer, ever calculating and contriving in his intercourse with his brother and with Laban, we can not but feel that Abraham's unwavering faith and close communion with God has in Jacob a sorry representative, and can understand the summing up of his own experience, "Few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." We are told that while Esau (q. v.) was a man of the fields, Jacob grew up a plain, domestic man, the favorite son of his mother. Before their birth it was prophesied that the elder of the twins should serve the younger; and the first action of Jacob's which is mentioned in Scripture is the one by which he obtained the birthright (q. v.) by bargaining for it with his brother Esau, who, coming home faint and hungry from hunting, parted with it for a paltry mess of lentile pottage. A natural result of this expedient was the still more censurable one by which, at the instigation of his mother, he deceitfully obtained the blessing which rightfully belonged to the elder son. To escape from Esau's anger, and in obedience to the wishes of both his parents, Jacob went to Padan-aram to seek a wife among his kindred. On his way there, as he tarried to rest for the night, he had the remarkable vision of the angels ascending and descending upon the ladder set up between heaven and earth, and received from God the promise of the land where he was resting, and the greater blessing of God's special presence and protection through life. In token of this, Jacob set up a pillar from the stones which had been his pillow, and called the place Beth-el (q. v.).

Jacob's history at Padan-aram, his love for Rachel, his servitude for her hand, the cruel deception by which, instead of her, he at first received for his wife[1] the elder sister, Leah (q. v.); his continued service with Laban, the crafty means by which he became rich, the birth of his eleven sons and one daughter, his stealthy departure, and his escape from the angry pursuit of Laban, is given in detail in Scripture. It was on his journey back to Canaan, which seems to have been a turning-point in his character, that he came to an amicable arrangement with Laban, and with his brother Esau, after having spent the night in that struggle with the angel, which has been to the Christian Church ever since an example and an inspiration, and memorials of which remain to this day. It is still true that "the children of Israel," and of Abyssinia also, "eat not of the sinew which shrank."[1]

After the dreaded meeting with Esau had passed, and the arrangement had been made, with the characteristic caution of the one and the generosity of the other, by which Esau retired to make his dwelling in the mountains of Seir, Jacob went on to the vale of Shechem, the spot which was to him the choice portion which he afterward gave, as more than all his other possessions, to his favorite son Joseph. From this time he was peculiarly and sorely tried. Rachel, his dearly beloved wife, died in giving birth to Benjamin, and was buried near Bethlehem. The ill conduct of his sons alarmed and distressed him, and Joseph, his darling, was lost. By the famine his sons were driven to seek food in Egypt, and what wonder that, after all this, when Benjamin was demanded of him, he cried out, "all these things are against me." But these trials doubtless wrought out purification in his character, and brought with them divine consolation. And when, revived by the tidings that Joseph was still alive, a great man in the land of Egypt, he started to go to him, God again appeared to him, assuring him of his continued blessing. There he saw and blessed Joseph's sons, predicted the fortunes of the tribes, and died peacefully at the age of 147. According to his wish, he was buried by his sons in the cave of Machpelah (q. v.), with his fathers.

The wrestling of Jacob by the brook Jabbok has given rise to many interpretations. The material wrestling is so far perplexing that some commentators have regarded it as a dream; though we think the better opinion is that there was an actual wrestling, which can alone account for the dislocation of the thigh. It is certain, at all events, from Hos. xii., 4, that it was not a mere material wrestling, for it is there declared to have been accompanied with tears and supplications. The more important fact is the progress it denotes in Jacob's spiritual life, and the progress, too, which it indicates in the divine dealing with him. Twenty years before, immediately after his great transgression, God had met him lovingly and tenderly, teaching by the vision of angels that his sin had not shut him hopelessly from God and heaven, but that the way of pardon was still open. Now, on the point of returning to his native country, as he is about to see that injured brother again, after he has sent on before him his family and possessions, in fear lest the vengeance from which he had so long ago fled might still be visited upon him, alone in the darkness of the night, after

[1] See Marriage.

[1] Gen. xxiii., 32.

the outcry to God of his agonizing fear of the morrow, God meets him to wrestle with him, and seemingly to refuse all blessings till he is, as it were, forced to yield to Jacob's importunity. Again, in his first coming to God Jacob[1] makes no confession of sin, seeks no divine spiritual blessing, and with self-assurance bargains with the Almighty; in the prayer recorded in Gen. xxxii., 9–12, driven by a sense of danger, he feels his sin, he fears retribution, and he beseeches the divine forgiveness; but in the wrestling at the brook Jabbok, he seeks for nothing but the blessing of God. There is not a word about personal dangers, not a word about Esau; not even a word about his family; but only an irresistible longing for a fuller knowledge of God, and, in that knowledge, for God himself — for the blessing which comes at last in the change of name that symbolizes the change of nature, from Jacob (*the supplanter*) to Israel (*the prince of God*), who has power with God, and has prevailed by his importunity and his faith. In this threefold experience the commentators have traced a parallel to the growth of grace of the Christian. "He who only consecrates his services to God is as Jacob at Beth-el; he who, conscious of his sin, seeks divine forgiveness and deliverance from its penalty, is as Jacob at Mahanaim; he who seeks God himself, and can not live without him, is as Jacob at the ford of Jabbok." [Gen. xxv.–l.]

Jacobites, in Church history, is the common name of the Oriental sect of Monophysites (q. v.), but it belongs more specially to the Monophysites of Syria, Mesopotamia, and Chaldea. The name is derived from a Syrian monk called Jacobus Baradæus (Bardai), who in the reign of Justinian formed the Monophysite recusants of his country into a single party. The Jacobites at present number about 40,000 families, and are subject to two patriarchs, appointed by the Sultan—one resident at Diarbekir, with the title of Patriarch of Antioch, the other at Saphran, with the title of Patriarch of Jerusalem.

Jacob's Well. The well by which our Lord held his conversation with the Samaritan woman, recorded in John iv. There is no reason to question the identity of the well at present known as Jacob's. It is about two miles from Shechem, or Nablous, dug in a firm rock, about seventy-five feet deep, and nine feet in diameter. But it is now deserted, and the surrounding terrace of rude masonry has been broken down; so that there is nothing striking in its aspect. [Gen. xxxiii., 19; Josh. xxiv., 32; John iv., 5, 6.]

Jael (*climber*, and hence *wild goat*), the wife of Heber the Kenite. In the headlong rout which followed the defeat of the Canaanites by Barak, Sisera, abandoning his chariot, the more easily to avoid notice, fled unattended, and in an opposite direction from that taken by his army, to the Kenite encampment. He was welcomed by Jael, introduced into her own—that is, the women's—tent, who, the more effectually to hide him, covered him over with some article of dress or furniture. When thirst prevented sleep, and he asked for water, she brought him buttermilk in her choicest vessel, thus ratifying with the semblance of official zeal the sacred bond of Eastern hospitality. At last, with a feeling of perfect security, the weary general dropped to sleep; and then Jael, taking one of the tent-pins and a mallet, struck the pin through his temples, and pinned him to the earth. She then went out to meet the pursuing Barak, and led him into her tent, that she might in his presence claim the glory of the deed! Many have supposed that by this act she fulfilled the saying of Deborah, that God would sell Sisera into the hand of a woman;[1] and hence they have supposed that Jael was actuated by some divine and hidden influence. But the Bible gives no hint of such an inspiration, and we are without the means of tracing the motive or impulse under which she acted. Some have suppoesd the Jael mentioned in Judg. v., 6, to be another person; but this is very unlikely. [Judg. v.]

Jahaz (probably, *trodden upon*); also written **Jahza**, **Jahazah**, and **Jahaza**, the first, however, being the more common form. It was the name of a town belonging to the kingdom of Sihon, king of the Amorites, near to which the decisive battle was fought which transferred the territory of Sihon to the children of Israel. The place lay between the rivers Jabbok and Arnon, in what was called "the plain country," the modern Belka. No certain traces have been found of it; and though it was assigned to the tribe of Reuben, and was made a priestly city in that tribe, yet in later times, as appears from Isaiah and Jeremiah, it must have fallen into the hands of the Moabites. [Numb. xxi., 23; 1 Chron. vi., 78; Isa. xv., 4; Jer. xlviii., 21.]

Jair (*whom Jehovah enlightens*). **1.** A man who on his father's side was descended from Judah, and on his mother's from Manasseh. The notices found respecting his possessions in different parts of Scripture have apparent discrepancies in them, but, when carefully considered, are capable of a satisfactory explanation. During the conquest, he took possession of the whole of Argob—the Bashan which had previously belonged to Og—in which, according to Deut. iii., 4, there were altogether sixty towns of which he gained possession. These are called, however, not towns nor cities, but *havoth*, livings. From their conqueror they got the new name of Bashan-havoth-jair, or simply

[1] Gen. xxviii., 20, 21.

[1] Judg. iv., 9.

Havoth-Jair; and according to Josh. xiii., 30; 1 Kings iv., 13; as well as Deut. iii., 4, they were sixty in number. But in 1 Chron. ii., 22, Jair is said to have possessed only twenty-three cities in Gilead, while yet in the very next verse we are told that Geshur and Aram took Havoth-Jair from the descendants of Jair, with Kenath and her daughters, or subordinate towns—three-score cities. It would seem that there still were sixty, twenty-three of which belonged, in the stricter sense, to Jair; and the difference is explained by what is said in Numb. xxxii., 42, that Nobah went and took Kenath and her villages (literally daughters), and called it Nobah, after his own name. These villages, which had been subject to Jair, were of the Havoth-Jair in the wider sense, but were still distinguished from the twenty-three which more properly formed Jair's possession. So that the account of Chronicles merely gives more specific information respecting the subdivision of the Jairite possessions, there being in the total sixty—Havoth-Jair twenty-three, and the Kenath villages (it is to be presumed) thirty-seven.

2. The Gileadite, who judged Israel for two and twenty years. His period is supposed to have begun B.C. 1187. His thirty sons possessed the towns and villages called Havoth-Jair, many of which had come to acquire a kind of revived existence under the second Jair, and were named afresh. [Judg. x., 3–5.]

Jairus (*my light*), a ruler in a synagogue on the shore of the Sea of Galilee, whose daughter was restored to life by our Lord. Modern critics have asserted that Christ's declaration upon this occasion, "she is not dead, but sleepeth," must be taken literally, and proves that the resurrection of Jairus's daughter was no miracle, but that she was only restored from a syncope. But it has been well observed that the language is the same as that which Jesus uses respecting Lazarus, and which he himself interprets. [Matt. ix., 18, 19, 23–26; Mark v., 22, 23, 35–43; Luke viii., 41, 42, 49–56.]

James (*same as Jacob*). Three persons of the name of James are mentioned in the N. T. —James the son of Zebedee and brother of John, James the son of Alpheus, called also James the Less, and James the brother of Jesus. Whether the last two may not be identical, is a question involved in great uncertainty, and pronounced by Dr. Neander the most difficult in apostolic history. Without entering in detail into the discussion of this question, which we have partially considered elsewhere,[1] we shall assume, as on the whole the better opinion, the existence of three distinct persons of this name.[2]

1. JAMES, son of Zebedee and Salome, probably belonged to Bethsaida, which we know was the town of Andrew and Peter, the partners of James and his brother John.[1] He was a man of some property, and, besides his sons, employed hired laborers in his fishery; but nothing more is known of him. John, who seems to have attended the ministry of John the Baptist, and to have left him to follow Jesus, returned again to his fishing, doubtless carrying to his brother some news of the Messiah. Hence, when Jesus called the two brothers to leave their nets and follow him, that he might make them fishers of men,[2] they were probably not altogether unprepared for the invitation. They showed the strength of their faith by abandoning not only a lucrative calling, but also their father, to become the disciples of one who had not where to lay his head. The strength of their zeal is indicated by the fact that they received the name of Boanerges—sons of thunder—and by their subsequent eagerness to avenge the insult offered to their Master by the Samaritan village.[3] With Peter they constituted special friends of Christ, a fact which perhaps led to the ambitious request on their behalf for a first place in the kingdom which they supposed Christ was about to establish.[4] Of James we hear nothing further till his martyrdom under Herod Agrippa, about A.D. 44.[5] The fact that he was singled out by Herod indicates, however, that he occupied a prominent place in the Church.

2. JAMES, the son of Alpheus and Mary, appears in the catalogue of the twelve apostles. Little or nothing else is known of him.

3. JAMES, the brother of the Lord. It is certain, from John vii., 5, that he was not a believer in the Messiahship of Jesus during the early part of his ministry; and from the fact that Christ, on the cross, commended his mother to John, the son of Zebedee, it is inferred that James was still an unbeliever. The crucifixion and resurrection were perhaps the means of his conversion. At all events, all the brethren of Jesus met with the disciples after those events.[6] He was probably the oldest; at least it is so surmised, from the fact that he is mentioned first among them.[7] He inherited from his father and mother a just and holy character, and probably, as well as the other brethren, was married.[8] After the death of Christ, he seems to have become a leader in the Church. Peter was the chief speaker; John had qualities which made his writings enduring; while James appears to have been rather an organizer, and, as the president or bishop of the Church at Jerusalem, the chief executive of the Christians.[9] Paul's refer-

[1] See BRETHREN OF THE LORD. — [2] See Abbott's "Life of Jesus of Nazareth," p. 215, note; Alford's "Greek Testament, Prolegomena to Epistle of James."

[1] John i., 44.—[2] Matt. iv., 21, 22; Mark i., 19, 20; Luke v., 1–11.—[3] Mark iii., 17; Luke ix., 51–56.—[4] Matt. xx., 20, 21; Mark x., 35, 37.—[5] Acts xii., 2.—[6] Acts i., 14.—[7] Matt. xiii., 55; Mark vi., 3.—[8] 1 Cor. ix., 5.—[9] Acts xii., 17; xv.; xxi., 18; Gal. i., 19.

ence to him in Galatians is the last which occurs in Scripture. According to tradition, he was martyred in Jerusalem shortly before Vespasian commenced the siege of the city, about A.D. 69. He is represented as having been a strenuous observer of the law, moral and ceremonial; and with this agree both the epistle which bears his name and the references to him in Scripture. He appears to have represented the Judaistic form of Christianity, while at the same time he exerted his influence in favor of the recognition of the Gentile ministry of Paul and Barnabas. It is clear, however, both from his advice in the council of Jerusalem and his subsequent recommendation to Paul,[1] that while he was inclined to open the door of the Church to the Gentiles, he was far from accepting in its fullness that broad view which underlies the teaching of Paul, that in Jesus Christ there is neither Jew nor Gentile. The epistle of James was probably written by James, the Lord's brother.

James (Epistle of). The authorship of this epistle is involved in considerable doubt, and its canonicity has also been questioned by some Christian critics — by Luther, for example, who disowned it chiefly because he thought its teachings did not consort with the doctrine of justification by faith alone. Still, though its canonicity does not rest upon grounds so conclusive as those which exist in the case of most of the other books of the N. T., the general consent of the Christian Church awards it a place in the canon upon grounds thus summed up by Dean Alford: "That that place was given it from the first in some part of the Church; that in spite of adverse circumstances, it gradually won that place in other parts; that when thoroughly considered, it is so consistent with and worthy of his character and standing whose name it bears; that it is marked off by so strong a line of distinction from the writings and epistles which have not attained a place in the canon — all these are considerations which, though they do not in this, any more than in other cases, amount to demonstration, yet furnish, when combined, a proof hardly to be resisted, that the place where we now find it in the N. T. canon is that which it ought to have, and which God in his providence has guided his Church to assign it."

The question of the authorship of this epistle depends upon another and a very difficult one — viz., whether we consider that there were three persons of the name of James, one of whom was the veritable brother of our Lord; or whether we suppose that there were only two, and the term "Lord's brother" is used in a general sense, signifying relative — perhaps cousin. This question we have discussed elsewhere,[2] and have indicated our judgment that the weight of evidence is in favor of the opinion that there was a James who was the veritable brother of Christ. In accordance with that judgment, we attribute the authorship of this epistle to the Lord's brother. The object of the epistle, which appears to have been written to Jewish converts,[1] is ethical rather than theological; its aim is to correct sins into which the Christians to whom it was addressed had fallen, or were liable to fall, and to inculcate practical duties. There is nothing to determine with any certainty the time or place of its writing. The imagined inconsistency of its teachings with those of the apostle Paul has no real existence. The latter, in many of his epistles, dwells quite as earnestly on the practical aspects of religion, and the necessity of fulfilling the every-day duties of life.

Jannes and **Jambres** (*poor, poverty*) are mentioned by Paul, in his Epistles to Timothy,[2] as having withstood Moses. But there is no mention of them in the O. T. They are believed to be the traditional names of the Egyptian magicians mentioned in Exod. vii., 11, 22. Theodoret says that Paul learned their names from the unwritten teachings of the Jews; and this opinion is rendered probable from the fact that their names are found in the Targum of Jonathan on Exod. vii., 11, 22. The tradition respecting Jannes and Jambres, as collected out of the rabbinical books, is as follows: They were the sons of Balaam, prophesied to Pharaoh the birth of Moses, in consequence of which he gave the order for the destruction of the Jewish children, and thenceforward acted as the counselors of much of the evil in Egypt and in the desert, after the exodus, which happened to Israel. They were variously reported to have perished in the Red Sea, or to have been killed in the tumult consequent on the making the golden calf, which they had advised.

Jansenists, the name of a prominent sect or school in the Roman Catholic Church. It derives its name from that of its founder, Cornelius Jansen, a celebrated divine who was born in Holland in 1585, and died in France in 1638. His chief work was not published till after his death. It is entitled "Augustinus," and is devoted ostensibly to an exposition of the teachings of Augustine —really to the maintenance of the doctrine of free grace in opposition to that of salvation by works, as elaborately maintained by the Jesuits. The publication of this work gave rise at once to a long and bitter controversy. The book and its doctrines were condemned by the pope. The Jansenists, while they claimed to be Roman Catholics, still continued to maintain zealously these doctrines, and to contend vigorously not only against the errors in doctrine, but also against

[1] Acts xv., 19, 20, 28, 29; xxi., 21-25.—[2] See Brethren of the Lord; James.

[1] Jas. i., 1.—[2] 2 Tim. iii., 8.

the immoralities and the political schemes of the Jesuits. Prominent among their leaders were Armand and the famous Pascal. The order founded the convent of Port Royal, a religious community which differed from a monastery in not being bound together by religious vows. This community was a sort of literary hermitage, in which, however, the Scriptures were studied with devotion, while the traditions of the Church were suffered to fall into comparative oblivion. With the common people, the Jansenists made such progress that the Jesuits have never been able, in France, to recover the ground then lost; but the submission of the Jansenists to the decrees of the Church was fatal to the permanent existence of the order; and when, in 1709, the decree for the extinction and demolition of Port Royal was issued, they did not resist. The spirit of Jansenism still remains in the more liberal portion of the Roman Catholic Church of France; but the only remnant of the organization, as such, is to be found in the Jansenist Church of Utrecht, Holland, which maintains the Roman Catholic faith and practice in the main, but refuses to submit to the old decrees against Jansen and his works.

The position which the Old Catholics of Germany occupy to-day was substantially occupied by the Jansenists in the seventeenth and eighteenth centuries. While they distinctly and emphatically disavowed all sympathy with the Reformation, they imbibed its spirit to a certain degree, but stopped short of throwing off the yoke of bondage and taking the full liberty of the Gospel. Of all movements toward a reformation in the Roman Catholic Church, Jansenism may be regarded as the most important, historically; and its failure affords a striking evidence of the hopelessness of any endeavor to introduce the spirit of the Gospel and leave intact that principle of submission to the Church which is the fundamental principle of the papacy. The practical sympathy of Jansenism and Old Catholicism has received a practical illustration in the fact that the Jansenist archbishop of Utrecht has recently (1872) visited Munich and other Catholic towns to administer the rite of confirmation, and also, we believe, to ordain clergy. As his Roman Catholic pedigree is undoubted, the papacy can not deny the validity of his confirmations and ordinations.

Japheth (*fair*), one of the sons of Noah. From the order in which their names invariably occur, we should naturally infer that Japheth was the youngest, but we learn from Gen. ix., 24, that Ham held that position. It has been generally supposed from Gen. x., 21, that Japheth was the eldest; but the word "elder" in that passage is better connected with "brother." We infer, therefore, that Japheth was the second son of Noah. The race of Japheth was characterized by a remarkable tendency to diffuse itself abroad over the remoter regions of the earth; and from that root have sprung many of the most active and enterprising nations, both of earlier and later times. It occupied the "isles of the Gentiles," *i. e.*, the coast lands of the Mediterranean Sea in Europe and Asia Minor, whence its branches spread northward over the whole continent of Europe and a considerable portion of Asia. [Gen. v., 32; vi., 10; x., 1.]

Jasher (*upright*), **Book of**, is alluded to in two passages only of the O. T.[1] That it was written in verse may reasonably be inferred from the only specimens extant, which exhibit unmistakable signs of metrical rhythm. Gesenius conjectured that it was a collection of ancient songs, which acquired its name, "the book of the just or upright," from being written in praise of upright men. Josephus has been understood to speak of the book of Jasher as one of the books laid up in the Temple; but it is not clear that he alludes there to any thing else than the book of Joshua. There is a miserable English forgery of this book, first published, it is said, in 1751, and republished at Bristol in 1829.

Jashobeam (*captivity of the people*). A follower of David of this name is described as a Hachmonite, a Korhite, and son of Zabdiel. He joined David at Ziklag, and upon one occasion slew three hundred men. Jashobeam is identical with Adim the Eznite, who is mentioned in 2 Sam. xxiii., 8, as slaying by his spear at one time eight hundred men. As to the difference in numbers, it has been supposed that three hundred were slain at the first onset, or by Jashobeam himself, and an additional body afterward, or by the help of others. [1 Chron. xi., 11; xii., 6; xxvii., 2.]

Jasper, a precious stone frequently noticed in Scripture. It was the last of the twelve inserted in the high-priest's breastplate, and the first of the twelve used in the foundations of the New Jerusalem. It appears among the stones which adorned the king of Tyre, and is the emblematical image of the glory of the divine Being. The characteristics of the stone, as far as they are specified in Scripture, are that it was "most precious," "like crystal," and of brilliant and transparent light. The stone which we name "jasper" does not accord with this description: it is an opaque species of quartz, of a red, yellow, green, or mixed brownish-yellow hue, sometimes striped, and sometimes spotted, in no respect presenting the characteristics of the crystal. The diamond would more adequately answer to the description in the book of Revelation; but what is the stone intended is admittedly uncertain. [Exod. xxviii., 20; xxxix., 13; Ezek. xxviii., 13; Rev. iv., 3; xxi., 11, 19.]

[1] Josh. x., 13; 2 Sam. i., 18.

Javan (*deceiver*), a son of Japheth, and the father of Elishah, Tarshish, Kittim, and Dodanim. There is no reason to doubt that of these four lines of offspring descended from him three formed settlements in Asia Minor and Greece—the Hellenes probably coming from Elishah, while the Kittims formed the inhabitants of Cyprus and other islands, and the Dodanims of some parts of the Epirus. Hence Javan became the Hebrew name for Greece or Ionia, which in ancient times, since the names were much the same, was very commonly identified with Greece by foreigners. In the ethnographic table[1] Javan may be taken, if necessary, as the name of the race, and not of its founder; and thus, consistently with history, the Ionians or Greeks are said to spring from the Japheth branch of Noah's family. All the modern researches in ethnography and geography tend more and more to confirm this "table of the nations" in the tenth chapter of Genesis. [Gen. x., 2, 4; Ezek. xxvii., 13; Dan. x., 20; xi., 2.]

Jebusites, one of the tribes of Canaan, whom the Israelites were commanded to exterminate. They were descended from Canaan, the youngest son of Ham. Their chief abodes were Jerusalem and the surrounding district, together with the mountain country afterward belonging to Judah, where they were in close proximity to the Amorites and the Hittites. They joined the great confederacy against Joshua under Jabin, and were defeated, the King of Jerusalem, or Jebus (an Amorite), having been previously killed.[2] Though this city was subsequently burned by the tribe of Judah, it was either not destroyed, or was rebuilt by the Jebusites; and it was not till the reign of David that they were altogether conquered, and dispossessed of the chosen stronghold of Zion; and even then some of them remained. Solomon made the remnant tributary; and some seem to have been still recognizable after the Captivity. [Josh. xv., 63; xviii., 28; Judg. i., 8, 21; xix., 10–12; 2 Sam. v., 6–8; xxiv., 16, 18; 1 Kings ix., 20; 1 Chron. xi., 4–6; xxi., 15, 18, 28; Ezra ix., 1.]

Jeduthun (*who gives praises*), a Levite, of the family of Merari; probably the same as Ethan.[3] His office was generally to preside over the music of the Temple service. His name stands at the head of Psalms xxxix., lxii., and lxxvii., probably indicating that they were to be sung by his choir.

Jehoahaz (*God-sustained*). **1.** The seventeenth king of Judah, B.C. 610. He is also called Shallum. He was a son of Josiah, and his immediate successor. The people on the death of his father anointed him, and made him king,[4] though it is clear that he was not the eldest son.[1] After a reign of three months, the shortest in the kingdom of Israel, he was dethroned by Pharaoh-necho, and another brother, Jehoiakim, placed upon the throne. Jehoahaz was carried a captive to Syria, but was eventually taken to Egypt, where he died,[2] the first king of Israel who died in exile. [2 Kings xxiii., 30–33; 2 Chron. xxxvi., 1–5.]

2. Eleventh king of Israel, and son and successor of Jehu. He reigned seventeen years, B.C. 856–841. As he followed the evil courses of the house of Jeroboam, he suffered as a punishment a series of disasters inflicted by the Syrians. Hazael (q. v.) king of Syria, and his son Benhadad, ravaged the kingdom of Israel till Jehoahaz had only fifty horsemen, ten chariots, and ten thousand footmen left, of all his forces. Overcome by his calamities, he at length humbled himself before Jehovah, and acknowledged his authority. In consideration of this a deliverer was raised up, in the person of his son Joash (q. v.), who expelled the Syrians and reestablished the affairs of the kingdom. [2 Kings xiii., 1–10, 25.]

Jehoiachin (*appointed by Jehovah*), also called Coniah, or Jeconiah,[3] son of Jehoiakim, and nineteenth king of Judah. According to one account, he came to the throne at the age of eight years; another version[4] states him to have been eighteen. It is supposed by some that he reigned ten years with his father. He had a short reign of three months and ten days, B.C. 599. During his reign Nebuchadnezzar again besieged Jerusalem. Jehoiachin, convinced of the futility of resistance, surrendered himself, and he and the queen-mother, with all his servants, captains, and officers, were carried to Babylon—ten thousand captives in all. There he remained a prisoner, actually in prison, and wearing prison clothes, thirty-six years, till, on the death of Nebuchadnezzar (q. v.), Evil-Merodach (q. v.) brought him out of his bonds, and placed him at his own table.[5] Nothing is related of his death. The prediction that he should be childless[6] perhaps signifies that no child of his should sit upon the throne, as he is stated to have had several children.[7] He was succeeded by his nephew, Zedekiah. [2 Kings xxiv., 8–17; xxv., 27–30; 2 Chron. xxxvi., 9–22; Jer. lii., 31–33.]

Jehoiada (*known of Jehovah*), high-priest at the time of Athaliah's usurpation and during the greater part of the reign of Joash (B.C. 884–834). He was a man of commanding position and character, who, by a union without precedent, had intermarried with the royal family, his wife, Jehosheba (q. v.), being the daughter of Joram. In the gener-

[1] Gen. x. — [2] Gen. x., 16; xv., 21; Exod. iii., 8, 17; Numb. xiii., 29; Josh. ix., 1, 5, 26; xi., 3.—[3] Comp. 1 Chron. xv., 17, 19, with 1 Chron. xvi., 41, 42; xxv., 1, 3, 6; 2 Chron. xxxv., 15.—[4] 2 Kings xxiii., 30.

[1] 1 Chron. iii., 15.—[2] Jer. xxii., 11, 12.—[3] 1 Chron. iii., 15; Jer. xxii., 24.—[4] 2 Chron. xxxvi., 9; 2 Kings xxiv., 8.—[5] Ezek. xvii., 12; xix., 9; Jer. lii., 31–34.—[6] Jer. xxii., 30.—[7] 1 Chron. iii., 17, 18.

al massacre of the princes of Athaliah (q. v.) the infant Joash was saved alive by Jehosheba, and concealed, first, in the store-room of mattresses, in the palace, and then in the Temple, under the protection of her husband. On him rested the whole hope of carrying on the lineage of David. For six years Jehoiada waited his opportunity. In the seventh year of Athaliah's reign he prepared his measures for his great stroke. He placed himself in direct communication with the five officers of the royal guard, whom he bound to his cause by a solemn oath. He added a force of armed Levites devoted to him. The Sabbath day was chosen for the decisive blow. Those of the Levites who ordinarily mounted guard on the Sabbath were to keep their usual posts, to avoid suspicion. Those who ordinarily attended the king to the Temple were to surround and protect Joash within it. They were furnished by Jehoiada with the spears and shields which, as relics of David's time, hung within the sacred precincts. The young king, a mere boy of seven, was then crowned—the first instance of coronation in Jewish history—the by-standers applauding and shouting, "Long live the king!" The sound reached the ears of Athaliah in her palace. She hurried to the Temple. The king stood on his platform at the gate of the church. Beside him were the officers of the guard. The court was crowded with spectators. The Temple echoed with their shouts and with the songs of the singers. Athaliah, rending her royal robes, cried out, "Treason! treason!" Jehoiada responded by ordering the officers to drag her from the precincts. So strict was the reverence to the Temple that she passed all through the long array of armed Levites and the exulting multitude, to the gates of the city, before they fell upon and slew her. Then followed a popular reaction against the worship of Baal. His temple was sacked, the images and altars destroyed, and the priest, Mattan, was slain. His blood and that of Athaliah was all that was shed. The reforms subsequently inaugurated during the reign of Joash (q. v.) seem to have been due less to the king than to Jehoiada, who continued to be the king's chief counselor till he died. He united with the king in stringent and successful measures to check the priestly corruption and push on to completion the repairs of the Temple. But his death, B.C. 834, was the signal for a relapse into the degrading idolatries from which he never more than partially redeemed the nation.[1] According to 2 Chron. xxiv., 15, he was one hundred and thirty years old at his death; but it is supposed that this is an error in the Hebrew manuscript for eighty-three. He was buried among the kings of Judah, and appears to have been succeeded by his son Zachariah (q. v.) [2 Kings xi.; xii.; 2 Chron. xxiii.; xxiv.]

[1] 2 Kings xii., 2, 3.

Jehoiakim (*appointed by Jehovah*), was the son of Josiah, and the eighteenth king of Judah, B.C. 610–599. His original name was Eliakim, and it was changed to Jehoiakim by Pharaoh-necho (q. v.),[1] who deposed his brother, and raised him to the throne, which he occupied eleven years. He was a vassal of the Egyptian king, and was obliged to lay heavy taxes on the people to pay the required tribute.[2] Jehoiakim had been but little more than three years on the throne when Nebuchadnezzar (q. v.) besieged Jerusalem, and took it.[3] He bound the king in fetters, with the intention of taking him to Babylon, but probably changed his design, and accepted the submission of Jehoiakim, leaving him in his kingdom. Many of the royal family, however, were taken to Babylon as hostages; among these hostages were Daniel and his three companions. This was the commencement of the Babylonish captivity. The burning of the roll[4] was a marked event in Jehoiakim's reign; and for this sacrilegious act fearful denunciations were uttered against him.[5] There are different versions of his death. Though in Kings xxiv., 6, he is said to have "slept with his fathers," yet it would appear that he was slain either by his own subjects or in an action with the Assyrians, and that his body remained, at least for a time, exposed and unlamented, without the city.[6] He was succeeded by his son Jehoiachin. All accounts describe his character as vicious, and his reign as abounding in abominations.[7] Jeremiah vividly portrays the ungodly state of Israel at this time, and announces the terrible retribution that was about to follow.[8] See JEREMIAH; BARUCH. [2 Kings xxiii., 34–37; xxiv., 1–6; 2 Chron. xxxvi., 4–8; Jer. xxvi.; xxxvi.

Jehonadab (whom *Jehovah impels*), a son or descendant of Rechab, the founder of the Rechabites. He met Jehu proceeding to Samaria, just after the slaughter of the princes, and, having declared his cordial concurrence with the new king, was taken by him into his chariot, and attended him to the treacherous slaughter of the worshipers of Baal.[9] We again hear of Jehonadab as imposing on his children the rule of abstinence from wine, agriculture, and residence in cities;[10] which rule was exactly observed till, in one respect, at the Babylonian invasion, it was necessarily relaxed. See RECHABITES.

Jehoram (*exalted by Jehovah*). **1.** Son of Ahab, and successor of his brother Ahaziah to the throne of Israel, of which he was the ninth king—B.C. 896–885. The name also

[1] 2 Chron. xxxvi., 4.—[2] 2 Kings xxiii., 35.—[3] Dan. i., 1.—[4] Jer. xxxvi., 22, 23. See JEREMIAH.—[5] Jer. xxii., 18, 19; xxxvi., 30.—[6] Jer. xxii., 18, 19.—[7] 2 Chron. xxxvi., 8.—[8] Jer. xix.; xxvii., 1–11.—[9] 2 Kings x., 15–23.—[10] Jer. xxxv.; where, however, he is called Jonadab.

appears as Joram.[1] There is much difficulty in tracing the history of his reign and that of his contemporary of the same name who occupied the throne of Judah at the same time. His first measure on ascending his throne was the organization of a confederacy between the kings of Israel, Judah, and Edom, to chastise the revolted king of Moab, who had refused his accustomed tribute of one hundred thousand sheep and one hundred thousand lambs. Their united forces marched round the foot of the Dead Sea, but found themselves bewildered in an arid desert without water. By the advice of Elisha, who had now assumed the prophetic office, they dug deep trenches along the plain, down which the waters from the mountainous district of Edom flowed rapidly and abundantly. The Moabites in the morning, mistaking the waters reddened by the rising sun for pools of blood, supposed that the common fate of confederate armies had taken place—that they had quarreled and mutually slaughtered each other. They sallied down to plunder the camp, but, meeting with unexpected resistance, were defeated on all sides. The king in his despair, after having in vain attempted to break through the hostile forces, and having seen his whole country cruelly devastated, offered his eldest son as a sacrifice to his gods. Yet he seems to have been saved from total ruin by some dissension among the allies, which led to the withdrawing of their forces.

This victory, perhaps, led to the king's partial reformation of Israel. He put away Baal, but continued the half-heathen worship which Jeroboam had established. His repentance was not very sincere, nor his reformation very lasting. The Syrians continued to send marauding expeditions into his kingdom, to be, however, continually defeated by the prophetic counsels of Elisha, who disclosed to the Israelite king their plans of campaign, and who was himself miraculously delivered at Dotham (q. v.). At length the enemy penetrated into the heart of the kingdom, and laid siege to the capital —the city of Samaria. The distress of the city is graphically portrayed by the terrible story of the two mothers who agreed to kill their children for food; and certainly the king was in his last extremity when, for a second time, a miraculous deliverance was afforded at the intercession of Elisha. The Syrians, seized with an inexplicable panic, suddenly retreated. Some lepers, desperate from their wretched condition, sallying forth from the city, found the camp deserted, and abundant provision and an immense booty left behind. The scene of the war was transferred by this victory from the heart to the borders of the kingdom at Ramoth-gilead. Here Jehoram was wounded. He left the army in charge of Jehu, and returned to Samaria. Meanwhile a young prophet, traditionally said to be Jonah, sent by Elisha, anointed Jehu king. The army revolted, and espoused his cause. Jehu started at once for Samaria to carry out his designs, of which the king had no information. Seeing his general coming, Jehoram went forth to meet him, unsuspectingly, with the query, "Is it peace?" The impetuous general responded with bitter upbraiding of the king's mother's crimes; and as the defenseless king turned to flee, shot him through the heart. His body was buried in the vineyard of Naboth. His death, followed almost immediately by that of his sister's son Ahaziah, king of Judah, and that of his mother and all his father's house, brought to a bloody end the dynasty of the house of Omri. The story of Jehoram's reign is chiefly remarkable for his connection with the contemporaneous prophet Elisha (q. v.). See AHAZIAH; JEHU; JEZEBEL. [2 Kings iii.; vi., 8–vii.; viii., 28, 29; ix.]

[1] 2 Kings viii., 16, 25, 28, 29; ix., 14, 17, 21-23, 29.

2. Son of Jehoshaphat, and fifth king of Judah, B.C. 892–885. He was thirty-two years of age when he ascended the throne, and seems to have shared the kingdom with his father during his declining years.[1] He was married by his father to Athaliah, daughter of Ahab, for the purpose of uniting the kingdoms of Judah and Israel. Her pernicious influence over him was the cause of his destruction. The only effect of the union was that he shared in the ruin of the house of Omri. No sooner was Jehoram's father dead than he slew his six brethren, from a causeless fear of their pretensions to the throne, and proceeded to undo all the religious reformation of his father, by re-establishing the worship of Baal and the infamous rites of Ashtaroth. Edom, which had been tributary under Jehoshaphat, revolted, and was never again brought into subjection. Libnah (q.v.), one of the strongest fortified cities in Judah, rebelled against him. Then followed invasions of armed bands of Philistines and of Arabians, who stormed the king's palace, and put to death or carried into captivity his wives and all his children, except his youngest son, Ahaziah.[2] He died, after a reign of eight years, of a loathsome and incurable disease, the nature of which is not very clear. As he lived without being respected, so he died without being regretted, and was buried without royal honors.[3] His son Ahaziah succeeded him.

The history of the reigns of the two Jehorams is rendered perplexing by a difficult question of chronology. According to 2 Chron. xxii., 12, Elijah the prophet sent Jehoram, king of Judah, a writing in the early part of his reign, warning him of the dangers which would overtake him. Yet in the order of narration in 2 Kings the translation

[1] 2 Kings viii., 16.—[2] 2 Chron. xxi., 17; xxii., 1.—[3] 2 Chron. xxi., 19.

of Elijah would seem to have occurred before the accession of Jehoram. But as 2 Kings consists mainly of memoirs of Elisha, and as Elijah's active ministrations ceased with the reign of Ahaziah, it was natural to complete his personal history with the account of his translation in ch. ii., before commencing that of Elisha's prophetic mission. Hence it is not necessary to suppose that ch. ii. records that which was actually prior in time to what is related in ch. iii. Such a change in the order of narration is not unusual, and there is an evident reason for it here. The note of time in 2 Kings i., 17, is properly of the same date as the narrative in ch. ii. See ATHALIAH; AHAZIAH; ELIJAH. [2 Kings viii., 16–24; 2 Chron. xxi.]

Jehoshaphat (*he whom Jehovah judges*), fourth king of Judah, B.C. 914–892. He was the son and successor of Asa. Of his mother, Azubah, nothing is known save her name. Jehoshaphat ascended the throne of Judah at the age of thirty-five. He continued the religious reforms which his father, Asa, had inaugurated. Under his reign the kingdom attained something of its former prosperity. He rebuilt and strengthened the cities of Judah. He enlarged the army to a force of over a million, in five great divisions, answering to our corps d'armée.[1] He garrisoned the chief cities. He established a national system of education, under the direction of five officers of the court, associated with nine Levites and two priests.[2] He reorganized the judiciary, and, in a religious address of great power, still preserved, rebuked the injustice and corruption which previous reigns had produced.[3] In this reorganization a distinction appears to be recognized, for the first time, between ecclesiastical and civil courts.[4] The long wars between Judah and Israel were brought to an end, and a treaty of alliance cemented between them, perfected by the marriage of his eldest son, Jehoram, to Athaliah, the daughter of Ahab and Jezebel; a marriage which was brought about purely from state reasons, and which, though seemingly politic, brought eventual disaster upon the kingdom by bringing Judah under the evil influence of Ahab's house. More than once God recognized the piety of Jehoshaphat. In the battle of Ramoth-gilead (q. v.), so fatal to the house of Omri, Jehoshaphat was saved from the pursuing Syrians.[5] In the campaign against Moab, with Jehoram, king of Israel, this recognition was yet more emphatic. Elisha, appealed to by the allied kings, scornfully referred Jehoram to the prophets of Baal, but, for Jehoshaphat's sake, gave the counsel which resulted in the defeat of the Moabites.[6] The battle of Ziz (q. v.) affords a yet more significant indication of the character of Jehoshaphat, the Cromwell of Jewish history. The land was threatened by a great host of Moabites and Ammonites. They came up through the pass of Ziz, the modern Ain Jidy, through which the marauding Arabs of the present day enter Palestine. Jehoshaphat appointed a national fast. His consternation was great, but his faith was greater. "Neither know we what to do," said he; "but our eyes are upon thee." Encouraged by the prophet Jahaziel,[1] he led his troops down to meet the foe. Singers were appointed, who marched before the army, inspiring them by a national chorus of sacred song. Not a blow was struck by the Judeans; but the allied armies, thrown into confusion by God, fell to quarreling among themselves, and every one "helped to destroy another." In his commercial enterprise undertaken with Ahaziah, king of Israel, Jehoshaphat was less successful. His ships, built at Ezion-geber, were wrecked, as a divine testimony against his league with the idolatrous and corrupt Israelites. Toward the close of his reign, his throne was shared by his son Jehoram, who succeeded to it upon Jehoshaphat's death. Jehoshaphat left six other sons, whom he raised to places of high rank, but who were all slain by their brother Jehoram, on his accession. [1 Kings xv., 24; xxii.; 2 Chron. xvii.–xxi., 3.]

Jehoshaphat (Valley of), a valley mentioned by Joel only, as the spot in which, after the return of Judah and Jerusalem from captivity, Jehovah would gather all the heathen, and would there sit to judge them for their misdeeds to Israel.[2] The name is now attached to a deep ravine which separates Jerusalem from the Mount of Olives, through which at one time the Kedron forced its stream. At what period the name was first applied to this spot is not known. We first encounter it as a name of this valley in the middle of the fourth century; and since that time the name has been recognized and adopted by travelers of all ages and all faiths. It would seem to be generally confined by travelers to the upper part of the glen, from about the "Tomb of the Virgin" to the south-east corner of the wall of Jerusalem. The acclivity toward the eastern wall of Jerusalem is a Turkish burying-ground; and the white tombs, with the Koran at one end and a turban at the other, dot picturesquely the upper part of the slope for several hundred yards. The other acclivity, between Olivet and the Mount of Corruption, is crowded all over with flat Jewish tombs, each with its Hebrew inscription. Thus Moslems and Jews occupy the Valley of Jehoshaphat between them, with their dead facing each other across the Kedron, alike awaiting the Last Judgment, of which they

[1] 780,000 in Judah, 380,000 in Benjamin; 2 Chron. xvii., 12–18.—[2] 2 Chron. xvii., 7–9.—[3] Psa. lxxxii. is attributed to his reign.—[4] 2 Chron. xix., 11.—[5] 1 Kings xxii., 32, 33.—[6] 2 Kings iii. See JEHORAM.

[1] 2 Chron. xx., 14–25. Mentioned only here.—[2] Joel iii., 2, 12.

believe this spot to be the scene. It is this Valley of Jehoshaphat, the channel in which is nothing more than the dry bed of a wintry torrent, which is referred to as the brook Kidron, or Kedron, or Cedron, which was crossed by David in his flight, and by our Lord on his way to Gethsemane."[1]

But the valley to which Joel refers is to be sought on no map in any epoch of the history of Jerusalem. It is a name formed to fix and localize an ideal event. To represent God as an all-powerful defender of his suffering people, and in the end all-conquering, the prophet boldly represents Jehovah as meeting the concentrated forces of all his enemies, scattering them at a single blow, and overwhelming their hosts with confusion and ruin. The scene of this encounter the prophet calls the Valley of Jehoshaphat, *i. e.*, "where Jehovah judges," and interchanges this expression in verse 14 with "valley of decision," *i. e.*, of judgment declared.

Jehovah. This word is used both singly and in composition as a name of the Deity. Its significance, as distinct from the other titles, Elohim and El-Shaddai, have been considered in part under the article GENESIS. In that article we have considered what weight is due to the argument which skeptical writers have derived from the employment of these different names of the Deity in the book of Genesis for the opinion that this book is the work of different authors. The general meaning of the word is indicated in Exod. iii., 14; and it is now generally admitted by competent Semitic scholars that it signifies the "existent," or something nearly akin thereto. The appellation also occurs in composition as Jehovah-jireh, "I Am will provide;" Jehovah-nissi, "I Am is my banner;" and Jehovah-shalom, "I Am is peace." [Gen. xxii., 14; Exod. iii., 14; xvii., 15; Judg. vi., 24.]

Jehu (*Jehovah is he*). **1.** Tenth king of Israel, reigned twenty-eight years, B.C. 884–856. His father's name was Jehoshaphat,[2] but he is more frequently called the son of Nimshi, who was his grandfather, and better known than his father. He probably was not young when called to assume the reins of government; for nearly twenty years before he had been divinely designated to Elijah at Horeb for the kingly office, with an injunction to the prophet to anoint him.[3] No explanation is given for the delay of this appointment, which was reserved for Elisha to perfect. In the mean time Jehu had risen to a high place in the army, and had established for himself a reputation for great energy. At last the set time came. Elisha dispatched one of the sons of the prophets[4] to Ramoth-gilead, where Jehu with his army was contending against Hazael, king of Syria, with the charge to anoint Jehu king of Israel. He was in the midst of his officers, when a youth suddenly appeared and demanded a private interview with him. They retired to a secret chamber. The youth opened a box of sacred oil which he had brought with him, poured it over Jehu's head, and after announcing to him the message from Elisha, that he was appointed to be the king of Israel, and the destroyer of the house of Ahab, he rushed out of the house and disappeared.[1] The secret was not long concealed. The army, rife for a change of dynasty, immediately, with the greatest enthusiasm, threw their garments under Jehu, placed him on the top of the stairs, as an extempore throne, blew the royal salute on their trumpets, and thus hailed him as king. Jehu at once entered upon the execution of the work of judgment expressly committed to him—to sweep away the house of Ahab.[2] With a trusty and chosen band he proceeded to Jezreel, where King Jehoram (q. v.) was lying sick. With his own hand Jehu killed him.[3] Then followed, in rapid succession, the slaughter of Jezebel and of the whole of the seed-royal in Samaria—a work of extermination hitherto unparalleled in the history of the Jewish monarchy. Still another work remained to be done—the destruction of Baal-worship; and this Jehu accomplished by guile. A grand festival to the heathen god was announced; and the prophets, priests, and officers of Baal had assembled from all parts, till the temple was crowded with its worshipers. Jehu himself joined in the sacrificial service. Then, at a given signal, a sweeping massacre removed at one blow the whole heathen priesthood of the kingdom of Israel.[4]

Thus far Jehu might be said to have accomplished faithfully the solemn work intrusted to him. But when the question came to be, what was he himself going to substitute for the abominations he had put down, "he departed not from the sins of Jeroboam, who made Israel to sin."[5] Policy forbade him to substitute the pure worship of Jehovah in opposition to the idolatrous forms that had been set up at Beth-el and Dan. Therefore, while a prolongation of his dynasty was promised for the work of judgment he had executed against the house of Baal, it was to extend only to the fourth generation.[6] And before that time had expired, his house had in turn become the subject of severe threatening, and had the prospect of an exterminating doom.[7] Jehu was buried in Samaria, leaving the throne to his son Jehoahaz. The principal events recorded of his reign took place during the first year, very little being said of what happened dur-

[1] 2 Sam. xv., 23; comp. 30; John xviii., 1; comp. Mark xiv., 26; Luke xxii., 39.—[2] 2 Kings ix., 2.—[3] 1 Kings xix., 16.—[4] Traditionally said to be Jonah (q. v.).

[1] 2 Kings ix., 5–10.—[2] 2 Kings ix., 7, 8.—[3] 2 Kings ix., 24.—[4] 2 Kings x., 20–28.—[5] 2 Kings x., 31.—[6] 2 Kings x., 30.—[7] Hos. i., 4.

ing the other twenty-seven years. It is recorded, however, that several military disasters took place, by which the borders of Israel were shortened. See JEZEBEL; AHAZIAH; JEHORAM. [2 Kings ix., x.]

2. The son of Hanani, a prophet, who first appears in Israel delivering a threatening message to Baasha for following the sins of Jeroboam. Long afterward, probably thirty years or more, he appears again in the attitude of admonishing the king of Judah, Jehoshaphat, for entering into an alliance with the ungodly king of Israel. [1 Kings xvi., 2–7; 2 Chron. xix., 2, 3.]

Jephthah, an Israelitish hero and judge. His history is contained in Judg. xi., 1–xii., 8, and is one of the most striking of the various graphic stories which that book tells of that wild age. He was an illegitimate son, the child of Gilead by a concubine. The legitimate sons drove him from his father's inheritance. He fled to the outskirts of the land where Canaan bordered on the heathen wilderness—to Tob (q. v.). There he became the acknowledged chief of a troop of wild and lawless freebooters, and acquired through all the trans-Jordanic region a reputation as a man of valor. Thus it happened that when the Ammonites had occupied some of the trans-Jordanic territory, and had even passed the Jordan and attacked the western tribes, Jephthah was solicited to take the command against them. Grasping at the opportunity to gratify his ambition, he demands that if he succeeds he shall be made the chieftain of Israel. The terms are accepted, and he is appointed. Superstitious, and courting success, he solemnly vows to offer as a burnt-offering to the Lord whatsoever comes forth from his house to meet him, if he return in triumph. This is the price he is willing to pay for victory. His campaign is short, but brilliant. In a single battle the Ammonites are so utterly routed that they attempt no second stand. Twenty cities fall into his hands as the result of that decisive battle. The land of Gilead is effectually redeemed, and Jephthah returns in triumph to Mizpeh. Among those whose hearts exult over this national deliverance, there is none more joyous than Jephthah's daughter. She breaks over her maidenly reserve, and comes forth with timbrels and dances to meet him. So it is that the first one upon whom his eyes fall as he approaches his house is she who is the light of his home and the hope of his future: "She was his only child: beside her he had neither son nor daughter." And the joy of his victory gives place to the anguish of a riven heart as he tells her of his vow. "I have opened my mouth unto the Lord, and I can not go back." Over the rest Scripture drops a vail that it is not easy to draw aside. Of Jephthah's agony, of the daughter's solemn preparation among the mountain solitudes of Gilead, of the national grief and honor paid for years thereafter to the memory of this maiden, we have but a suggestion in the brief narrative of Scripture. Jephthah "did with her according to his vow which he had vowed." Some contend that she was merely devoted to perpetual celibacy; others that she was literally offered up as a sacrifice. Whichever of these views is entertained, the fact remains that Jephthah sacrificed his daughter to his political ambition. He was left by his singular vow without issue; and the hope of founding a dynasty, which had lured him from his retreat in the land of Tob, was destroyed at the same moment that his own power was secured by his victory. He realized his dream, and judged Israel to the day of his death. But at what a cost!

Jeremiah (*appointed by God*), son of Hilkiah, priest of Anathoth,[1] was but a youth when called to the prophetic office,[2] in the thirteenth year of Josiah, B.C. 628. It is probable that he continued to reside at Anathoth (q. v.) for some years, but was at length compelled by the bitter hostilities of his fellow-townsmen, whose immoralities he had denounced, to leave his native place, and take up his residence in Jerusalem.[3] During the reign of Josiah, Jeremiah appears to have been unmolested in his work, protected by the influence of the pious king. But on the accession of Jehoiakim, he was interrupted in his ministry by the "priests and the prophets," who with the populace brought him before the civil authorities, demanding that capital punishment should be inflicted upon him for his threatenings of evil upon the city.[4] It was only by the interposition of a powerful friend, Ahikam, that he escaped with his life.[5] In this fourth year of Jehoiakim God commanded Jeremiah to write out the predictions which had been given to him, and read them to the people. This commission he intrusted to Baruch (q. v.), as he himself was "shut up,"[6] having probably been put under restraint. Baruch, having written out these prophecies, attempted to read them before the king; but the headstrong tyrant, after listening for a short time, started up, and seizing the roll, cut it in pieces and threw it into the fire.[7] Jeremiah and Baruch would have fallen victims to his fury, had they not retreated to a place of concealment.[8] Here Baruch wrote, at Jeremiah's dictation, the same series of prophecies; and this doubtless formed the nucleus around which others were gathered, from time to time, till the whole assumed the form in which they now appear in the Scriptures.

Jehoiakim and his successor, Jehoiachin, having been carried into exile, Zedekiah, the new king, did not exhibit the same obsti-

[1] Jer. i., 1.—[2] Jer. i., 6.—[3] Jer. xi., 21; xii., 6.—[4] Jer. xxvi., 8, 9.—[5] Jer. xxvi., 24.—[6] Jer. xxxvi., 5, 6.—[7] Jer. xxxvi., 21–23.—[8] Jer. xxxvi., 26.

nate resistance to the prophet's counsels as his predecessors had done. But though he respected and feared Jeremiah, he was powerless against his own counselors. When the Chaldean host came up against Jerusalem, Jeremiah was arrested upon the pretext of being a deserter,[1] and cast into the common prison. Through the influence of the king, the rigor of his confinement was mitigated; but Jeremiah still continuing to deliver messages obnoxious to the wishes of the princes, they persuaded the king to deliver him into their hands.[2] Armed with the royal permission, they took Jeremiah and cast him into one of the dungeons, so deep that it was necessary to let him down by cords; and doubtless they imagined his voice had been silenced forever. But God delivered him. An Ethiopian eunuch plead for him with the king, and Jeremiah was restored to his apartment in the court of the prison.[3] His imprisonment must have continued more than a year; and during this period God favored him with some of the brightest glimpses into the future he ever enjoyed. The guard-house was his Patmos, where he saw the heavens opened, and read the glorious future which God had in store for his Church.[4] At this time, when the whole city, environed by the Chaldean host, was given up to despair, occurred the purchase from his cousin Hanameel, a striking illustration of the prophet's faith in the final restoration of Israel.[5]

The capture of Jerusalem restored Jeremiah to his liberty; but to him this brought no joy. His city was destroyed, his king a captive, the temple of his God burned—no wonder that his spirit poured itself out in those *Lamentations* over his fallen country which will remain an enduring monument of his patriotism, his genius, and his piety. After the murder of Gedaliah (q. v.), who had been made governor over the cities of Judah, the remnant of the Jewish people still resident in Palestine resolved, contrary to the advice of Jeremiah, to retire into Egypt; and thither they carried the prophet and his faithful friend, Baruch. There the dangers he had foreboded were speedily manifested. Contaminated by the heathen examples around them, the exiled remnant fell anew into all manner of abominations, so that Jeremiah was compelled in his old age still to prophesy bitter things.[6] As more than forty years had now elapsed since the commencement of his ministry, he could not have lived long after this period. Of the exact time and circumstances of his death there is no record. The Christian tradition enrolls him as a martyr — as having been stoned to death by the Jews in Egypt. On the other hand, the Jewish tradition is that he made his escape to Babylon or Judea, where he died in peace.

The absence of any chronological order in the present arrangement of Jeremiah's prophecies is obvious at the first glance. There are two great divisions in the present order. Chaps. i.–xlv. include prophecies delivered at various times, directed mainly to Judah, or connected with Jeremiah's personal history. Chaps. xlvi.–li. include prophecies connected with other nations. Chap. liii., taken largely, though not entirely, from 2 Kings xxv., may be regarded either as a supplement to the prophecy or as an introduction to the Lamentations. It is generally allowed to have been added after Jeremiah's death—perhaps by Ezra.

In style he is less sublime than Isaiah. "He did not write," says Prof. Cowles, "to say fine things, or for the sake of displaying a classic style, but to announce momentous truths from a burdened heart, in words as plain and solemnly impressive as he could command." Yet in pathos he is surpassed by none of the prophets; his descriptions of approaching judgments are peculiarly vivid, and his eloquence is vigorous and impressive when inveighing against the iniquity of his age. The story of his life, passed in the days of Judah's degeneracy and desolation, is the key to the interpretation of his style.

Jericho, an ancient city of the Canaanites. It is called in Scripture the City of Palms, on account of its magnificent forest of palm-trees. It was situated in the valley of the Jordan, opposite to where the Israelites under Joshua crossed that river. Its wealth and importance may be inferred from the spoils which were poured into the treasury of the Lord, and by the effect the sight of its riches produced upon the wretched Achan. Strategically the key of the whole country, situated at the entrance of two passes through the hills—one to Jerusalem, the other to Ai and Beth-el—it was the first object of attack to the invading hosts of Israel; and its miraculous conquest was a fitting prelude to their victorious occupation of the whole land, in which they were so dependent on the outstretched arm of the Almighty. The same importance of position, as the key to the interior of the country, no doubt prompted Joshua to pronounce a curse upon whomsoever should rebuild it. It seems, however, to have been still inhabited; and it is reasonably supposed that Joshua's curse was directed rather against refortifying than against rebuilding it.[1] In the reign of Ahab, Jericho was refortified by Hiel the Bethelite; and in him was the curse literally fulfilled.[2] Soon after this it became

[1] Jer. xxxvii., 13, 14. — [2] Jer. xxxviii., 5. — [3] Jer. xxxviii., 7–13. — [4] Jer. xxxii., 36–44; xxxiii. — [5] Jer. xxxii., 1–12. Note, too, the prayer which follows this transaction. See HANAMEEL. — [6] Jer. xliv.

[1] Josh. ii., 1–21; vi.; Judg. i., 16; iii., 13; 2 Sam. x., 5. — [2] Josh. vi., 26; 1 Kings xvi., 34. The meaning of the curse seems to be, "With the loss of his first-born shall he found it; and with the loss of his youngest shall he fix its gates."

a school of the prophets, over which Elisha seems to have presided for a time, and here was the spring into which the prophet cast salt, and in the name of Jehovah rendered the noxious water sweet. We hear little more of the place in the O. T. Over against it, beyond Jordan, Elijah went up by a whirlwind into heaven. In its plains Zedekiah fell into the hands of the Chaldeans, and three hundred and forty-five of its inhabitants are mentioned in the return from Babylon under Zerubbabel.[1] The city was occupied and plundered by Antigonus and Herod. Its revenues were afterward given by Antony to Cleopatra, and farmed from her by Herod, who eventually redeemed them. Under him it became once more an important place. He built there a fort, a tower, a number of new palaces, and even founded a new town, higher up the plain. If he did not make Jericho his habitual residence, he at least retired thither to die; and it was in the amphitheatre of Jericho that his death was announced to the assembled soldiers and people by Salome. Soon afterward the town was plundered and the palace destroyed by Simon, a slave of Herod. But Herod's son, Archelaus, magnificently rebuilt the palace, founded a new town, named from himself, on the plain, and planted the plain with palm-trees. Thus Jericho was once more a city of palms when our Lord visited it. Here he restored sight to the blind, and here he accepted the hospitality of Zaccheus the publican. Through it he passed on his final journey to Jerusalem — passed along the road beside which stood the sycamore-tree, went up into the wild dreary mountains, and through the long ascent, the scene of his own parable of the good Samaritan, till he reached the friendly houses perched aloft on the mountain side, the village of Bethany.[2] Some light is thrown on these incidents in the life of Christ by the facts that this city of Zaccheus was the headquarters of the Roman tax-gatherers of Judea; that this city, whence the priest and Levite were going to Jerusalem when they saw the wounded traveler, was the chosen retreat of the Temple officials when their ecclesiastical labors were over for a season; and that the road between the two cities was then and still is, infested by Bedouin robbers, which made and still make it dangerous for travelers, except they are in companies and well armed.

The Herodian city of Jericho, in which Rahab dwelt, was totally destroyed by Vespasian. It probably stood close by the fountain of Elisha, the present *Ain es-Sultân*. The second, or N. T. Jericho, the Jericho where Zaccheus dwelt, was at the opening of the *wady el-Kelt*, two miles from the fountain.

[1] 2 Kings ii., 1–22; Ezra ii., 34; Neh. iii., 2; vii., 36; Jer. xxxix., 5; lii., 8.—[2] Matt. xx., 29–34; Mark x., 46–52; Luke x., 30–37; xviii., 35–43; xix., 2–10.

Jeroboam (*abounding in people*). **1.** First king of Israel, B.C. 975–954. He was the son of Nebat, an Ephraimite, was employed by Solomon in the fortifications of Millo underneath the citadel of Zion, and was raised to the rank of superintendent over the taxes and labors exacted from the tribe of Ephraim. He made the most of his position, and at last was perceived by Solomon to be aiming at the monarchy. The attempts of Solomon to cut short Jeroboam's designs occasioned his flight into Egypt. There he remained during the rest of Solomon's reign. On Solomon's death he returned and took part in the revolt which ended in the division of the kingdom and his own elevation to the throne of the northern kingdom. Fearing that the yearly pilgrimages to Jerusalem would undo all the work which he had effected, he elevated Dan and Beth-el, two sanctuaries of venerable antiquity, one at the southern, the other at the northern extremity of his dominions, into seats of the national worship, which he intended should rival the newly-established Temple at Jerusalem. His long stay in Egypt had familiarized him with the outward forms under which the Divinity was there represented. A golden figure of Mnevis, the sacred calf of Heliopolis, was accordingly set up at each sanctuary, with the address, "Behold thy God which brought thee up out of the land of Egypt." Hosea[1] styles the idols of Jeroboam the calves of Beth-aven. Aven was the same as the Egyptian deity Aun, or On, *i. e.*, the sun; hence Dr. Townsend concludes it was the worship of the sun which Jeroboam introduced, borrowing it from Egypt. The worship and the sanctuary continued till the destruction of the northern kingdom. It was while dedicating the altar at Beth-el that a prophet from Judah[2] suddenly appeared, who denounced the altar, and foretold its desecration by Josiah, and its violent overthrow. The king, stretching out his hand to arrest the prophet, felt it withered and paralyzed, and only at the prophet's prayer saw it restored, and acknowledged his divine mission. Jeroboam was at constant war with the house of Judah; but the only battle distinctly recorded is one with Abijah, son of Rehoboam, in which he was defeated. The calamity was severely felt; he never recovered the blow, and soon after died, in the 22d year of his reign, and was buried in his ancestral sepulchre. See ABIJAH; REHOBOAM; SHISHAK. [1 Kings xi., 26–40; xii.; xiii.; xiv.; 2 Chron. x.; xiii.

2. The son and successor of Joash. He was the thirteenth king of Israel, and reigned forty-one years, B. C. 825–784. Jeroboam was an energetic ruler. He not only held all the territory he received from his father, but enlarged its border toward the north. These temporary successes were predicted

[1] x., 5.—[2] Supposed by some to be Iddo (q. v.).

by the prophet Jonah,[1] and are represented as one of the last manifestations of divine mercy toward Israel before their final destruction as a people. During the reign of Jeroboam II., the external glory of Israel was raised to the highest point, but its internal condition already indicated its approaching dissolution. Corruptions of all kinds abounded. Drunkenness in its most revolting forms ran riot through the land.[2] The golden calf was still worshiped, and Baal was a familiar name. The ancient sanctuary of Gilgal was the centre of wide-spread heathen abominations. On account of these iniquities, the prophet Amos proclaimed the approaching visitation of divine judgments.[3] Jeroboam himself died in peace, and was buried in royal state. But his son Zechariah (q. v.) was the last regular occupant of the throne of Israel. The remaining five kings were military usurpers. His death appears to have been followed by an interregnum of several years before the accession of his son Zechariah, B.C. 773.[4] [2 Kings xiv., 23–29.]

Jerusalem (*foundation of peace*). The interesting and important subject indicated by this name naturally falls into two main divisions; the one relating to the history and the historical notices contained in O. T. scripture of the place which bore it; the other relating to the topography of the city, and its present as compared with its ancient condition.

I. *History.*—The first mention of Jerusalem is during the life of Abraham, in Gen. xiv., 18, under the name of Salem, if we accept the opinion generally held that this is indeed the city of the royal priest Melchizedek; a place of some political importance, and still more important in a religious point of view, since it seems to have been a centre of pure spiritual worship to which even the heir of the promise did homage.[5] The first time that the name Jerusalem appears is in Josh. x., 1, the account of the successful struggle of Joshua against the southern confederacy, at the head of which was Adonizedek, king of Jerusalem. At the partition of the land, Joshua drew the line between Judah and Benjamin close by Jerusalem, yet so that the city properly belonged to the latter tribe. The unprotected parts of the city were taken, and more or less held, by the children of Israel, but the original inhabitants retained possession of the stronghold of Zion, which neither Judah nor Benjamin could wrest from them. Therefore it is described as a city, or the city, of the Jebusites, so thoroughly "the city of a stranger" that the wandering Levite coming from Bethlehem-judah would not turn aside into it, but passed over to Gibeah.[6] We hear no more of Jerusalem until the establishment of the Israelitish monarchy. Saul, warrior as he was, and a Benjamite, who would naturally be eager to secure the full inheritance of his tribe, did not attack it. But when David came to be acknowledged as king over all Israel, one of his first expeditions was against Jerusalem. He approached the city at the head of a formidable army. As before, the lower city was immediately taken; and as before, the citadel held out. The undaunted Jebusites, believing in the impregnability of their fortress, derided his attempts, and either placed literally the weakest of their population, the lame and the blind, upon their ramparts in bitter scorn, or, possibly, set in array the images of their gods, who had eyes but could not see, feet but could not walk, as a sufficient defense against the Israelitish king.[1] But they little understood the temper of the king, or of those he commanded. David's anger was thoroughly roused by the insult, and he promised the chieftainship of his forces to the man who would storm the citadel. A crowd of warriors rushed forward to the attempt; his nephew, Joab, led the forlorn hope, and gained the prize. The fastness of Zion was taken 1046 B.C. It is the first time that that memorable name appears in history. Here David established the capital of his kingdom, probably choosing the place on account of its naturally strong position, its intimate association with his own prowess and that of his host, and its politically important situation. The latter was due to the fact that it stood on the borders of his own tribe, the great tribe of Judah, in the south, and also on the borders of the small but valiant tribe of Benjamin, which was allied to the powerful tribes of the house of Joseph, which came next to it, and occupied the very middle of the land of Canaan. The good policy of this selection appears in the result; for Judah and Benjamin became inseparably knit together. David proceeded to build a palace for himself in Jerusalem; and in connection with his occupation of it, we are told that he "perceived that the Lord had established him king over Israel." The importance of this new capital was equally apparent to the neighboring powers. The Philistines made two expeditions in the vain hope of wresting David's conquest from him; but they were defeated under the walls of Jerusalem, and Hiram, king of Tyre, sent an embassy, and supplied artificers and materials for the works in which the Israelitish sovereign was engaged, cementing an alliance which lasted into Solomon's time.[2] Soon after the capture of Zion, David brought up the ark to the tent which he had pitched in Jerusalem for its resting-place, after its long period of wan-

[1] 2 Kings xiv., 25–28.—[2] Hos. iv., 11; vii., 5.—[3] Amos vii., 7–12.—[4] See Chronological Table, Appendix.—[5] Heb. vii., 4–7. See SALEM.—[6] Josh. xv., 8, 63; xviii., 16, 28; Judg. i., 8, 21; xix., 10–13.

[1] 2 Sam. v., 6. It should be rendered, "The blind and the lame shall keep thee off."—[2] 2 Sam. v., 11, 17–25; 1 Chron. xiv., 8–17.

dering, and was on the point of changing this tent into a substantial house, when the prophet Nathan announced to him that this was an honor reserved for his son. He therefore contented himself with making extensive preparations for that Temple which his son Solomon erected upon Mount Moriah. It was that son who especially enriched and adorned his capital. Besides his works in the immediate neighborhood, Solomon constructed fortifications in place of the apparently rude and simple wall of his father David, built for himself a palace—which must have been of vast size, to accommodate the women of his harem — and stables, brought water to the city by an aqueduct forty miles in length, prepared a palace apart from Zion for Pharaoh's daughter, and crowned all with his magnificent Temple. It is unnecessary here to enter into the particulars of his sacred and secular buildings in and around Jerusalem, as given in the history. Ample evidence of the magnificence of his undertakings, of the vast wealth they brought to Jerusalem, and the luxury which reigned there, is to be found in the sentence, "And the king made silver [to be] in Jerusalem as stones, and cedars made he [to be] as the sycamore-trees that are in the vale for abundance."[1]

On the occasion of the disruption of the Church and nation after the death of Solomon, Jerusalem continued to be the capital of the two tribes who adhered to the royal family of David's line, and to the priestly lines of the house of Aaron. But it retained its splendor but a few years. Rehoboam, who by his folly had caused the ten tribes to revolt, by his sin provoked the Lord's sorer judgments. In consequence, Shishak, king of Egypt, invaded the land, and entered Jerusalem, apparently without resistance. He did not, so far as we read, injure the town, but he carried off an enormous mass of plunder, and reduced Rehoboam to a position of vassalage. In the reign of Jehoram, Jerusalem was again plundered by the Philistines and Arabians.[2] During the period which includes these reigns, some important buildings for worship, lawful and unlawful, must have been erected at Jerusalem. Not to speak of Solomon's high places, built for the strange gods of his wives "in the hill that is before Jerusalem," and the "horrible thing for Asherah" which Queen Maachah made, we read of the "new court" in the house of the Lord, where Jehoshaphat assembled the people on occasion of his fast, in a great emergency. And at the overthrow of the usurper Athaliah, we read of the people breaking down the house of Baal, his altars, and his images; all which had no doubt been erected by that "wicked woman."[3] In the reign of Amaziah, Jerusalem was taken by Joash, king of the ten tribes, who rifled what remained of treasure in the Temple and the palace, and broke down four hundred cubits of the city wall, from the Gate of Ephraim to the Corner-gate. The succeeding king, Uzziah, restored the fortifications, built towers at the Corner-gate and at the Valley-gate, and at the turning [of the wall], and fortified them. His successor, Jotham, built a gate to the Temple, repaired the walls, and added to their strength. The following reign—that of Ahaz—was disgraced by idolatrous erections in Jerusalem, as well as by the defacement of the Temple; all which mischief was repaired laboriously by his pious son, Hezekiah. Yet Hezekiah was exposed to imminent danger from the invading King of Assyria, and was induced to save Jerusalem from capture by a ransom taken from the treasures of the palace and the Temple. The perfidious King of Assyria, however, renewed the siege, in the course of which the best qualities of Hezekiah appeared. The king diverted the water-courses, strengthened the ramparts, built additional towers and a fresh wall, constructed works in the citadel, and provided an abundance of weapons. A miraculous deliverance rewarded his faith and patience. The Lord was the effectual shield of his people, and the invading host of the Assyrian perished before his destroying angel.[1] Manasseh once more, in the beginning of his reign, restored the idolatrous abominations of Ahaz, and in an aggravated form, while he also filled the city from end to end with innocent blood; but after his Babylonish captivity—which probably resulted from a capture of his capital—he removed as far as possible the idols and shrines, and added to the walls and fortifications. His son Amon had restored some of the abominations, so that Josiah had once more to remove them, which he probably did more effectually than any of his predecessors. In the miserable reigns of the sons and grandson of Josiah, the city was taken by Pharaoh-necho, king of Egypt, and repeatedly by Nebuchadnezzar, king of Babylon, and its treasures carried away on every successive occasion. But the final catastrophe was about the year 588 B.C., when, after a siege of eighteen months—once interrupted on account of a division by the Egyptians —the hosts of Nebuchadnezzar stormed the city, burned the Temple, the palaces, and the other principal houses, demolished the walls, and left Jerusalem a desolation. The throes of this last agony had continued for eighteen months. It was in the ninth year of Zedekiah, on the tenth day of the tenth month, that the siege was first formed, and on the

[1] 1 Kings iii., 1; vii., 1, 8; ix., 1, 10, 15, 24; x., 24–27; 2 Chron. i., 14; viii., 11; ix., 11, 27. See Solomon; Temple.—[2] 1 Kings xiv., 22–28; 2 Chron. xii., 1–12; xxi., 16, 17.—[3] 1 Kings xi., 7, 8; xv., 13; 2 Kings xi., 18; 2 Chron. xv., 16; xx., 5; xxiii., 17.

[1] 2 Kings xiv., 11–14; xv., 35; xvi., 10, 11, 17, 18; xviii.; xix.; 2 Chron. xxv., 21–24; xxvi., 9, 15; xxvii., 3; xxviii., 24; xxxii., 1–23. See Hezekiah; Sennacherib.

ninth day of the fourth month, in Zedekiah's eleventh year, that the city was taken. Vast numbers of the people were carried into captivity; others went into Egypt; and there was none to pity the fallen capital.[1]

During the Captivity it was the practice of Daniel to have the windows of his chamber open toward Jerusalem, and to kneel three times a day in prayer to God. From his study of the prophet Jeremiah, to learn the years of the desolations of Jerusalem, his earnest pleading on its behalf, and the answer granted to him in that wonderful prophecy as to the rebuilding of the city and the coming and work of Messiah the Prince, we may infer that God's believing people had not lost sight of the city of their solemnities, nor lost faith in the promises which gave them as deep an interest in it as ever.[2] Their affection for it is manifested very touchingly in Psalm cxxxvii. Hence we understand the joyful alacrity with which, when Babylon was itself humbled, more than forty thousand of the captives welcomed the decree of Cyrus, king of Persia, permitting and encouraging all who chose to return and rebuild the Temple at Jerusalem. Of course, when the Temple was building, there would be other building and progress in the city; but it is manifest that the population was comparatively small, and the buildings insignificant, till the times of Ezra and Nehemiah. All this while Jerusalem lay without walls and gates. But by the efforts of Nehemiah the walls were rebuilt, and it was agreed that one-tenth part of the whole people should dwell in the capital. When finished, the new wall was solemnly dedicated in the presence of the assembled inhabitants; and thus was the holy city re-established.[3]

We have no account in Scripture of the following period, and are indeed almost wholly ignorant of the details of half that time. From the legends, not always trustworthy, of this period of history we gather the following statements: When Alexander the Great was at the height of his successes, he was provoked at the faithfulness of the Jews to the cause of the Persian monarch, and marched from his successful siege of Tyre to avenge himself upon Jerusalem. Jaddua, the high-priest, however, warned, as he claimed, by God in a dream, went forth with the priests in procession to meet the conqueror. Alexander received him reverently; and being afterward shown by the high-priest the prophecies regarding him in the book of Daniel, he confirmed the Jews in the possession of their privileges, according to the laws of their forefathers. After the partition of Alexander's empire, Ptolemy, the son of Lagus, to whom Egypt fell, surprised Jerusalem by treachery on the Sabbath-day—about B.C. 320—and ruled over it in a cruel manner, besides carrying off multitudes into Egypt. From the time of the unworthy priests, Jason and Menelaus, who adopted Grecian habits and tendencies to Grecian heathenism, the Jews in general, and the people of Jerusalem in particular, suffered fearfully from the inducements to apostasy and the persecutions of the Syrian king, Antiochus Epiphanes. Again and again he took the city, pillaged it, polluted the Temple by idolatrous innovations, and inflicted horrible cruelties upon those who adhered to the pure faith of their fathers. Of the struggles of the Maccabees it is impossible to speak; but the crowning result was obtained by Simon—who succeeded to the high-priesthood B.C. 143—when he took the citadel Baris, which had long been a source of annoyance and danger to the worshipers in the Temple, expelled its garrison, and leveled the very site on which it stood. Two calamities befell Jerusalem somewhat later. In the year B.C. 63 Pompey took the city, entering it, like Ptolemy, on the Sabbath, massacring the worshipers at the very altars, and killing altogether about 12,000 Jews. He spared the treasures of the Temple; but these were all carried away a few years afterward by Crassus, as he went on his disastrous expedition against the Parthians.

The outward fortunes of the city began to rise from the time that Cæsar gave the principality of Judea to Antipater, with the name of "procurator," and permitted—B.C. 43—the re-erection of the walls which Pompey had demolished. Antipater's son, Herod the Great, executed many extensive schemes for ornamenting the city in general, and particularly the Temple, which he actually rebuilt on a scale of almost incredible magnificence. Jerusalem was the capital of Herod's kingdom, and to it, accordingly, came the Eastern magi, inquiring for the new-born king of the Jews. It appears also to have been the capital of Archelaus during his brief reign.[1] Afterward it lost some of its grandeur, when Judea was reduced to a Roman province, and the seat of the local government was removed to Cæsarea.

And now rapidly approached those fearful days of violence and bloodshed which culminated at last in the terrible overthrow of the city by Titus. The inhabitants were divided by jealousies into warring factions. Mutual mistrust reached its highest degree of development. Friends were alienated, families were broken up, and a man's worst foes were those of his own household. Every man had to take heed of his neighbor and

[1] 2 Kings xxi., 3–16; xxii., 3–7: xxiii., 4–14, 31–xxiv., 16; xxv., 1–10; 2 Chron. xxxiii., 1–16; xxxiv., 3–13; xxxvi., 1–10, 11–19; Jer. xxxii., 24; xxxvii., 5–15; xxxviii.; xxxix., 1–8; lii., 1–15, 28–30; xliii., 4–7; Lam. i., 1–3, 7, 12–17. See ZEDEKIAH.—[2] Dan. vi., 10; ix., 1–19.—[3] Ezra i., sq.; Neh. ii.–iv.; vi.; vii., 4; xi., 1, 2; xii., 27–43. See NEHEMIAH.

[1] Matt. ii., 1–3, 22; Mark xiii., 1, 2; Luke xxi., 5, 6; John ii., 20.

suspect his brother. Brigandage, impostures, and assassinations were rife. No man was secure. Some from private enmity, others on account of their wealth, were struck dead by men who passed by, apparently unarmed, and as peaceably disposed as themselves. Even the Temple was not a place of safety; the worshiper did not know but that the man who knelt by his side was preparing to plunge his dagger to his heart. The chief priest was slain while performing public worship. High-priests and priests quarreled over their share of the tithes, and resorted even to acts of violence. God, in seeming abhorrence of his guilty city, and disdaining any longer to dwell in his contaminated temple, brought the Romans to punish with fire the sins of the nation. In the mean time wild and awful prodigies, according to the Jewish annalist, Josephus, from whom our knowledge of the destruction of Jerusalem is chiefly derived, filled the timid with apprehensions of the approaching desolation. A comet which had the appearance of a sword hung above the city for a whole year. At the Feast of Unleavened Bread, at the sixth hour of the night, a sudden light as bright as day shone about the altar and the Temple, and continued for about half an hour. The immense brazen inner gate on the eastern side of the Temple, which required twenty men to swing it, and which was fastened by strong iron bolts let into the stone door-posts, flew open suddenly. One day before sunset chariots and armed squadrons were seen in the heavens, seeming to encircle the city in their rapid and terrific career. On the Pentecost the priests who entered by night into the Temple said they heard a movement and a noise, and presently the voice as of a great host, which said, "Let us depart hence." A man, whom no scourging could compel to utter any thing else, traversed the narrow streets of the city day and night for four years, until the bitter end, crying, "Woe, woe to Jerusalem. Woe, woe to the city and to the Temple." History hastened to the fulfillment of God's prophecies of the punishment of the city which had crucified his only-begotten Son. Driven to madness by the massacre of their brethren in Cæsarea, and apparently appointed everywhere else for slaughter, they determined, if mankind thus warred upon them, to wage unrelenting war upon mankind. By an organized and desperate outbreak they secured the most important posts in the country; and by inflicting upon the Roman army such a defeat as they had not received since the defeat of Varus in the forests of Germany, they rallied the whole nation headlong into revolt. Judea was thus brought into open rebellion against Rome, and defiance against the whole civilized world. Vespasian and Titus were sent to chastise her, and terrible was her punishment. One after another of her cities was swept away, until Titus at last laid siege to Jerusalem itself. In the spring of A.D. 70, when the city was crowded with the multitudes who came up to the Feast of the Passover, he drew up his legions before the Holy City. From his camp on the heights to the north and east attack was made upon the suburb on the north of the city. The defenders made a brave resistance, but were at length driven back by the missiles thrown from the lofty towers erected by the besiegers; a breach was made in the wall on the fifteenth day of the siege; the gates were thrown open; and the whole of that suburb was in the hands of Titus. From this position Titus had now three points of attack before him—the upper city, facing him on the west; the Temple and its precincts, on the east; and the lower city, protected by the second wall cropping out toward him in the middle. Within this second wall the Jewish leader, Simon, had retired. The same scenes were now repeated as at the first wall. The Jews sallied out and attacked their invaders with desperate bravery; the Romans drove them back with equal courage. After five days of such work, a breach was made in the second wall. Titus did as little harm as he could, hoping the people would now surrender. He entered with a thousand picked men. They were met with determined obstinacy by constantly increasing numbers, in the narrow streets and lanes of the lower city, and were at length driven back. But Titus again effected an entrance, demolished the whole wall, and became master of all that portion of the city which was not surrounded by the innermost wall. Within that wall were the Temple, with the Tower of Antonia and the adjoining structures, and the upper city. Engines on the Mount of Olives had been hurling their huge projectiles on the Temple and its precincts since the beginning of the siege. Four great mounds were now erected within the suburb, two facing the Temple, and two facing the upper city, to act upon those places from the north. But the two mounds opposite the Temple were undermined and sunk by the untiring efforts and skill of one of the Jewish leaders, John of Giscala, and the engines on the other two were burned by the no less pertinacious bravery of Simon and his men. Meantime, however, famine had begun its horrors. Many daily crept out of the city on its uninvested sides to seek for food. They were caught and crucified by scores, and left to die in sight of the very walls of the besieged city. Every fugitive lessened the horrors of famine, and so protracted the resistance. To prevent further escape, Titus constructed a wall around the entire city. It was nearly five miles in length, yet was completed, by the united efforts of the army, in three days. In awful fulfillment

of Christ's prediction, the people were shut up as sheep for the slaughter.[1] The pen falters and fails in the attempt to describe the scenes of carnage which ensued. Nor did they end till Titus had fought his way from street to street, and from court to court, in hand-to-hand encounters, and reduced the whole city, with its resplendent Temple, to ashes, and utterly put its last soldiery to death with the sword. The numbers that perished in this frightful butchery are stated by Josephus to have been over a million; and though his statement is generally discredited, the number, at the smallest estimate, was such as to render the siege, in its results as in its incidents, one of the most awful of all history. The treasures of the Temple and the sacred vessels were carried away as trophies, to be borne in triumph by the proud procession which swept through the streets of Rome, in honor of the victory of Titus. And their representation may be seen to the present day in the city of Rome, on the yet existing arch constructed in his honor, and bearing his name;[2] and a medal is yet preserved which commemorates this subjugation of the sons of Jacob.

But the cup of retribution was even yet not full. There was a Roman garrison on the spot; some inhabitants returned, and a town gradually gathered round. At length the Emperor Adrian placed a military colony there. But the Jews rose in violent rebellion under Bar-chochebas, who pretended to be the Messiah, and possessed themselves of the restored Jerusalem. It required all the might of the empire again to subdue it. But this war having been terminated, in A.D. 135 the Emperor Adrian rebuilt Jerusalem as an entirely heathen city. The site was occupied by a colony of soldiers, the Jews were rigorously excluded, foreigners only might dwell in it, temples to the heathen deities were erected, and the name was changed to Ælia Capitolina.

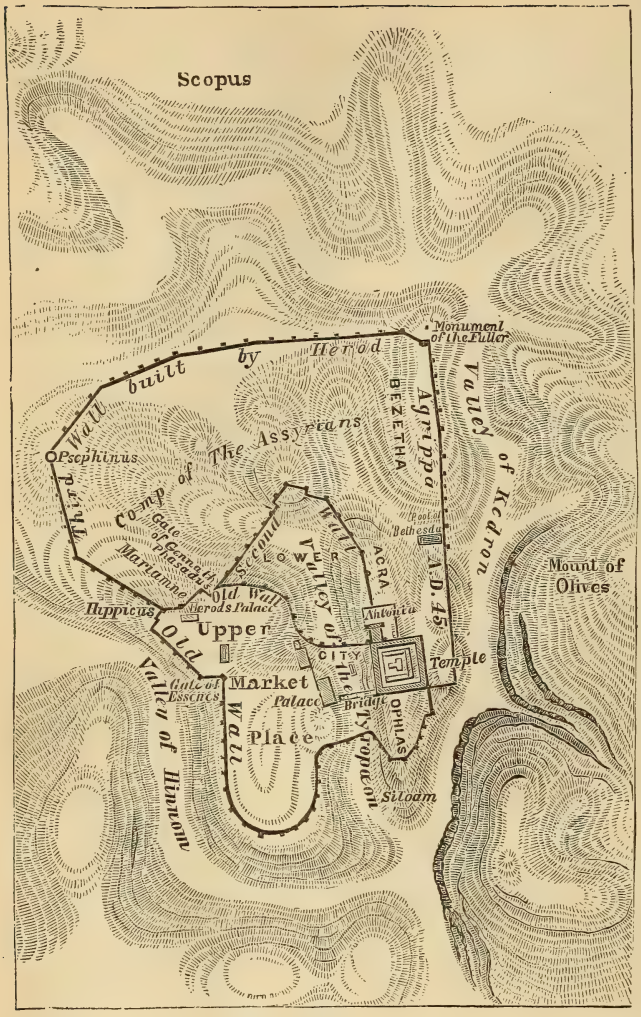
When the empire became Christian, the ancient designation revived, though the name Ælia was not obsolete for many centuries. Helena, mother of Constantine the Great, made a pilgrimage thither, and tried to identify the holy places. Churches were erected, and Jerusalem was a Christian city. Julian, in his hatred of the Gospel, allowed the Jews to rebuild the Temple. But the design was frustrated. There can be no question that the work was interrupted by fire, which was attributed to supernatural causes. For a long while afterward Jerusalem appears to have been unmolested. The Persian, Chosroes II., took it in A.D. 614. It was re-occupied by the Emperor Heraclius in 628, but surrendered to the Caliph Omar in 637. Then it became one of the sacred cities of the Mohammedans. Little more remains to be said. It passed from one conqueror to another, till on July 15, 1099, it was stormed by the Crusaders under Godfrey of Bouillon, who was elected king. In 1187 it was taken by Saladin. Again and again assaulted and captured, it passed, in 1517, into the possession of the Ottoman monarch, Selim I. His son Solyman built the present walls. Mohammed Ali of Egypt occupied it in 1832, but in 1840 it was restored to the Turkish sceptre. And so the Holy City is still "trodden down of the Gentiles," for "the times of the Gentiles" are not yet "fulfilled."[1]

II. *Topography.* — Jerusalem is literally a city set on a hill. "Beautiful for situation, the joy of the whole earth is Mount Zion," sang its poet-founder. It is built on a promontory of rock that juts out from the tableland of Judea. Deep but narrow gorges separate it from surrounding hills. On the west and south, the valley of Hinnom lies between Zion and the neighboring highlands. On the east, between Moriah and the Mount of Olives, flows during the wet season the brook Kedron, in the valley which it christens with its name. Only on the north does the city adjoin the mountain range of which it is a part. Its uplifted towers are twenty-five hundred feet above the level of the Mediterranean Sea, the blue of whose waves is discernible from a neighboring eminence—thirty-six hundred feet above the valley of the Jordan, whose waters empty into the Dead Sea eighteen miles to the eastward.

This city is really two. Valleys on either side environ it. A third valley, penetrating its heart, divides its rock foundation into two hills, and the city itself into an upper and lower town. This division into two cities will be rendered clearer to the reader by an examination of the annexed plan, and is also indicated in the picture of modern Jerusalem which accompanies this article. This much of the topography of Jerusalem is apparent to the most casual observer. It is also agreed by nearly all antiquarians that somewhere on the eastern hill, which was the Mount Moriah of the Bible,[2] was the site of the ancient Temple. But from this point of agreement commences a wide divergence. While tradition points out not only every real but every imaginary site, with equal confidence the spot where Christ was crucified and the two houses where the Dives and Lazarus of the parable respectively lived! there is almost no agreement whatever among scholars as to the trustworthiness of any of these traditions. Recent explorations have, indeed, thrown some light upon some of the disputed points. Availing ourselves of these researches, we shall give in this article only what seems to be, on the

[1] Luke xix., 43, 44.—[2] See, for illustration, art. CANDLESTICK; ROME.

[1] Luke xxi., 24.—[2] It is true that even this is doubted, but we think without reason, and adhere in this respect to the old opinion, despite Mr. Fergusson's attempts to shake it.

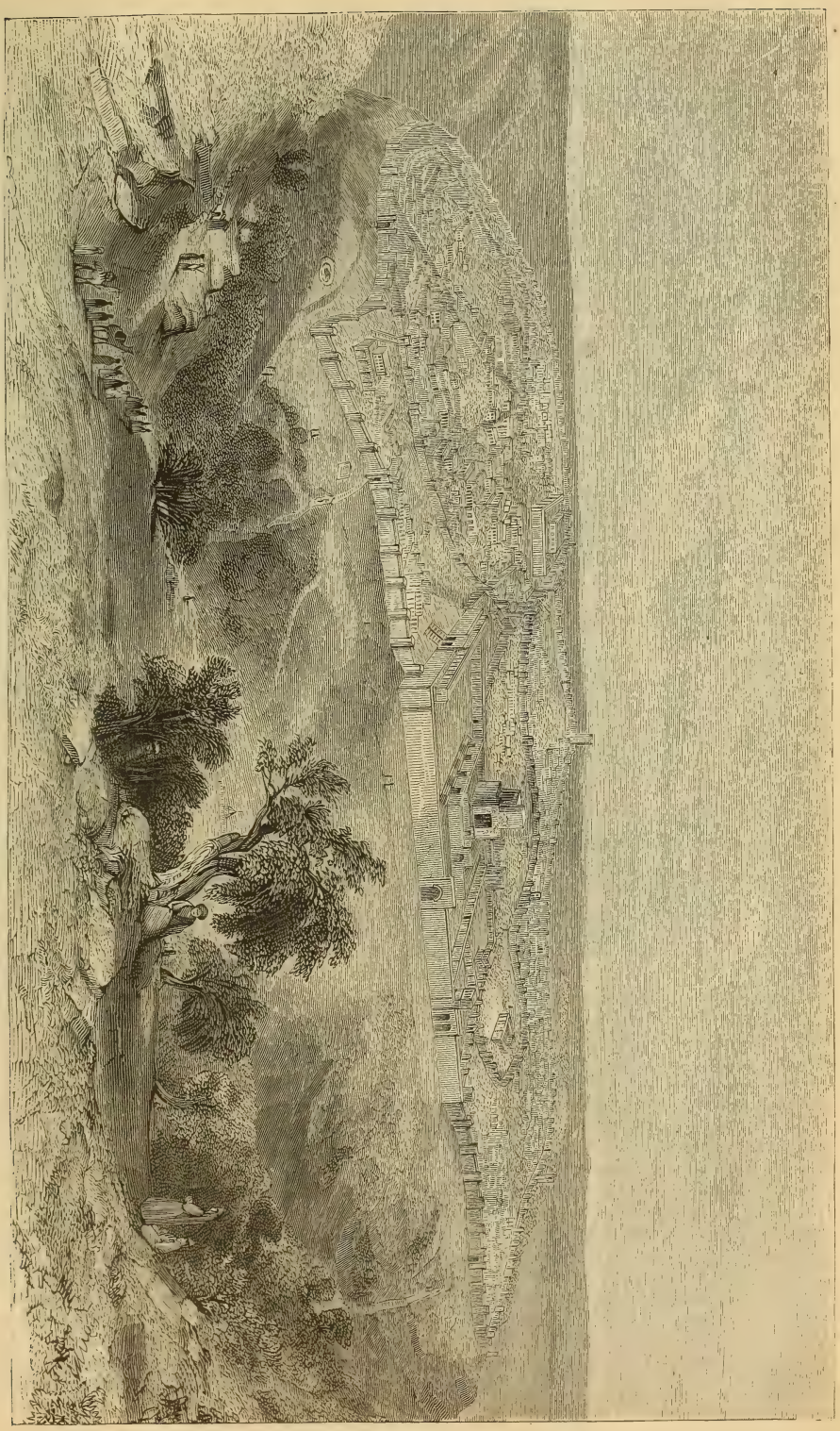


Plan of Jerusalem.

whole, pretty well established, leaving the reader to find in the large dictionaries a detailed account of the warm and earnest, but, thus far, fruitless discussions respecting other sites.

It may at first seem strange that the sites in such a city as Jerusalem should be involved in so much uncertainty. The truth is, however, that the superstitious interest which attaches to the place has hitherto prevented any impartial inquiry into the truth. The earlier Christian pilgrims came not to investigate, but to receive with unquestioning faith the statements of ignorant and interested monks. When, at length, a spirit of skepticism and inquiry was aroused, it seemed, to those interested in maintaining the traditional systems, a gross impiety. When Captain Warren, of the Palestine Exploration Fund, made his first application to the military Pasha for permission to investigate the foundation of Jerusalem, he received for reply that the Moslem traditions gave every possible information, and apparently in perfect sincerity and good faith, the assurance that the sacred rock which crowns the summit of Mount Moriah lies on the top leaves of a palm-tree from the roots of which spring all the rivers of the earth, and that the attempt of a Frank to pry into such matters could only be attended with dire calamities. When every impediment which traditional superstition, enforced by Moslem bigotry, can put in the way of a scientific exploration has been removed or evaded, the difficulties of investigation were but just begun. The successive sieges and devastations to which, as we have seen, Jerusalem has, in its history, been subjected, coupled with the uneven nature of the ground on which it was built, have filled its valleys with an incredible amount of rubbish, lying in successive layers, which mark successive eras of rebuilding. Through this detritus Captain Warren conducted his explorations, sinking his perpendicular shafts through the accumulations of centuries — in some instances one hundred and twenty-five feet — before the original surface of the ground was reached, and in one of the valleys excavating more than six hundred feet of shaft and gallery. By these under-ground operations there have been discovered ancient road-beds—in one instance two, one above the other — aqueducts, cisterns, and ancient bridges. Of the walls which are marked upon one map no small part are deep under ground. Of the north wall no modern has ever seen any portion. The point at which it started and that at which it ended are alike unknown; its course is, in fact, purely conjectural.

At the south-eastern corner of modern Jerusalem, built upon what was the ancient Moriah, are two noted Mohammedan mosques,



General View of ancient Jerusalem restored. From the Mount of Olives.

those of Omar and el-Aksa. This unquestionably was the site of the Jewish Temple. The rock beneath is honey-combed with cisterns, for some idea of which the reader is referred to the article CISTERN, and to the illustration given there. We think it is equally clear that the western hill, separated from the Mosque of Omar by the Tyropœon valley, now so largely filled up with detritus, is the Mount Zion of Scripture.[1] Here Herod had his palace. Across one of the bridges which spanned the chasm, and the remains of which have been recently discovered, Christ was probably conducted on that memorable day when Pilate and Herod were reconciled by the Roman procurator's sending the King of the Jews to be mocked by Herod. Adjoining the Temple, on its north-east corner, was probably the Tower of Antonia, where Pilate held his court, and whence Jesus was led to his execution. A little north and west of this tower was the Pool of Bethesda (q. v.). Not far, probably, from that pool, was the gate through which Christ passed when, during the Passion-week, he went to and fro between Jerusalem and Bethany. Separated from Jerusalem by the valley of the Kedron, lies the Mount of Olives on the east, now barren, but in the time of Christ crowned with herbage and covered with the gardens which supplied the city with its summer fruits. Somewhere on this hill-side, doubtless, was the garden of Gethsemane (q. v.). There is nothing inherently improbable in the tradition which entitles with the name of the first martyr the Gate of St. Stephen, close by the Pool of Bethesda, through which gate he is said to have been hurried to his execution. This much concerning the topography of Jerusalem is, we think, pretty well established, though over even this doubt has been thrown. Mr. Fergusson has maintained that the Mount Zion of the sacred writers is not the western hill on which the city of Jerusalem now stands, but the eastern hill, or that on which the Temple stood; and that the place of Christ's execution and burial were close adjoining the Temple, his sepulchre being in the rock over which the Mosque of Omar has been erected. But in this view, maintained with considerable ingenuity, he stands almost alone. We have not thought it worth while to give our reasons for disregarding it. The reader who is desirous to investigate his discussion will find the materials in Smith's "Bible Dictionary," Am. edit., which contains both Mr. Fergusson's article and an able review of and critique upon it. The recent explorations of Captain Warren seem to demonstrate that the foundations of the Haram are unquestionably the substructions of the Temple itself, and so to disprove an essential point in Mr. Fergusson's theory.



Modern Jerusalem.

The rest of the topography of ancient Jerusalem is all matter of conjecture. The pious priests show the tourist the "Ecce Homo Arch" where Pilate brought out Jesus, hoping thus to appeal to the sympathies of the mob; the very window from which Pilate's wife warned her husband to have nothing to do with the persecution of that just man; the street along which he was carried to his execution; the places where he rested upon the journey; the pillar where he was scourged; the place where he was crucified; the very holes on the top of the rock in which the crosses stood; the place occupied by the Roman soldier who, in view of the crucifixion, bore witness, "Surely this was the Son of God;" the Stone of Unction whereon the body of the Saviour was laid to prepare it for burial; the sepulchre hewn in the rock wherein he was entombed; and the spot where he appeared to Mary Magdelene in the likeness of a gardener. But they show with equal confidence the spot where he fell under the weight of his cross, and in attestation a great granite column broken by the blow; two deep indentations in the stone wall where

[1] See ZION.



Wilson's Arch. (Remains of ancient Bridge between Mount Moriah and Mount Zion.)

he stumbled and fell; the house of the Saint Veronica, who, according to the Roman Catholic legends, undaunted by the hootings of the mob, came out and wiped the perspiration from his brow, bearing away with her as her reward the imprint of the Saviour's face upon her handkerchief, half a dozen copies of which are still shown in the cathedrals of Europe. It is impossible for the Protestant mind to place any credence in such traditions; and although the traditional site of the crucifixion and entombment, now covered by the Church of the Holy Sepulchre, is accepted by many Protestants, it has nothing but tradition to support it. In truth, it is a singular and significant fact that history is unable to fix with precision any of the places which the life of Christ has made forever sacred. The manger where he was cradled, the house where his boyhood was spent, the synagogue where he preached his first discourse, the city consecrated by his earlier ministry, the mount where he preached the great sermon, that whereon he was transfigured in glory, the two halls where his two trials were held, the hill where he was crucified, the sepulchre where he was buried, are hid by an impenetrable veil from the loving hearts that would hallow every spot Christ has made sacred by his presence.

Jeshimon (*the desert*, or *waste*), a word occurring several times in the Bible. It seems to designate the desolate region which skirts the north and north-west shores of the Dead Sea, between the mouth of the Jordan and the neighborhood of 'Ain Jidy, or Engedi. [Numb. xxi., 20; xxiii., 28; 1 Sam. xxiii., 19, 24; xxvi., 1, 3.]

Jesse (*strong*), the father of David, and thus the immediate progenitor of the whole line of the kings of Judah, and so, ultimately, of Christ. He was the son of Obed, the grandson of Boaz and the Moabitess Ruth, while his great-grandmother was no less a personage than Rachab, the Canaanite of Jericho.[1] His genealogy is twice given in full in the O. T.[2] He is called "the Ephrathite of Bethlehem Judah,"[3] but more ordinarily "Jesse the Bethlehemite."[4] He is an old man when we first meet him, with a family of eight sons; possesses considerable wealth, in sheep and goats, and is, seemingly, one of the elders of the town.[5] His wife's name is not given. The last that is recorded of him in Scripture is his being taken by David to Moab, where he probably had family friends through his grandmother, Ruth; and this thoughtfulness of David for his father and mother in the hour of his own extremest peril is one of the tender and touching incidents of his life. An ancient tradition reports that he was subsequently put to death by the King of Moab. His name was held in reverence among the Jews, as the father of David, down to a very late period in their national history.[6] See NAHASH. [1 Sam. xvi., 1–13, 19; xvii., 17, 18; xxii., 3.]

Jesuits, the popular name of a society

[1] Matt. i., 5.—[2] Ruth iv., 18–22; 1 Chron. ii., 5–12. See DAVID.—[3] 1 Sam. xvii., 12.—[4] 1 Sam. xvi., 1, 18; xvii., 58.—[5] 1 Sam. xvi., 4, 5.—[6] 1 Chron. xi., 1, 10; xxix., 26; Psa. lxxii., 20.

more properly entitled the "Society of Jesus"—of all the religious orders of the Roman Catholic Church the most important. Its history is intimately connected with the political and military as well as the religious history of Christendom for the past three centuries.

I. *Origin and Organization.*—The Society of Jesus was founded in 1554, by Ignatius Loyola. He was a Spanish cavalier; was wounded in battle; was by his wounds, which impaired the use of one of his legs, deprived of the gratification of his military ambition, and during his long subsequent confinement found employment and relief in reading a life of Christ and lives of the saints. This enkindled a new ambition for a life of religious glory and religious conquest; he threw himself, with all the ardor of his old devotion, into his new life; carried his military spirit of austerity and self-denial into his religious career; hung up his arms at the shrine of the virgin; exchanged his rich dress for a beggar's rags; lived upon alms; practiced austerities which weakened his iron frame, but not his military spirit; and thus he prepared his mind for those diseased fancies which characterized this period of his extraordinary career. In one of these visions he saw the hosts of Babylon, the world, the flesh, and the devil, fighting against Jerusalem, the holy city, and he resolved to form a saintly brotherhood for the rescue and deliverance of the Church. He possessed none of the intellectual requirements which seemed to be necessary for the new leadership which he proposed to himself. The age despised learning, and left it to priests; and this Spanish cavalier, at the age of thirty-three, could do little more than read and write. He commenced at once, with enthusiasm, the acquisition of those elements of knowledge which are ordinarily acquired long before that age. He entered the lowest class of the college at Barcelona, where he was persecuted and derided by the rich ecclesiastics to whose luxury his self-denial was a perpetual reproach. He fled at last from their machinations to Paris, where he continued his studies under more favorable auspices. Prominent among his associates here was Francis Xavier, a brilliant scholar, who at first shrunk from the ill-educated soldier, yet gradually learned to admire his intense enthusiasm, and then to yield allegiance to it and its possessor. Several other Spaniards were drawn around the ascetic. At length, in 1534, Loyola and five associates, in a subterranean chapel in Paris, pledged themselves to a religious life, and with solemn rites made sacred their mutual pledges to each other and to God.

This was the beginning of the order of the Jesuits. The original design was a pilgrimage to the Holy Land, and a mission for the conversion of infidels. But as all access to the Holy Land was precluded by a war with the Turks, Loyola and his associates soon turned their thoughts to a more comprehensive organization, specially designed to meet those exigencies which the Reformation had brought upon the Church. For, to understand the history of Loyola, we must remember that Luther was eight years his senior. To comprehend the organization of the order of the Jesuits, we must remember that it was born of the troublous times which produced the Reformation. The awakening heart and conscience of Europe strove to cast off the fetters of ecclesiastical bondage. The Jesuits sought to bind them more firmly than before. Luther preached liberty. Loyola replied with the doctrine of submission. The sword of the Reformation was an open Bible. The shield of the Romish Church was a secret society.

Loyola therefore introduced into the new order of which he was the founder the principle of absolute obedience, which he had acquired in his military career. The name given to its chief was the military title of "General." The organization was not perfected so as to receive the sanction of the pope until 1541. Its motto was "*Ad majoram Dei gloriam*" (To the greater glory of God). Its vows embraced not only the obligations of chastity, poverty, and obedience, but also a pledge on the part of every member to go as missionary to any country which the pope might designate. Loyola himself was the first general of the new order. Its constitution, due to him, is practically that of an absolute monarchy. The general is elected by a general congregation selected for the purpose by the whole body of professed members in the various provinces. He holds his office for life. A council of assistants aids him, but he is not bound by their vote. He may not alter the constitution of the society; and he is subject to deposition in certain contingencies; but no instance of the deposition of a general has ever occurred. Practically his will is absolute law, from which there is no appeal. The body over which this general presides consists of four classes. First are the "professed," who have passed through all the preparatory stages, usually occupying ten or twelve years, and have taken the full and final vows of the order. It is from this class alone that the higher officials of the order, including the general, are taken. Second are the "coadjutors," spiritual and temporal. The former are designed to assist the "professed" in preaching, teaching, and the direction of souls; to the latter are assigned various lay duties of an apparently subordinate character. Third are "scholastics," who are scholars or teachers. Fourth are "novices," who, after a short trial as "postulants," are engaged for two years exclusively in spiritual exercises, prayer, medi-

tation, ascetic reading, or ascetic practices, and generally in a course of disciplinary training. The administrative and executive government of the society, throughout the various countries into which it is divided, is intrusted, under the general, to provincials who are named by the general, and who hold office, as do all the other officials, for three years. In each separate province there are three kinds of communities—professed houses or residences, colleges, and novitiates. Not only the superiors of these houses, but also all the various office-bearers in each, are appointed by the general, who receives at stated intervals a detailed report of the character, conduct, and position of each member of the society.

Two features characterize the system thus organized — absolute obedience and a perfect system of espionage. It is true that the rules of the order prescribe obedience, "unless where the superior should command what is sinful." But since assassination, and thefts, and intrigues innumerable, have been carried out under this vow of obedience, the Protestant is at least excusable for regarding the reservation with suspicion. Obedience is enforced by a system of espionage which is almost absolutely perfect. Every officer of the order has his shadow. The higher his office the more closely is he watched. And the general has not only the monthly or quarterly reports from every subordinate, but also reports concerning him from spies who watch with alert suspicion every act and movement. It is the combination of these two principles which has made the order of Jesuits such a power in the Church, and not unfrequently such a menace to society and government. The operations of all its members are secret; and their allegiance is avowedly first to the society, afterward to the government under which they live. It needs very little reflection to perceive the danger to any nation of a large and well-organized secret society, whose members, inspired by a misplaced enthusiasm, which amounts to fanaticism, and trained by years of ascetic discipline to habits of absolute obedience, are bound by the most solemn vows to obey any orders, whatever the consequences to themselves or others, which they may receive from a general, who owes no allegiance to the country, and who is indifferent to its welfare or even its existence.

It should be added that the Jesuits are not distinguished by any peculiar dress or peculiar practices. They are permitted to mix with the world and to conform to its habits, if necessary, for the attainment of their ends. Their widest influence has been exerted in political circles, where, as laymen, they have attained the highest political positions without exciting any suspicion of their connection with the Society of Jesus, and in education, where they have been eminent as teachers, in which position they have exercised an incalculable influence over the Church by instilling into the minds of the young the principle of absolute obedience to ecclesiastical superiors, in opposition to the principle of the Reformation, of freedom to worship God according to the individual conscience.

It should also be added that the enemies of the order allege that, in addition to the public and avowed constitution of the society, there is a secret code, called *Monita Secreta* (Secret Instructions), which is reserved exclusively for the private guidance of the more advanced members. But this secret code is disavowed by the society; and since its authority is at least doubtful, it is not necessary to describe it here in detail.

II. *History.*—The history of the order of the Jesuits has been one of an extraordinarily romantic character. It is here possible only to allude, and that very briefly, to the outlines of that history. In Italy, before the death of the first general, Ignatius, in 1556, the Italian Jesuits had swelled to one thousand in number, and the order was established in twelve provinces. The earliest settlements of the Jesuits outside of Italy were in Portugal and Spain. In 1540, Rodriguez, who was a Portuguese nobleman, and Francis Xavier opened colleges in Portugal, at the invitation of the king. Francis Borgia, duke of Gandia, in Spain, was equally well received in his native country, where the order flourished so rapidly that, at the time of the suppression in the following century, the Spanish Jesuits numbered above six thousand. In France, although a house for novices was founded in Paris by Ignatius, in 1542, the University opposed their introduction as unnecessary, and irreconcilable with its privileges. They were distasteful to supporters of the Gallican liberties, and still more to the Huguenots. The jurists, the parliament, and the partisans of absolutism, were alarmed by the free political opinions which had found expression in some of the Jesuit schools. On the other hand, the democratic party attributed to them a sinister use of their influence with courts. Thus their progress was slow, and their position at all times precarious. In 1594 they were expelled from France; in 1603 reinstated. In the controversy which ensued with the Jansenists (q. v.), they were apparently victorious; but the shafts of Pascal's ridicule were more effective with the people than with the state, and the Jesuits in France have not to this day fully recovered from the effect of the keen and polished satire of the author of the "Provincial Letters," and the bitter attacks of the later novelists and play-writers. In Germany the Jesuit institute was received with general favor. Before the death of the first general, Ignatius, the order could reckon in Germany

twenty-six colleges and ten professed houses; and Lainez, the second general, was able to say that there was scarce a German town of note which had not a Jesuit college. In the Netherlands they encountered some opposition at first; but in 1562, Lainez, the second general of the order, came to the Low Countries, and a college was opened at Louvain, which eventually became one of the greatest colleges of the order. In the Netherlands the Jansenistical party was less numerous and less influential than in France, and the conflict with them was less permanently prejudicial to the Jesuits. In the Protestant kingdoms the Jesuits obtained entrance only as missionaries, and in some, as in England, Scotland, and Ireland, under circumstances of great difficulty and peril. From England they were excluded by law under pain of death; nevertheless, they maintained through the worst times an unbroken succession of missionaries in that country. They often resorted to the most singular disguises, and generally bore false names; and several of the old Roman Catholic mansions still show the "Priest-hole," which was contrived as a retreat for them in cases of sudden emergency. Into Ireland they effected an entrance almost at the first foundation of the order; and after many vicissitudes, toward the close of the reign of Charles II., they had more than one considerable college for the education of youth. But a still more fertile field for the enterprise of the order was that of the missions to the heathen, in which, from their very origin, they engaged, and in which they soon attained to a success which outstripped all the older orders in the Church. Yet their successes were superficial. They baptized innumerable crowds, but did little to change the hearts of the people or the civilization of the countries where they labored. They adopted the superstitious rites of the heathen, left their moral character unchanged, and by their employment of a doubtful complaisance gave rise to the sarcastic saying, "It is hard to say whether the Jesuits have converted the heathen, or the heathen the Jesuits." Measured by the number of their professed converts, however, their missionary success has been marvelous—the Roman Catholic missions in India, China, Japan, North, Central, and South America, being largely the results of Jesuit labors, and in some exceptional cases giving evidence of real religious work and sound intellectual culture.

Such, in its various branches, was this great and wonderfully organized association in the first stage of its history. At the celebration of their first centenary jubilee, they already numbered 13,112 members, distributed over 32 provinces. At the date of their suppression, a century later, they had increased to 22,589, and were possessed of 24 professed houses, 669 colleges, 176 seminaries, 61 novitiates, 335 residences, and 275 missionary stations in infidel countries, or in the Protestant states of Europe. The decline in the fortunes of the Jesuits, although its origin dates far back in the seventeenth century, was rapid and decisive in its consummation. The first blow which they sustained was in Portugal, where, in 1759, by a royal decree, the whole order was expelled from the kingdom. This example was followed in other kingdoms. In France its suppression was more creditable to itself than to its enemies. The Jesuit confessor of Madame de Pompadour refused her absolution unless she would separate from the king. Her powerful influence was thenceforth excited against the order, and, sustained by the public press and the rising influence of the infidels, it succeeded in securing a royal edict, in 1764, suppressing the society. This example was followed by Spain in 1767, accompanied by circumstances of great harshness and severity; and by the minor Bourbon courts of Naples, Parma, and Modena. And in 1773, Clement XIV., inclining in this, as in all other questions of Church and State, to the side of peace, issued a bull, by which, without adopting the charges made against the society, he suppressed it in all the states of Christendom. The bull was put into execution without delay. In Spain and Portugal the members of the society were driven into exile. In other Catholic countries they were permitted to remain as individuals engaged in the ministry, or in literary occupations; and in two kingdoms—Prussia under Frederick the Great, and Russia under Catherine—they were even permitted to retain a quasi-corporate existence as a society for education. What was meant, however, to be the suppression of the society proved but a temporary suspension. In 1801, Pius VII. permitted the re-establishment of the society in Lithuania and White Russia; and, with still more formality, in Sicily, in the year 1804. In 1814 the complete rehabilitation of the Jesuit order was effected by the publication of a papal bull. In the same year the Jesuits opened a novitiate at Rome; and in 1824 their ancient college, the Collegio Romano, was restored to them. In Modena, Sardinia, and Naples, they were re-established in 1815, as also in Spain, where they were reinstated in the possession of their ancient property.

Of the present condition of the Jesuits it would be idle to attempt to inform the reader. The revolution has expelled them again from Spain; but their intrigues may reinstate them in that kingdom before this page shall reach the eye of the public. Everywhere—in France, Germany, Holland, Spain, Italy—the old conflict is renewed between the friends of progress and freedom and the old Jesuit order, whose fundamental principle is absolute obedience, and whose pros-

perity and power is, therefore, irreconcilably opposed to the spirit of liberal institutions in Church and State. In Germany, at the time of our writing, a law has been passed expelling them from the empire; and in England the subject of reviving and enforcing a similar, but long since forgotten, law is under consideration. It is not, however, too much to say that the Jesuits have regained almost absolute control of the Roman Catholic Church; that the Council of the Vatican was called, organized, and maintained by the order; that the object of the decree of papal infallibility was to give the Jesuit faction control of the Church of Rome, since it could with comparative ease obtain and maintain control of the pope; and that, at least, during the lifetime of Pope Pius IX., the Jesuit order will probably retain its supremacy in the papal Church. It is now probably more influential in England and America than in any avowedly Roman Catholic countries, where the civil government recognizes its existence more directly, and is prepared to take more direct and stringent measures against the dangers with which its mere existence threatens any country in which it obtains a foothold.

Jesus Christ. *Name.*—The name Jesus is of Hebrew origin, and signifies Deliverer, or Saviour. It is the same as that translated in the Old Testament Joshua, whose name is once given in the New Testament, to the perplexity of ordinary readers, as Jesus.[1] The word Christ, of Greek origin, is properly not a name, but a title, signifying "The Anointed." The whole name is therefore Jesus the Anointed, or Jesus the Messiah. The former name was given to him by the command of the angel, because he was a Saviour from sin;[2] the latter by his followers as an expression of their faith in his Messiahship.[3]

Prophecies.—From the earliest period of Hebrew history there were prophecies of the advent of a Messiah. His perfect sacrifice was not only typified by the Jewish sacrifices, and by such national feasts as the Passover, but the prophets, in direct language, declared both his advent and his crucifixion. These prophecies were at first so vague, that it is no wonder that they were but imperfectly apprehended, but they grew more definite as the time of his advent drew near. At first nothing more was intimated than that, in some mysterious way, the Serpent, emblem of Satan, should be conquered by some one born of woman.[4] But this germ of a prophecy was amplified and expanded by the later prophets until almost all the critical events in the life of Jesus were foretold. One who is interested in tracing the development of prophecy may easily do so by examining the passages of Scripture given below, and noticing how it was unfolded in fuller and fuller detail. He was to be of the race of the Hebrews, of the seed of Abraham, of the line of Isaac, a descendant of Jacob, of the tribe of Judah, of the house of David, born at Bethlehem, to be despised, a man of sorrows, rejected by his own nation, sold for thirty pieces of silver, put to death, not a bone of his body to be broken (though the Jewish death-sentence was invariably executed by stoning), to have his hands and feet and side pierced (though crucifixion was unknown to the Hebrews), to hang upon the tree, to have gall and wormwood given him to drink, to be exposed to derision with the cry, "He trusted in the Lord that he would deliver him; let him deliver him if he delight in him," and to cry himself, "My God, my God, why hast thou forsaken me?" to have a portion of his garments divided for a spoil and lots cast for the rest, to be buried in a rich man's grave, to rise from the dead, and to ascend into heaven. At the same time, his divine character was in other passages described with great and glowing eloquence. He was to be the Holy One, the Just, the Oracle of God, the Redeemer of Mankind, the Lamb of God, the Mediator and Advocate, the Great High-priest, the true Prophet, the Chief Captain, the Messiah, the King of Israel, the Son of God, the Lord of Hosts, the God of Israel. At length the book of prophecy was closed. That the world might entertain no reasonable doubt that these singular and seemingly contradictory declarations were truly prophetic, over three hundred years was allowed to elapse between the voice of the last of the ancient prophets and the first outcry of John the Baptist, the immediate forerunner of the Lord.[1]

Life.—These prophecies had produced a general expectation of a Messiah. The Jews, subjugated by the Roman legions, had indeed learned to look for a temporal deliverer. Accustomed to great and absolute empires, whose boundaries were those of the civilized world—the Assyrian, the Persian, the

[1] Heb. iv., 8.—[2] Matt. i., 21.—[3] Acts ii., 36.—[4] Gen. iii., 15.

[1] The following are the principal prophecies in the O. T. of Christ's life. See also Appendix. For some of the principal Scriptures relating to his divine character and mission, see under CHRISTOLOGY. The seed of the woman (Gen. iii., 15); born of a virgin (Psa. xxii., 10; lxix., 8; lxxxvi., 16; cxvi., 16; Isa. vii., 14; xlix., 1; Jer. xxxi., 22; Mic. iv., 3); a Hebrew (Exod. iii., 18); of the seed of Abraham (Gen. xii., 3; xviii., 18; xxii., 18); of the line of Isaac (Gen. xvii., 19; xxi., 12; xxvi., 42); of Jacob (Gen. xxviii., 4–14; Exod. iv., 22; Numb. xxiv., 7–17; Psa. cxxxv., 4; Isa. xli., 8; xlix., 6; Jer. xiv., 8); of the tribe of Judah (Gen. xlix., 10; 1 Chron. v., 2; Mic. v., 12); of the house of David (2 Sam. vii., 12–15; 1 Chron. xvii., 11–14; 2 Chron. vi., 42; Psa. lxxxix., 4–36; cxxxii., 10–17; Isa. ix., 7; xi., 1; lv., 3, 4; Jer. xxiii., 5, 6; Amos ix., 11); born at Bethlehem (Mic. v., 2); his sufferings (Gen. iii., 15; Psa. xxii., 1–18; xxxi., 13; lxxxix., 38–45; Isa. liii., 1–12; Dan. ix., 26; Zech. xiii., 6, 7); his death (Numb. xxi., 9; Psa. xvi., 10; xxii., 16; xxxi., 22; xlix., 15; Isa. liii., 8, 9); entombment (Isa. liii., 9); resurrection (Psa. xvi., 10; xvii., 15; xlix., 15; lxxiii., 24); ascension (Psa. viii., 5, 6; xlvii., 5; lxviii., 18; cx., 1); future coming (Job xix., 25–29; Psa. l., 1–6; Isa. xl., 10; lxii., 11; Jer. xxiii., 5, 6; Dan. vii., 13, 14; xii., 2, 3; Hos. iii., 5; Mic. v., 3; Hab. ii., 7; Eccles. xii., 14).

Macedonian, the Roman—it is not strange that they conceived the idea of a Jewish empire equally general and more permanent, of a Messiah who should do for the Hebrews what Cyrus had done for the Persians, Alexander for the Greeks, and Cæsar for the Romans. At the same time, they believed that he would be clothed with supernatural powers, and would accomplish their triumph less by any human achievement than by the direct interposition of Jehovah. But there were some, at least, who entertained a more correct idea of the Messiah, as a deliverer from sin,[1] nor was the expectation of his coming confined to the Jews alone. It had spread over the entire civilized world. Socrates, in his last hours, had commended his disciples to search the world for a charmer able to deliver from fear of death. Confucius had prophesied the appearance of a sage in the West, whose coming should revolutionize the world; and a deputation sent forth from China to learn of him had brought back the reformed religion, but heartless philosophy, of Buddha. "Among many," writes Tacitus, "there was a persuasion that in the ancient books of the priesthood it was written that at this precise time the East would become mighty, and that the sovereign of the world would issue from Judea." "In the East," writes Suetonius, "an ancient and consistent opinion prevailed that it was foretold there should issue at this time from Judea those who should obtain universal dominion." Among these prophecies of the coming man, none was so clear and definite as that of Zoroaster, the founder of the Persian religion. He had foretold the coming of a prophet who should be begotten in a supernatural way; should bring a new revelation to a waiting world; should conquer Ahriman, the spirit of evil; should found a kingdom of righteousness and peace. Later traditions, borrowed, perhaps, from the Jews during their captivity, led his disciples to expect that he would come of the seed of Abraham.[2] Whether these expectations be attributed simply to the want of the human heart for some clearer revelation of truth and duty, and some more satisfactory method of salvation than was provided by heathen worship and heathen philosophy, or whether it be attributed to tradition, conveyed by the Jews already dispersed over the whole habitable globe, there is no doubt of the fact itself.

Augustus Cæsar was emperor of Rome; Herod was called king of the Jews, but held his sceptre at the will and as the representative of Rome, when, 750 years after the building of Rome, and 4000, according to Hebrew chronology, after the creation of the world, Jesus was born, according to prophecy, in Bethlehem of Judea. The exact date of his birth is unknown. According to the received chronology, which is, in fact, that of Dionysius Exiguus in the fourth century, it occurred in the year of Rome 754 (A.D. 1); but it is now generally believed by the best scholars that it took place as early as 750 (B.C. 4). The data on which this conclusion is based are, 1st, the death of Herod, who was living at the time of Jesus's birth, and did not die, according to profane history, till four years after the date formerly assigned to the birth of Jesus; 2d, the appearance of the star in the east, supposing that to be the conjunction of Jupiter and Saturn;[1] 3d, the taxing, or emolument, under Augustus, which led to the journey of Joseph to Bethlehem; 4th, the statement of the Pharisees at the commencement of Christ's ministry, at which time he was about thirty years of age,[2] that the Temple, which was commenced twenty years before the commencement of the Christian era, had been forty-and-six years in building.[3] The following tabular statement makes clear this calculation:

The Temple was commenced	B.C. 20
Was completed	A.D. 26
Total	46
Jesus Christ was born	B.C. 4
Add twenty-six years of Temple creation after his birth	26
The age indicated by Luke	30

The time of the year of Christ's birth is unknown.[4] His mother, Mary, was betrothed to Joseph,[5] a Galilean. Before they were married, an angel appeared to her announcing that she should give birth to a son by a supernatural conception;[6] and a little later the Lord appeared to her espoused husband, warning him not to put her away, because, said he, "That which is conceived in her is of the Holy Ghost."[7] A decree of Cæsar issued at this time provided for taking the census of his empire;[8] and, in accordance with the Hebrew custom, which required every household in such case to go up to its native city, where the family records were kept, Joseph and Mary, both of whom were of the house of David,[9] went up to Bethlehem. The town was crowded. There was no room for them in the inn, and Joseph and Mary found their accommodation in a stable. The limestone hills of Judea abound with caves often used for this purpose, and the Roman Catholic monks point out with credulous faith the one in which tradition asserts Jesus to have been born. There he was visited by the shepherds, thence he was brought to Jerusalem to be presented to the Lord,[10] and at his circumcision received the name of Jesus. At the same time, his divine character and mission were recognized by

[1] Luke ii., 25–32.—[2] Lyman Abbott's "Jesus of Nazareth," p. 70.

[1] See STAR IN THE EAST.—[2] Luke iii., 23.—[3] John ii., 20.—[4] See CHRISTMAS.—[5] See HANDICRAFT; MARRIAGE.—[6] Luke i., 30–35.—[7] Matt. i., 18–25.—[8] See TAXING.—[9] See GENEALOGY.—[10] See PURIFICATION.

Simeon and the prophetess Anna.[1] On the return of the holy family to Bethlehem—for as yet Mary was unable to bear the dangerous and difficult journey to Galilee—they found room in a house;[2] and here the Magi visited the infant Jesus, and offered him their treasures of gold and frankincense and myrrh. An angel soon after warned Joseph of the danger which was threatened by Herod's jealousy, and he fled with the child and its mother into Egypt in time to escape the wholesale massacre of the infant children which Herod ordered in the hope thus to insure the destruction of the prophesied King of Israel. They did not remain long in Egypt, but at Herod's death returned to Joseph's former home, Nazareth in Galilee.[3] Other children were here born,[4] and here Jesus spent his youth with his brother and sisters, working, probably, at his father's bench,[5] but receiving no education except such as a godly mother would impart, or as could be obtained from the parish school which was managed in connection with every synagogue. The apocryphal gospels[6] contain many absurd traditions of his childhood; but the evangelists give only a single incident—one which, however, indicates that, as a child, he was more interested in the study of God's truth than in the imposing but now soulless ceremonials of the Temple-service, and that his thoughtfulness at the early age of twelve already impressed even casual observers as seeming almost supernatural.[7]

He reached his thirtieth year (A.D. 26) before he entered upon his public life. In the mean time Herod the Great had died, and Palestine, dismembered, became, in fact as well as in form, a dependency of the Roman Empire.[8] The general expectancy of a Messiah was heightened by the predictions of Christ's cousin, John the Baptist, from whom at this time he received the rite of baptism at the ford of Bethabara,[9] whence he entered the wilderness, to undergo the mysterious experience of the Temptation.[10] Immediately on emerging from the wilderness where this preparatory conflict took place, he went to Cana, in Galilee, to attend, as invited guest, a wedding, which tradition reports to have been that of his beloved disciple, John. There, by a miracle, he converted water into wine, to the great astonishment of all the observers.[11] This was now the time of the Passover (A.D. 27), and he went up to Jerusalem in accordance with the Jewish law. His indignation was aroused at observing the desecration of the Temple, and he drove out the cattle which had been gathered there for sacrifice, and overturned the tables of the money-changers; and when called on for his authority, prophesied, enigmatically, his resurrection. His preaching produced a profound conviction on the minds of some of the more honest of the Pharisees; and in a conversation with Nicodemus, he opened the whole system of truth which he had come at once to perfect and to reveal—the depravity of man, the need of regeneration, the necessity of an atonement, the provision made by his death for the salvation of the race, the condition of salvation — faith in him — and the eternal death of those who reject him. He was not yet, however, ready to enter upon his public ministry. He temporarily joined John the Baptist, who had removed from the ford at Bethabara to Enon, near Salim. But a controversy arising between his disciples and those of the Baptist, he withdrew, and passed through Samaria, where he entered into conversation with the woman at the well, whom he led to repentance and faith, and where he remained for two days, at the entreaty of the Samaritans, to preach the Gospel, the fruits of which preaching were gathered four years after by Philip, Peter, and John.[1] Joseph appears to have died before this time—at least so it is supposed, from the fact that no reference is subsequently made to him; and Mary, who had removed from Nazareth, had not yet taken up her residence in Capernaum.[2] Jesus therefore repaired to Cana, where he followed the miracle at the marriage with the healing of the son of the Roman officer,[3] who is conjectured to be that Chuza, steward of Herod, whose wife afterward accompanied and ministered to Jesus.[4] It was about this time that John the Baptist was arrested and imprisoned by Herod Antipas; and this was accounted by Christ as an indication that the hour for the inauguration of his public ministry had arrived.[5] He preached his first public sermon in the synagogue at Nazareth, was mobbed for indicating that the salvation which he had come to bring was to be offered to the whole world, and narrowly escaped the threatening Nazarenes with his life.[6] Thence he went down to Capernaum, where he found Andrew, Simon Peter, James, and John, fishing, of whom three were among the adherents of John the Baptist, and had met Jesus before at the ford of Bethabara.[7] At his command they left their nets to become fishers of men, their faith strengthened by the miraculous draught of fishes.[8] From this time Capernaum became the home of Jesus—if he who had not where to lay his head can be said to have had a home; and from it, as a suitable centre, he made mis-

[1] Luke ii., 38.—[2] Matt. ii., 11.—[3] Matt. ii.; Luke ii., 39.—[4] See JAMES, THE LORD'S BROTHER; IMMACULATE CONCEPTION.—[5] Matt. xiii., 55; Mark v., 3.—[6] See APOCRYPHA.—[7] Luke ii., 40–52.—[8] See HEROD.—[9] Or perhaps Bethany; the reading of John i., 28, is uncertain.—[10] Matt. iii.; iv., 1–11; Mark i., 13; Luke iii.-iv., 1–13. John makes no mention of the temptation, but reports the baptism. John i., 15–34.—[11] John ii., 1–11.

[1] Of this brief excursion into Judea and Samaria, John alone gives any account (ii., 13; iv., 42). The other evangelists commence their history of his labors by describing the first preaching in Galilee.—[2] John ii., 12.—[3] John iv., 43–54.—[4] Luke viii., 3.—[5] Matt. iv., 12; Mark i., 14.—[6] Luke ii., 16–32. No other evangelist mentions the fact.—[7] John i., 35–42.—[8] Matt. iv., 18–22; Luke v., 1–11.

sionary journeys throughout Galilee. His preaching, full of direct appeals to Scripture,[1] and of analogies taken from common life,[2] was both popular and powerful among the people, who were heartily sick of the absurd and incomprehensible subtleties of the Scribes and Pharisees. He said little about himself as the Messiah, or about the nature and universality of the kingdom of God he had come to establish, but contented himself with proclaiming it as at hand, and urging upon the people personal repentance and practical reformation as the only true preparation for it.[3] His popularity was enhanced by his miracles of healing, which were regarded by the people with the greater gratitude, since medicine as an art was unknown; and with greater reverence, since disease was believed to be an infliction of God, or a curse of the devil. The casting out of the unclean spirit in the synagogue;[4] the extraordinary cures of the multitude in front of Peter's house, which followed it;[5] the healing of the leper;[6] the cure of the paralytic[7]—all belong to this period of Christ's ministry. It was at this time, too, that Matthew or Levi was added to the discipleship.[8]

Jesus was now in his thirty-second year. His popularity was unbounded. Only the faintest whispers of opposition manifested themselves against him. These all came from rabbis who found their own influence and power vanishing as that of Jesus Christ increased. The first serious opposition which he encountered was in Judea, and was in consequence of his liberal teaching respecting the true object and proper observation of the Sabbath. The event which gave rise to this opposition was the healing of the impotent man at the pool of Bethesda in Jerusalem (A.D. 28),[9] followed, almost immediately after, in Galilee by the act of Jesus's disciples in plucking wheat to eat on the Sabbath, and by that of their Master in healing a paralytic in the synagogue.[10] Christ's rebuke of the Pharisees who had followed him to Galilee, to watch him there, intensified their indignation; while the fact that he silenced them by his response to their singularly unreasonable complaints, enhanced his popularity with the common people. Crowds flocked to see and hear him from all parts of Palestine.[11] He procured a boat by which to escape, at times, from the throng.[12] At the same time, he began to take measures for the organization of a church to co-operate with him in preaching the Gospel while he lived, and to carry on the work after his death. For this purpose he chose twelve apostles,[1] and taking them with him up into the Mount of Beatitudes, he there consecrated them to their life-work by a solemn ordination,[2] and by preaching, in a public discourse, to the crowd who followed him thither, what may be properly called his inaugural address.[3] Something like a year of industrious and fruitful ministry followed, confined, for the most part, to Galilee—a period of constantly-increasing popularity among the middle and lower classes, but of constantly-increasing opposition and hatred on the part of the Jewish rabbis and the Jewish Church. To this period belong the cure of the centurion's servant;[4] the resurrection of Jairus's daughter,[5] and of the son of the grief-stricken widow of Nain;[6] the stilling of the Sea of Galilee;[7] the cure of the demoniacs of Gergeza;[8] and the healing of the woman with an issue of blood;[9] also, the parable of the two debtors in the house of Simon the Pharisee;[10] the charge openly brought against Jesus of casting out devils by Beelzebub, the prince of devils; his solemn warning against the unpardonable sin;[11] his first invectives against the spirit of Phariseeism, and his almost contemptuous disregard of the Pharisaic ritual.[12] This was the period of Jesus's greatest popularity.[13] Throngs accompanied him wherever he went, intruding upon his privacy, blocking up the streets, breaking in upon his hours for sleep and meals, and compelling him more than once to escape to the wild country east of the Sea of Galilee, for much-needed repose.[14] At the same time, it was one of increasing danger. His mother and brethren attempted to interfere and take him from his work; but he gently, though firmly, repelled their presumption.[15] His disciples were filled with not unnatural fears at the storm which was arising. He made no attempt to veil the future from them; hinted at the baptism of blood which awaited both them and him; began to employ the oft-repeated but as yet enigmatical aphorism, "He that taketh not his cross, and followeth not after me, is not worthy of me;" but yet comforted their hearts by his own calm courage, and assured them that God, who numbered the very hairs of their heads, would, despite their weakness, give them final victory.[16] From this time he more and

[1] Matt. xii., 5–7; Mark ii., 25, 26; John v., 39.—[2] Matt. vi., 26, 28, 29; vii., 24–27; xiii.—[3] Matt. iv., 17; Mark i., 14, 15.—[4] See DEMONIAC.—[5] Mark i., 24–34; Luke iv., 34–41.—[6] Matt. viii., 1–4; Mark i., 40–45; Luke v., 12–15. See LEPROSY.—[7] Mark ii., 1–12; Luke v., 17–26.—[8] Matt. ix., 9–13.—[9] John v. We suppose the feast at which this occurred to have been the second Passover in Christ's ministry, though it is uncertain.—[10] Matt. xii., 1–21; Mark ii., 23–28; iii., 1–12; Luke vi., 1–11.—[11] Mark iii., 7, 8.—[12] Mark iii., 9.

[1] See, for information respecting individual apostles, under their several names.—[2] Matt. vi., 1; x., 1–4; Mark iii., 13–19; Luke vi., 12–16.—[3] Matt. v.–vii.; Luke vi., 20–49. See SERMON ON THE MOUNT.—[4] Matt. viii., 5–13; Luke vii., 2–10.—[5] Matt. ix., 18, 19, 23–26; Mark v., 22, 23, 35–43; Luke viii., 41, 42, 49–56.—[6] Luke vii., 11–16.—[7] Matt. viii., 23–27; Mark iv., 37–41; Luke viii., 22–25.—[8] Matt. viii., 28–34; Mark v., 1–21; Luke viii., 26–40.—[9] Matt. ix., 20–22; Mark v., 25–34; Luke viii., 43–48.—[10] Luke vii., 36–50.—[11] Matt. xii., 22–37; Luke xi., 17–23. See BLASPHEMY.—[12] Matt. xii., 38–42; Luke xi., 37–54. See WASHING.—[13] Matt. ix., 10; xiv., 13; Mark i., 37; ii., 1, 2, 15; iii., 9, 20; v., 24; Luke vii., 11; viii., 45; xii., 41.—[14] Matt. ix., 10; xiv., 13; Mark i., 37; ii., 1, 2, 15; iii., 9, 20; v., 24; Luke vii., 11; viii., 45; xii., 41.—[15] Matt. xii., 46–50; Mark iii., 9.—[16] Matt. x.; Luke xii., 1–12, 22–53.

more employed parables in his public ministry; and to this period belong those of the fruitless fig-tree[1] and of the sullen children in the market-place;[2] to this period those matchless illustrations of the kingdom of God which Matthew has gathered in the thirteenth chapter of his gospel, and whose mutual connection is such as to justify the belief that they constituted a single discourse. The death of John the Baptist (A.D. 29), so far from leading Jesus to withdraw from his work, led him to extend it; and upon learning of his forerunner's martyrdom, he gave his apostles a special commission to go forth two by two, and preach in the smaller towns and villages[3] the Gospel which he himself continued personally to preach in the cities.[4]

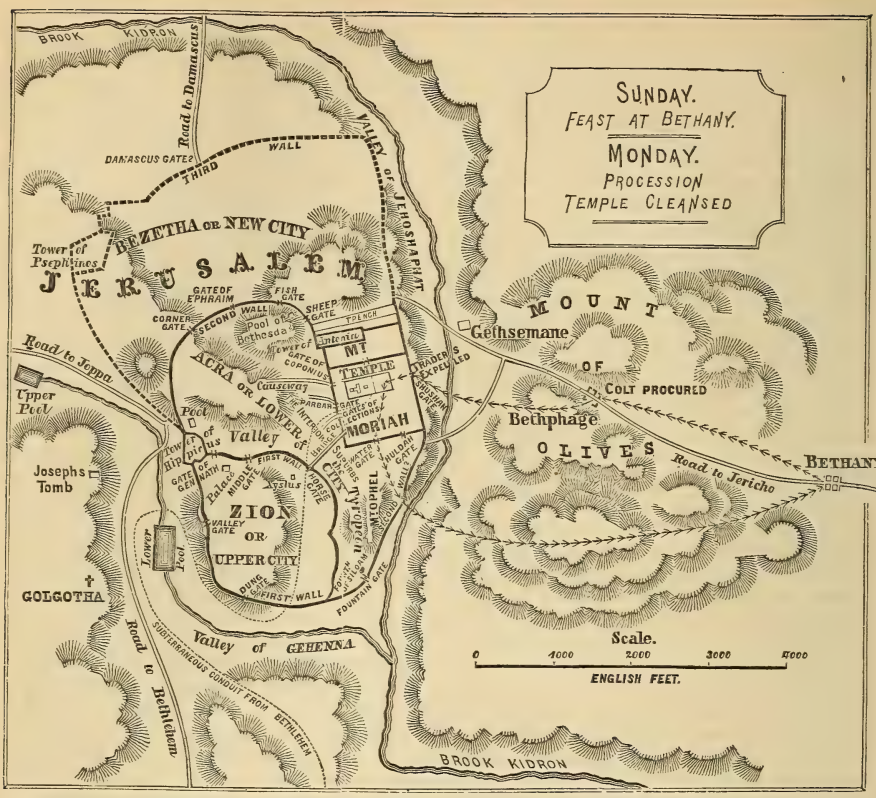
So a year passed away. The time of the third Passover drew nigh. Partly to escape threatened danger from Herod, who believed that Jesus was John the Baptist risen from the dead, partly to secure a period of quiet conference with his disciples, Jesus and the twelve crossed the Sea of Galilee, and sought a brief respite from their toil among the solitudes of the Jordan range, near the plain of Bethsaida. But the crowd followed him on foot. The hours he had set apart for rest he devoted to teaching, and closed the labors of the day by feeding the five thousand with five small loaves and two small fishes[5] miraculously multiplied till all were provided. The crown which the enthusiastic people proffered him he refused, and, sending them away, bade his disciples take to their boats, promising to rejoin them by-and-by, a promise which, despite the storm which in the mean time arose, he fulfilled by walking out upon the sea to their boat.[6] The following day, which was the Sabbath, found him in the synagogue at Capernaum, where he expounded, as if in answer to the offer of a crown, the nature of the kingdom which he had come to establish, and his own personal sacrifice by which it was to be accomplished.[7] The enthusiasm of the people was quickly changed to cold distrust and open enmity by the revelations of his sermon; and with his twelve still faithful companions, the latent treachery in one of whom, however,[8] already began to appear, he turned his back upon Jerusalem, to spend the hours of the festal week in solitude. For this purpose he retired with his twelve friends into the coasts of Tyre and Sidon, where occurred the incident with the Syro-Phœnician woman.[9] Passing northward, along the southern terminus of the Lebanon range, he sought the solitude of Mount Hermon. He at length returned to the shore of the Sea of Galilee, where he fed four thousand with seven loaves and a few small fishes,[1] and healed the blind man and the deaf-and-dumb man,[2] and, later, at the foot of the Mount of Transfiguration, cast the demoniac out of the boy whom his disciples could not cure. But after the sermon at Capernaum, recorded in the sixth chapter of John, he did not resume his public teaching in Galilee.[3] He confined his instructions during this brief period chiefly to his own disciples, to whom he spoke of himself and his mission in language more distinct and less enigmatical than any he had employed before. It was during this time that the remarkable conference with his disciple occurred in which he accepted Peter's faith that he was "the Christ, the Son of the living God," as the rock on which his Church should be founded.[4] He also set forth some laws for the government of his Church; interpreted to his followers the difference between the Jewish national and the Christian free Church by the incident of the tribute-money taken from a fish's mouth;[5] prophesied, more unmistakably than before, his own suffering and death;[6] and revealed his glory to his three friends on the Mount of Transfiguration.[7] Then, still concealing himself from the people,[8] and bidding his disciples go up to Jerusalem without him, he followed them up to the Feast of Tabernacles (October, A.D. 29).

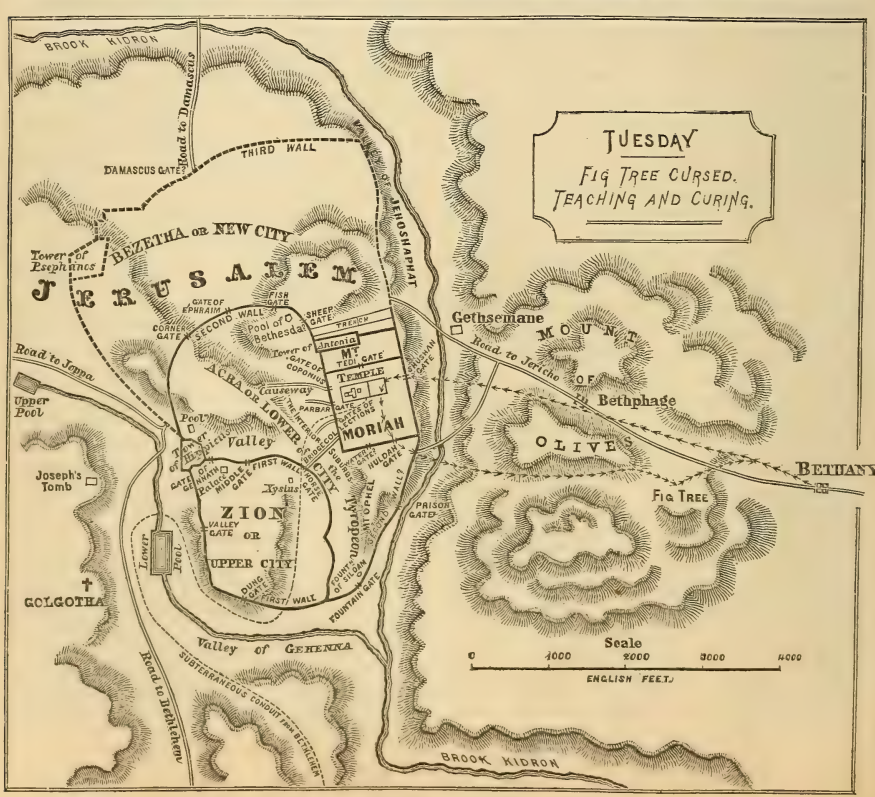
Three months of ministry in the city of Jerusalem followed. The Judeans, haughty, bigoted, exclusive, and entirely under the control of the priesthood, resented the claims of the Galilean rabbi, contemptuously denied his right to preach, and threatened violence against his person. Twice he was mobbed.[9] Once the attempt was made to arrest him.[10] Secret plans for his assassination were laid.[11] He rarely, or never, slept within the city walls.[12] Apparently John alone of the disciples remained with him. John alone, at least, has preserved any adequate record of his teaching at this time. All that we know of the events and instructions of the Judean ministry, which lasted only from the Feast of Tabernacles, in October (A.D. 29), to the Feast of Dedication, in December following, is contained in chapters vii., viii., ix., and x., of John's gospel, unless the parables of the Good Samaritan and the Pharisee and Publican, and the incident at the house of Martha and Mary,[13] be attributed to the same epoch to which internal evidence would indicate they belong.

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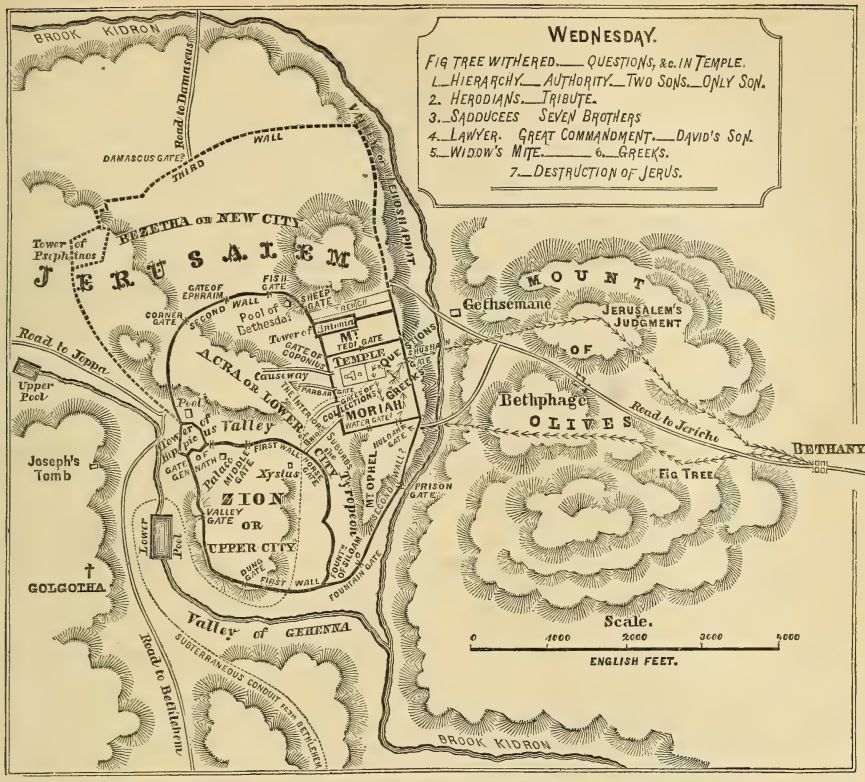
[1] Luke xiii., 6–9. — [2] Matt. xi., 16–19; Luke vii., 31–35. — [3] Luke xvii., 6. — [4] Matt. xi., 1. — [5] See Food. — [6] Mark vi., 30–56; Luke ix., 10–17; John vi., 1–21. — [7] This sermon is reported only by John vi., 21–71. — [8] See Judas. — [9] Matt. xv., 21–28; Mark vii., 28–30. See Syro-Phœnician.

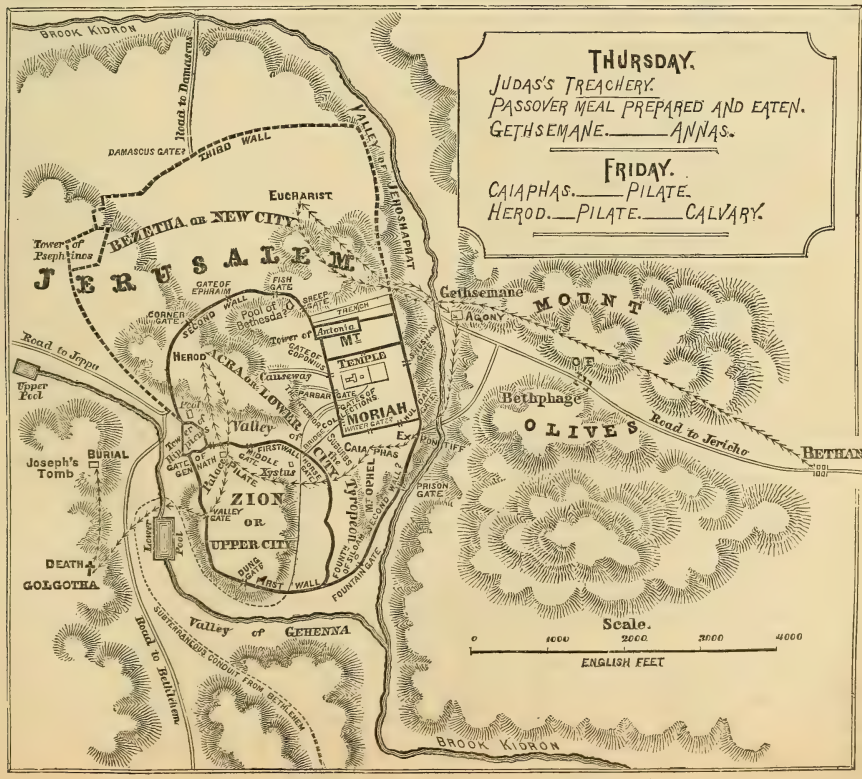
[1] Matt. xv., 32–39; Mark viii., 1–9. — [2] Mark vii., 31–37; viii., 22–26. — [3] This is by no means agreed to by all, perhaps not by most, of the harmonists, but seems to me to agree best with the course of the narration (Mark vii., 33, 36; viii., 26, 30; ix., 30; xvi., 20; Luke ix., 21). — [4] Matt. xvi., 13–20. — [5] Matt. xvii., 24–27. — [6] Matt. xvi., 21. — [7] Matt. xvii., 1–13; Mark ix., 2–13; Luke ix., 28–36. — [8] Mark ix., 30; John vii., 3–8. — [9] John viii., 59; x., 31. — [10] John vii., 32, 45. — [11] John vii., 19, 25; viii., 37. — [12] John viii., 1. — [13] Luke x., 25–42; xviii., 9–14.





Maps illustrating the Principal Events





In the last Days of the Life of Jesus Christ.

At length Christ's clear declaration of his divine character and mission excited a storm of opposition which he did not attempt to face, since his time had not yet come, and he withdrew from the Holy City, to return no more till he should come to offer himself a sacrifice for sin beneath the shadow of its walls. The period which follows is confessedly the most difficult in the chronology of Christ's life. Apparently, however, Jesus went from Jerusalem into the region beyond Jordan,[1] and prosecuted his ministry there (winter of A.D. 29–30)—a ministry of which Luke gives us the chief account—and thence returned through the borders of Galilee, Samaria, and Perea, to Bethabara, where Matthew and Mark resume their narrative with an account of their Master's teaching concerning divorce. To the Perean ministry, according to this explanation, belong the parables of the lost sheep, the lost money, the prodigal son, the marriage of the king's son, Dives and Lazarus, the unjust steward, the rich fool, the laborer in the vineyard; to this period, too, the blessing of the little children, the instructions concerning divorce, the application of the rich young man for admission into the discipleship, and the answer of Jesus, "Go sell that thou hast and give to the poor;" to this period, too, the commission of the seventy to preach and to heal, and, we are inclined to think, the cure of the ten lepers, though the latter incident is more generally placed during the earlier journey to Jerusalem, to attend the Feast of Tabernacles. In short, a large portion of the incidents and sayings which Luke alone has recorded, and which are to be found in his gospel, from chap. x. to xviii., is supposed to belong to this Perean ministry, though no accurate discrimination or reliable chronology concerning them is possible. This ministry was at length interrupted by the message sent from the sisters of Lazarus, that their brother, whom Jesus loved, was sick, and by the most remarkable and glorious miracle in the record of his wondrous life of mercy—the resurrection of Lazarus from the dead.[2] This miracle, so far from diminishing, intensified the enmity of the Pharisees against Jesus, and he a second time retreated from the vicinity of Jerusalem to the village of Ephraim, where he devoted the remaining hours which intervened before the Passover to instructing his own disciples, especially in the duty, or rather privilege, of prayer, the nature of which he illustrated by that sublime form which has ever since been known as the Lord's Prayer.[3]

The fourth Passover (A.D. 30) drew nigh; to the amazement of his disciples, Jesus, now in his thirty-fourth year, prepared to attend it.[1] The news of the resurrection of Lazarus preceded him, and converted his journey into a triumphal procession. Crowds thronged his path. His road lay through Jericho, where he shocked the prejudices of the Pharisees, but added to the enthusiasm of the people, by condescending to spend the night with Zaccheus.[2] There he healed two blind men sitting by the road-side;[3] endeavored, by the parable of the ten pounds,[4] to check the delusive enthusiasm of the people, who expected to see the kingdom of God immediately ushered in; rebuked the ambition of James and John, who, with their mother, Salome, sought offices of state in the new theocracy;[5] entered Jerusalem in triumph; and found the Temple, which he had purified three years before, desecrated by the presence of the cattle and the money-changers, whom he therefore a second time expelled.[6] That and the following days, Sunday and Monday, April 2d and 3d (A.D. 30), he spent in public instructions in the Temple, listened to by wondering and attentive audiences.[7] The priests and Pharisees were filled with impotent rage. "The world is gone after him," is their own testimony to his popularity.[8] The popular enthusiasm was, however, as fickle as it was false. It was based on an expectation that Jesus had come to restore the sceptre to Judah, and make Jerusalem what Rome had hitherto been—the mistress of the world. On Tuesday, April 4, Christ, in unmistakable language, disabused the people of this idea. To this eventful day belong the teachings recorded in Matt. xxi.–xxv.; Mark xi.–xiii.; Luke xx.–xxi. He began by declaring, under the guise of a parable, that the Jewish nation would reject the Son of God, and would be miserably destroyed; that, so far from receiving universal dominion, they would reject the stone which God had selected for the head of the corner, and would be ground to pieces by it. A brief but pungent controversy ensued, in which he silenced in turn the Herodians, the Sadducees, and the Pharisees; and at the close of which he launched against the latter invectives which, for sublime but terrible eloquence, are without a parallel in the annals of history. Then withdrawing from the city he would fain have saved, and sitting with his twelve disciples upon the neighboring Mount of Olives, looking down upon the dome of the sacred Temple glowing in the light of the setting sun, he declared to his disciples the coming doom of Israel, and the far-off day, of which the destruction of Jerusalem is but a symbol, when all nations and peoples will be called before

[1] See PEREA.—[2] Recorded alone by John, chap. xi. —[3] Matt. vi., 9–13; Luke xi., 1–13; xviii., 1–8. But the chronology, it must be confessed, is very uncertain.

[1] Matt. xx., 17–19; Mark x., 32–34; Luke xviii., 31–34. —[2] Luke alone narrates the incident of Zaccheus and the parable of the ten pounds. Luke xix., 1–28.— [3] Matt. xx., 29–34.—[4] Luke xviii., 35–43. See MONEY. —[5] Matt. xx., 20–28; Mark x., 35–45.—[6] See TEMPLE. —[7] Matt. xxi., 1–16; Mark xi., 1–11, 18; Luke xix., 29–44, 48; John xii., 12–19.—[8] John xii., 18, 19.

God's judgment throne—the wise and foolish virgins, the faithful and unfaithful servants, they that go away into everlasting punishment, and the righteous who are welcomed into life eternal. Descending from the Mount of Olives, Jesus and his friends found a supper prepared for them at the house of Martha and Mary, the latter of whom anointed her Master's head with ointment, and poured the remainder upon his feet.[1]

Judas Iscariot, bitterly disappointed by Christ's revelation of his own death and of the destruction of the Jewish nation, which all the disciples had imagined the Messiah would ransom from bondage and clothe with power, protested against the waste, and even succeeded in inspiring some of the others with his own infectious spirit, and, angered at Christ's rebuke, went straightway to the house of the chief priest, where he covenanted to betray his Master for thirty pieces of silver.[2] Wednesday, April 5, Jesus did not return to the city; and no opportunity for the consummation of the treachery occurred till Thursday night, April 6. Jesus then went, by previous appointment, with his disciples into the city, to celebrate the Passover, in connection with which he instituted the Lord's Supper. Of this incident,[3] strangely enough, John gives no account, while of the teachings and of the prayer which accompanied it he has preserved a very full report in chapters xiii., xiv., xv., xvi., xvii., of his gospel.

From the supper-table Jesus withdrew to the Garden of Gethsemane,[4] where, in an inexplicable struggle, he prepared for the terrible events of the ensuing day. There he was found by Judas, who, accompanied by a band of police from the Temple,[5] came out to secure him. Disdaining to flee; forbidding his disciples to offer any resistance; healing the ear of Malchus, whom Peter wounded in an impetuous onslaught; proving, by the supernatural power before which the soldiers retreated and fell backward to the ground, that he surrendered himself wholly of his own free-will; asking no favor for himself, but not forgetting to intercede for his disciples, that they might escape, he suffered himself, though not without a protest against the indignity, to be bound and led away to the palace of Ananias, and thence to that of Caiaphas. After a preliminary and informal examination, during which the denial of Peter took place,[6] the Sanhedrim were assembled just at day-break, and, after a trial[1] in which the provisions of the Jewish code were disregarded without scruple, and in which no evidence could be secured adequate to justify even a partisan court in pronouncing a judgment of condemnation, Jesus was himself put upon oath, declared his divine character and mission, and was instantly condemned to death. A secret session of the Sanhedrim followed,[2] either to repeat more formally the sentence or to consider how, since the Jews were under Roman law, it could be carried out. Judas Iscariot presented himself at this second session, gave back the money he had received, and demanded the right to testify to the innocence of Jesus, as under the Jewish law could always be done. This right was, however, contemptuously overriden. Meanwhile the rumor that Jesus had been arrested and was upon trial for his life quickly spread throughout the city. A mob of Judeans gathered, which impatiently demanded the prisoner's death. He was carried from the Temple, where the Sanhedrim held its sessions, to the adjoining Tower of Antonia, which constituted the head-quarters of Pilate. The Roman procurator was reluctant to condemn. As the trial proceeded his reluctance increased. He endeavored by one compromise after another to avoid doing so, without coming into open opposition with the increasing mob.[3] At length the threatening cry, "If thou let this man go, thou art not Cæsar's friend," frightened him into complying with the demands of the priesthood. He ordered the cruel scourging to be inflicted. A crown of thorns and a robe of royal purple were put upon Jesus in derision of his claims, and, after one more ineffectual effort to appease the mob, Pilate assented to their demand, and Jesus was led away to suffer the most cruel death which human ingenuity had then invented — the barbarous crucifixion.[4] This was at about noon of Friday, April 7 (A.D. 30).[5] The agony of a heart burdened with the sin and shame of the whole world—far greater than the physical agony of the cross—hastened the death of the sufferer, already weakened by the night of watching in the garden and the loss of blood; and when, a little after three o'clock in the afternoon,[6] the soldiers came to inspect the bodies of the condemned and to insure the death of the thieves by breaking their legs, Jesus was already dead.[7] His body was begged by Joseph of Arimathea; and as the shades of that momentous Friday evening gathered over the earth, his remains, carefully prepared according to the

[1] Matt. xxvi., 6–16; Mark xiv., 3–11; John xii., 1–8. In placing the supper here, for internal reasons, chiefly connected with the treachery of Judas, we differ from most authorities, who place it earlier by two or three days. See ANOINTING; JUDAS.—[2] See MONEY.—[3] Matt. xxvi., 17–35; Mark xiv., 12–31; Luke xxii., 7–38. See LORD'S SUPPER.—[4] Matt. xxvi., 36–56; Mark xiv., 32–54; Luke xxii., 1–15.—[5] See TEMPLE-GUARD.—[6] Matt. xxvi., 69–75; Mark xiv., 66–72; Luke xxii., 54–62; John xviii., 13–18, 25–27.

[1] Matt. 57–68; Mark xiv., 53–65; Luke xxii., 63–71. John only describes the preliminary examination (xviii., 19–23); but he gives the fullest account of the proceeding before Pilate.—[2] Matt. xxvii., 1–10.—[3] Matt. xxvii., 11–25; Mark xv., 1–15; Luke xxiii., 1–24; John xviii., 28; xix., 16.—[4] Matt. xxvii., 32–61; Mark xv., 21–47; Luke xxiii., 26–56; John xix., 17–42.—[5] John xix., 14.—[6] Mark xv., 33.—[7] For a discussion of the physical cause of Christ's death, see CRUCIFIXION.

Jewish forms of burial, were laid in a new tomb wherein no man ever lay; and the earthly life of Jesus of Nazareth was ended.[1]

The facts in respect to the resurrection of Jesus are considered under that title; and detailed explanations of the circumstances attending the various incidents in his life — the Lord's Supper, the trials, the crucifixion, etc.—are to be found under their respective titles. It is but proper to add that many questions respecting the chronology of the life of Christ never have been, and probably never can be, definitely settled. No one of the gospels gives a connected biography. No one of them follows a chronological order. No one of them gives a single definite date. Even the years of Christ's birth and of his crucifixion are involved in uncertainty. The duration of his public ministry is also uncertain; we think it to have lasted from April, A.D. 27, to April, A.D. 31—to have included, in other words, four Passovers, at one of which Jesus was not in Jerusalem. In this sketch, condensed mainly from Lyman Abbott's "Jesus of Nazareth," we have endeavored simply to outline the life of Christ as it appears from a careful comparison of the different harmonies. The reader who desires to investigate the chronological questions for himself is referred to the larger Bible dictionaries, especially M'Clintock and Strong's "Cyclopædia;" and to Robinson's "Harmony of the Gospels," and notes; Clark's "Harmony of the Gospel," and notes; Abbott's "Jesus of Nazareth;" and Andrews's "Life of our Lord."

Jethro (*his excellence*), the same as Jether, the name of the father-in-law of Moses—sometimes, but we think erroneously, identified with Hobab (q. v.) He was a priest, or prince, of Midian, with whom Moses spent the forty years of his exile from Egypt. After the passage of the Red Sea, Jethro visited the Hebrew camp, bringing with him the family of Moses. He was most cordially received; joined in offering sacrifice to Jehovah; wisely suggested to Moses the appointment of deputies to judge the congregation and share the burden of government; and, on account of his local knowledge, was entreated to remain with the Israelites throughout the journey to Canaan; which, however, he declined to do. [Exod. ii., 18; iii., 1; iv., 18; xviii.; Numb. x., 31, 32.]

Jew. This name properly belongs to a member of the kingdom of Judah after the separation of the ten tribes.[2] After the return from Babylon, owing partly to the predominance of the members of the old kingdom of Judah among those who returned to Palestine, partly to the identification of Judah with the religious ideas and hopes of the people, all the members of the new state were called Jews, and the name was extended to the remnants of the race scattered through the nations;[1] though in the N. T. it is frequently used, especially in the Gospel of John, to characterize the inhabitants of Judea in contrast with those of Northern Palestine.[2] The history of the Jews, in the larger sense of that term, may most easily be regarded as divided into four eras — I., from the organization of the Commonwealth under Moses to the establishment of the monarchy under Saul; II., from the establishment of the monarchy under Saul to the Captivity under Zedekiah; III., from the Captivity under Zedekiah to the destruction of Jerusalem, A.D. 70; and, IV., from the destruction of Jerusalem to the present time. In this article we propose to sketch this history in outline very briefly, referring the reader for fuller information respecting particular eras to subordinate articles.

I. *The Commonwealth.*—The history of the Jews properly begins with the account of their deliverance from bondage in Egypt, prior to which time, though they possessed the germs of a national organization in the division into tribes and families, they can not be said to have constituted a distinct nation. They had customs, but not laws; religion, but not a Church. The remains of the ancient patriarchal institutions constituted the only semblance of political organization. Each household was an independent community; and the father—and on his death, the eldest son—was the sole priest. After the Exodus (q. v.) from Egypt, the people, crossing the Red Sea and journeying down its eastern shore, assembled on an extended plain in the midst of a wild and grand rocky fastness, well fitted to be the cradle of a free people,[3] that they might receive from God the gift of national life and liberty. Of the laws which were there enacted for their government we speak more in detail elsewhere;[4] here it is enough to call attention, briefly, to the principles of political economy which underlaid the nation as it was organized by Moses, by the direction of God.

Religion is the foundation of the state. This truth, which the failures, in ancient times, of the Grecian and Roman republics; in modern times, of the French republics, have taught the world, was recognized by Moses in the very inception of the Jewish nation. The laws he promulgated were based upon the allegiance due to God,[5] and embraced precepts of the purest morality and religion.[6] The equality and liberty of the people were recognized as self-evident truths,[7]

[1] Matt. xxvii., 57–66; Mark xv., 42–47; Luke xxiii., 50–56; John xix., 38–42.—[2] Jer. xxxii., 12; xxxiv., 9; xxxviii., 19; xl., 12; xli., 3; xliv., 1; lii., 28.

[1] Ezra iv., 12, 23; Neh. i., 2; ii., 16; v., 1; Esth. iii., 4; Dan. iii., 8, 12.—[2] John v., 10, 18; vii., 13, 15, 35; ix., 18; x., 19, 31.—[3] See SINAI.—[4] See under various titles, such as ALMS; DIVORCE; SLAVERY; and "LAWS of Moses," in Appendix.—[5] Exod. xx., 2, 3, 8, 10; Lev. xxv., 17, 23.—[6] Exod. xx., 3–17; xxi., 14–27; xxii., 21, 22; Deut. x., 12; xi., 1, 22; xxiv., 14; Lev. xix., 10.—[7] Lev. xix., 15; xxiv., 22; Deut. i., 17; xvi., 19; x., 17.

as, three thousand years later, by the framers of the Declaration of American Independence, who unconsciously borrowed their principles from the Hebraic constitution. The government established was based upon the free suffrage of all the people; the constitution proposed for their government was submitted to their vote; the Ten Commandments were solemnly accepted as a law in mass meeting; and God himself was acknowledged as their supreme civil ruler by a solemn and public assent of the entire nation.[1] The government was not, however, that of a pure democracy: it was a representative republic. Two constituent assemblies were organized. The first was the Great Congregation. It was the Jewish House of Representatives, and reflected the popular will.[2] The second, composed of seventy men, selected from the different tribes, constituted Moses's chief counselors. It made treaties, tried capital offenses, and enforced the execution of the laws. It was Cabinet, Senate, and Supreme Court.[3] A complete judicial system was also organized. The judges were elected by the people, but appear to have held their office for life, and constituted a judicial order, embracing officers from a magistrate of purely local jurisdiction, like our Justice of the Peace, to the Council of Seventy — the Supreme Court of the nation.[4] Local independence was preserved without sacrificing national unity and strength, by means similar to those employed in the organization of the United States of America. Moses recognized the tribal divisions, provided for their local organization, allotted them independent territory, and recognized and maintained their right to elect their own local officers,[5] thus assigning them powers and duties analogous to those of the State. At the same time he fused them in one nation, instructed them in the truth that their God was one, provided one worship and ritual, and scattered through them all one priesthood, held together not less by the common ties of blood and ancestry than by those of a common order; provided one chief magistrate; and organized, as we have said, a Senate and House of Representatives, which included delegates from all the tribes.[6] The truth that popular education is essential to the maintenance of freedom was also recognized. Parents were required to instruct their children in the laws and principles of the commonwealth; a Levitical order was established, whose duty it was to educate the people upon great state occasions; and a prophetic order was established (of which Moses was himself the first representative), who combined the functions of the modern press and those of the modern pulpit.[1] Freedom of speech was carefully guarded, and not even a false prophet could be ordinarily punished until the events which he had assumed to foretell, belying his predictions, had proved him an impostor.[2] An established Church was organized, and a priesthood constituted; but guards were provided to prevent the ritual of the one from degenerating into a form, while the other was completely shorn of those ecclesiastical powers which subsequent experience has proved to be dangerous for the liberties and moral welfare of mankind. Careful provisions were made against that which history proves to be the greatest danger to which a free people is ever subjected—the concentration of the land in the hands of a few; God was proclaimed the owner of the land, the people his tenants; every man was made a landholder; and, lest in future ages this democracy of wealth should be destroyed, provision was made that at the end of every half century the heirs might redeem the estates which their fathers had sold.[3] At the same time the people were taught that industry is the true basis of national glory. War was discouraged; a militia served the purpose in other nations fulfilled by a standing army; and cavalry, the chief arm of offensive warfare, was absolutely prohibited.[4] To guard against the corruptions which would inevitably creep in if the laws of the land were trusted to oral tradition, they were committed to writing, and these sacred writings were deposited in the Ark of the Covenant, the most sacred spot in the tabernacle.[5]

Such, briefly outlined, are the salient features of the Hebrew commonwealth as framed and propounded by Moses, but under the inspiration and guidance of God. Never was any nation more magnificently equipped with civil and religious institutions than were the ancient Hebrews. Never did any nation, by a history more terrible, illustrate how utterly insufficient are even divine institutions to preserve a people not wise and virtuous to maintain and administer them.

Under Joshua, the successor of Moses, the Jews concluded a successful campaign against the inhabitants of the land which they were about to colonize. Never completely successful in driving them out from the plains, they yet became complete masters of the hill country of Central Palestine. Then commenced what has been well called the Middle Ages of Jewish history. Forgetting that

[1] Exod. xix., 5, 7, 8; xxiv., 3; Deut. i., 13–18.— [2] Numb. xiv., 1–5, 10; 1 Kings viii., 1–5; 1 Chron. xiii., 1–8.—[3] Numb. xi., 16, 17; Josh. ix., 18–21; Jer. xxvi., 10–16.—[4] Exod. xviii.; Numb. xi., 24; Deut. i., 13.— [5] Numb. i.; Josh. xiii.; xiv., 1–5.—[6] Exod. xxxiv., 23; Lev. iii.; Numb. xxvii., 15–23.

[1] Exod. xiii., 14, 15; Deut. vi., 7; xxxi., 9–13; xxxiii., 10; 2 Chron. xvii., 8, 9; xxx., 22; xxxv., 3; Neh. viii., 5–8. See Prophet.—[2] Deut. xviii., 21, 22. For illustrations of this freedom of speech in actual exercise, see 2 Sam. xii., 1–7; 1 Kings xxi., 17–24; Jer. xxxviii. —[3] Lev. xxv., 10, 13, 23–28; Numb. xxxiii., 54.— [4] Numb. i.; xxvi., 2–4; Deut. viii., 9, 10; xvii., 16; xx., 1–9; Judg. v., 23. Observe that both king and prophet were taken from the farm more than once in subsequent history. 1 Sam. ix., 2, 3; xi., 4, 5; xvi., 11, 12; 1 Kings xix., 19; Amos i., 1.—[5] See Bible.

God and that worship which constituted their national unity, when they were not engaged in a common conflict with a common foe, they were engaged in internal conflict among themselves. "There was no king in Israel, but every man did that which was right in his own eyes."[1] A wild revenge, such as almost obliterated the tribe of Benjamin, took the place of careful and well-considered justice; while many crimes, like that of the abduction of Micah's priest and property, went utterly unpunished.[2] The history of this era, which extended from B.C. 1451 to B.C. 1095, is told chiefly in the books of Joshua and Judges. To it belong the weird story of Jephthah with his terrible vow; the strange story of Samson and his marvelous but misdirected strength; and the touching story of Ruth and her simple, earnest, and childlike devotion — an era of half-savage life, which, with an occasional gleam, such as that which the story of Ruth affords, is, for the most part, full of violence and cruelty and dark superstitions—an era whose heroine is a Jael and whose hero is a Samson. During this period pretty much all the laws of Moses fell into neglect, and his instructions into oblivion. Here and there, as in the election of Jephthah,[3] some trace of the old legislative bodies is to be seen, and the name and personality of Jehovah is not entirely forgotten; but the divine character is strangely misunderstood, and the divine worship is curiously intermingled, even by the priests and Levites themselves, with the ceremonies of the false religions by which they are surrounded.[4] At length, weary of anarchy, and disgusted with the avarice of Samuel's sons, whom his paternal partiality had appointed as judges in his stead, the people sought relief, not by returning to the half-forgotten faith and order of their fathers, but by conforming to the institutions of their neighbors. They demanded a king, overruled the expostulations of Samuel, disregarded his warnings, and so brought to an end the first era of their history by supplanting the half-ruined commonwealth with a monarchy which was to prove their utter ruin.

II. *The Monarchy.*—Moses had perceived that the time would come when the degenerate people would demand a king; and he had established a system of checks and restraints, in case royalty should be established.[5] The first king, Saul, on assuming the crown, seems to have ratified, in a solemn and public manner, the laws of the commonwealth.[6] But his sudden elevation turned his head. The modesty and humanity which characterized the opening of his reign[7] was soon exchanged for a proud, assuming, and vindictive disposition. The energies which should have been spent in organizing his kingdom and defending it against external foes were misdirected to the pursuit of David, who had already been privately anointed to succeed him. His melancholy death, followed by a brief division of the tribes and the short and insignificant reign of Ishbosheth over Northern Palestine, was soon succeeded by the establishment of the throne of David, who has been so justly celebrated for his religious experience and his incomparable Psalms, that his military and civil genius has been, comparatively, forgotten. He combined, in this respect, qualities seldom united in a single man. His firm and wise administration at home, and his vigorous prosecution of wars abroad, gave his kingdom comparative domestic peace, broken in upon only by the brief and tragical rebellion of his son Absalom (q. v.); while, at the same time, he organized the government into departments, answering to those of modern times, and thus relaid the foundations of the future institutions of the Jewish people. He may properly be regarded the founder of the monarchy, as Moses was of the commonwealth. To him is due the revival of the Jewish ritual on a scale of magnificence which Moses never imagined, and the establishment of a service of praise conducted in a manner which modern ritualism has never surpassed, and with a collection of Psalms from which the modern Church draws her most inspiring lyrics.[1] The nation thus organized under David outrivaled, under his son Solomon, its neighbors in a false glory, which, like the magnificence of autumn leaves, only indicated approaching decay. The people submitted to the burdensome tribute imposed by the energetic though voluptuous king, but rebelled against his son, who inherited his father's vices without possessing his virtues. The result of the rebellion was a division of the nation, and from this time the history of the Jews flows in a divided stream, as that of the kingdoms of Israel and Judah.

Jeroboam, the king of Israel, a man of unbounded ambition and of unscrupulous wiles, introduced into his kingdom the sacred calves of Egypt, that he might more effectually separate the Israelites from their neighbors the Judeans, who retained the Holy City, the Temple, and the Priesthood. Idolatry once thus introduced was never again banished from the land. From the sacred calves of Egypt to the sacrifices of Baal, the licentious rites of Astarte, and the infernal fires of Moloch, was but a step. Despite some vigorous but vain attempts at reformation, at first under Jehu, and subsequently under Jeroboam II., the profligacy and corruption of the people steadily increased, until at length, after two hundred and fifty years of growing degeneracy, the kingdom came to an end under the reign of

[1] Judg. xvii., 6; xxi., 25. — [2] Judg. xviii.-xxi. — [3] Judg. xi., 8, 10. — [4] Judg. xvii. — [5] Deut. xvii., 14-20. — [6] 1 Sam. x., 24, 25. — [7] 1 Sam. x., 21, 22; xi., 13.

[1] See David; Psalms.

Hoshea, the people were carried away captive by the Assyrians, and their country was repopulated by a colony from the land of their captors.[1] The two remaining tribes, retaining the national capital and Temple, preserved their nationality under the name of Judah, but, changing their religion with the fluctuating opinions of their rulers, ere long outrivaled their sister Israel in corruption.[2] Occasional reforms, as those under Joash, Jotham, Hezekiah, and Josiah, gave a delusive promise of a permanent national life; but the reform never outlived the monarch who introduced it. At length, after the successive reigns of four nominal monarchs, but real vassals to neighboring nations, Judah fell under the avenging sword of Nebuchadnezzar; Jerusalem was besieged, captured, and given up to pillage and destruction; and the people were carried away captive to Babylon. The kingdom of Israel had lasted two hundred and fifty-four years, the kingdom of Judah three hundred and eighty-seven years, from the division of the tribes at the death of Solomon.

The chronology of this period of history is often involved in uncertainty. The sacred writers rarely, or never, give dates; and it is certain that the references to periods of time which their narratives contain, *as they appear in our English version*, are not always accurate, since they are not always consistent. Whether these errors, which are not very numerous and not at all important, are to be attributed to the transcribers, or whether it is to be supposed that in the matter of mere chronology the writers were left to ascertain the truth by such means as they had, is a question which will be differently settled by different readers, according to the theory of inspiration which they entertain. To this period belong most of the prophets whose sacred writings have been preserved to us. Their instructions were really scattered through the four centuries whose history is contained chiefly in the books of Samuel, Kings, and Chronicles; but they have been gathered up in separate books at the close of our O. T. canon. The exact date of these prophets, also, is not always known. The reader is referred, for further information in respect to particular prophets and to particular kings, to the appropriate titles, and to a chronological table indicating the probable date of the reigns of the one and the principal prophecies of the other, which is appended, with some other tables, to this Dictionary. In this table we have not attempted to afford an accurate chronology of the ministry of the prophets, but only the reign during which that ministry is supposed to have commenced.

III. *From the Captivity to the Destruction of Jerusalem*, B.C. 586–A.D. 70.—For seventy years the Jews remained in captivity. They did not forget their native land, the religion of their fathers, nor their God. The subjugation of Babylon by Cyrus, the Persian conqueror, resulted in their restoration to Palestine, the rebuilding of the Temple at Jerusalem under Nehemiah, and the re-establishment of the Temple service under Ezra. To this period belong the books of Daniel, Nehemiah, Ezra, Esther, Haggai, Zechariah, and Malachi. The Captivity had only strengthened the attachment of the Jews to their religious faith, and intensified their patriotism. It had, indeed, converted the one into bigotry, the other into a national arrogance. The period of their return marks a revival of Judaism, but in a modified form. The prophets became scribes. The saints became Pharisees. The court of seventy established by Moses was transformed from a free senate into the fanatical, yet subservient, Sanhedrim. The Temple, whose services were necessarily interrupted during the seventy years' captivity, was supplemented by the Synagogues (q. v.) which the Jews brought back with them from the land of their bondage. The king was superseded by the High-priest (q. v.), who became the civil ruler as well as the religious head of the liberated, but not free, nation.[1] A few years later, Palestine, with all Asia Minor, became tributary to Alexander the Great. His gigantic, but unorganized, empire did not long survive him. It was divided at his death between his leading generals; and the last funeral rites were scarcely performed over his grave before a series of desolating wars for the supremacy broke out between them. Palestine, the natural highway between Egypt, Babylon, Syria, and Greece, became the perpetual battle-ground between these contending dynasties, and changed its rulers with every change of fortunes in an almost ceaseless war. At length the intolerable persecutions of Antiochus Epiphanes led to a war of independence under the Maccabees. Success was achieved only to be followed by a war of factions, whose contests for political supremacy were intensified by a relentless religious animosity between Sadducee and Pharisee, until, finally, the victorious legions of Rome under Pompey seized upon Jerusalem, and Herod, misnamed The Great, was placed upon the throne of David by the power and decree of Rome. The last of the Jewish kings, his advent was signalized by the destruction of Judaism, both as a nationality and as a religion, and by the birth of Christ, and that system of grace and truth which came through him.[2]

IV. *Modern Jews.*—The history of the Jews from the death of Christ, or rather from the destruction of Jerusalem, which so soon fol-

[1] See SAMARIA.—[2] Jer. iii., 2.

[1] See SANHEDRIM; SYNAGOGUES; SADDUCEES; PHARISEES; SCRIBES.—[2] For account of the final destruction of Jerusalem and the dispersion of the Jews, see article JERUSALEM.

lowed it, is one of exile and of persecution. The Church of the Middle Ages appeared to think that it honored Christ by despising and maltreating the Jews. Their history is one of the most pathetic which the world's drama affords; and the patient endurance with which they have adhered to their national faith under all obloquy and suffering is sublime. Where they were not subjected to absolute persecution, threatening their property and their lives, they were placed under the most degrading and servile restrictions. They could own no land, belong to no guild of mechanics, enter no university, engage in no form of art, employ no Christian service. They were shut up to trade, and then taunted with being a nation of traders. Romanism can not rightfully be held alone responsible for this hideously unchristian treatment; for even Luther proposed to burn their prayer-books, Talmuds, schools, synagogues, and houses; lodge them in stables, like gypsies; deny them the use of the public highways; and compel them to manual labor. Some remains of this feeling still show themselves in social affronts and popular sarcasms; but the period of civil and religious persecution has passed away. They are protected in the enjoyment of full civil rights in the United States and in England, and partially so in Germany, and even in Austria. In France Jewish rabbis are paid from the public treasury as the ministers of their religious denomination. Even in Spain religious freedom is accorded to them; and a magnificent synagogue is in process of erection in the city of Madrid at the time of our writing. The Ghetto, in which, until a very recent period, all the Jews in Rome were compelled to reside, is abolished, although custom has still the effect of law, and it still continues to be the Jews' quarters, from choice, not from necessity. Of course, the destruction of the Temple has put an end to the Temple service, and to all the magnificent ritualistic services which belonged to it. The religious services of the Jews are conducted in synagogues. Saturday is their Sabbath; and it is observed with great strictness. The service is generally conducted in the Hebrew tongue, the ancient forms being observed in many of the synagogues. The O. T. (which of course constitutes their only Scriptures) is preserved in the ancient form, on scrolls of parchment, which are kept in an ark, or closet, placed usually at the eastern end of the audience-room. In the exact middle of the synagogue is a somewhat spacious platform, raised four or five feet from the floor, which answers somewhat the purpose of a pulpit. The women are seated apart from the men, either in galleries or on the opposite side of a central aisle; but this distinction of the sexes is already abolished in many Jewish congregations. Among the Orthodox congregations the service often degenerates into a meaningless ritual. The service is so long that it has to be hurried over with a rapidity which would seem, to the mind of a Protestant Christian, quite inconsistent with feelings of devotion, and which certainly is inconsistent with any thing like intelligent prayer.

In doctrine the Jews are divided into two great parties—the Orthodox and the Radicals. Between them is a third party—the Conservative Jews. It is not possible to draw a definite line of division, since they are not organically distinct; and from the extreme Orthodox to the extreme Radical there is a regular gradation of belief. The Orthodox Jew believes what his fathers believed before him, and practices what his fathers practiced, with very little reference to the present state of society, and with very little independent consideration of the truth of his creed or the meaning of his ritual. He believes that the Messiah will yet come; that all Israel will then be gathered together and conducted to the Holy Land, with the Redeemer as their king. He remembers that he is still an exile, and allows no organ in his synagogue and no sound of instrument in his house upon the Sabbath. He is strict not only to remember to keep that day holy for himself, but so to adjust his household as that his servants shall also find rest upon it. He maintains all the old distinctions of clean and unclean, and all the ancient ceremonies for ceremonial purification, as far as his exile allows him so to do. The extreme Radical, on the other hand, is a theist, if, indeed, he is not an atheist. He denies that any Messiah is to come; if he does not disregard the prophecy altogether, he explains that the Jewish nation is itself the Messiah, and is reforming the world by gradually teaching the truth; or asserts that "the Saviour's name is humanity and civilization." His synagogue approaches more nearly a Protestant church; his rabbi a Protestant minister; his family sits with him in his pew; his church is furnished with organ and choir; he is quite indifferent whether he observes Saturday or Sunday, so that he gets his day of rest. A convention of extreme Radicals was held in Cincinnati lately. It passed a series of resolutions which deny both miracles and prophecy; reject all faith in sacrifice or a Messiah, or an expected return to the Holy Land; deny not only the necessity of an atonement, but even the possibility of a divine forgiveness; and declare that the idea of a personal God is one which is peculiar to Christianity. The results of this Convention were indignantly repudiated by the Jewish press almost without exception; and they are quoted here only as an indication of the extreme results which the ultra Radicals have reached. Between this infidelity, on the one hand, and the conservatism which does not suffer a line

or letter of the ancient law to be modified, or a single observance of the ancient ritual to be changed, there is an almost infinite variety of practices and of beliefs which calls itself Judaism. In a word, the same differences which divided the ancient Jewish Church into Pharisees and Sadducees, and which divides the modern Protestant Church into orthodox and "liberal Christians," exists in the modern Jewish Church. For a history of the Jews between the destruction of Jerusalem and the present time, see M'Clintock and Strong's "Cyclopædia," article JEWS; for a more detailed statement of the beliefs of the different parties in the present Church, see in same book, article JUDAISM.

Jew (Wandering), a popular legend which has been the subject of poems, prose-romances, and pictures. The subject of it is a Jew who, according to the story, refused to allow the Saviour a resting-place in his shop when on the way to crucifixion. He was for this reason condemned to traverse the earth, without possibility of stopping or resting, until the second coming of Christ. In his ceaseless wanderings from that time he has in vain sought death amidst all the greatest dangers and calamities to which human life is subject. In some forms of the legend he is called Cartaphilus, a servant of Pilate; and in others, Ahasuerus. He is represented to have been of the tribe of Naphtali, the son of a carpenter or shoe-maker, and only seven or eight years older than Jesus.

Jezebel (probably *chaste*, and said to be the same as our word Isabel), wife of Ahab, king of Israel, and mother of Athaliah, queen of Judah, and Ahaziah and Joram, kings of Israel. She was a Phœnician princess, daughter of "Ethbaal, king of the Zidonians." Her marriage with Ahab was a turning-point in the history of Israel. She was a woman in whom, with the reckless and licentious habits of an Oriental queen, were united the sternest and fiercest qualities inherent in the Phœnician people. The royal family of Tyre was remarkable at that time both for its religious fanaticism and its savage temper. Her father, Ethbaal, united with his royal office the priesthood of the goddess Astarte, and had come to the throne by the murder of his predecessor, Phelles. In Jezebel's hands her husband became a mere puppet.[1] Even after his death, through the reigns of his sons, her influence was the evil genius of the dynasty. Through the marriage of her daughter Athaliah with the King of Judah, it extended even to the rival kingdom. The wild license of her life, the magical fascination of her arts or of her character, became a proverb in the nation.[2] Long afterward her name lived as the by-word for all that was execrable; and in the Apocalypse it is given to a Church, or an individual, in Asia Minor, combining in like manner fanaticism and profligacy.[1]

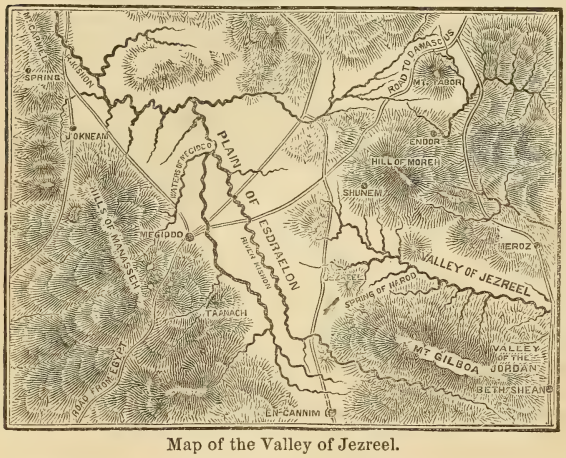
The first effect of her influence was the immediate establishment of the Phœnician worship on a grand scale in the court of Ahab. At her table were supported no less than four hundred and fifty prophets of Baal, and four hundred of Astarte.[2] The prophets of Jehovah, who up to this time had found their chief refuge in the northern kingdom, were attacked by her orders and put to the sword.[3] When, at last, the people, at the instigation of Elijah, rose against her ministers, and slaughtered them at the foot of Carmel, and when Ahab was terrified into submission, she alone retained her evil courage, and at her threatening message Elijah, who had encountered the wrath of the king and the whole force of the prophets of Baal, fled for his life beyond the limits of Israel. The story of Naboth is not less characteristic of her unscrupulous audacity. She played the part of Lady Macbeth to her coward king; wrote the warrant in Ahab's name; sealed it with his seal; and received from the tools of the court the announcement of her victims' death. She survived her husband fourteen years, and retained under the successive reigns of her sons Ahaziah and Jehoram the control she possessed under their weak and wicked father. When the hour of vengeance came, and Jehu approached the palace of Jezreel fresh from the murder of her son, she faced the inevitable death as boldly as she had played the game of life. She painted her face in Oriental fashion, and dressed her head; and so attired, to meet her death in royal fashion, looked from her latticed window to greet the avenger of her sins with no plea for mercy, but with a defiant reminder of the fate which had overtaken the murderer of Baasha: "Had Zimri peace, who slew his master?" The two eunuchs at her side, in true courtier fashion, were ready to exchange their allegiance, on a moment's notice, from the past to the future dynasty. At Jehu's command they dashed her down from the chamber window. The horses trampled her under their feet. Her blood was spattered on them, and on the palace walls. The avenging Jehu entered the palace to eat and drink after his fierce carnival of blood. But the excitement over, some feeling of contrition came over him. She was at least a king's daughter, cursed woman that she was, and, for royalty's sake, should have a decent burial. He sent out to have her buried. The attendants brought back the ghastly intelligence that nothing of her was left but the skull, the feet, and the palms of hands; the fierce and hungry dogs that infest the cities of the East had pounced upon the body and devoured every other

[1] 1 Kings xxi., 25.—[2] 2 Kings ix., 22.

[1] Rev. ii., 20.—[2] 1 Kings xvi., 31, 32; xviii., 19.—[3] 1 Kings xviii., 13; 2 Kings ix., 7.

part. And the sobered Jehu remembered the word of Elijah, and quoted it solemnly to his awe-stricken servants: "In the portion of Jezreel shall dogs eat the flesh of Jezebel; and the carcass of Jezebel shall be as dung upon the face of the field in the portion of Jezreel; so that they shall not say, This is Jezebel." So perished the worst woman of sacred history—the Catherine de Médicis of the Hebrew nation.

Jezreel (*God has planted*), a border-city of Issachar, at the opening of the central arm which branches out of the plain of Esdraelon and runs east and south-east toward the Jordan. Its chief importance arises from its having been the royal residence during the reigns of Ahab, Ahaziah, and Jehoram, though Samaria seems still to have been the capital of the country. The palace of Ahab seems to have been on the eastern side of the city, looking down the valley toward the



Map of the Valley of Jezreel.

Jordan, and probably contained the "ivory house." Whether the vineyard of Naboth was here or at Samaria is a doubtful question. In the neighborhood—probably within the town—were a temple and grove of Astarte, with an establishment of four hundred priests, supported by Jezebel. The true site of the city of Jezreel was known to the Crusaders, but has since been lost sight of and confused with Jenin, the ancient Engannim. It has been clearly identified by Dr. Robinson with the modern village of Zerin, which lies at the base of Gilboa, ten miles south by east of Nazareth. The modern village contains about twenty houses and a square tower, which may be seen from a great distance, and its immediate neighborhood has still a park-like appearance. Seated upon a hill, it commands a wide and noble view extending down the broad, low valley on the east to Beisan and to the mountains beyond the Jordan; while toward the west it includes the whole great plain quite to the long ridge of Carmel. It is a most magnificent site for a city, which, being thus a conspicuous object in every part, would naturally give its name to the whole region. About a mile east of Zerin, on the northern base of Mount Gilboa, is still to be seen a very large fountain, which there is every reason to regard as the ancient fountain of Jezreel. By this fountain the army of Israel pitched before the fatal battle of Gilboa. [Josh. xix., 18; 1 Kings xvi., 33; xviii., 46; xxi., 1; xxii., 10, 39; 2 Kings ix., 15, 17, 25, 30, 33; x., 11; 1 Sam. xxix., 1.]

Joab (*whose father is Jehovah*), the eldest and most remarkable of the three nephews of David, viz., Joab, Abishai, and Asahel, the children of Zeruiah, David's sister. Their father is unknown, but seems to have resided at Bethlehem, and to have died before his sons.[1] They all exhibit the activity and courage of David's constitutional character. But they never rise beyond this to the noble qualities which lift him above the wild soldiers and chieftains of the time. Joab first appears, after David's accession to the throne, at Hebron, going out at the head of David's guards, to keep a watch on the movements of Abner, Ishbosheth's commander-in-chief, who with a considerable force of Benjamites had crossed the Jordan and come as far as Gibeon. The two parties sat opposite each other, on each side of the tank by that city. Abner's challenge, to which Joab assented, led to a desperate struggle between twelve champions from either side.[2] The left-handed Benjamites, and the right-handed men of Judah —their sword hands thus coming together —seized each his adversary by the head, and the whole number fell by the mutual wounds they received. In the battle which followed, between the followers of David and those of Saul's family, Abner and his company were defeated; nor was Joab's pursuit of the fleeing Israelites checked till the setting sun. The Israelites lost three hundred and sixty men, Joab's army but twenty, one of whom, however, was Joab's brother, the fleet-footed and youthful favorite, Asahel. Joab never forgot nor forgave Abner for his brother's death, and, two years later, avenged it by the treacherous assassination of the great captain by the gate of Hebron.[3] This assassination, instigated not less by ambition than revenge, left the way clear for Joab's advancement; and by his gallantry at the siege of Jebus, afterward Jerusalem, he earned the office awarded to him, of captain of the host, the same

[1] 2 Sam. ii., 32.—[2] See GIBEON.—[3] See ASAHEL; ABNER.

office that Abner had held under Saul, the highest in the State, after the king. Abishai, his brother, still accompanied him, as captain of the king's "mighty men."[1] He had a chief armor-bearer of his own, Nahari, a Beerothite,[2] and ten attendants to carry his equipment and baggage.[3] He had the charge, formerly belonging to the king or judge, of giving the signal by trumpet for advance or retreat.[4] He was called by the almost regal title of "lord," and "the prince of the king's army."[5] His usual residence (except when campaigning) was in Jerusalem; but he had a house and property, with barley-fields adjoining, in the country, in the "wilderness," probably on the north-east of Jerusalem, near an ancient sanctuary called, from its nomadic village, "Baal-hazor,"[6] where there were extensive sheep-walks. The accounts of his campaigns against Ammon and Edom are recorded in 2 Sam. x.; xi.; xii.; and in 1 Kings xi., 14–22. There is, perhaps, no better witness to the terror of his name than the fact that it was not till the fugitive prince of Edom in the Egyptian court heard that "David slept with his fathers, and that Joab, the captain of the host, was dead," that he ventured to return to his own country[7]—no better illustration of his gallant loyalty than the fact that at the siege of Rabbah (q. v.), after capturing the lower city, he sent to David to come and take the citadel, lest the glory of its capture should pass from the king to his general[8]—and no better exemplification of the kind of confidence the king reposed in his bloody captain, and the kind of influence the captain had over his king, than in the two facts that it was to Joab David sent to have Uriah treacherously slain; and that Joab put the parable into the mouth of the woman of Tekoah, that he might reconcile the mourning king to his son Absalom, and finally, by his personal influence, perfected that reconciliation.[9] When Absalom's revolt broke out Joab adhered to the fortunes of the dethroned king; despite the royal command, slew the rebel prince when no one else had the courage to do so; and, after the victory, aroused David from the stupor of grief into which the death of his rebellious son had thrown him.[10] Not even Joab's victory was sufficient, however, to counterbalance in David's eyes the slaying of his son Absalom; and the office which the great captain had filled so successfully was taken from him and given to Amasa, who had even sided with the insurgents. Joab was not a man to suffer any one to stand between him and the gratification of his own ambition; and he who had assassinated his rival, Abner, did not stop at the assassination of his second cousin. He met him while they were both pursuing the remnants of Absalom's army, offered him the kiss and embrace—the usual salutation of the East—and in the act dispatched him with one blow of his short sword; and leaving him to welter in his own blood, re-assumed the command which David had taken from him, and pressed on with the pursuit, which he did not give over till the head of Sheba was thrown to him from the walls of Abel of Beth-maachah—the last trophy of that bitter rebellion.[1] The horror of that day, and of Joab's appearance, covered over with the blood which had spurted from the body of his foe, was long remembered in Israel.[2] Man of war that David was, he had the true hero's detestation of assassination, as is evident not only from his refusal to take the life of the implacable Saul, but by his punishment of the murderer of Saul and Ishbosheth. It must be counted one of the weaknesses of his administration that he left the crime unpunished, though not forgiven. Among his last charges to Solomon was one not to forget the murderer of Abner and Amasa. Joab possibly realized that he had but little hope of preferment under Solomon. He joined his fortunes with those of Adonijah. When the tidings of Adonijah's death were brought to him he lost heart, fled up the steep ascent of Gibeon, and clung to the ancient brazen altar which stood in front of the Sacred Tent. To Solomon justice was more sacred than the altar; and the white-headed warrior[3] of a hundred fights, with his hands still clasping the consecrated structure, was slaughtered by his ancient companion and successor in office, Benaiah. His body was buried in funeral state at his own property, in the hills overhanging the Jordan Valley.[4] He left descendants; but nothing is known of them.

Joash (*God-given*). **1.** A contraction of Jehoash, son of Ahaziah, and eighth king of Judah. He began his reign at the age of seven, and reigned forty years, B.C. 878–839. In the general massacre of the princes by Athaliah (q. v.) one boy, still a babe in arms, was rescued by his aunt Jehosheba,[5] wife of the high-priest Jehoiada. For six years he was concealed in the Temple, while Athaliah reigned over the land.[6] At length measures were concerted by Jehoiada for placing Joash, who was known as the "king's son," upon the throne of his fathers.[7] The revolution was successful; Athaliah was put to death, and the little prince was anointed with the sacred oil and proclaimed king amidst the rejoicings of the assembled multitude.[8] The early part of the reign of Jo-

[1] 2 Sam. x., 10; 1 Chron. xi., 20.—[2] 2 Sam. xxiii., 37; 1 Chron. xi., 39.—[3] 2 Sam. xviii., 15.—[4] 2 Sam. xviii., 16.—[5] 2 Sam. xi., 11; 1 Chron. xxvii., 34.—[6] 2 Sam. xiv., 30; 1 Kings ii., 34; comp. Josh. xiii., 15, 20; 1 Sam. xiii., 18; 2 Sam. xiii., 23; xiv., 30.—[7] 1 Kings xi., 21, 22.—[8] 2 Sam. xii., 26–28.—[9] 2 Sam. xi., 14–25; xiv.—[10] 2 Sam. xviii., 2, 5, 9–17; xix., 1–8.

[1] 2 Sam. xx.—[2] 1 Kings ii., 5.—[3] 1 Kings ii., 6.—[4] 1 Kings ii.—[5] 2 Kings xi., 1; 2 Chron. xxii., 10.—[6] 2 Chron. xxii., 12.—[7] 2 Kings xi., 12; 2 Chron. xxiii., 3, 11.—[8] See JEHOIADA, for an account of this revolution.

ash, under the influence of the wise and faithful Jehoiada, was prosperous; but after the death of that high-priest the king listened to evil counselors, and revived idol worship.[1] This return to idolatry drew forth severe denunciations from Zechariah, who had succeeded Jehoiada as high-priest. At the express command of the king, the faithful priest was stoned to death in the very court of the Lord's house.[2] The vengeance imprecated by the martyred priest was not long delayed. A Syrian host under Hazael made an incursion into Judea, and Joash himself, suffering under a painful malady, was slain by his own servants. The cloud under which he died followed him to the tomb; for while he was buried in the City of David, it was not in the sepulchres of the kings of Judah. His son Amaziah succeeded to the throne. [2 Kings xi.; xii.; 2 Chron. xxii., 10–12; xxiii.; xxiv.]

2. The twelfth king of Israel, the son and successor of Jehoahaz, who reigned about sixteen years, B.C. 840–825. He was for a short time contemporary with Joash, king of Judah. At the time of his ascension to the throne the kingdom of Israel was in a very reduced state, in consequence of the ravages of Hazael, king of Syria. Joash proved himself to be a person of military ability, by reclaiming the cities which his father had lost.[3] Though it is stated that he "did evil in the sight of the Lord,"[4] yet the fact that he regarded the prophet Elisha with great respect, looking upon him as a father, indicated some good disposition in his character. During the last illness of Elisha, Joash visited him, and received a promise of victory over the Syrians, which was accomplished after the prophet's death. Joash seems to have died in peace, and was buried in Samaria, in the sepulchre of his fathers. His son Jeroboam II. succeeded him. [2 Kings xiii., 1–20; 2 Chron. xxv., 17–24.]

Job (*one persecuted*), an eminent patriarch who resided in the land of Uz. The story of his life is contained in that book of the Bible which bears his name. It is not necessary to repeat that story here. Leaving the reader to find in the book itself the very simple, though eventful, biography, we shall consider briefly some questions which have been raised and discussed concerning both the book and the man.

I. *Character of the Book.*—Three opinions concerning the character of the story have been entertained by scholars. One, that it is a literal history; another, that it is a purely fictitious poem—a parable, whose value does not depend upon any historical accuracy; a third, that it is a dramatic poem, founded upon some historical event which the author has treated, however, with a poet's freedom. The latter view, which is the one now most generally accepted by Christian scholars, was first suggested by Luther, who says of it, "I look upon the Book of Job as a true history, yet I do not believe that all took place just as it is written, but that an ingenious, pious, and learned man brought it into its present form." Several circumstances conspire to strengthen the opinion that it has a historical basis. The references to Job by subsequent inspired writers[1] are not consistent with the theory that he was a purely imaginary character. Moreover, the extreme circumstantiality of the details; the description of the patriarch himself, his family, his property, his country, his friends, with their names and special designations; the genealogy of Elihu; the exact account of the feasting of Job's sons; the particular mention of the plunderers—these and other similar points mark a history rather than a parable. No such minute details are found in any Scripture parable. It seems, therefore, a necessary inference that these details are not the play of fancy, but all historically true. On the other hand, the poetic style of the book, which is even more apparent in the original than in our English version; the long, elaborate, and carefully constructed speeches of Job and his friends; the magnificent imagery with which their thoughts are clothed—the language of poetry rather than of common life; the dramatic cast of the narrative, in which disaster follows disaster with an almost incredible rapidity;[2] the poetic recompense which, at the close of the narrative, gives Job just the same number of sons and daughters which he had at the beginning, and exactly double the number of cattle; the picture of Jehovah holding court on certain state occasions, and receiving communications from evil as well as good angels—all combine to indicate unmistakably that there is a poetic or imaginative element interwoven with the historical. Various attempts have been made to determine what is history and what poetry, but without success. It is not important that this should be done. The real religious value of the book depends far less upon the determination of this and the next question than upon the proper interpretation and application of its great lesson.

II. *Date, Place, and Authorship.*—These are involved in the greatest uncertainty. Job, Elihu, Moses, Solomon, Isaiah, Ezekiel, and Ezra, have each been suggested as its author; and one sage, minutely informed of every particular, gives us his exact residence—"in the south of Judea, near a caravan road." Even the nationality of the author is uncertain. Critics variously suggest an Egyptian, a Nahorite, an Idumean, and a Hebrew who lived in Idumea. The date of

[1] 2 Chron. xxiv., 17, 18.—[2] 2 Chron. xxiv., 21; Matt. xxiii., 35. See ZECHARIAH.—[3] 2 Kings xiii., 25; 2 Chron. xxv., 17–28. See AMAZIAH.—[4] 2 Kings xiii., 11.

[1] Ezra xix., 14–20; Jas. v., 11.—[2] Job i., 13–19.

the book is equally uncertain, some scholars regarding it as written before the days of Abraham, while others place the time as even later than the Captivity. There is no clear evidence which throws any light upon these questions except such as is contained in the book itself. While they must be regarded as among the unsolved problems of Biblical criticism, we think, for reasons some of which will appear hereafter, that the better opinion fixes the date of Job's life as toward the close of the patriarchal age, and certainly prior to the time of Moses, and regards the scene of the story as laid in patriarchal times, and in the vicinity, but probably not within the bounds, of Palestine. This question, like the former, though uncertain, is important only as it bears upon:

III. *The Interpretation of the Book.*—There is, perhaps, no book, the explanation of which has given rise to greater discussions and differences of opinion. This is undoubtedly partly due to the fact that it is a book of poetry, and should be interpreted by poetical rather than by theological canons; but the style is often very obscure, the meaning of the writer uncertain, the problems discussed among the gravest and most insoluble which ever perplex the human soul; and the lesson of the book is partly conveyed by the very mystery and obscurity which enshrouds it. It has been regarded as a divinely-given record of a historical example of patience; as a divine rebuke of that presumption which expects by searching to find out the Almighty to perfection; as a discussion of the much-vexed "problem of evil," for the very purpose of exhibiting its insoluble character; and as a simple but powerful exhibition of the possibility and reality of unselfish and disinterested piety. All these lessons are incidentally taught. But a more important lesson seems to us to constitute the foundation of the poem; and to that we briefly advert, referring the reader for a fuller interpretation to an admirable paper, by Rev. George B. Bacon, in the *New Englander* for October, 1862, entitled "The Gospel according to Job."

We assume that Job lived in the dim twilight of the world's history; that even if his life were later than that of Moses, he was certainly ignorant of the revelation made to him; and that he was a stranger to the promise made to Abraham. There is no reference to law or prophet, or dream or vision. There is nothing to indicate that Job had ever received any clear revelation of the divine character and will. His religion is that of nature—that which a devout and godly mind derives from the external world and his own consciousness. From these sources he had derived his faith in a just and good God, who, he believed, would reward with length of days, riches, and honor, those who trusted in him, and punish with adversity and disaster those who were disobedient and rebellious. The whole tenor of his prosperous life had confirmed his faith. Suddenly, in a single day, he is cast down. Disaster after disaster falls upon him. Yesterday the kingliest of all the patriarchs, to-day he is a childless and unhappy man, almost an outcast, nothing left to him but life, which it would be a mercy to take away. The distress and anguish which ensues is not merely that of one who has suffered temporal reverses, but that of a devout soul, the very foundations of whose religious faith have been shaken. Sorrow works its bitterest fruit in him—skepticism. He will not relinquish his belief in a just and good God, yet he can not reconcile it with the experiences which have befallen him; and the attempt of his friends to throw light upon his perplexity only intensifies it. He cries out for a "days-man"—*i. e.*, a mediator—for a clear and definite revelation from the God who seems to him as a foe—a disclosure of the unseen, unknown God[1]—in short, for all that blessed revelation which has been made in the Gospel of Jesus Christ, and upon which rests the faith of the Christian, who is able to glory also in tribulations. In other words, while the Book of Job incidentally teaches the other lessons referred to above, its grand lesson is this—that the boasted light of nature is an inadequate guide in hours of darkness, that a Christless religion gives no song in the night, and that the most devout and godly man, left with no other revelation than that which nature and his own soul afford him, gropes blindly, but with an agonizing earnestness, for just that which the Cross of Christ affords.

Joel (*whose God is Jehovah*). There is no further knowledge of this prophet than what is furnished by the title of his book, or may be gathered from circumstances incidentally mentioned in it. That he lived in Judah, and in all probability at Jerusalem, may be inferred from his not making the most distant reference to the kingdom of Israel; while, on the other hand, he speaks of Jerusalem, the Temple, priests, and ceremonies with a familiarity which proves them to been before his eyes.[2] Opinions have differed in respect to the age in which he flourished. The most probable hypothesis is that his predictions were delivered in the early days of Joash, B.C. 870–865. No reference being made to the Babylonian, the Assyrian, or even the Syrian invasion, and the only enemies of whom mention is made being the Phœnicians, Philistines, Edomites, and Egyptians, it seems evident that Joel was unacquainted with any but the latter. Had he lived after the death of Joash, he could scarcely have omitted to notice the Syrians, when speaking of hostile powers, since they

[1] Job vii., 21; ix., 33; xiii., 24; xxiii., 3; xxxi., 35. —[2] Joel i., 9; ii., 1, 15–17; iii., 20, 21.

not only invaded the land, but took Jerusalem, destroyed the princes, and carried away immense spoil to Damascus.[1] The state of religious affairs as presented in the book is altogether in favor of this position. No mention is made of idolatrous practices; the priests and people are represented as occupied with the services of religion; and Jerusalem, the Temple, and its worship appear in a flourishing condition. This was precisely the state of things during the high-priesthood of Jehoiada, through whose influence Joash had been placed upon the throne.[2] It will follow that Joel is the oldest of all the Hebrew prophets whose written predictions have come down to us.

The delivery of his prophecy was occasioned by the devastations produced by successive swarms of locusts, and by an excessive drought which pervaded the country, and threatened the inhabitants with utter destruction. This calamity, however, was merely symbolical of another and a more dreadful scourge—the invasion of the land by foreign enemies, on which the prophet expatiates in the second chapter. In order that such calamity might be removed, he is commissioned to order a universal fast, to announce, as consequent upon repentance and humiliation, a period of great temporal prosperity, to predict the effusion of the Holy Spirit at a future period of the history of his people, to denounce judgments against their enemies, and to foretell their restoration from the final dispersion.

In point of style, Joel stands pre-eminent among the Hebrew prophets. He not only possesses a singular degree of purity, but is distinguished by his smoothness and fluency —the animated and rapid character of his rhythm—the perfect regularity of his parallelisms—and the degree of roundness he gives to his sentences. He has no abrupt transitions, is everywhere connected, and finishes whatever he takes up. In description he is graphic and perspicuous; in arrangement, lucid; in imagery, original, copious, and varied. He most resembles Amos in regularity, Nahum in animation, and in both respects Habakkuk; but is surpassed by none of them.

Johanan (*whom Jehovah bestows*), one of the captains who after the taking of Jerusalem joined Gedaliah, the governor Nebuchadnezzar had appointed. He warned that officer of the treacherous designs of Ishmael; but his warning was slighted, and Gedaliah was murdered. He pursued the assassins, rescued those they had taken prisoners; but, fearing the anger of the Babylonish king, he with the rest went into Egypt, in spite of the divine prohibition conveyed to them by Jeremiah. We have no further account of him. [2 Kings xxv., 23–26; Jer. xl., 7–16; xli.; xlii.; xliii.]

[1] 2 Chron. xxiv., 23, 24.—[2] 2 Kings xi., 17, 18; xii., 2–16; 2 Chron. xxiv., 4–14.

John. 1. The forerunner of the Messiah, usually denominated the Baptist—more properly, the baptizer.[1] His birth, like that of Jesus, whose second cousin he was, was preceded by singular and supernatural indications of his future character and mission. He was consecrated from his infancy to the life of a Nazarite,[2] the hermit of ancient Judaism. Both his parents belonged to the priestly order, but shared not the priestly vices.[3] He probably received from them an education for the priesthood. In this case he was taught the ancient Hebrew, and was thoroughly instructed in all the details of the Jewish ceremonial law; but he never performed priestly functions: at an early age, disgusted with the political and religious degeneracy of his times, he withdrew from Judea into the wilderness beyond Jordan. Here he lived a solitary life of prayer, of study of the Scripture, and of self-denial.[4] From this seclusion he at length issued, a little before the commencement of Christ's public ministry, first, to preach the duty of repentance, and then to point the expectant people to the Messiah whom God revealed to him. His very appearance compelled attention. He wore a simple dress, a garment of camel's hair—not the camel's skin with the hair on, which would be too heavy to wear, but raiment woven of camel's hair. It was gathered about his loins with a leathern girdle. His food was as simple as his dress, and, like it, marked the ascetic. He neither ate bread nor drank wine, but lived on locusts and wild honey. His preaching was as singular as his dress. In the commencement of his ministry he startled the people by the boldness of his denunciations; was strong, earnest, and practical, but more powerful in a fiery assault on wrong than in tender and winning invitations to right; aroused the conscience, but did not attempt to awaken the affections. Yet, whether we test his preaching by its character or its effects, it was certainly remarkable. He scouted the idea that Jewish birth gave favor with God; denounced with vehemence the ceremonialism of the age; demanded a pure morality, as the evidence of godliness. To the tax-gatherer he preached integrity; to the soldiers, abstinence from violence; to all the people, practical benevolence. Crowds flocked to hear him; all Judea felt the influence of his teaching; the people almost universally accepted him as a prophet; some thought him the Messiah; many of the lower classes were effectually reformed.[5] Both Pharisees and Sadducees endeavored, at first, to secure the prestige of his name by ranking themselves among his disciples. A deputation of priests and Levites was even sent out by the Sanhedrim to obtain more accurate information as

[1] Matt. iii., 1.—[2] Luke i., 15; comp. with Numb. vi. —[3] Luke i., 5, 6.—[4] Luke i., 80.—[5] Matt. iii., 7–9; xxi., 32; Luke iii., 10–14, 15.

to his character and mission.[1] In answer to their inquiries, he distinctly disavowed being the Messiah. The disclosure of Jesus to him as the Messiah, at the time of the baptism of the latter, seems to have wrought a change in the character of his ministry. The key-note to his subsequent preaching was, "Behold the Lamb of God, which taketh away the sin of the world." He no longer denounced the sins of the people; he pointed them to their divine Saviour.[2] Indeed, there is hardly to be found in the later apostles a clearer testimony to Christ's divine character and atoning work than that afforded by this last of the Jewish prophets, before Christ had yet entered officially upon his ministry.

His office of prophecy having been fulfilled, John's mission came suddenly to a close. For his righteous rebuke of Herod Antipas in marrying his brother Philip's wife, the prophet was cast into prison. The fame of Jesus's ministry reached him in prison, and he sent some of his disciples to inquire whether this was truly the Messiah. It may be that he grew discouraged because the kingdom of God did not immediately appear; for repose is always full of temptation to men of action. It may be, however, that he only wished to strengthen the wavering faith of his disciples.[3] His death was not long delayed. Herod dared not avenge the rebuke he had received; but his guilty paramour could not forgive it, and by a strategy wrung from the king a reluctant consent to the prophet's execution in prison. The memory of the murdered man long haunted the guilty king, who, later, imagined that Jesus was John the Baptist risen from the dead.[4] See BAPTISM.

2. The apostle. He was the son of Zebedee and Salome, and a brother of James. He is generally regarded as a younger brother; but this is by no means certain. His father was a Galilean, and by occupation a fisherman on the Lake of Galilee. Where he resided is uncertain—perhaps at Bethsaida; but the circumstance of Simon Peter, who was of that place, being partner in the fishing trade,[5] or, perhaps, in that particular expedition only, with the sons of Zebedee, is no proof as to their residence there also. The family of John seems not to have been one of the lowest class: we find hired servants in the ship with Zebedee;[6] their mother, Salome, was one of those women who came with Jesus from Galilee, and ministered to him of their substance;[7] the same Salome was one of those who bought sweet spices and ointments to anoint him; and, after the crucifixion, we find John himself taking the mother of our Lord "to his own home," which, though it need not imply that John had then a house at Jerusalem, certainly denotes that he had some fixed habitation, into which she was received. It would seem, also, from John xviii., 15, that he was personally known to the high-priest, Caiaphas. From all these facts, the inference is that his family belonged to the middle class of society — the higher grade of those who carried on the by-no-means despised or ungainful business of fishermen on the Sea of Galilee. If the second of the two disciples who heard the Baptist's testimony to Jesus, and followed him in consequence, was John himself, we have his acquaintance with our Lord dating from the very beginning of his ministry; and with this agree the contents of chaps. ii. to v., containing particulars of the ministry at Jerusalem and in Galilee which happened previous to the commencement of the inspired record of the other evangelists. In the intervals of our Lord's first circuits and journeys the apostles seem to have returned to their families and occupations. Thus in Luke v., 1–11, we find the sons of Zebedee, as well as Simon Peter, again engaged in fishing, and solemnly and finally summoned by Jesus to follow him. But from that time John belonged to that chosen number known as "the Twelve," who were nearest to the person of Jesus during his ministry. And of that number he seems to have been the most personally beloved of our Lord.[1] He, together with his brother James, and Peter, was witness of the raising of Jairus's daughter; also of the transfiguration, and of the agony in Gethsemane; he lay on the bosom of Jesus at the last supper; he was recognized by Peter as being the innermost in his personal confidence; and to him was committed the charge of Mary, the mother of Jesus, when the latter was dying on the cross.[2] He probably did not quit Palestine so long as Mary lived. But apparently he did not reside in the capital, for there is no evidence that he was at Jerusalem when Saul was brought to the apostles; and when he was there subsequently, it was on occasion of the meeting of the Council.[3] For the subsequent history of John we are dependent on tradition. All that is known with any degree of certainty is that he went into Asia; that he exercised pastoral superintendence over the Asiatic churches; that he was banished to Patmos; and that he had to contend against arrogant and erroneous teachers in the Church. We may safely conclude, too, that he died, in extreme old age, a natural death, and that Ignatius and Polycarp were among his personal disciples. Of his authorship of the books which bear his name we have spoken under their respective titles.

Of John's peculiar personal character very

[1] Matt. iii., 7; John i., 19.—[2] Compare, for a contrast between John's preaching before and after his baptism of Christ, Luke iii., 1–18; and John i., 15–36.—[3] Matt. xi., 2–15.—[4] Matt. xiv., 1–12.—[5] Luke v., 10.—[6] Mark i., 20.—[7] Luke viii., 3; xxiii., 55; comp. Mark xvi., 1.

[1] John xiii., 23; xix., 26; xx., 2; xxi., 7, 20, 24.—[2] Matt. xvii., 1; Mark v., 37; John xiii., 23; xix., 26, 27.—[3] Acts ix., 26–28; xv., 6; Gal. i., 18, 19; ii., 9.

much has been written; but it is certain that it has often been misunderstood. That he did not by nature possess the mild, gentle, and unworldly spirit which the popular impression has frequently imputed to him is clear from the Scripture narrative. It was John who, with his brother, was called "a son of thunder." It was John who wished to call down fire from heaven on the Samaritan village. It was John's mother who sought for her two sons the promise of a place, one at Christ's right hand, the other at his left, when he should come into his kingdom; and it is only too evident that they shared in their mother's ambition—apparently participated in her request.[1] There is no Scriptural authority for supposing that John was not among the disciples who forbade the little children to come unto Christ, or that he was exempted from the rebuke more than once administered to them because they were of little faith. John, as well as Paul, was a man of like passions as we all are. He was not a native-born saint, entering the kingdom of God without a struggle, but, of all the disciples, he appears to have been the most studious of his Master's character and teaching. Of all, he was most ready to lay aside his old prejudices and prepossessions, his former self, indeed, and put on the Lord Jesus Christ. Of all, he was the most receptive. Of them all, he displayed by far the greatest quiet courage. He is the only one who records the earlier ministry of Jesus in Jerusalem; and the conclusion from the minute detail of his narrative is irresistible that he shared all the dangers of that ministry with his Master. He alone was present during the trial of Jesus in the court of Caiaphas, and, judging from his minute report, was at the subsequent trial before Pilate's judgment-seat. In a word, throughout the fearful scenes which characterized the closing hours of Jesus's earthly life, though at first he forsook his Lord and fled, love triumphed over fear, and the beloved disciple, returning to his Master's side, clung to him to the end.

John (Epistles of). There are three general epistles which bear the name of the apostle John. Even the casual reader of our English version will hardly fail to notice in the first of these epistles that spirit of gentleness, tenderness, and love, which is so characteristic of the apostle John and of his gospel. The external testimony in favor of the opinion that he is the author of this epistle is as strong as that which exists in the case of any of the canonical books of the N. T. It appears to have been written not to any particular church, but to a cycle of churches, consisting largely of Gentile converts. It is evident, also, that the apostle is the spiritual teacher of those to whom he is writing. This fact, coupled with the general belief, founded on an apparently trustworthy tradition, that John exercised an apostolic supervision over the churches of Ephesus and vicinity, is an indication that the letter was addressed primarily to those churches. The time and place of composition are left in uncertainty, except that the best opinion appears to be that the writer assumes that his readers are familiar with the gospel narrative, which would indicate that its date was subsequent to that of John's gospel. This would bring it toward the close of the first century. The character of the epistle, which is throughout rather a tender effusion of Christian feeling than a logical exposition of systematic theology, renders it difficult, if not impossible, to present any table of contents, or "arrangement." The critics who have attempted this work have differed so much among themselves, that we should perplex rather than help our readers were we to endeavor to give the results of their labors. It should be added, that in the seventh and eighth verses of chap. v., the words, "in heaven, the Father, the Word, and the Holy Ghost; and these three are one: and there are three that bear witness in earth," are found in only three Greek manuscripts, neither of which is older than the fifteenth century, one of them being a worthless transcript of a printed Greek Testament. These words are not cited by any of the Greek fathers, and are also wanting in the oldest and genuine copies of the ancient Latin version now called the Vulgate, in which they were surreptitiously inserted about the eighth century. Evangelical scholars of all denominations now agree that these words are spurious, and that the two verses should read as follows: (ver. 7), "For there are three that bear witness" (ver. 8), "the Spirit, and the water, and the blood; and the three agree in the one." In the one thing is meant, namely, that "Jesus is the Son of God," as asserted in ver. 5, and declared in ver. 7 to be testified by the "witness of God." The apostle's argument is clearly exhibited by Neander, "Commentary on the First Epistle of John," pp. 285–289 of Mrs. Conant's translation.

The authorship of the second and third epistles of John does not rest upon evidence so conclusive as that which exists in the case of the first epistle, yet many of the early Christian writers cite or allude to them; and, on the whole, the evidence that these letters proceeded from the pen of the apostle John is sufficient to make out a probable, though not a conclusive, case. Both epistles are addressed to individuals, though it is not known who is the "elect lady" of the second epistle, or the "Gaius" of the third. The time and place of the writing of these epistles are also uncertain, though most critics fix the probable time of composition as subsequent both to that of the gospel and that of the book of Revelation.

[1] Matt. xx., 20, 21; Mark iii., 17; x., 35–37; Luke ix., 54.

John (Gospel of). The almost unanimous testimony of antiquity supports the opinion that the Gospel of John was written by the apostle who bears that name. The author in several places plainly declares that he relates what he has seen and heard;[1] and with these assertions the contents of the gospel agree. In almost every narrative we have undoubted marks of the testimony of an eye-witness. It is, for example, impossible to doubt that John's account of the resurrection of Lazarus, and of the trial of Jesus before Pilate, was written by one who was present on both occasions, unless, indeed, we were to imagine that both narratives were fictitious. In modern times, however, an attempt has been made to impugn the genuineness of John's gospel, by those who admit in a qualified form the historic truthfulness of the other evangelists. The ground upon which this attack is based is, chiefly, the difference in character which really exists between the Gospel of John and those of the other evangelists, and a difference which is assumed to exist between the Jesus of Nazareth depicted by them and the Son of God whose divine character and mission it was the avowed object of John to demonstrate.[2] Any adequate discussion of this question in detail, a discussion which has filled volumes of criticism, would be utterly out of the question in these pages. It must suffice to assure the reader that the question thus raised has been carefully and conscientiously considered by Christian scholars of all sects and parties, Roman Catholic and Protestant, Orthodox and Unitarian; and the only result has been to confirm the opinion of the early Church that the Gospel of John as we now possess it is the genuine work of Christ's dearest earthly friend.

It is, however, undoubtedly true that there is a marked difference between the Gospel of John and the other gospels—a difference which the most casual reader can not fail to recognize, and which a more careful study only brings out more clearly. This difference exists both in the external character of the history and in its interior spirit. Very few of the miracles or discourses recorded by the other evangelists find any place in John's gospel; he says nothing concerning the sermon on the mount, the parables by the Sea of Galilee, or those recorded by Luke, which were uttered in Perea; nothing of the transfiguration; nothing of the invectives against the Pharisees and the prophecies of the destruction of Jerusalem. Even incidents which we should have expected to find in his gospel are omitted; thus he gives no account of the institution of the Lord's Supper, and makes no reference to the agony in Gethsemane. On the other hand, he is the only one who gives any account of Christ's ministry in Judea, except as this is indirectly included by the others, in their account of our Lord's trial and crucifixion. In John's gospel alone do we find the account of the miracle at the marriage in Cana; of the healing, first, of the impotent man, and afterward of the blind man, at Jerusalem; and of that miracle of miracles, the resurrection of Lazarus from the dead. He alone gives the conversation with Nicodemus concerning the new birth, and that with the woman of Samaria concerning the water of life; he alone reports the discourse delivered in Capernaum concerning the true bread from heaven, and that delivered in Jerusalem on the Good Shepherd; and while he barely alludes to the Supper, whose institution the other evangelists record more fully, he alone has preserved a report of Christ's discourses on that occasion. Yet this external difference, though more easily described, is less remarkable than the difference in tone and spirit between the Gospel of John and that of the other evangelists. While the latter recognize Christ's divine character and mission, they either but dimly appreciate it or write for those who can not bear any thing more than the fragmentary disclosures of the incarnation. John opens his gospel with what is, perhaps, the most explicit declaration to be found in Scripture of Christ's divinity; lingers reverentially over every utterance in which Christ brings to the light this truth, hidden, for the most part, from common apprehension during his earthly life; and closes his account by declaring that, from the various signs wrought by Jesus in the presence of his disciples, he has selected those written in this book, "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."[1]

But while these differences between the Gospel of John and those of the synoptists are fully recognized by Christian scholars, they give no ground for doubting the genuineness of the former work. They are sufficiently accounted for by a consideration of the circumstances, the character, and the object of its author. Of all the disciples, John was the one who possessed the most vital sympathy with Christ, and best appreciated his character and his teachings. While Jesus lived, this characteristic was so marked that John received the appellation of the "beloved disciple." It was not until after the resurrection of Christ that the other disciples appreciated the spiritual nature of the kingdom which he had come to establish. The events which produced so powerful an influence upon their hearts and minds must have operated equally powerfully upon

[1] John i., 14; xviii., 15; xix., 26–35; xx., 2.—[2] John xx., 31.

[1] Chap. xxi. was probably added by John as an appendix some time after the completion of his gospel.

himself. And yet he did not make haste to write. Not until many of the events which Christ had foretold had taken place; not until Jerusalem had been destroyed and the Jewish nation scattered; not until John had seen the Christian Church growing up endued with the power of God, bearing as its only instrument of warfare the Cross of Christ, and supplanting in Palestine the Jewish synagogue, and in Greece and Rome the heathen temples; not until after Paul had preached in the cities of Greece Christ crucified, the power of God and the wisdom of God—in a word, not until the mustard-seed, whose planting the other evangelists recorded, had grown to be a great tree, under whose shelter the nations of the earth were gathering, did John write his gospel. It would be strange, indeed, if, writing with their gospels before him, as, despite the opinions of some excellent critics, we are compelled to think he did, he had been content to repeat in a different dress their narratives; stranger still, if, writing after heretical sects had sprung up in the Church itself, denying in effect, if not in words, the divine character and work of Christ, and endeavoring to transform Christianity now into a Jewish sect, now into a heathen school of philosophy, he had not seized upon those miracles and discourses best calculated to refute these errors so derogatory to his Lord; strangest of all, if, writing in that full light afforded by prophecy accomplished in the destruction of the Jewish theocracy and the inauguration of Christ's kingdom, he had not obtained himself, and imparted to his readers, deeper, broader, and more spiritual views than the previous evangelists of the nature of that kingdom and its divine Lord.

We have, in this discussion concerning the authenticity of John's gospel, incidentally considered its character and the purpose for which it was composed. It only remains to be added that it was written originally in Greek — where, is unknown, though tradition, confirmed by some references in the gospel itself, points to Ephesus — and that the date of its composition was toward the close of the first century, probably during its last quarter.

Joktan (*who is made small*), one of the descendants of Shem, whose posterity peopled the whole of the south of the Arabian peninsula. His sons were the progenitors of various tribes; and he himself appears to be identical with the Kahtan of the Arabs. [Gen. x., 25–30; 1 Chron. i., 19–23.]

Jonadab (*whom Jehovah impels*), son of Shimeah and nephew of David, a cunning but unprincipled courtier, who gave Amnon the fatal advice for ensnaring his sister Tamar, and, apparently, was afterward accessory to his assassination. [2 Sam. xiii.]

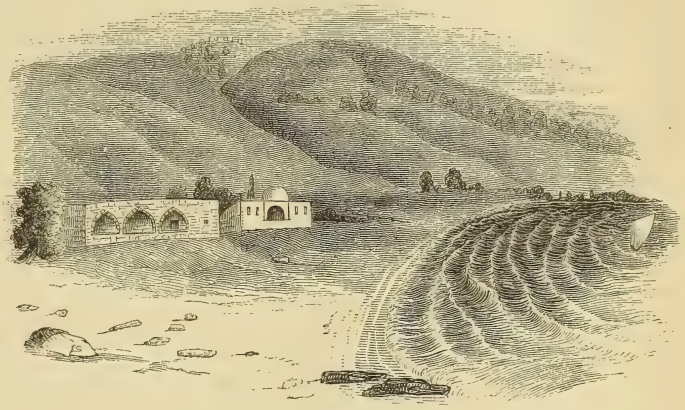
Jonah (*dove*), a prophet, son of Amittai, and identified by tradition with the son of the widow of Zarephath, whom Elijah raised from the dead,[1] and with the young man, a prophet and son of a prophet, who anointed Jehu king of Israel, at the command of Elisha.[2] Nothing really is known of him, however, in addition to what is stated in the book which bears his name, except the statement that he was of the town of Gath-hepher, of Lower Galilee, in Zebulun, and the intimation that he lived about the times of Jeroboam II., of Israel, B.C. 825–789.[3] This would make him a child when Homer was an old blind bard; a contemporary of the Spartan lawyer, Lycurgus; by a century the senior of Romulus; and four centuries older than Herodotus. The King of Nineveh, at the time of his mission to that city, is thought to have been either Pul or Adrammelech.

The story of Jonah's extraordinary misadventure, while it renders his history one of the most interesting and instructive in the Bible, has also made it the most subject of them all to skepticism, both honest and scoffing. As early as the fourth century it was ridiculed by the pagans, who accused the Christians of credulity for believing the story of deliverance by means of a fish; and in modern times, while the enemies of revelation have evinced the same spirit, the friends have resorted to methods of interpretation which are more trying to credulity than the simple historical account itself. It has been regarded by some skeptical critics as a dream, and by others as an allegory or a parable, analogous to the famous story of Lilliput, by Dean Swift. According to one author, Jonah is symbolical of kings Manasseh and Josiah; the ship is the Jewish State; the storm, the political convulsions which threatened its safety; the master of the ship, Zadok, the high-priest; the great fish, the city of Orontes, where Manasseh was detained a prisoner. Some of the attempts of the German critics to preserve a historical basis for the book, and explain away the miracle, are curious as illustrations of skeptical interpretation. One of them thinks a ship, bearing perhaps the sign of a fish, rescued the prophet; another imagines that he lighted on the back of a fish; while a third suggests that he was thrown by the waves on shore, and took refuge in an inn with the sign of a whale! There is really nothing for an honest inquirer to do but to regard the book as a simple myth, or to accept it as it stands as veritable history; and it is difficult to see how any one who accepts Christ as even a divinely inspired teacher can reconcile his references to the prophet's history with a denial of its literal truthfulness.[4]

The popular impression that it was a whale which swallowed Jonah has nothing in the Bible to sustain it. The Scripture

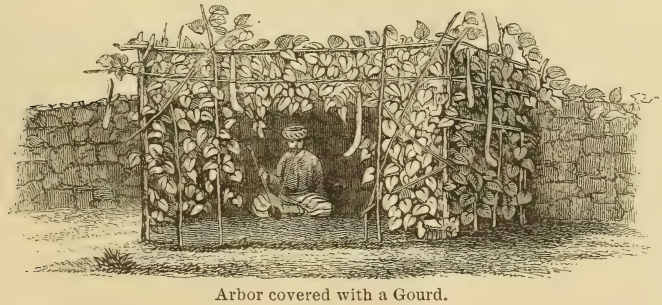
[1] 1 Kings xvii., 17–23.—[2] 2 Kings ix., 1–4.—[3] 2 Kings xiv., 25.—[4] Matt. xii., 39–41; xvi., 1–4; Luke xi., 29–32.

statement is simply that God had appointed a "great fish" for the purpose. The word translated "whale" in the N. T. signifies nothing more nor different. It has been by some supposed to be a species of shark which abounds in the Mediterranean, and in the belly of which whole men have been found; while others maintain that it was a whale. Much has been written in the attempt to solve the question, but nothing has been solved; it is left, after all, where the Scripture leaves it, and the result is summed up by one of the ablest of Biblical critics in the terse verdict, "The whole of this discussion about the fish of Jonah is vain and useless." The spot where he was cast ashore is equally uncertain, though the Moslems point out the identical beach, with great confidence, at Porphyreon, between Sidon and Beirut, where a building is erected which passes for his tomb.



The Tomb of Jonah.

There has also been some discussion as to the nature of the gourd which the Bible tells us God prepared for the protection of Jonah from the sun. The implication of the historian is that it grew up in a day and withered on the morrow,[1] though this is not quite clear; for the description in chap. iv., 10, is, literally, "which was the son of a night, and perished the son of a night," and may be simply a poetical form employed to indicate the rapidity of its growth and of its decay. There is no vine which would *naturally* grow so rapidly; but there is one much used in the East for shade, which otherwise answers the description. It is very commonly used for trailing over arbors; grows with extraordinary rapidity; in a few days will entirely cover an arbor; forms a shade almost impenetrable to the sun's hottest rays; flourishes best in the hottest part of summer; and when injured or cut withers away with equal rapidity. The reality of Jonah's history receives a curious confirmation from the traditions of other nations, in which the story is preserved in a modified form. It is given at length in the Koran, though not exactly as in the Bible; and the respect shown by the Mohammedans to the memory of the prophet is extraordinary. See GATH-HEPHER; TARSHISH; NINEVEH.



Arbor covered with a Gourd.

[1] Jonah iv., 4–8.

Jonathan (*the gift of Jehovah*). The name corresponds exactly to our Theodore. There are no less than fifteen persons of this name mentioned in the Scriptures, of whom the following are the chief:

1. The eldest son of King Saul. He first appears some time after his father's accession.[1] If his younger brother, Ishbosheth, was forty at the time of Saul's death,[2] Jonathan must have been at least thirty when he is first mentioned. He was regarded in his father's lifetime as heir to the throne. Like Saul, a man of great strength and activity,[3] he was famous for the peculiar martial exercises in which his tribe excelled — archery and slinging.[4] It is through his relation with David that he is chiefly known to us, probably as commemorated by his descendants at David's court. But there is a background, not so clearly given, of his relation with his father. The whole story implies, without expressing, the deep attachment of the father and son. Jonathan can only go on his dangerous expedition against the Phi-

[1] 1 Sam. xiii., 2.—[2] 2 Sam. ii., 8.—[3] 2 Sam. i., 23.—[4] 1 Sam. xviii., 4; xx., 35; 2 Sam. i., 22; 1 Chron. xii., 2.

listines by concealing it from Saul.[1] Saul's vow is confirmed, and its tragic effect deepened, by his feeling for his son.[2] Jonathan can not bear to believe his father's enmity to David.[3] To him if to any one the wild frenzy of the king was amenable.[4] Their mutual affection was indeed interrupted by the growth of Saul's insanity, and at length Jonathan left the royal presence in fierce anger. But he cast his lot with his father's decline, not with his friend's rise; and "in death they were not divided."[5] When first mentioned he is already of great importance in the state. Of the three thousand men of whom Saul's standing army was formed,[6] one thousand were under command of Jonathan, at Gibeah. The Philistines were still in the general command of the country; an officer was stationed at Geba, either the same as Jonathan's position or close to it. In a sudden act of youthful daring, as when Tell rose against Gesler, or as, in sacred history, Moses rose against the Egyptian, Jonathan slew this officer, and thus gave the signal for a general revolt. Saul took advantage of it, and the whole population rose. But it was a premature attempt. The Philistines poured in from the plain, and the tyranny became more deeply rooted than ever. From this oppression, as Jonathan by his former act had been the first to provoke it, so now he was the first to deliver his people. Without communicating his project to any one, except the young man whom, like all the chiefs of that age, he retained as his armor-bearer, he sallied forth from Gibeah to attack the garrison of the Philistines stationed on the other side of the steep defile of Michmash. Strong and active as he was, "strong as a lion, and swift as an eagle,"[7] he was fully equal to the adventure of climbing on his hands and feet up the face of the cliff. When he came directly in view of the foe, with his armor-bearer behind him, they both, after the manner of their tribe,[8] discharged a flight of arrows, stones, and pebbles from their bows, cross-bows, and slings,[9] with such effect that twenty men fell at the first outset. A panic seized the garrison; an earthquake combined with the terror of the moment; the confusion increased; the Israelites who had been taken slaves by the Philistines during the last three days[10] rose in mutiny; the Israelites who lay hid in the numerous caverns and deep holes in which the rocks of the neighborhood abound, sprang out of their subterranean dwellings. Saul and his little band joined in the headlong pursuit after the fugitives, over the rugged plateau of Bethel, and down the pass of Beth-horon to Ajalon. Jonathan, who had not heard of the rash curse which Saul had invoked on any who ate before evening, tasted the honey which lay on the ground as they passed through the forest; and he would have fallen a victim to Saul's superstitious oath if the people had not interposed to save the hero of the day.

This is the only great exploit of Jonathan's life. But the chief interest of his career is derived from the friendship with David, which began on the day of David's return from the victory over the champion of Gath, and continued till his death. It is the first Biblical instance of a romantic friendship such as was common afterward in Greece, and has been since in Christendom, and is remarkable both as giving its sanction to these and as filled with a pathos of its own, which has been imitated, but never surpassed, in modern works of fiction.[1] Each found in the other the affection that he found not in his own family; no jealousy of rivalry between the two, as claimants for the same throne, ever interposed. The friendship was confirmed, after the manner of the time, by a solemn compact often repeated. Twice after David's flight the friends met clandestinely, once by the stone of Ezel, once far away in the forest of Ziph, during Saul's pursuit of David.[2] From this time forth we hear no more till the battle of Gilboa. In that battle he fell, with his two brothers and his father, and his corpse shared their fate. His ashes were buried first at Jabesh-Gilead, but afterward removed, with those of his father, to Zelah, in Benjamin.[3] The news of their death occasioned the celebrated elegy of David, called "The Bow," from the use of that word in ver. 22.[4] He left one son, Mephibosheth, five years old at the time of his death.[5] Through him the line of descendants was continued down to the time of Ezra;[6] and even then their great ancestor's archery was practiced among them. See SAUL. [1 Sam. xxxi.; 2 Sam. i.

2. Son of Shimeah, brother of Jonadab, nephew of David. He inherited something of his uncle's civil and military gifts; engaged, like him, in a successful single combat with a Philistine giant,[7] and, if he is to be identified with the person mentioned in 1 Chron. xxvii., 32, where the word uncle probably is in lieu of a general term for relative, afterward held a prominent office under David as counselor and secretary.

3. The son of Abiathar the high-priest, and the last descendant of Eli of whom we hear any thing. A trusty messenger and sagacious spy, he adhered to the fortunes of David against Absalom,[8] but, like his father Abiathar, to those of Adonijah against his brother Solomon.[9]

4. The son or descendant of Gershom, the son of Moses, the story of whose apostasy in

[1] 1 Sam. xiv., 1.—[2] 1 Sam. xiv., 39, 43.—[3] 1 Sam. xx., 2.—[4] 1 Sam. xix., 6.—[5] 1 Sam. xxiii., 16; 2 Sam. i., 23.—[6] 1 Sam. xiii., 2; xxiv., 2; xxvi., 1, 2.—[7] 2 Sam. i., 23.—[8] 1 Chron. xii., 2.—[9] See ARMS.—[10] Septuagint.

[1] 1 Sam. xviii., 1; 2 Sam. i., 26.—[2] 1 Sam. xix., 1–7; xx.; xxiii., 16–18.—[3] 2 Sam. xxi., 12–14.—[4] 2 Sam. i., 17, 18.—[5] 2 Sam., iv., 4.—[6] 1 Chron. ix., 40.—[7] 2 Sam. xxi., 21; 1 Chron. xx., 7.—[8] 2 Sam. xv., 27; xvii., 17–22.—[9] 1 Kings i., 42–48.

connection with Micah (q. v.) is one of the most striking illustrations of the degeneracy of the Hebrews in the time of the Judges. [Judg. xviii.]

5. Son of Joiada, and his successor in the high-priesthood; mentioned in Scripture only in Neh. xii., 14, 22, where he is also called Johanan—*i. e.*, John. Josephus says he murdered his brother Jesus in the Temple, because Jesus was endeavoring to get the high-priesthood from him, through the influence of the Persian general.

Joppa, or **Japho** (*to be beautiful, to shine*), now Jaffa, is supposed to have got its name from its beauty, from the masses of sunshine which its houses reflect, like the Schönbergs, the Bellevilles, and Formosas, of more recent times. It is one of the oldest cities in the world, ranking with Hebron, Zoan, and Damascus. Indeed early geographers ascribe to it an antediluvian paternity, and derive its name from Japheth. The local habitation of many mythical stories, it is the scene of the legend of Andromeda's rescue from the sea-monster, which no doubt has some foundation in the early story of the city, though whether grafted on Jonah's miraculous deliverance, as some have supposed, is questionable. Joppa was in the inheritance of Dan, who there "remained in his ships," selfishly refusing to come up to the help of Jehovah against the mighty. Owing to its having a harbor, though a dangerous one, it became in the days of Solomon the port of Jerusalem, and has remained so ever since. To this place Hiram floated down from Tyre the fir-trees of Lebanon; and hither, five hundred years later, Zerubbabel caused the cedar-trees from the same mountain to be brought. Here Jonah took ship to flee from the presence of his Maker; here the Jewish patriots, in the days of the Maccabees, waged not a little of their war; here Peter wrought the miracle on Tabitha; and here, while tarrying with Simon the tanner, whose house and skin-vat, made of stone, on the shore, tradition still points out, the apostle saw the vision that taught him that Jew and Gentile were one in Christ. Here, too, he received the summons from Cornelius. In its neighborhood are many of the noted places of Scripture story. The plain of Sharon encircles it. Lydda, Ono, Ekron, Beth-dagon—still existing in Ludd—Arma, Akir, Beit-dejan, are all in its neighborhood. The only sea-port on the southern coast of Palestine, it became a centre of influence, and raised up towns, so that we never lose sight of it from the days of Jonah. Early in the Christian era it became the



Jaffa from the North.

haunt of pirates, and twice suffered destruction by the Romans. In the era of the Crusades it became the scene of many a conflict, and for more than half a century was alternately built and destroyed. Many a siege has it stood, many a conflagration has it experienced, from the days of the Romans to those of the French, who laid all its gardens waste. Judas Maccabæus, Antiochus, Herod, Cestius, Vespasian, Omar, Saladin, Richard, Godfrey, Napoleon, have all in their turn laid siege to it. Perhaps no city save Jerusalem has seen so many foes and stood so many assaults.

Within this century, especially within the last thirty years, Joppa has risen considerably. It is built on an eminence which slopes backward from the sea, and, with its castle, is one hundred and ninety feet high. On this slope the houses rise, tier upon tier, irregular but beautiful, especially when approached from the sea at sunset. Its environs are exquisite; and the endless groves of olive, orange, lemon, citron, mulberry, fig, and palm delight the traveler with their shade and fragrance. But the interior of the city is as displeasing as its exterior is attractive. Dr. Thomson gives its population as 15,000; and as commerce seems to be returning to it with wonderful strides, and a railroad is proposed between it and Jerusalem, it is likely to increase in importance. [2 Chron. ii., 16; Ezra iii., 7; Jonah i., 3; Acts ix., 36, 42, 43; x., 5, 23, 32; xi., 5.]

Jordan (*flowing down*), the name of the great—it may almost be said the only—river of Palestine, the boundary between Canaan, properly so called, and that eastern region, the dominions of Sihon and Og, which was occupied by Reuben, Gad, and half Manasseh. The source of the Jordan is to be found in certain mountain streams and springs supplied by the perpetual snows which, even in the hottest summer weather, cap Mount Hermon—the "White Mountain" of the Holy Land. For six miles the united waters of these mountain streams flow through a marshy plain, to enter Lake Huleh (the ancient Merom). Quitting this lake at its southern extremity, the river descends to the Lake of Gennesaret, a distance of about nine miles. Within this space the fall of the river is about six hundred feet. At first the banks are low, and the current not very hasty; then it passes rapidly through a narrow winding ravine with precipitous banks. At its entrance into the lake, two miles below the ruins of Julias, the ancient Bethsaida of Gaulonitis, it is a lazy, turbid stream seventy feet wide. Quit-



Source of the Jordan.

ting this lake at its southern extremity, it becomes a headlong torrent, winding in its course, with many a precipitous fall, through a strange, lonely valley, hot and desolate, where no city ever crowned its bank, joined here and there by a few mountain torrents, the only tributaries of any importance being the Hieromax, now *Yarmûk*, and the Jabbok, now the *Zerka*. The crooked character of its course is indicated by the fact that it occupies two hundred miles in traversing a direct line of not over sixty. It sinks lower and lower, till at length it empties itself into the mysterious basin of the Salt or Dead Sea, the surface of which is one thousand three hundred and sixteen feet below the Mediterranean sea-level. From the Lake of Galilee to the Salt Sea, the Jordan descends nearly, if not quite, seven hundred feet. Its width, according to Lieutenant Lynch, varies: he found it sometimes seventy and sometimes eighty yards, while at its mouth it was one hundred and eighty, and but three feet deep. There seem to be two sets of banks, or "two terraces," says Lieutenant Lynch, "and through the lowest one the river runs its labyrinthine course. From the stream, above the immediate banks, there is on each side a singular terrace of low hills, like truncated cones, which is the bluff terminus of an extended table-land reaching quite to the base of the mountains of Hauran on the east, and the high hills on the western side."

The fords of the Jordan have always been important in connection with the history of the country. The first ford, on the southern section of the Jordan, is about half a mile from the lake. It was the means of communication between Tiberias and Gadara, and it was doubtless at this point our Lord crossed when he went from Galilee to Judea "by the farther side of Jordan."[1] At Succoth is another ford, one of the best and most important over the Jordan. Here Jacob crossed with his cattle. This, too, is possibly the Beth-abarah, "*house*, or *ford of passage*," where the Israelites intercepted the routed Midianites; and it was probably here that the men of Gilead slew the Ephraimites. Not far off, in "the clay ground between Succoth and Zarthan," were the brass foundries of King Solomon.[2] It is still the place at which the eastern Bedouins cross in their periodical invasions of Esdraelon. From Succoth to the mouth of the Jabbok the river becomes very low during the summer, and is fordable at many points. The only other fords of note are those in the plain of Jericho, one above and one below the pilgrim's bathing-place. They are much deeper than those higher up, and when the river is swollen they become impassable.

The historical references to the Jordan in the Scripture are of considerable importance; but for an account of the part the river has played in the history of Palestine the reader must be referred to larger works. Of these historical incidents, some of the most important are the crossing of the river by the Israelites, Josh. iii.; iv.; by Elijah and Elisha, 2 Kings ii., 7–14; by David, 2 Sam. xvii., 22; xix., 15–39; and in various military expeditions, Judg. viii., 4; x., 9; 2 Sam. ii., 29; Naaman's cure, 2 Kings v., 10–14; Elisha's miracle, 2 Kings vi., 2–7; John's baptism of the people, Matt. iii., 6; Mark i., 5; and of Christ, Matt. iii., 13; Mark i., 9. An annual ceremony of bathing in the Jordan is maintained by certain of the Oriental Christians, Syrians, Greeks, and others.

Joseph (*he will add*). **1.** The first-born of the two sons which Rachel bore to Jacob. He was born in Padan-aram, after his mother, jealous that her sister Leah was blessed with children, had resorted to a superstitious device, and by her impatience at her own barrenness had caused even Jacob's great love for her to be clouded by anger;[1] and she named him Joseph, saying, "God hath taken away my reproach," and "The Lord will add to me another son"—a hope fulfilled in the birth of Benjamin.

As the child of Rachel and the son of his old age, and doubtless also because of the excellence of his character, Joseph was beloved by his father above all his brethren, and was distinguished by a dress of peculiar richness, probably the long tunic with sleeves worn by young men and maidens of the wealthier class.[2] The children of Leah hated the children of Rachel, their mother's rival. This hatred was increased by the fact that Joseph reported to their father the ill-conduct of his brothers, and that two dreams which he related seemed to indicate that he should have pre-eminence over them. Jacob was probably unconscious of this ill-feeling between his sons when he sent Joseph, a lad of seventeen years, to the fields where the brethren were tending their flocks, that he might bring back to the father tidings of their welfare. Disappointed in his expectation of finding them at Shechem, Joseph followed on to Dothan. As they saw him approaching, these envious men conspired for his death, and Reuben and Judah alone, among them, showed a touch of humanity. Judah, desiring not to have their brother's blood on their hands, appealed to the greed of the brothers, proposing to dispose of Joseph quite as effectually, and more to their profit, by selling him to an approaching caravan of Midianitish, or Ishmaelitish, merchants. This plan was carried out; and while Joseph was carried to Egypt, to provide subsequently for the deliverance of his brethren from the famine, they returned to the patriarch carrying with them the frag-

[1] Matt. xix., 1, 2; Mark x., 1.—[2] Judg. vii., 24; xii., 6; 1 Kings vii., 46.

[1] Gen. xxx., 2.—[2] Gen. xxxvii., 3.

ments of Joseph's coat dipped in the blood of a kid, in attestation of the story that their brother had been killed by a wild beast. Taken by the merchants to Egypt, and there sold to Potiphar (q. v.), captain of Pharaoh's guard, Joseph, by his integrity, won his master's confidence, and was appointed to the highest position of trust in the household, until, in consequence of the perfidy and false accusation of Potiphar's wife, he was put into prison. There again he obtained favor; and his interpretation of the strange dreams of Pharaoh's chief butler and chief baker coming to the ears of the king, he was summoned to the court, that he might explain two remarkable dreams which had been disquieting the king. Reading these dreams, Joseph predicted the seven years of plenty, to be followed by seven years of famine, and Pharaoh made him prime minister, ordered special honors to be paid to him, and gave him Asenath (q. v.) for his wife, who bore him two sons, Manasseh and Ephraim. In confirmation of the Scripture narrative, there is monumental evidence that at a time contemporary with Joseph the risings of the Nile reached a remarkable height, and the consequence was a largely increased fertility. During the years of plenty Joseph stored away immense quantities of grain; and when the predicted famine came, supplied the Egyptians from the stores he had collected, purchasing, as their wants increased, their lands (those of the priests excepted) for Pharaoh, but so that they afterward held them from the crown on payment of a fifth of the produce. We may believe that this was no impolitic or inequitable arrangement; for the Egyptians regarded Joseph as their great benefactor. As the famine extended, Jacob and his sons in Canaan were forced to seek bread from Egypt, where they found their brother Joseph the chief man of the kingdom. There the patriarch came to spend his last days with his long-lost son, and Joseph received his father's blessing, and continued a prosperous administration until his own death, at the age of one hundred and ten years. In accordance with his request, his descendants carried his bones with them when they went out of Egypt, and buried them in Shechem.[1]

There is scarcely in sacred or profane history a more remarkable character, or a more dramatic and romantic life, than Joseph's. Not only in modern literature has it been the theme of many a story, song, and sermon, but traces of it in modified forms are to be found in the Koran, in the canonical books of the Armenian Church, in the pages of Justin, and in the hieroglyphics and remains of Egypt. His dignity and self-possession are sublime; disaster never prostrates, prosperity never intoxicates; when accused by Potiphar's wife, he utters no defense; he receives the summons from the prison to the court with perfect calmness; with unswerving steadfastness of faith, he hesitates not to avow his religious faith even before the idolatrous king; when his brethren come before him to buy corn, he is not startled, and holds complete mastery over himself in their presence while he plans to have his dearly-beloved brother Benjamin brought to him. No pen of romance can exceed the interest of those interviews between the brethren, Joseph's self-control giving way only when the impetuous Judah, after the arrest of Benjamin for the alleged theft, offers himself as a ransom, depicts the sorrow of their father at the loss of Joseph, whom he does not yet recognize, and portrays the unutterable agony which the loss of Benjamin will surely occasion to the aged patriarch. The moral of his life lies upon the surface—the value of reliance upon God, that reliance which adversity can not shake, and from which prosperity is powerless to allure. [Gen. xxxvii.–l.]

2. The reputed father of our Lord, husband of the Virgin. Little is told of him in Scripture, save that he was of the seed of David, and a just man, who carried on the trade of a carpenter at Nazareth. He was several times favored with divine communications. He was still alive when Jesus at twelve years went up to Jerusalem; but there is reason to believe that he died before our Lord closed his public ministry. Had she then had a husband, Mary would not at the crucifixion have been intrusted to the care of John. [Matt. i., 16, 18–25; ii., 13–15, 19–23; xiii., 55; Luke i., 27; ii., 4, 5, 16, 27, 33, 41–51; John xix., 26, 27.]

3. Joseph of Arimathea, a rich and pious Israelite, probably a member of the Sanhedrim,[1] who either was not present at the trial of Jesus, or at least did not vote for his condemnation.[2] Though hoping for the advent of a Messiah, ready to receive Christ, and secretly a disciple, he lacked the courage to avow himself one. The crucifixion of Christ seems to have emboldened him; for it is said he "went in boldly unto Pilate, and craved the body of Jesus."[3] Nothing more is known of him, nor have scholars been able to identify the place indicated by the phrase "of Arimathea."

Josephus, a celebrated Jewish historian of the first century. His works are one of the chief sources of information, outside of the Bible, respecting Jewish history, and especially Jewish manners and customs. His most important works are "Antiquities of the Jews" and "Wars of the Jews." These are frequently cited by religious writers in their works. His history is, however, confessedly not altogether trustworthy, owing partly to his Oriental love of exaggeration and his desire to reflect glory on his nation,

[1] Exod. xiii., 19.

[1] Mark xv., 43.—[2] Luke xxiii., 51.—[3] Mark xv., 43.

and partly to his rationalistic tendencies, and his desire to make his works as acceptable as possible to the Greeks and Romans.

Joshua (*Saviour*), otherwise written JEHOSHUA, JESHUA, OSHEA, HOSHEA, and JESUS.[1] In the form Joshua it is commonly used of the son of Nun, the successor of Moses, and the commander-in-chief of the armies of Israel during the conquest of Canaan. He was of the tribe of Ephraim, and was nearly forty years old when he shared in the hurried triumph of the Exodus. He is mentioned first in connection with the fight against Amalek at Rephidim. He is specially called the minister, or personal attendant, of Moses, and accompanied him part of the way when he set out to ascend Mount Sinai. He was then a young man. Afterward he was one of the twelve spies who were sent to explore the land of Canaan, and one of the two who gave an encouraging report of their journey, and who alone were spared to inherit the land. Toward the close of the wandering he was solemnly and publicly invested with definite authority over the people, and just before Moses's death received a special charge from God through the lips of the great lawgiver. He had had at this time forty years of public life, and was well trained to enter upon his career as leader of the people. When he had put Israel in possession of the Promised Land, and had established a regular organization in civil and social affairs, he died, at the age of one hundred and ten years, and was buried in his own city, Timnath-serah, in Mount Ephraim, a city which the children of Israel assigned to him when the division of the land was complete.

The contrast between Joshua and his predecessor, Moses, was very great. Moses was leader, lawgiver, prophet. Joshua was a simple, straightforward, undaunted soldier. He is always known by his spear, or javelin, slung between his shoulders, or stretched out in his hand. The one quality which is required of him, and described in him, is that he was "very courageous." He turned neither to the right hand nor to the left, but, at the head of the hosts of Israel, he went right forward from Jordan to Jericho, from Jericho to Ai, from Ai to Gibeon, to Beth-horon, to Merom. He wavered not for a moment; he was here, he was there, he was everywhere, as the emergency called for him. He had no words of wisdom, except those which shrewd common sense and public spirit dictated. To him the divine revelation was made not in the burning bush, nor in the still small voice, but by "the captain of the Lord's host, with a drawn sword in his hand;"[2] and that drawn and glittering sword was the vision which went before him through the land, till all the kings of Canaan were subdued beneath his feet. [Exod. xvii., 9; xxiv., 13; xxxii., 17; xxxiii., 11; Numb. xi., 28, 29; xiii., 2; xiv., 6, 30, 38; xxvi., 65; xxvii., 18–23; xxxii., 18; Deut. xxxi., 14, 23; Josh. vii.; viii.; xix., 49, 50; xxiv., 30.]

[1] Exod. xvii., 9; Numb. xiv., 8, 16; Deut. xxxii., 14; Neh. viii., 17; Heb. iv., 8.—[2] Josh. v., 13–15.

Joshua (The Book of). This book receives its name from its recording the conquest and appropriation of the land of Canaan by the Israelites, under the leadership of Joshua. Its object is to set forth the fidelity of Jehovah to his covenant by an historical proof of the fulfillment of his promises. Historically a continuation of the Pentateuch, it has been regarded by some critics as a part of that work, and as a completion of Deuteronomy; but there do not appear to be sufficient grounds for this opinion. The references to the "book of the law"[1] rather show that that book was distinct from Joshua; and references to events recorded in the Pentateuch tend in the same direction.

The book of Joshua may be considered as comprising three parts: 1. The conquest of Canaan; 2. The partition of Canaan; 3. Joshua's farewell and death. By the Jewish writers and the Christian fathers the authorship of the book is generally ascribed to Joshua; but nothing is certainly known upon this point. Several modern critics regard the book as a compilation from various documents—two or more—and as a work much more recent than the times to which it relates. That Joshua wrote something is plainly stated in xxiv., 26; but this assertion evidently does not apply to the entire book. It is also plain that the notice of Joshua's death and burial was added after his decease. All that we can safely affirm is that it is substantially the work of a contemporary and witness of the events it narrates. It is unmistakably an authentic history. Its minuteness and accuracy of detail imply a most intimate acquaintance with the events recorded. This is not only true of the simple historical portions, but remarkably so of the topographical and local allusions. It reads like an official document in many places; and its second division, which relates to the partition of Canaan, has been aptly compared to the Doomsday-book of the Norman conquerors of England. The accuracy of the book in the names and localities of places, so far as it can now be tested, is one of the best evidences of its authenticity. It is true that attempts are made by several modern critics to dismember the book. It is alleged that there are discrepancies and interpolations which could not have existed if it had been a contemporary record by a single writer. Some of these discrepancies can be easily explained, and we may hence infer that the others might in like manner be accounted for if we knew all the facts of the case. Some linguistic peculiarities are

[1] Josh. i., 8; viii., 31; xxiii., 6; xxiv., 26.

also urged against the book, and the traces of three authors are said to be found in it; but the proofs brought to support this are insufficient, and the critics who profess to find the traces of diverse origin do not agree as to where they are. Equally insufficient and shadowy is the criticism as to the actual date of the book.

In fact, there are but two objections to the authenticity and inspiration of the book which are worthy of serious consideration. One is based upon scientific objections to the record of the miracles which it contains. In this respect, however, the history must stand or fall with the Biblical account of miracles in general; and we must not forget the constant indications of the special and supernatural intervention of God during the whole period preceding and subsequent. The drying up of the Jordan as Joshua led the people out of the Wilderness into Canaan is the counterpart of the drying of the Red Sea as Moses led them out of Egypt into the Wilderness. The overthrow of the walls of Jericho is paralleled by the overthrow of the Egyptians on that day when the Israelites stood still and saw the salvation of the Lord. The standing still of the sun and moon at the word of Joshua is certainly without a parallel. We need not, however, enter here into a discussion of this miracle; it is enough to say that the doctrine of the divine inspiration of the Scriptures does not necessarily involve scientific accuracy in its description of phenomena,[1] and that we may believe that the lengthening of the day, however produced, is described not according to the scientific fact, but according to the visible appearance to an unscientific beholder. Indeed the authenticity of the book of Joshua does not in any sense depend upon a literal interpretation of this famous passage, which is a quotation from the book of Jasher (q. v.), and which is certainly susceptible of being understood, as many critics do understand it, as a poetical fragment, and intended to be poetically understood. It is no more necessary to suppose that the sun and moon were actually arrested in their courses, or, rather, that the revolution of the earth was stopped, than, from the declaration in Judg. v., 20, that "the stars in their courses fought against Sisera," to conclude that they left their place in the heavens to participate in the conflict of the battle-field. The other objection is one which has probably been felt by Christian readers as well as by skeptics. It is the objection that the account of the extermination of the Canaanites by divine direction does not harmonize with the precepts and principles of the religion of love as inculcated by Jesus Christ. It is a sufficient reply to this to say that the difference between the Old and the New dispensations is constantly recognized both by our Lord and by his disciples. As the child is forbidden all intercourse with profane and vicious companions, but when he comes to mature age freely mingles with the lowest and worst, that he may convert them to Christ, so the world in its infancy was rightly required to act upon principles somewhat different from those to which it was finally brought in the fullness of time. Thus the divine command to Joshua can not be construed into a divine command to us, nor the course of the Israelites in exterminating the idolatrous tribes into an example for us to follow, or any justification for any form of religious persecution. "Now," says Chrysostom, speaking of David's declaration concerning the enemies of God, "'I hate them with perfect hatred,' now a higher philosophy is required of us than of them. . . . . They are ordered to hate not only impiety, but the persons of the impious, lest their friendship should be an occasion of going astray. Therefore he cut off all intercourse, and freed them on every side."

Our conclusion, then, is, that none of the objections to the authenticity and inspiration of the book of Joshua are sufficient to cast doubt upon the general opinion of the Christian Church that it was written substantially by Joshua, or, in his time, by one who had access to authoritative information; but that it received its finishing strokes some time, but not long, after his death.[1]

Josiah (*Jehovah heals*), sixteenth king of Judah, and son of Ammon, whom he succeeded at the early age of eight, and reigned thirty-one years, B.C. 641–610. When but sixteen years old, he began to manifest that enmity to idolatry which marked his character and reign. Four years later he commenced a thorough purification of the land from the grosser forms of superstition and idolatry. He even went so far as to violate the sanctity of the sepulchre, and the bones of the idolatrous priests were exhumed and burned upon their own altars. This unparalleled deed was the fulfillment of a prophecy uttered more than three hundred years before.[2] During the repairs that Josiah made upon the Temple, Hilkiah (q. v.), the high-priest, discovered the book of the law given by Moses, which appears to have been lost for many years. The great event in Josiah's life was the celebration of the Passover, in the eighteenth year of his reign, on a scale of unexampled magnificence,[3] and with a careful attention to all the directions given in the law. But the time drew near when the prediction[4] of Huldah (q. v.) the prophetess was to be fulfilled; yet first Josiah was to be gathered to his fathers in peace, and was not to see the evil destined to fall on Jerusalem.[5] In attempting to resist the

[1] See CREATION; INSPIRATION.

[1] Comp. chaps. iv., 14; vi., 25; xxiv., 31.—[2] 1 Kings xiii., 2.—[3] 2 Chron. xxxv., 18.—[4] 2 Chron. xxxiv., 24, 25.—[5] 2 Chron. xxxiv., 28.

progress of Pharaoh-necho, who sought a passage through his territories, against the Assyrians, Josiah was wounded and died. No king of Israel was ever more deeply lamented. All Judah and Jerusalem mourned for their fallen king, and the prophet Jeremiah himself joined in the general expression of public grief.[1] He left four sons, Zedekiah, Johanan, Jehoiakim, and Jehoahaz, or Sallum,[2] of whom the two latter occupied, successively, his throne after his death. [2 Kings xxii.; xxiii., 1–30; 2 Chron. xxxiv.; xxxv.

Jot. The word *jot*, or *yod*, is the name of the Hebrew letter *Y*, the smallest letter in the Hebrew alphabet. See TITTLE.

Jotham (*Jehovah is upright*), the eleventh king of Judah, and son of Uzziah, whom he succeeded. From the time his father was smitten with leprosy Jotham had charge of affairs in the kingdom.[3] On his father's death, at the age of twenty-five, he ascended the throne, and reigned sixteen years, B.C. 758–742. Jotham ruled in the fear of God, though he was not able to correct all the corrupt practices into which the people had fallen.[4] He was rewarded by a prosperous reign, and was successful in his wars against the Ammonites. Many important public works were undertaken by Jotham. The principal gate of the Temple was rebuilt by him on a more magnificent scale, the city was strengthened by new fortifications, and castles and towers of defense were erected in the wilderness. His son Ahaz succeeded him. [2 Kings xv., 32–38; 2 Chron. xxvii.]

Journey. Among the ancient Jews a day's journey was probably ten to twenty miles. A Sabbath-day's journey was two thousand cubits, or paces — about six furlongs, or three-quarters of a mile. The measure is supposed to have been borrowed from the space left between the people and the ark when they passed the Jordan. [Josh. iii., 4; Acts i., 12.]

Jubal (*trumpet*), a son of Lamech. He is described in the Scripture as the father of all such as handle the harp or organ—*i. e.*, the inventor of those instruments. However, neither the word harp nor the modern organ is probably indicated. The terms are general in their character, and indicate simply that he was the originator of stringed and wind instruments, both of which were doubtless of simple and rude construction. [Gen. iv., 21.]

Jubilee (The Year of), the fiftieth year after the succession of seven Sabbatical years, in which all the land which had been alienated returned to the families of those to whom it had been allotted in the original distribution, and all bondmen of Hebrew blood were liberated. The relation in which it stood to the Sabbatical year, and the general directions for its observance, are given in Lev. xxv., 8–16 and 23–55. Its bearing on lands dedicated to Jehovah is stated in Lev. xxvii., 16–25. There is no mention of the Jubilee in the Book of Deuteronomy, and the only other reference to it in the Pentateuch is in Numb. xxxvi., 4. The year was inaugurated on the Day of Atonement, with the blowing of trumpets throughout the land, and by a proclamation of universal liberty. Josephus states that all debts were remitted in the year of Jubilee; but there is no hint of this in the Law, and the Jewish writers expressly deny it. The latter generally consider that the Jubilee was observed till the destruction of the first temple; but there is no direct historical notice of this either in the books of the O. T. or in any other records. The only passages in the prophets which can be regarded, with much confidence, as referring to the Jubilee in any way, are Isa. v., 7, 8, 9, 10; lxi., 1, 2; Ezek. vii., 12, 13; xlvi., 16, 17, 18. The year was political in its character rather than religious, and was not distinguished by any prescribed religious observances peculiar to itself, like the rites of the Sabbath-day and of the Sabbatical month. Its object appears to have been to restore, as far as legislation could go, that equality in outward circumstances which was instituted in the first settlement of the land by Joshua. See INHERITANCE.

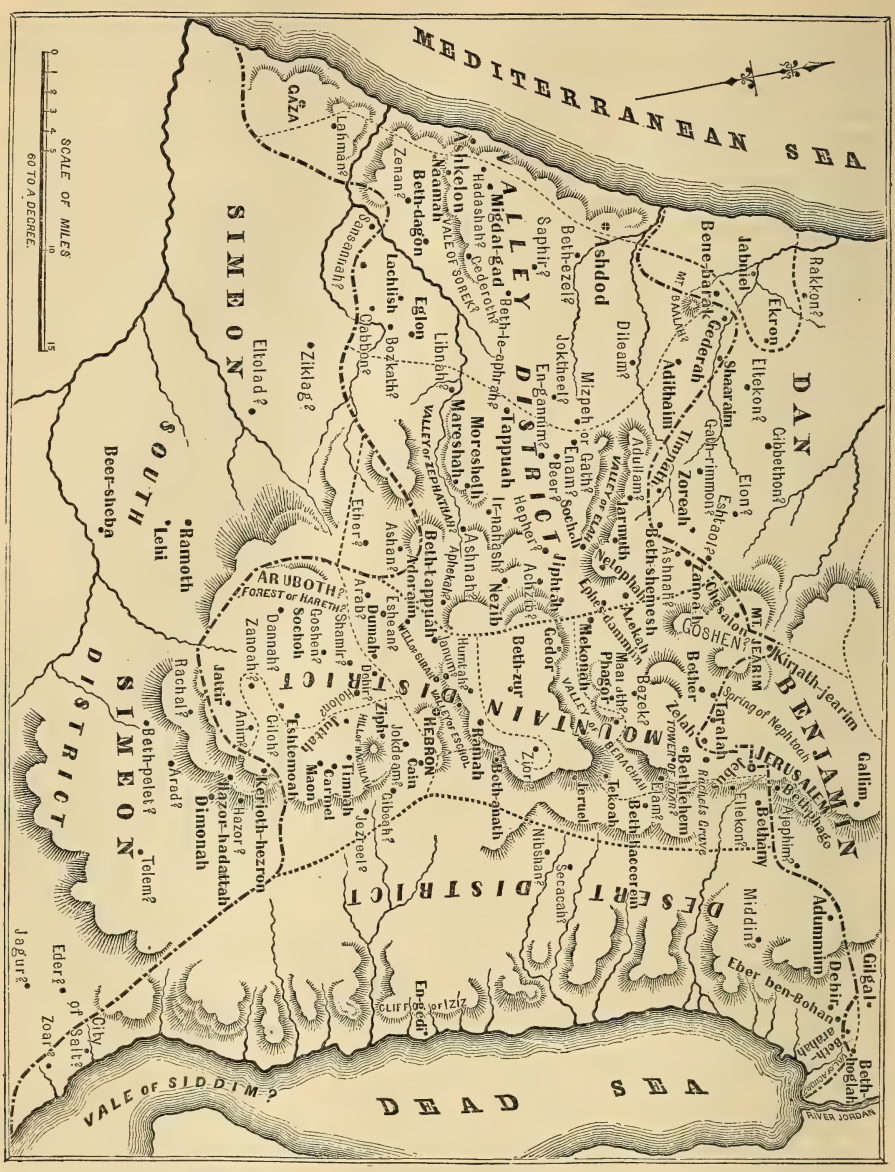
Judah (*praised*), the fourth son of Jacob and Leah, so called from the joyful gratitude expressed by his mother at his birth. After the return of Jacob with his family to Canaan, Judah took a woman of the country to wife. Judah's character improves as we follow out the circumstances of the history. It was at his suggestion that Joseph was sold by the brothers, instead of being put to death; and afterward his conduct in Egypt, in interceding for Benjamin, was in every respect praiseworthy. At the descent into Egypt, Judah had three sons living: the two grandsons afterward distinguished as heads of families in the tribe were probably not then born.[1]

The prophetic blessing pronounced by Jacob augured a splendid destiny to the descendants of this son. Though not the eldest, yet the royalty of Israel was to be with Judah, and his imperial power and the productiveness of his territory, in wine and as pasturage, were foretold.[2]

At the first census in the wilderness the tribe numbered 74,600; and though the early leaders of Israel, Moses, Aaron, Joshua, were of other families, yet Judah as a tribe took always the foremost place, marched at the head, and mustered under their standard

[1] 2 Chron. xxxv., 25.—[2] 2 Kings xxiii., 31; 1 Chron. iii., 15; Jer. xxxvii., 1.—[3] 2 Kings xv., 5; 2 Chron. xxvi., 21.—[4] 2 Chron. xxvii., 2.

[1] Gen. xxxvii., 26–28; xlii., 3–14; xliv., 14–34; xlvi., 12.—[2] Gen. xxix., 35; xxvii., 26–28; xliii., 3–14; xliv., 13–34; xlvi., 12; xlix., 8–12; 1 Chron. v., 2. See SHILOH.


MEDITERRANEAN SEA
SCALE OF MILES
60 TO A DEGREE.
GAZA
Lahmam?
Zenan?
Ashkelon
Hadashah?
Migdal-gad
Naamah
Beth-dagon
Sephir?
Beth-ezel?
Ashdod
Rakkon?
Jabneel
Bene-berak
Ekron
Ekteh?
Eltekon?
Gederah
Shaaraim
Adithaim
Dilean?
Mizpeh or Gath?
Jokthee?
Er-gannim?
Libnah?
Eglon
Lachish
Bozkath?
Chabbon
Ziklag?
Eltolad?
Tappuah
Mareshah
Moresheth
Beth-le-aphrah?
Cozeba?
Adullam?
Jarmuth
Socoh
Enam?
Zanoah
Ether?
Ashnah?
Hepher?
Achzib?
Jiphtah
Nezib
Keilah
Azekah
Shaaraim
Gath-rimmon?
Elon?
Eshtaol?
Zorah
Timnah
Ekron?
Cibbethon?
Beth-shemesh
Ephes-dammim
Netophah?
Tirzah?
Ashnah?
Zanoah?
Gallim
Kirjath-jearim
Mt. JEARIM
Chesalon
Spring of Nephtoah
Bether
Zelah
Taralah
Jerusalem
Bethphage
Bethany
Ajalon?
Elteke
Middin?
Adummim
Gilgal
Debir
Beth-hoglah
Beth-arabah
Eber ben-Bohan
RIVER JORDAN
DEAD SEA
VALE of SIDDIM?
Jagur?
Eder?
City of Salt?
Zoar?
CLIFF of ZIZ
En-gedi
Tekoah
Beth-haccerem
Etam?
Phagor?
Mekonah
Beth-zur
Maarath?
Bozek?
Gederah
Beth-anath
Zior
Nibshan?
Secacah
Ir-nahash?
Beth-tappuah
Aphekah
Humtah?
Adoraim
Jokdeam?
Hebron
Cain
Juttah
Ziph
Carmel
Maon
Timnah
Jezreel?
Eshtemoah
Anim?
Goshen?
Shamir?
Dumah?
Arab?
Debir?
Holon?
Socoh
Danuah?
Zanoah?
Jattir
Rachal?
Beer-sheba
Lehi
Ramoth
Beth-pelet?
Arad?
Dimonah
Kerioth-hezron
Hazor-hadattah
Telem?
Gibeah?
Gibeon?
Ajalon?
Shaalbim?
Jehud?
Bene-berak
Gath-rimmon?
Elon?
Eshtaol?
Zorah
Timnah
Ekron?
Cibbethon?
Jabneel
Rakkon?
Mt. EPHRAIM
Mt. GILEAD
Mt. GERIZIM
Mt. EBAL
Shechem
Tirzah
Ophrah
Beth-el
Ai
Michmash
Geba
Ramah
Gibeah
Nob
Anathoth
Almon
Jerusalem
Bethlehem
Tekoah
Beth-haccerem
Etam
Phagor

hills were admirably adapted for the culture of the vine; and the wilder districts supplied abundant pasture for the flocks and herds. But powerful as the tribe was, it did not subdue and occupy the whole of its territory. At first portions of the *Shefelah* were conquered by Joshua, and certain towns in the hill-country were taken. After Joshua's death, Judah and Simeon together destroyed the chief Philistine cities and sacked Jerusalem. But some of these conquests were not retained. The Canaanites, who had chariots of iron, were too strong to be exterminated; and the tribe would seem to have settled mainly in the central mountains, holding for the most part the south and the wilderness, and according to circumstances gaining or losing the tracts adjacent to the Philistines.

During the period of the judges we hear little of Judah. Only one judge, Othniel, is known certainly to have been of this tribe. Like the rest of Israel, they submitted to the Philistine yoke; and their pusillanimous conduct is strongly marked in their behavior toward Samson. They preserved, however, an independent spirit in regard to the other tribes; and while they acquiesced in the Benjamite Saul's appointment as king, it could hardly have been with a very good grace, as may be inferred from the very small contingent they supplied to that monarch's army when proceeding against Amalek.[1] Gladly, therefore, did they embrace the opportunity of Saul's death to anoint their own tribesman, David, king in Hebron; and for some years they maintained a separate monarchy. When the nation was reunited under David's sceptre, the haughty men of Judah thought little of and cared little for the rest of the tribes, an omen of the entire separation which occurred after Solomon's death.[2]

The breaking of the Hebrew monarchy into two kingdoms, though the special judgment of God on sin, was, nevertheless, the natural consequence of tribal jealousy. Had Rehoboam (q. v.) possessed tact, he might still, after the rupture, have been a powerful king. But his folly provoked the anger of the Lord; and Shishak, king of Egypt, swept like a storm from the desert over his dominions, plundered Jerusalem and carried off the wealth of the Temple, and left the King of Judah humiliated and impoverished. The story of Judah from this point is briefly summed up in the article JEWS, where the reader will also find a list of its successive kings. For full information respecting its history after the disruption, he is referred to the articles under those titles respectively.

Judas. 1. ISCARIOT, the betrayer of our Lord. The course of his life and the apparent contradictions of his character have given rise to some perplexity. On the one hand, a certain class of critics have supposed that he was actuated solely by selfish and worldly motives, in joining the apostles; that Christ, though he knew what was in the man, chose him, despite his intrinsic badness, as one of his especial companions for reasons of his own — possibly as a warning to his Church in time to come; that from the beginning the traitor had no sympathy or fellow-feeling with the other disciples; that after his betrayal of Christ his repentance was a pretense, and his real remorse was only occasioned by his failure to obtain the honors and emoluments which he thought it would bring him; and that his death was that only of one slain by his own ambition, that overleaped itself. On the other extreme, the view has been advanced that he was a sincere disciple of Christ; that he sincerely desired and earnestly looked for the coming of his king; that he believed Christ to be the Messiah; that he was disappointed that Jesus did not declare himself so, and take by a miracle the authority which belonged to him; that, impatient of delay, he resorted to a stratagem, betrayed him to the rulers, and contrived his arrest; that he fully expected that Christ, thus compelled to call into play his miraculous powers, would assert his Messiahship, and take the throne which, in common with the other disciples, he believed his Lord and Master was to occupy; and that when he saw the fatal result of his unintentional treachery, he was overwhelmed with remorse, and went and hung himself. And critics who have taken this ground have even gone so far as to assert that his repentance was genuine and was accepted, and that Judas Iscariot is among the pardoned and redeemed of heaven. We think that alike the theory that makes him a curious monster of iniquity and that which regards him as a deluded saint are erroneous, and that the truth lies between the two.

There is some uncertainty as to the meaning of the word Iscariot. The most probable derivation is, *of Kerioth*. Kerioth was a town of Southern Judea; and thus Judas would appear to be the only Judean among the disciples. As such, he would have been educated to regard Judaism with much greater reverence than his Galilean companions. To him Jerusalem was the holy city, the Temple was the very throne of God on earth, and the priesthood were God's authoritative representatives. He may have seen that Judaism was corrupt; he may have desired its reformation; he may have been among those who listened to the preaching of John the Baptist, and were affected by it, and among the "many" who saw the miracles which Jesus wrought at Jerusalem, and "believed in his name."[1] At all events, there is

[1] 1 Sam. xv., 4.—[2] Josh. x., 28–40; xi., 21; Judg. i., 1–20; ii., 9–11; xv., 9–13; 2 Sam. ii., 1–11; xix., 40–48; xx., 2, 4.

[1] John ii., 23.

no reason to doubt that when he joined the new movement which Christ inaugurated, he did so sincerely; gave himself heartily to it; believed, as did all the rest, that Jesus was the Messiah, and would establish on a firm foundation the Jewish throne, and emancipate from the Roman yoke the Jewish people; and in this faith followed with feverish enthusiasm his new Master. There is no reason to suppose that Christ chose a conscious hypocrite. There was nothing in Christ's cause at the outset to attract a conscious hypocrite. Yet even then, along with pure desires for an emancipated land and a reformed religion, there may have mingled a personal ambition for wealth and influence in the new kingdom, and a shrewd expectancy that those who shared the Messiah's humility would share in his glory. As Christ indicated more and more clearly the spiritual nature of his kingdom, and the sufferings through which he and his followers must enter upon it, many of his followers fell off from him. The twelve, or rather, to speak more accurately, the eleven, remained faithful, and, gradually imbibing their Master's spirit, prepared to share with him his cross. In all of them, however, there is noticeable the conflict between love for their Lord and personal ambition, appearing ever and anon, as in the rebuke offered by Peter to Christ for his prophesying of the crucifixion; in the application of James and John for the chief places in the new kingdom; and in the apostasy of some of the disciples, less directly attached to the person of Christ.[1] But while in the eleven faith and love triumphed over ambition and selfishness, in Judas ambition and selfishness triumphed over faith and love. When Christ finally and irrevocably broke with the ecclesiastical authorities in Jerusalem, and openly and vehemently denounced them, and afterward, sitting on Mount Olivet, prophesied in no uncertain language the destruction of Jerusalem and the Temple, and his own crucifixion, and the scattering of his disciples, Judas, disappointed in his expectations, and angered by his disappointment, resolved to gain in another way that prestige and power which the Messiah's kingdom denied him. He thought, at least it is reasonable so to suppose, that if he could be the means of delivering Christ into the hands of the chief priests, he would become an honored leader in that party to which, by birth and early education, he belonged. The severe rebuke which Christ administered to him at Bethany, on the occasion of Mary's offering,[2] and the aversion with which the disciples began, apparently, to look upon him, intensified this resolution, which, however, he kept to himself. When Christ disclosed, at the last supper, that he knew Judas's purpose, the traitor was thunderstruck, and hastened out to accomplish it before it was too late. His treachery resulted, however, as treachery always does. Those that used him despised him; and as soon as Christ was in the hands of the priests, they evidently ignored Judas altogether. Contemned alike by the disciples, whose Lord he had betrayed, and by those into whose hands he had betrayed him, Judas made one desperate effort to undo his work and secure the release of his Master. The Jewish law required that, even after trial, testimony on behalf of the accused should be received at any time; and Judas, in compliance with this provision, came to the Sanhedrim, offering to prove Christ's innocence, at the same time returning the money. But the offer and the money were alike contemptuously rejected, and the traitor, outcast and with no hope, and having no faith in his Saviour to lead him to Jesus's feet for pardon, took the coward's last resort, and went out and hanged himself. [Matt. x., 4; xxvi., 14–16, 21–25, 47–50; xxvii., 3–5; John vi., 40; xii., 4–6; xiii., 29; Acts i., 16–20. For a particular account of his death, see ACELDAMA.

2. JUDAS OF GALILEE, a leader of insurrection. According to Josephus, this man was a native of Gamala, in Gaulonitis. He boldly declared it unlawful to acknowledge any foreign authority, and drew after him vast multitudes of followers; the insurrection beginning in Galilee, about A.D. 6. When he perished, though his adherents were dispersed, yet it would seem that from them sprung the Zealots and Sicarii of later times. [Acts v., 37.]

3. One of the Lord's brethren. He is called Juda in Mark vi., 3; and Jude in the epistle which bears his name. He is, we think,[1] distinct from,

4. A brother of James, and one of the apostles, called also Thaddæus and Lebbæus. [Matt. x., 3; Mark iii., 18; Luke vi., 16; John xiv., 22; Acts i., 13.]

Jude (Epistle of). The name Jude is only another form of Judas, a frequent name among the Jews. The epistle is attributed by different scholars to two persons of this name, Judas the Lord's brother, and Judas the brother of James and one of the apostles, called also Lebbæus and Thaddæus.[2] We adopt the former as the more probable opinion, though the matter is one on which the best critics are not agreed. It depends in part upon another and very difficult question—whether we shall regard the "brethren of the Lord" as his true brethren, or only as relatives. Jude calls himself the "brother of James,"[3][4] because James was well known as a leader in the Church, and be-

[1] Matt. xvi., 21, 22; xx., 20–22; John vi., 66.—[2] John xii., 4–7.

[1] For a discussion of the question whether the Lord's brethren were really brothers, or only cousins, see BRETHREN OF THE LORD; JAMES.—[2] See JUDAS, 3 and 4.—[3] See BRETHREN OF THE LORD; JAMES.—[4] Jude, verse 1.

cause to have designated himself as the brother of the Lord would have been inconsistent with that spirit of humility which led the early disciples to avoid claiming any pre-eminence over each other. Nothing is known of the time or place of the writing of this epistle, except that incidental allusions in the letter itself indicate an early date. Its object appears to be to warn the early Christians against practical unbelievers and scoffers. It was, therefore, probably addressed to a church situated in the midst of an abundant and wicked population; but there is nothing to indicate which one of the various cities proposed — Corinth, Egypt, or some of the commercial cities of Syria—is the more probable.

Judea. This name is now frequently applied to the whole of the Holy Land, more generally designated as Palestine (q. v.). Properly speaking, however, it only signifies one of the three provinces into which Palestine, west of the Jordan, was divided at the time of Christ — Galilee, Samaria, Judea. It occurs frequently in the N. T., but only twice in the O. T., and never till about the time of the restoration of the Jews from their captivity. These captives were chiefly those of the kingdom of Judah. They returned to rebuild Jerusalem, their holy city, and to occupy the region immediately about it. North of them was Samaria, shutting them out from all familiar intercourse with even such of their Jewish neighbors as occupied Galilee. Their captivity had taught them not only to abhor idolatry, but to hate also the idolaters, and had given rise to that Pharisaical party which, at first a party of reform, became one of intense bigotry. Hence, in the time of Christ, a marked contrast between the inhabitants of Galilee, taught by their commercial position to cultivate intimacy with the heathen, and the inhabitants of Judea, taught by their history to abhor all foreigners, whom they remembered only as conquerors. The word Jew is used, in the Gospel of John, almost exclusively to designate the Judeans; and the difference between the teaching of Christ represented in John and that portrayed in the other evangelists is owing largely to the fact that they report his ministry chiefly in Galilee, while John recounts his ministry chiefly in Judea. Proud of their national blood, tracing their ancestry back to patriarchs who lived long before their national organization; glorying, not in the purity of their lives, but in that of their descent; not in their intellectual and moral worth, but in this, that theirs was the Holy City, theirs the ordained priesthood and the holy prophets—these Judeans were the ecclesiastical autocrats of the first century. The reception which would have been accorded to the preaching of Luther in Italy in the sixteenth century was accorded to the preaching of Christ in Judea in the first. The province of Judea comprised the territories of Judah, Benjamin, Simeon, and parts of Dan, from the Jordan to the Mediterranean, and from the wilderness on the south to Shiloh on the north, running up, however, on the sea-coast west of Samaria to a point north of Cæsarea. After the disgrace of Archelaus, Judea was attached to the Roman province of Syria; the procurator, subordinate to the Governor of Syria, residing at Cæsarea.

Judges. A certain judicial authority appears to have been exercised in very early times by the heads of families; but we have no notice of any such jurisdiction during the residence of Israel in Egypt. From Exod. xviii., 13–18, it appears that Moses was the only regular judge when the people first came out of Egypt. He introduced, however, a systematic arrangement of inferior judicatures, with an appeal finally to himself, in order that he might bring any difficult case before God. This arrangement, which was made on *genealogical* principles, among tens and hundreds and thousands, seems to have been modified, with a regard to *locality* as the leading principle, after the people took possession of the land of Canaan, in accordance with the direction of Moses himself, before his death. With these tribunals the Levites seem to have had much to do, since they were the very men who made the law of God their study. Probably they acted in company with the local magistrates, the elders of every city, who are frequently described as sitting in the gates of the city, and there executing judgment.

Some of the "judges," who were specially raised up to deliver Israel from servitude to neighboring nations, seem to have also administered civil and criminal justice, though inferior judges were still continued. And when a king was appointed, he seems to have exercised judicial authority, consulting, very probably, on occasion the high-priest as to the interpretation of the law; the right of asking counsel of God through the priest being claimed as a royal prerogative.[1] In later times we find mention of provincial courts in Judah, and apparently a central tribunal in Jerusalem, while in Israel the elders of cities exercised capital jurisdiction.[2] Instances of the administration of supreme judicial power by the sovereign personally, with or without assessors, are very numerous. [1 Sam. xxii., 16–18; 2 Sam. i., 13–16; iv., 9–12; 1 Kings ii., 23–34, 42–46; iii., 16–28; xxii., 26, 27; 2 Kings vi., 31; xiv., 5, 6; Jer. xxxviii., 4, 5.]

After the Captivity various courts were by degrees established, and the synagogues exercised a judicial power.[3] Before such tri-

[1] Josh. xvii., 4; 1 Sam. xiv., 18; xxii., 10, 13, 15; xxiii., 6.—[2] 1 Kings xxi., 9–14; 2 Chron. xix., 5–11.—[3] See SANHEDRIM; SYNAGOGUE.

bunals a more formal kind of procedure was used: advocates were employed, and customs adopted from the nations to whom the Jews had been or were subject.[1]

The incorruptibility of judges is strongly enforced in various parts of Scripture. They were to receive no bribes; they were to be no respecters of persons. They were neither to disregard the cry of the needy and oppressed, nor to court popularity by a vain pretense of being the friends of the people. Repeated were the denunciations of the prophets against such corruption, and terrible the threats of deserved vengeance on such unrighteous rulers.[2] [Isa. i., 17, 23, 26; v., 7; x., 2; lvi., 1; lix., 4; Jer. v., 1; vii., 5–7; xxi., 12; xxii., 3, 4, 15–17; Ezek. xlv., 8, 9; Zech. vii., 9–14.]

The word judge is used in a restricted, technical sense, to denote that officer who stood at the head of the Hebrew state in the intermediate period between the times of Moses and Joshua and those of the kings. These judges were men whom God raised up on special occasions to deliver his people from the oppression of their enemies, and to manage and restore their affairs. For the most part they were military leaders, commissioned in some emergency, without any regular transmission of their authority, and not supreme magistrates succeeding to the authority of Moses and Joshua. Their power only extended over portions of the country, and some of them were contemporaneous. Their name in Hebrew is the same as that for ordinary *judges;* nor is it applied to them in a different sense. In its Latinized form we find it applied to the Carthaginian magistrates of the time of the Punic wars. Though their chief work was that of deliverers and leaders in war, they also administered justice to the people, and their authority supplied the want of a regular government. The origin of that authority must in all cases be traced ultimately to Jehovah, owing to the very nature of the theocracy. The judges acted frequently by a divine suggestion, and were endowed with preternatural strength and fortitude.

It is most difficult to fix the chronology of the judges. Their histories are given under their respective names, of which the following is a list:

First Servitude, to Mesopotamia.
First Judge: Othniel.
Second Servitude, to Moab.
Second Judge: Ehud;[3]
Third Judge: Shamgar.
Third Servitude, to Jabin and Sisera.
Fourth Judge: Deborah and Barak.
Fourth Servitude, to Midian.
Fifth Judge: Gideon;
Sixth Judge: Abimelech;
Seventh Judge: Tola;[3]
Eighth Judge: Jair.
Fifth Servitude, to Ammon.
Ninth Judge: Jephthah;
Tenth Judge: Ibzan;[3]
Eleventh Judge: Elon;[3]
Twelfth Judge: Abdon.
Sixth Servitude, to the Philistines.
Thirteenth Judge: Samson;
Fourteenth Judge: Eli;
Fifteenth Judge: Samuel.

[1] See Trial.—[2] Lev. xix., 15, 35; Deut. xvi., 19; Psa. lxxxii.; Prov. xxiv., 23.—[3] See Index.

Judges (The Book of). The Book of Judges derives its name from the fact that it contains the history of the Israelites from the death of Joshua to the time of Eli under the administration of the judges (q. v.). It comprises the history of about three hundred years, and consists of three parts. The first embraces an introductory history of the elders who ruled the Israelites after the death of Joshua, and the subsequent transactions to the commencement of their troubles—chaps. i.–iii., 4. The second part contains the history of the judges from Othniel to Eli—chaps. iii., 5–xvi. The third, sometimes called the Appendix, narrates several memorable actions performed not long after the death of Joshua, and is thrown to the end of the book, that it might not interrupt the thread of the narrative. Many attempts have been made to cut this book up into shreds more or less minute, according to the taste of the critic; but these attacks upon the unity of the book rest upon very trifling grounds. The chief one is the existence of the Appendix, though it is not difficult to see two good reasons for this part of the book assuming such a form—the one, that the historical development might not be interrupted; the other, that the two disgraceful events which it narrates are to be regarded less as single events than as permanent influences. The permanence of the worship at Dan is expressly mentioned in chap. xviii., 30, 31; and the captivity of the land for the twenty years before Samuel assumed office is traced to it with tolerable distinctness. The permanence of the moral evil which came out of Gibeah is not so plainly intimated, and might have been supposed to be eradicated by the vengeance taken on Benjamin; yet its existence among the tribes is indicated by their share in the terrible chastisement; and there is a hint of the continuance of some equally potent mischievous influence in the similar slaughter of the tribe of Ephraim by Jephthah. And the prophet Hosea informs us, in so many words, that the days of Gibeah never ceased in Israel, and that the root of the evil had not been taken away.[1] As to the date of composition and the authorship we can say very little, though a certain class of writers have run riot in speculations on sources written as well as traditional, and on the supposed blending of materials by the editors. On such ground we shall not tread. On the one hand, the date of composition could not be earlier than the end of that servitude to the Philistines which is understood to have terminated at the death of Samson. On the other hand, there is ground for thinking that it must have been

[1] Hos. ix., 9; x., 9.

written before David took Jerusalem and expelled the Jebusites, at the beginning of his reign over all Israel. The book was very likely written in Saul's reign, or in the early part of David's reign. The Jews believe that Samuel was the author. He may have been, and excellent scholars down to our own time think that he was. It is enough to know, however, that in the schools of the prophets which Samuel organized there were likely to be many instruments well fitted, under the guidance of God's Spirit, to write this history of their nation in that modified sense in which it may be called a history. For it is not a connected history, relating every thing that happened: long periods are often passed over without notice. But, as we find elsewhere in Scripture narrative, individual persons are brought forward as the central figures around which the events of their times may be grouped. We have glimpses of the history of Israel from the time of their early youth as a nation until their adult age, but only glimpses, for enabling us to study their self-education in the law of the Lord (at one time neglected, at another resumed), and the false and true progress which thus continually alternated during their time of greatest liberty and most decisive formation of national character. The true object of the book may therefore be said to be, to exhibit the theocracy —the presence and working of God in the administration of the affairs of his people— and thus to show, for the warning and instruction of future ages, how the covenant Lord dealt in judgment and in mercy. It may be read as a living commentary upon the inspired maxim: "Righteousness exalteth a nation; but sin is a reproach to any people."[1]

Judgment (Day of). The inequalities and apparent injustice of this life have led to a universal belief in a future judgment, in which men will be tried, and their lives and characters tested, by certain divine standards, and sentence passed upon them accordingly. This belief is by no means confined to Christian nations, but exists, in different forms, in nearly all religions. The Scriptures represent the day of judgment under various tropes and figures; and there is perhaps danger of rendering them too literally. From them, however, we may gather the following principal facts: There will be a day of judgment, which will come without warning, at the coming of Christ, who will administer it. He will be accompanied by his holy angels, and some of the saints will in some way participate in its administration. There will be a general resurrection of the dead. All nations will be gathered before his throne, and all men will answer for their deeds, words, and thoughts. The wicked will be condemned; and to them it will be a day of perdition and destruction. None by nature can claim acquittance, and it is only by faith in Christ and pardon through his blood that any will be enabled to stand. It will be preceded by certain great signs, such as convulsions in nature, and will be accompanied by the destruction of the world, and followed by the making of a new heaven and a new earth. See MILLENARIANS; RESURRECTION; FUTURE LIFE; MOHAMMEDANISM. [Psa. cxxx., 3; Eccles. iii., 17; Matt. xii., 36, 37; xxiv., 3; xxv., 31, 32, 34–40, 41; Mark xiii., 32; John v., 22, 27; Acts xvii., 31; Rom. viii., 33, 34; 1 Cor. iv., 5; vi., 2; 2 Cor. v., 10; 2 Pet. iii., 7, 10, 13; Rev. xxi., 1.]

Judgment-hall. The word *Prætorium* is so translated five times in the N. T.; and in those five passages it denotes two different places. 1. In John xviii., 28, 33; xix., 9, it is the residence which Pilate occupied when he visited Jerusalem. The site of Pilate's prætorium in Jerusalem has given rise to much dispute, some supposing it to be the palace of King Herod; others, the Tower of Antonia; but it was probably the latter, which was then and long afterward the citadel of Jerusalem. 2. That mentioned in Acts xxiii., 35, was a part of the palace erected by Herod at Cæsarea. See PRÆTORIUM.

Judith (The Book of), one of the books of the Apocrypha (q. v.). It professes to relate the history of a great deliverance of the Jews from the Assyrians, by the instrumentality of Judith, who is described as a beautiful, bold, unscrupulous character. The narrative is agreeably written; but though some critics have imagined that it carries with it an air of truth, yet there are difficulties, chronological, historical, and geographical, so great that its authority is now all but universally given up. It does not, however, by any means follow that it was written without a purpose. It may have been intended, by an allegorical representation, to stir up the Jews to a bold resistance against the enemies that then threatened them. The author of this book was probably a Palestinian Jew, and it was written in the first or second century B.C.

Juggernaut, or Juggernath, a popular object of worship in Hindoostan. This Hindoo deity is a form of *Vishnu*. The pagoda, or temple, dedicated to the worship of Juggernaut stands close to the sea-shore, and, from its peculiar prominence, serves as an important sea-mark in guiding mariners to the mouth of the Ganges. The image is a carved block of wood of frightful aspect, painted black, with a distended mouth of a bloody color. On festival days the throne of the idol is placed upon a stupendous movable tower sixty feet high, resting on wheels. Juggernaut is accompanied with two other idols, each on a separate tower, and sitting upon thrones of nearly an equal height. Attached to the principal tower are six ropes,

[1] Prov. xiv., 34.

by which the people drag it along. The officiating high-priest is stationed in front of the idol, and all around it are thousands of massive sculptures, which emblematically represent those scenes of revolting indecency and horrid cruelty which are the essential characteristics of this worship. As the car moves with its monstrous idol, numbers of devotees cast themselves under its wheels and are instantly crushed to pieces, while such instances of self-immolation are hailed with the acclamations of applauding thousands. The worship of this idol in his temple exhibits only a scene of the most disgusting obscenity. The temple of Juggernath is regarded as the most sacred of all the Hindoo places of worship, and immense crowds of pilgrims resort thither annually, multitudes of whom die by the way from want, disease, or exhaustion. At fifty miles' distance, the sands are whitened with the skulls and bones of pilgrims who have perished before reaching the sacred spot. The temple of this deity at Orissa is undoubtedly the most celebrated of all the buildings erected for his worship; but many other shrines sacred to Juggernath are found throughout Hindoostan.

Juniper. The word so translated is generally understood to be a species of broom. It is a leguminous plant, and bears a white flower. It grows in Spain, Portugal, and Palestine, and is abundant in the desert of Sinai, where it affords shade and protection to travelers. The roots are bitter, and could be eaten only in extreme hunger; but they are much valued by the Arabs for charcoal. [1 Kings xix., 4, 5; Job xxx., 4; Psa. cxx., 4.]

Jupiter. Jupiter is mentioned twice in the N. T., once in describing the mob at Ephesus, where the image of Diana is described as having fallen down from Jupiter, and once in Acts xiv., 8–18, where Barnabas is taken for Jupiter and Paul for Mercurius. Jupiter was the most powerful of all the gods of the ancients. He is represented as the son of Saturn, and was educated in a cave on Mount Ida, in the island of Crete. The worship of Jupiter was almost universal. He was the Ammon of Africa, the Belus of Babylon, the Osiris of Egypt. His common appellation was, "The Father of gods and men." He was usually portrayed as sitting upon a golden or an ivory throne, holding in one hand a thunder-bolt, and in the other a sceptre of cypress. His power was supposed to extend over other gods, and every thing was subservient to his will except the Fates. There is the most abundant proof that he was worshiped in the region of Lycaonia and throughout Asia Minor. There was, besides, a fable among the inhabitants of Lycaonia that Jupiter and Mercury had once visited that place.

Justification. Justification is a forensic term—*i. e.*, a term borrowed from the law courts—and signifies a change, not in the character of the soul, but in its condition and, so to speak, legal relations. A criminal, when he is pardoned out of State Prison, may or may not be reformed; but his pardon operates legally in all respects as an acquittal, and restores him to the same condition in society, so far as the law can do so, which he occupied before. When it is said that we are justified, it is simply meant that the penalty pronounced against our sins is taken away, and we are restored to God's favor as before, so that he treats us in all respects and regards us as though we were innocent. Justification thus differs from regeneration and sanctification; the one affecting only the status or condition of the soul, and its relation to its heavenly Father; the other affecting its real character, and operating to cleanse it from its sin and present it faultless before the throne of grace. The one relates only to the past transgressions, the legal effect of which it takes away; while the other relates also to the future, delivering the soul from the power and dominion of prospective sin. It is right to advise our readers, however, that this distinction has not always been accepted; some theologians, especially, though not exclusively, in the Roman Catholic Church, apparently recognizing no distinction between justification and sanctification, between, *i. e.*, the relation of the soul to God and its own inherent character. If, however, with the great body of Protestants, we accept this distinction as sound, the various discriminations concerning justification may be all said to concern one question, viz., how is man justified before God? how, in other words, can the sinner secure a restoration of divine favor, and a re-establishment of relations of love and confidence between himself and the justly-offended Deity? In answer to this question, there are three principal opinions.

1. The doctrine, often called that of Luther, but, as we believe, taught even more clearly by Paul and by Christ, and even by the O. T. writers, is that of "justification by faith." According to this doctrine, God is not hard to be entreated; he is not unwilling to forgive; he is slow to anger and plenteous in mercy. His feeling toward the sinner is always that of love, though not of approval. He always feels toward him as a Father of infinite patience and love toward an erring son, and needs not to have pardon procured by any acts of meritoriousness, or any process of placation, or any suffering of penalty. If the wicked will forsake his way and the unrighteous man his thoughts, and return unto the Lord, he will have mercy upon him and will abundantly pardon. In other words, to secure a return of the divine favor, and a re-establishment of relations of love and confidence, it is only necessary,

with entire trust in the pardoning love of God, to throw ourselves upon his mercy and ask his forgiveness, and he will grant it, "for his own great name's sake." And in order to make pardon possible; in order that he may be both just and the justifier of him that believeth, he has given his only begotten Son to bear our sins for us.[1] This is the doctrine of justification by faith alone—the doctrine that, to secure the favor of God, the sinner has only to abandon his sins, and cast himself on God without any merit, or virtue, or experience, or plea, of his own. This is the first step in the sinner's reformation. After he has thus returned to and been received by God, comes the more gradual work of undoing the evil of his life, correcting his sinful habits, and, by the grace of God and the discipline of his Providence, being perfected in holiness.

2. The second opinion is that of the Roman Catholic Church. As we have intimated, that Church recognizes no difference between justification and sanctification. Justification is, according to the Roman Catholic Church, not the treating as just, but the making just. Faith is the beginning of salvation, but not the consummation. It must be accompanied by charity and good works. The latter are a necessary condition of divine pardon and favor. Moreover, Christ does not by his atonement make full provision for the sins of his people. He has borne only the eternal punishment of their sins. It still remains necessary for them to bear the temporal punishment, either in discipline inflicted by God, in penances (q. v.) voluntarily undergone, or in the pains of purgatory (q. v.). It is, however, taught by the Roman Catholic divines that it is possible for saints to perform works of supererogation, and so to earn, as it were, a balance of favor with God, which may be passed to the account of another.

3. The third view is that of a certain class of rationalists, who in effect deny that there is any such thing as justification. They deny that there is forgiveness with God; assert that law is inexorable, and that every soul must bear the punishment of its own sins. They admit that if sin ceases and a life of virtue be commenced, the result will be a cessation, eventually if not immediately, of the punishment or suffering which sin involves. But this is not because the sin is pardoned or the sinner justified, but because he does not deserve to suffer after his transgression has ended, and its just and adequate punishment has been borne.

In other words, the Rationalists hold that God never regards or treats as innocent any who have not actually become holy in fact, and then not until they have borne the full penalty of their sins; the Roman Catholics hold that God treats none as holy except as they become so, and that the remission of their sins is partial, a part of the penalty being left to be borne by them, either in penalties inflicted by divine Providence, in Church penances, or in purgatory; while the Protestant believer holds that on simple repentance and faith, God fully and entirely pardons the offender, and receives him back to divine favor, without any merit on the part of the sinner; that in the blood of Christ Jesus he has made atonement for the sins of the world, in order to offer this free forgiveness to all who will repent of their sins and turn to him; and that this act of free justification precedes and prepares the way for the more gradual process of sanctification, by which, through the discipline of life, he is cleansed from his sins, and made pure and holy. See ATONEMENT; FAITH.

K.

Kadesh, Kadesh-barnea (*sacred, sacred desert of wandering*), the scene of Miriam's death, and the farthest point which the Israelites reached on their direct route to Canaan. It was from thence that Moses sent the spies to traverse the land of Canaan, and thither they returned bringing an evil report of it. Its site is a matter of great uncertainty; and so difficult has it been found to group satisfactorily all the passages in which mention is made of Kadesh, that some commentators have come to the conclusion that two places having the same name are mentioned. Referring the reader to the larger works, and especially to an elaborate note in the so-called "Speaker's Commentary" on Numb. xiii., for a discussion of this question, it is enough for us to say that the more common opinion places Kadesh in a direct line south of the southernmost point of the Dead Sea, as indicated in the map accompanying the article WILDERNESS OF THE WANDERING (q. v.). [Gen. xiv., 7; compare Ezek. xlvii., 19; xlviii., 28; Numb. xiii., 3, 26; xiv., 29; xx., 1; xxxii., 8; Deut. ii., 14; Josh. xv., 3.

Kadmonites (The), a people named in Gen. xv., 19, only; one of the nations who at that time occupied the land promised to the descendants of Abram. The name is probably a synonym for the *Bene-Kedem*—the "Children of the East."

Kedar (*black*), a son of Ishmael; placed second in order among the sons of Ishmael, probably because he was the second in age, and a powerful tribe sprung from him, to which reference is frequently made in Scripture. It would seem from some of the passa-

[1] See ATONEMENT.

ges as if Kedar was taken in a kind of representative sense, the most powerful of the Arabian tribes known to the covenant people being put for those tribes generally, much as Ephraim was employed in relation to the ten tribes of Israel. The reference made in some of the passages to Kedar's multitudes of flocks, their pastoral habits, and rocky haunts, leaves it beyond a doubt that their manners were of the true Ishmaelite type; and it is hence impossible to fix definitely their local boundaries, for these would naturally vary from time to time.

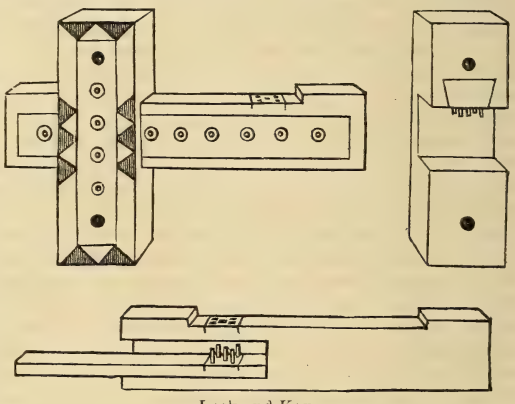
Kedesh, a Canaanitish city, whose king Joshua smote. It was assigned to the tribe of Naphtali, hence was sometimes called *Kedesh-naphtali;* and was subsequently given to the Levites, and made a city of refuge. Barak was a native of Kedesh, and thither he summoned the northern tribes. In later times it was seized, with the neighboring district, by Tiglath-pileser. The modern village, *Kudes*, is four miles from the lake Merom, and stands upon a hill, where are many ruins, fragments of pillars, sarcophagi, and huge door-posts. Also in the mountain cliffs to the south-west are many rock-tombs. [Josh. xii., 22; xix., 37; xx., 7; xxi., 32; Judg. iv., 6–11; 2 Kings xv., 29; 1 Chron. vi., 76.]

Keilah (*fortress*), a city in the plain-country of Judah, near the Philistine border. The inhabitants are disgracefully distinguished for endeavoring to betray David to Saul just after he had protected them from a Philistine invasion. The rulers of Keilah took part in repairing the wall of Jerusalem. It is said to have been about eight miles east of Eleutheropolis, toward Hebron. [Josh. xv., 44; 1 Sam. xxiii., 1–13; Neh. iii., 17, 18.]

Kenites, an ancient people inhabiting rocky and mountainous regions to the south of Canaan, near the Amalekites. Nothing beyond conjecture is known of their origin; but we may fairly infer that they were a branch of the larger nation of Midian, from the fact that Jethro, a dweller in the land of Midian and a prince of that nation, is distinctly said to have been a Kenite. Their history is strangely interwoven with that of the chosen people, by whom many of the tribe were treated with marked favor. The important services rendered by the sheik of the Kenites to Moses during a time of great difficulty were followed by a friendship which lasted as firmly as a friendship could last between a settled people like Israel and one whose tendencies were so ineradicably nomadic as were those of the Kenites. They seem to have accompanied the Hebrews during their wanderings; but those being over, they forsook the neighborhood of the towns, and betook themselves to freer air—some to "the wilderness of Judah, which is to the south of Arad;" some, who followed Heber, to the north of Palestine. [Gen. xv., 19; Exod. ii., 15, 16; iv., 19; Numb. xxiv., 21, 22; Judg. i., 16; iv., 11; 2 Chron. xxviii., 15.]

Keturah (*incense*), the person taken to wife by Abraham after the death of Sarah, and by whom he had six sons. She is called, also, his concubine, either because, as is not improbable, she had occupied an inferior position in the household previously, or because her sons were not to take rank with the sons of Sarah, but to have only such a place as was usually assigned to the sons of concubines. Nothing is said of the race or family to which she herself belonged. [Gen. xxv., 1, 2; 1 Chron. i., 32.]

Key. In Palestine keys and locks are made of wood, and are frequently large, as was probably the case in ancient times. The handle is sometimes of brass or silver, ornamented with filagree work. Ancient



Lock and Key.

keys are described as crooked, bent into the shape of a sickle, and usually borne on the shoulder: if a bunch was to be carried, they were divided: a single key was secured by a handkerchief tied to the ring, and thus suspended. Hence a key in Scripture is a symbol of authority; and a bestowal of keys is equivalent to the intrusting any one with a weighty charge.[1] There is a similar custom in modern times, certain officers of state in England receiving, on appointment, a golden key. The Jewish teachers are censured for taking away the "key of knowledge"[2]—*i. e.*, the right understanding of the law and the prophets, shutting, so to speak, the door of the kingdom of heaven against themselves, and others who would enter.

Locks were often so large that one of them was almost a load to carry: their construction was such that it would have been difficult to fit them with a false key. These locks are placed on the *inside* of the doors of gardens and outer courts, and even of

[1] Isa. xxii., 22; Matt. xvi., 19; Rev. i., 18; iii., 7; ix., 1; xx., 1.—[2] Luke xi., 52.

those of inner rooms, in some places. To enable the owner to unlock them, a hole is cut in the door, through which he thrusts his arm and inserts the key. This explains the expression in Sol. Song v., 4: "My beloved put in his hand by the hole of the door."

King. This term is used with considerable latitude in Scripture for the ruler of a great empire, as Egypt, Assyria, Babylon, Persia; and also of some small city or district, as when thirty-one of them are enumerated as having had authority in Canaan at the time of the Israelitish conquest.[1] Some of these last must have been as insignificant as not a few of the black kings on the African coast. The authority exercised by the Hebrew kings was great. They made war and peace: they exercised the power of life and death, and administered justice, personally or by inferior judges. Yet, both in theory and in practice the monarchy was a limited one, differing in this respect both from the Oriental despotisms which surrounded the Jews, and those of the present day. Even in the most corrupt period of the nation's life, under Ahab, the king dared not deprive a subject of his life or his property without at least the form of law.[2] Nevertheless, the authority of the Israelitish monarch was very great. He was the vicegerent of the Deity, specially anointed and enthroned, his person being on that account deemed sacred.[3] He had also much ecclesiastical power, arranging the services of the sanctuary, and sometimes deposing the high-priest.[4] The most effectual check to misgovernment seems to have been in the free expostulations of the prophets, who did not hesitate to rebuke the most powerful sovereigns, and who were dreaded by the worst.[5]

The magnificence of the Hebrew monarchs was great. That of Solomon is particularly described in 1 Kings x.; and the royal robes, and crown, and sceptre, etc., are elsewhere mentioned.[6] They were approached with the deepest reverence, the most powerful subjects, and even prophets, bowing before them to the ground.[7]

In all monarchical countries the kingly office is still regarded, at least in theory, as a religious office, and the coronation as a sacred service—not merely an investiture of the person with the civil authority of the state. Formerly kings claimed to receive their authority and prerogatives directly from God, by inheritance or succession—not through the consent of the people—and this claim is still maintained, though by a constantly decreasing number. See QUEEN.

For a history, or list, of kings of Israel and Judah, see JEWS.

Kingdom. This word is used in the N.T., sometimes alone, more frequently in composition, as, "kingdom of God," "kingdom of Christ," "kingdom of heaven," with meanings apparently somewhat different, but really essentially the same. It always indicates a state of cheerful submission to the divine authority. Thus, when applied to the individual, it indicates a state of heart into which he is brought through Christ. Hence it is said: "Blessed are the poor in spirit, for theirs is the kingdom of heaven" —*i. e.*, to those who are the reverse of proud-spirited such submission is not difficult. Applied to the community the term kingdom of heaven, of God, or of Christ, indicates the advent of the Messiah as the supreme Lord. Thus John the Baptist, and subsequently Christ, proclaimed the kingdom of heaven as at hand. As applied to the future, the phrase kingdom, or kingdom of heaven, indicates that state in which there will be perfect submission to the divine will. The expression kingdom of God, or kingdom of heaven, is common in the rabbinical writers, who generally mean by it the Jewish religion—*i. e.*, the theocracy. Nothing aroused so much indignation against Christ as his teaching that the kingdom of heaven did not involve the supremacy of the Jewish nation—in other words, that submission to God did not require submission to the Pharisaic teachers; just as nothing in the sixteenth century so aroused the anger of the Romish prelates as the teaching of the Reformers that true religion did not require obedience to the Roman Catholic Church.

Kings (The Books of). The two books of Kings, which in the English Bible follow the two books of Samuel and precede the two books of Chronicles, were originally one book. In Hebrew manuscripts they are undivided, and form a continuous narrative of the Hebrew people from the latter days of King David to the captivity of Judah in Babylon. The division into two books was first made in the Septuagint version, and then in the Vulgate. In the Septuagint they are called the third and fourth books of Kingdoms, because they contain the history of the kingdoms of Israel and Judah. In the Vulgate they are named the third and fourth books of Kings, because they contain a history of the successive kings of Israel and Judah. In both cases the two books of Samuel, with which the books of Kings are closely connected, rank as first and second. And it has been thought by some writers that there was a large historical work, embracing the principal parts of the Pentateuch, Joshua, Judges, Samuel, and Kings, out of which these several books as we now have them have been formed. But there are good reasons for regarding the Kings as together

[1] Josh. xii., 7-24.—[2] 1 Kings xxi.—[3] 1 Sam. x., 1; xvi., 13; xxiv., 6-10; xxvi., 9; 1 Kings i., 39; Lam. iv., 20.—[4] 1 Kings ii., 26, 27; 1 Chron. xxiii.-xxvi.—[5] 2 Sam. xii., 1-14; 1 Kings i., 11-14; xiii., 1-3; xiv., 5-16; xvi., 1-4; xvii., 1; xxi., 17-26; 2 Chron. xvi., 7-9; xix., 2, 3; xx., 37.—[6] 1 Kings xxii., 10; 2 Kings xi., 12; Psa. xlv., 6.—[7] 2 Sam. xiv., 22; 1 Kings i., 23.

forming an entire and independent work: among these are the similarity of style and language which pervades the two books, but distinguishes them from others; the uniform system of quotation observed in them, but not in the books which precede them; the same careful attention to chronology, and the recurrence of certain phrases and forms of speech peculiar to them. A great number of words occur in Kings, and are found in them only, chiefly names of materials and utensils, and architectural terms. Words and forms of words occur which are only found here and in writers of the same period, as Isaiah and Jeremiah, but not in Samuel or Judges. It is generally allowed that the books of Kings form a complete whole, and evince a sufficient unity to show that they were composed by one and the same author. They are compiled, indeed, from particular annals; but they are no mere compilation, but a whole, wrought out after a settled plan, giving in method and in style a substantial proof of their independent completeness.

The time of the composition of these books may be very nearly ascertained. The style and diction indicate the later age of the Hebrew language, but not the latest; and with this conclusion the internal evidence of the contents agrees. The history is carried down to the Captivity in detail, and, by way of supplement, to the reign of Evil-merodach, king of Babylon. The closing verse implies that the writer survived Jehoiachin, but no hint whatever is given of the termination of the Captivity, as there surely would have been had he written after the return from Babylon. We may therefore safely conclude that the work was composed before the end of the Captivity, but after the twenty-sixth year of its continuance. This is all that can be ascertained: the individual writer is uncertain. Jewish tradition fixes on Jeremiah, and with this tradition some of our best scholars agree, while others dissent. It can at best be only characterized as a probable opinion.

The source from which the author, whoever he may have been, mainly drew his materials is indicated by himself. It may truly be said that we have the narrative of contemporary writers throughout. There was a regular series of state-annals both for the kingdom of Judah and for that of Israel, which embraced the whole time comprehended in the books of Kings, or at least to the end of the reign of Jehoiakim. These annals are probably the writings constantly cited by name as "the Book of the Acts of Solomon;" and, after Solomon, "the Book of the Chronicles of the Kings of Judah," or "Israel;" and it is manifest that the author of Kings had them before him while he drew up his history, in which the reigns of the two kingdoms are harmonized and these annals constantly appealed to. But, in addition to these national annals, there were also extant at the time that the books of Kings were prepared, and very probably used in their preparation, separate works of the several prophets who had lived in Judah and Israel. Thus, whoever wrote the books of Kings, it is reasonably certain that they contain, for the most part, the testimony of eye-witnesses to the events recorded. The divine authority of the books of Kings is attested by the many predictions they contain. They are cited as authentic and canonical by Christ and by his apostles, and have been so regarded by the Jewish and Christian churches of every age. Their truth and authenticity derive, also, additional confirmation from the corresponding testimonies of ancient profane writers.

The books of Kings contain the history of a period of 427 years, from David's death and Solomon's accession to the destruction of the kingdom of Judah and the desolation of Jerusalem—1015–588 B.C.—with a further mention of an event which occurred during the Captivity, twenty-six years later, and an allusion to a still more recent date. This period embraces the reigns of all the kings of Israel and Judah, except Saul's, and most of David's. The historical notices in these books of the affairs of foreign nations and the relation of Israel to those nations, though in the earlier times scanty, are most valuable, and in striking accordance with the latest additions to our knowledge of contemporary profane history. The names of Omri, Jehu, Menahem, Hoshea, Hezekiah, etc., are believed to have been deciphered in the cuneiform inscriptions, which also contain pretty full accounts of the campaigns of Tiglath-pileser, Sargon, Sennacherib, and Esar-haddon.

The books contain much more than an account of the kings who successively reigned over Israel and Judah, and of their personal and political history. They contain also a religious history of the people, and unfold the progress of the theocratical government of the descendants of Abraham in the lines of Isaac and Jacob. No attempt is made to give a full and complete history of the political condition and acts of the kingdom. Only, or chiefly, such facts are recorded as exhibit the nature of the divine government under which the people were placed, and the development of their religious life. On these points, also, what is related of the lives and characters of the kings, the acts and influences of the prophets, and the conduct of the people, has a direct bearing. A most important aid to a right understanding of the history in these books, and to the filling up of its outline, is to be found in the books of the prophets, and especially in Isaiah and Jeremiah. The aim of the whole is to exhibit the carrying out of God's promise to David.

This promise is the thread running through the history from Solomon to the Captivity. How the Lord fulfilled this gracious word—how, though he chastised the house of David for their transgressions, he yet preserved them an inheritance, and did not rend away all the kingdom—how he bore long with Israel as well as with Judah, and how, even after Judah, not warned by the fall of the sister kingdom, had provoked him to remove them from their land, he yet remembered his mercy to David's line, in showing favor to Jehoiachin in the land of captivity—all this the author designs to exhibit. And such an exhibition was of precious value, inasmuch as, wrapped up in the promise of temporal blessing, there was an indication of that spiritual glory in which one of David's descendants should sit upon his throne, ruling a kingdom of which there was to be no end.

Kir (*a walled place*). **1.** A city or district to which the King of Assyria carried away the people of Damascus. Kir is also named with Elam; and the Syrians are said to have been brought from Kir. Its site is uncertain. [2 Kings xvi., 9; Isa. xxii., 6; Amos i., 5; ix., 7.]

2. KIR OF MOAB, one of the two chief strongholds of Moab, the other being AR OF MOAB. The name occurs only in Isa. xv., 1. It is almost identical with the name *Kerak*, by which the site of an important city in a high and very strong position at the south-east of the Dead Sea is known at this day. It is built upon the top of a steep hill, surrounded on all sides by a deep and narrow valley, which again is completely inclosed by mountains rising higher than the town, and overlooking it on all sides.

Kirchentag, an association of ministers and laymen of the Lutheran, German Reformed, United Evangelical, and Moravian churches in Germany, for the promotion of the interests of religion, without reference to their denominational differences. It holds an annual meeting, the place of which is changed from year to year. The first meeting took place in 1848, at Wittenberg, in the church to which Luther affixed his theses. Its discussions and resolutions have exercised a considerable influence in Germany.

Kir-haraseth (*brick fortress*), a city and important fortress of Moab, known also as Kir-hareseth, Kir-haresh, Kir-heres, and Kir of Moab. It is now called Kerak, seated on a high calcareous rock, rising from a deep and narrow glen, which thence descends westward, under the name of Wady Kerak, to the Dead Sea. It was a place of importance in the time of the Crusaders. [Isa. xv., 1; 2 Kings iii., 25.]

Kirjath-jearim (*city of woods*), one of the cities of the Gibeonites. On the allotment of Canaan it was on the border of Judah and Benjamin, but yet belonging to Judah. It was variously called Baalah, Baale of Judah, Kirjath-baal, Kirjath-arim. It was to this place that the ark was brought after the catastrophe at Beth-shemesh, and from thence carried by David to Jerusalem. Some of the families who settled in it are mentioned in 1 Chron. ii., 50, 52, 53; and a number of its inhabitants returned from Babylon after the Captivity. Urijah, the prophet put to death by Jehoiakim, was of Kirjath-jearim. The modern *Kuriet el Aineb* is satisfactorily identified with Kirjath-jearim. It is but a poor village, with a ruined Latin church. On the hill to the north-west, probably, stood the house of Abinadab. [Josh. ix., 17; xv., 9, 10, 60; xviii., 12, 14, 15; 1 Sam. vi., 21; vii., 1, 2; 2 Sam. vi., 1, 2; Ezra ii., 25; 1 Chron. xiii., 5, 6; 2 Chron. i., 4; Neh. vii., 29; Jer. xxvi., 20–23.]

Kishon (*bent like a bow, tortuous*), a river, or rather a torrent, which issues from the mountain of Carmel, and discharges itself, after a very short course, into the Bay of Acre. There is, however, a more remote source near En-gannim (the fountain of Jenim). But the water which flows hence, though augmented by winter torrents still farther to the east, fails during the summer and autumn. It is only, therefore, in certain seasons of the year that the Kishon is full. The stream is chiefly famous in sacred history for its part in the overthrow of Sisera and the host of Jabin. It was also to its banks that Elijah, on the day of Carmel, brought down the idol priests for execution. The Kishon is now the *Mukutta*. [Judg. iv., 7, 13; v., 21; 1 Kings xviii., 40; Psa. lxxxiii., 9.]

Kiss. Kissing the lips by way of affectionate salutation was customary with the Hebrews among near relations of both sexes, or intimate friends. In the East it has been continued with but little diminution to the present day. Among the Arabs the women and children kiss the beards of their husbands and fathers. The superior returns the kiss by a salute on the forehead. In Egypt an inferior kisses the hand of a superior, generally on the back, but sometimes, as a special favor, on the palm also. To testify abject submission, and in asking favors, the feet are often kissed instead of the hand. In Scripture, however, the kiss sometimes appears as the mark of homage and veneration, not less than of love and endearment. Thus it was given to earthly rulers, in respectful and loyal acknowledgment of their dignity; whence Samuel kissed Saul immediately after having anointed him, and the exhortation to kiss the Son as anointed King of Zion follows directly on the proclamation of his divine appointment to the office.[1] It is also spoken of as a mark of respect or adoration to idols. And the Mohammedan pilgrims, as a religious duty, kiss the black stone in the *Kaaba* at Mecca.

[1] 1 Sam. x., 1; 1 Kings xix., 18; Psa. ii., 12; Hos. xiii., 2.

In the Christian Church the kiss of charity was practiced not only as a friendly salutation, but as an act symbolical of love and Christian brotherhood, and was regarded as the special token of perfect reconciliation and concord among the members of the Church, and was called simply the peace, or the kiss of peace. The Roman Catholics make very frequent use of this ceremony in religious worship, repeatedly kissing, as a token of veneration, the crucifix and the relics of saints. One of the most extraordinary instances, however, of the use of this mode of expressing homage and respect is that of kissing the pope's foot or toe, which has been required by popes as a token of respect from the secular power since the sixth century. The first who received this honor was Pope Constantine I. It was paid him by the Emperor Justinian II., on his entry into Constantinople, A.D. 710. But the first pope who made it imperative was Valentine I., about A.D. 827, who required every one to kiss his foot; and from that time this mark of reverence appears to have been expected by all the popes. When this ceremony is to be performed, the pope wears a slipper with a cross upon it, which is kissed. [Gen. xxix., 11; xxvii., 26, 27; xxxi., 28, 55; xxxiii., 4; xlv., 15; xlviii., 10; l., 1; Exod. iv., 27; xviii., 7; Ruth i., 9, 14; 1 Sam. xx., 41; 2 Sam. xiv., 33; xv., 5; xx., 9; 1 Kings xix., 20; Psa. lxxxv., 10; Prov. xxvii., 6; Luke vii., 45; xv., 20; xxii., 48; Acts xx., 37; Rom. xvi., 16; 1 Cor. xvi., 20; 2 Cor. xiii., 12; 1 Thess. v., 26; 1 Pet. v., 14.]

Kite. The Hebrew word which has been so translated occurs in a list of unclean birds found in two parallel passages, and the same word is used again in Job, though in that

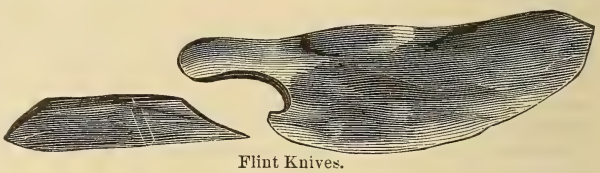


Red Kite.

case our translators have rendered it "vulture."[1] The allusion in Job furnishes the only clue which we have to its identification: "There is a path which no fowl knoweth, and which the *vulture's* eye hath not seen." It is, then, a bird distinguished for keenness of vision. Commentators are not agreed as to the etymological signification of the Hebrew word: some derive it from a root meaning "to turn;" others, from one signifying "a cry." If either meaning is correct, the word seems an appropriate name for the kite, which is noticeable for its habit of soaring in circles, directing its course by means of its rudder-like tail, and has also a shrill cry. The piercing sight of the kite is proverbially well known. It has been suggested that "the glede and the kite and the vulture after his kind" is an enumeration of all the various species of the kite family, which are plentiful in both Egypt and Palestine.

[1] Lev. xi., 14; Deut. xiv., 13; Job xxviii., 7.

Knife. Various terms in the Hebrew Scripture are rendered by knife in the English Bible. The most common one is a derivative of the root *to eat*, a word signifying eating-instrument, or food-cutter, as in Prov. xxx., 14. The knives of the Egyptians, and of other nations in early times, were probably



Flint Knives.

only of hard stone, and the use of the flint, or stone knife, was sometimes retained for sacred purposes after the introduction of iron and steel. The Jews, like other Orientals, made in their meals but little use of knives, but employed them for slaughtering animals, either for food or sacrifice, as well as for cutting up the carcass. Smaller knives were in use for paring fruit, and for sharpening pens. The razor was often used for Nazaritic purposes, for which a special chamber was reserved in the Temple. The pruning-hooks of Isa. xviii., 5, were probably curved knives; and the lancets of the priests of Baal were doubtless pointed knives. Instead of "sharp knives," in Josh. v., 2, the margin reads "knives of flint," which is more exact. The Abyssinian tribes at the present day use flint knives in performing circumcision. [Lev. vii., 33, 34; viii., 15, 20, 25; ix., 13; Numb. vi., 5, 9, 19; xviii., 18; 1 Sam. ix., 24; 1 Kings xviii., 28; Ezra i., 9; Isa. vii., 20; Jer. xxxvi., 23; Ezek. v., 1; xxiv., 4; Matt. xxvi., 23; Acts. xviii., 18.]

Knighthood (Ecclesiastical Orders of). During the time of the Crusades (q. v.) a spirit of chivalry developed itself in various parts of Europe, which accounted it the highest of all deeds of piety to do battle with the infidels. The warlike spirit came to be combined with the monastic, and from this apparently incongruous union arose the

several orders of Christian knighthood. The three principal of these orders, as organized against the infidels, were: 1. *The Knights of St. John of Jerusalem*, whose primary object was to relieve and assist the crowds of pilgrims who visited the Holy Land. 2. *The Knights Templars*, who were a strictly military order, intended to guard the roads, and to protect the Christians from the assaults of the Mohammedans. 3. *The Teutonic Knights of St. Mary*, whose office it was to care for and specially tend the soldiers wounded in the holy wars. The two latter orders have been long extinct, the Templars having been abolished by Pope Clement in 1311; but the Knights of St. John have found an asylum in the island of Malta, where they still exist.

Kohathites, descendants of *Kohath*, the second son of Levi, who was born, most probably, in Canaan. We know almost nothing of his history, save that he died at the age of 133 years. The Kohathites, one of the three great families of the tribe of Levi, numbered at the time of the Exodus 8600 males upward of a month old, of whom 2750 were between the ages of thirty and fifty. They were divided into the distinct families of Amramites, Izharites, Hebronites, and Uzzielites, after Kohath's four sons. To them, with the exception of Aaron and his sons, was given the charge of bearing the ark and its furniture during the march through the wilderness. [Gen. xlvi., 11; Exod. vi., 18; Numb. iii., 27–31; iv., 2–15; 34–37.]

Korah (*ice, hail,* or *baldness*), son of Izhar, the son of Kohath, the son of Levi. A bold, haughty, and ambitious man,[1] who, stung by his exclusion from the office of the priesthood and his confinement to the inferior service of the Tabernacle, and perhaps also by the appointment of Elizaphan to be chief of the Kohathites,[2] became chief ringleader of a rebellion that was raised against Moses and Aaron in the wilderness.[3] He seems to have been the only Levite of note in the conspiracy, his coadjutors being Dathan, Abiram, and On, of the tribe of Reuben. Their formal plea was that the Lord himself had declared the whole congregation to be a kingdom of priests,[4] while Moses and Aaron were acting as if they alone had the right to draw near to God, and minister in holy things. This plausible objection drew to them from the congregation two hundred and fifty men of influence. These conspirators were fearfully punished. The earth opened and swallowed Dathan and Abiram, with their immediate adherents, while fire from the Lord came forth and consumed the two hundred and fifty men—among whom doubtless was Korah—who offered incense against the divine command. It is expressly stated that the sons of Korah did not share in his doom[5] —doubtless because they did not participate in his guilt. This fearful example seems to have operated on the survivors as a salutary warning, and contributed to the distinction which the family of the Korahites,[1] or, as sometimes incorrectly written, Korathites,[2] or Korhites,[3] afterward attained.

Assir, Elkanah, and Abiasaph, were respectively the son, grandson, and great-grandson of Korah,[4] being his sons, as would be inferred from Exod. vi., 24, only in the sense in which all the Korahites are frequently styled sons of Korah. Samuel was one of this family,[5] and the Korahites had the chief place assigned them by David in keeping the doors of the Tabernacle, and conducting the psalmody of the congregation.[6] They were an important branch of the singers,[7] and among them was Heman, the son of Joel, and grandson of Samuel the prophet. He is called the "musician,"[8] and was the first of the three chief Levites to whom was committed the music of the Temple-service,[9] Asaph and Ethan, or Jeduthan,[10] being his colleagues. He is also called, in common with these colleagues, "the king's seer in the matters of God."[11] His fourteen sons assisted him, and continued to hold the same position, each one being head of one of the twenty-four wards of Levites who "were instructed in the songs of the Lord." The Eighty-eighth Psalm does not seem, at first thought, to be ascribed to this, but to another Heman, called the Ezrahite, and reckoned of the family of Zerah, the son of Judah. And yet this is probably but another name for the same person. It was not unusual for Levites to connect themselves with particular families of the other tribes with whom they lived as sojourners, so that they were associated with two tribes, though in different respects. As the father of Samuel was called an Ephrathite because he had lived on Mount Ephraim, so, probably, Heman was associated with the family of Zerah, which belonged to Judah, while by birth he was of the tribe of Levi. There are ten psalms which bear the inscription of the name of the Korahites,[12] most of which were indited by persons of their family, and are remarkable for their depth of spiritual thought and their fervent glow of sanctified feeling. They are purely lyrical, and, in a poetic point of view, among the most exquisite pieces in the Psalter. It was a son of Korah, a door-keeper in the Temple, that sung the beautiful Eighty-fourth Psalm, and those words—"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of

[1] Compare his address to Moses, Numb. xvi., 3.—[2] Numb. iii., 30.—[3] Exod. vi., 21, 24; Numb. xvi., 1–50; xxvi., 9–11.—[4] Numb. xvi., 3.—[5] Numb. xxvi., 11.

[1] 1 Chron. ix., 19, 31.—[2] Numb. xxvi., 58.—[3] Exod. vi., 24; 1 Chron. xii., 6; xxvi., 1; 2 Chron. xx., 19.—[4] 1 Chron. vi., 22, 23, 27.—[5] 1 Chron. vi., 22–28.—[6] 1 Chron. vi., 32–37; ix., 19–33.—[7] 2 Chron. xx., 19.—[8] 1 Chron. vi., 33.—[9] 1 Chron. xv., 16–22.—[10] 1 Chron. xxv., 1–3.—[11] 1 Chron. vi., 33; xv., 17, 19; xvi., 41, 42; xxv., 1, 4–6; 2 Chron. v., 12; xxv., 15; xxix., 14.—[12] Psa. xlii.; xliv.; xlv.-xlix.; lxxxiv.; lxxxv.; lxxxvii.

my God, than to dwell in the tents of wickedness"[1]—words so full of meaning when we know the experience that prompted them, containing a truth which Korah forgot and perished, but which his children remembered; and the songs of the sons of Korah will be sung for all time.

Koran, Al (*the reading*), the sacred book of the Mohammedans, which probably derives its name from the passage which the angel Gabriel is said to have first revealed to the prophet—"Read in the name of thy Lord." It claims to be coeval with God himself, to have been conveyed to the lowest heaven by the angel Gabriel, and by him to have been revealed to the prophet. Whether the whole book as it now stands was the work of Mohammed, or whether he was aided in its composition by others, is uncertain. The book consists of 114 chapters of unequal length. Its language is of great beauty; its style is at times bold and majestic, at times verbose and obscure. No chronological order is observed in it. It is said that Mohammed dictated his inspirations to a scribe who threw them promiscuously into a box, and that from this promiscuous assortment of his utterances the collection constituting the Koran was afterward composed. In doctrine it teaches the unity of God, the existence of one true religion, the duty of prayer, the inevitableness of the divine decrees, and the certainty of a future state of rewards and punishments. The book itself is held in superstitious reverence among all faithful Mohammedans. The Christian longs to put his Bible into the hands of every man; to the Mohammedan, the thought of an unbeliever having a copy of the Koran is absolutely abhorrent. See MOHAMMEDANISM.

L.

Laban (*white*), the son of Bethuel, and brother of Rebekah. When first introduced in the sacred story he appears to great advantage, and in the negotiation of his sister's marriage acts with seeming piety in referring the matter to the Lord.[2] He must have been then very young, perhaps but just grown to man's estate. But we observe that he is sufficiently crafty, even then, to say nothing until he hears the full story of Abraham's wealth; and the manner in which, at a much later period, he acted toward Jacob shows him to have been a man of selfish disposition, and by no means scrupulous as to the means he employed to effect his purposes. He was well able to mete to Jacob his own measure in artful cunning, and in some respects proved even more than a match for him. At last, so keenly alive was he to his own interests at the expense of those of his nephew, that the latter stole away from him by night with his family and possessions, lest some wholesale robbery should be practiced on him. It is too plain that Laban pursued him with some such intention; but being warned by God in a dream to do no violence to Jacob, the two relatives met on Mount Gilead, and, after some altercation, parted again in peace.[3] From this time nothing more is heard in sacred history of the family of Laban, or of his Syrian relatives. The removal, a few years later, of the household of Jacob to Egypt, and their sojourn there for hundreds of years, entirely separated them from the kindred races in Mesopotamia. Indeed, the grasping policy, domestic corruption, and incipient idolatry which had already obtained a footing among even the better portion of those races, rendered it manifest that the chosen family could henceforth derive from them little of a wholesome and elevating influence.

[1] Verse 10.—[2] Gen. xxiv., 29–60.—[3] Gen. xxix.; xxx.; xxxi.

Labarum, the military standard of the first Christian emperor, Constantine. It consisted of a long pike or lance, with a short transverse bar of wood attached near its extremity, so as to form something like a cross. On the point of the lance was a golden crown sparkling with gems, and in its centre the monogram of the cross and the initial letters of the name of Christ, with the occasional addition of the Greek letters A and Ω. From the cross-beam depended a square purple banner, decorated with precious stones, and surrounded by a rich border of gold embroidery. The cross was substituted for the eagle, which had formerly been depicted on the Roman standards, and there were sometimes other emblems of the Saviour. In the space between the crown and the cross were heads of the emperor and his family, and sometimes a figure of Christ woven in gold. Eusebius is the only authority for the story of the origin of the adoption of this standard—a story which is not generally credited by Protestant scholars. According to the legend, Constantine had resolved to make an attempt to deliver Rome from the tyranny of Maxentius; and feeling that he needed a higher than human aid, prayed earnestly to God that he would assist him in the difficult enterprise in which he was engaged.



The Labarum.

About midday, when crossing the country with his army, he offered up this prayer, and immediately there appeared in heaven, near the sun, a bright shining cross, on which was inscribed these words, in the Greek language: "By this sign conquer." This sign, which was seen in the sky both by the soldiers and their leaders, was followed by a secret vision, in which the Son of God appeared to the emperor, holding in his hand the symbol of the cross, and commanded him to form a standard on the same model, under which his soldiers would march to victory. Fifty men, chosen for their strength, valor, and piety, were appointed to the care of the *labarum*, which long continued to be carried at the head of the Roman army, and to be considered a sure presage of victory.

Lachish (*the smitten*, i. e., *captured*, or *the tenacious*, i. e., *impregnable*), a royal Canaanitish city conquered by Joshua. It was situated in the "low country" of Judah, and was one of those cities which Rehoboam strongly fortified. In it King Amaziah was killed. In the wars of Hezekiah with Sennacherib it is repeatedly mentioned. The King of Assyria was before it when Hezekiah submissively asked terms of peace, and from the same place the King of Assyria sent his first blasphemous message to Hezekiah; though, as he had departed from Lachish to Libnah, by the time he sent his second message very probably he had to leave it untaken; and this is rather the impression conveyed by 2 Chron. xxxii., 9. Among the sculptures discovered in the palace of Sennacherib are full representations of this siege as carried on by that king to a successful completion. Whether his success was so complete as his artist would have us believe, is uncertain. Lachish and Azekah were certainly the two cities of Judah which alone remained uncaptured by Nebuchadnezzar. Both of them were inhabited by the returned Babylonish captives. The site of Lachish has not been certainly identified. Some would identify it with *Um Lakis*, a village on a knoll between Gaza and Beit Jibrin, while others would locate it farther to the south. According to Eusebius and Jerome, it lay seven Roman miles south of Eleutheropolis. [Josh. x., 3, 5, 23, 31–35; xii., 11; xv., 39; 2 Kings xiv., 19; xviii., 13–17; xix., 8; 2 Chron. xi., 9; xxv., 27; xxxii., 9; Neh. xi., 30; Isa. xxxvi., 2; xxxvii., 8; Jer. xxxiv., 7; Micah i., 13.]

Laity (Gr. Laos, *people*), a term not found in the N. T., but from an early period in the history of Christianity used to distinguish the people from the body of the clergy (q. v.).

Lamaism, a corrupted form of Buddhism (q. v.), which prevails in Thibet and Mongolia. It differs from Buddhism in having ingrafted on it the worship of a host of gods and saints, a thoroughly organized priesthood, and an elaborate ritual. The worship of the saints and gods consists in the recital of prayers and sacred texts and the intonation of hymns, accompanied with a chaos of the most inharmonious and deafening sounds of horns, trumpets, and drums of various descriptions. Two sacraments are maintained —baptism and confirmation. Neither marriage nor funerals are regarded as strictly religious rites; but religious ceremonies accompany the civil act of marriage, and death is followed by masses for the soul of the deceased, which, as in the Roman Catholic Church, yield a handsome revenue to the priesthood. The hierarchy consists of four principal orders: two popes, of theoretically equal authority and dignity; Khutuktus, which answer to the Roman Catholic cardinals and archbishops; and a higher and lower order of priests. Of these, the first three claim to be the incarnation of Buddhist saints. All the members of these orders are bound by vows to a life of celibacy. There are also Buddhist monasteries and Buddhist nunneries, which resemble those of Roman Catholic Christendom, having their meeting-rooms, libraries, refectories, and dormitories. The Lamaist Scriptures—the Kanjur—contain over one thousand works, and are comprised in over one hundred folio volumes.

Lamech, the son of Methusael, fifth in descent from Cain. He was the founder of polygamy. In his family the arts flourished; for though one of his sons followed the nomadic pastoral life, two others, Jubal and Tubal-cain, are mentioned—the one as the inventor of two musical instruments, the other as the introducer of the metallurgic arts. The speech, or song, which Lamech addressed to his wives is remarkable as being the earliest specimen in existence of poetical rhythm — the only specimen extant from the antediluvian world. The occasion of this effusion is left to be inferred from the song itself; but great differences of opinion have been held among scholars as to Lamech's procedure and character—from that of an atrocious and heaven-daring criminal, exulting over deeds of violence, to that of a contrite and humble penitent, making confession of his own and his forefather's sin. [Gen. iv., 18–24.]

Lamentations. In the Septuagint this book stands, as in the English Bible, immediately after the Book of Jeremiah, of which it was probably regarded as forming a continuation or appendix, and bears a name equivalent to our Lamentations. It belongs to that species of Hebrew poetry called the historical elegy, or lament. Each of the five chapters of the book contains an elegy, which may be regarded as complete in itself, and is divided into twenty-two parts, according to the number of the letters of the Hebrew alphabet. These parts, or stanzas, are not of equal length in all the chapters. In the fifth chapter they consist each of a

single couplet; in the fourth chapter, of two couplets; and in the first, second, and third chapters, of three couplets. In the first four stanzas the chapters commence with the successive letters of the alphabet, in the third chapter the three couplets of each stanza commencing with the same letter. In the fifth chapter the alphabetical arrangement does not appear. The couplets—or lines, as some prefer to regard them—are of nearly equal length throughout. Though each elegy may be regarded as forming by itself a complete whole, there is nevertheless a unity and orderly arrangement in the entire book which can not escape notice. There is a central chapter and a central stanza, by which the several parts of the book are bound together into one whole. There is also a discernible progress from the commencement to the close. Chapters iv. and v., amidst all their darkness, have gleams of light which do not appear in chapters i. and ii. Chapter i. is the utterance of deep grief and despondency. Its characteristic expression is, "*She hath none to comfort her.*" The second elegy is an advance on the first, inasmuch as it contains the fullest recognition of the *sovereignty of Jehovah* in inflicting suffering and punishment upon his people. The still more decided advance in the third chapter is apparent at a glance: "*The mercies of Jehovah are not exhausted;*" "*Adonai will not cast off forever;*" "*He doth not afflict from his heart, nor grieve the children of men.*" And though in the concluding chapters we still hear the voice of anguish, yet the anguish is at the same time deepened and relieved by gleams of faith and hope. The poems appear in the Hebrew canon with no name attached to them, and there is no direct external evidence to contradict the date given in the prefatory historical notice which appears in the Septuagint: "And it came to pass after Israel had been led captive, and Jerusalem desolated, Jeremiah sat weeping, and lamented this lamentation over Jerusalem." The date of composition must probably be fixed after the taking of the city, while the heart-wounds of the nation were still fresh. The poem is written by one who speaks with the vividness and intensity of an eye-witness of the misery which he bewails. It is almost enough to ask, Who else then living could have written with that union of strong passionate feeling and entire submission to Jehovah which characterizes both the Lamentations and the prophecies of Jeremiah? At least, to this question but one answer has been given, from the earliest period to which our information reaches back down to a period quite recent. Jeremiah has been almost universally regarded as the author of Lamentations. And even at the present day, in which a traditional belief of two thousand years is made of little account, it is still allowed, with scarcely a dissenting voice, that he was the author. We know on Scriptural authority that Jeremiah did write elegies;[1] and in the elegies which make up the Book of Lamentations it is scarcely possible not to recognize the hand and heart of the most tender-hearted of all the prophets. The pathos and beauty of these elegies have been universally felt and acknowledged. The true test of the excellence of such compositions is their power to awaken in the breasts of readers of all classes the feelings and emotions of which they are the expression. And who has ever read these Lamentations unmoved? The book has supplied thousands with the fullest utterance for their sorrows in the critical periods of national or individual suffering. We may well believe that it soothed the weary years of the Babylonian exile. Afterward, on the ninth day of the month of Ab (July to August), the Lamentations of Jeremiah were read year by year, with fasting and weeping, to commemorate the misery out of which the people had been delivered; and in our day it enters largely into the order of the Latin Church for the services of Passion-week. There are perhaps few portions of the O. T. which appear to have done the work they were meant to do more effectually than the book of the Lamentations of Jeremiah.

Lamp. For ordinary purposes, lamps were the common instruments employed for lighting apartments by night, and, as such, are frequently mentioned in Scripture; but no indication is anywhere given of their form and structure. The natural supposition is, that they were similar to those employed in other ancient countries, and especially in Egypt, to which, in matters of art and comfort, the Israelites stood most nearly related. Recent excavations in and about Jerusalem have brought to light some remains of ancient lamps which confirm this opinion.

Lantern is only once used in our English Bible,[2] and as the equivalent of the same word which, in all other cases, has been rendered lamp, or candle. But as a lantern is simply a light with a covering of some sort to protect it from the wind, the distinction between it and lamp can not be sharply drawn, and not infrequently either term might be indifferently employed. The lamps, for example, carried by Gideon's band must have been lanterns rather than lamps in the ordinary sense.[3] In all ages we find lamps used in the religious rites and customs of various nations. A burning lamp is mentioned at a very early period in connection with the ratification of the covenant with Abraham,[4] and the burning lamp, or fire, is still used in the East in confirmation of a covenant. Lamps have always been a common ornament in the temples of the heathen,

[1] 2 Chron. xxxv., 26.—[2] John xviii., 3.—[3] Matt. xxv., 1–12.—[4] Gen. xv., 17.



Lamps belonging to the early Christian Era.

especially on festivals. The Jews were accustomed to light lamps at their festivals, and particularly at that of dedication (q. v.), which received from this circumstance the name of Feast of Lights. The Christians seem to have learned this custom from the idolaters around them. Hence we find one of the apostolical canons forbidding Christians to carry oil to any heathen temple or Jewish synagogue, or to set up lights on festivals, under penalty of excommunication. Hindoo, Japanese, and Chinese have brilliant annual festivals of lanterns or lamps.

Laodicea (*just people*), called often *Laodicea on the Lycus*, to distinguish it from other cities bearing the same name, was a city in Southern Phrygia, midway between Philadelphia and Colosse. Its earliest name was Diospolis, then Rhoas. Being rebuilt and adorned by Antiochus II., king of Syria, he called it Laodicea, after his wife Laodice, by whom he was afterward poisoned. In Roman times it was a foremost city among those of the second rank in Asia Minor. Its commerce was considerable, being chiefly in the wools grown in the region round about, which were celebrated for their richness of color and fineness of texture. The city suffered grievously in the Mithradite war, but recovered again; was devastated again in the wide-wasting earthquake in the time of Tiberius, but was repaired and restored by the efforts of its own citizens, without any help asked by them from the Roman Senate. St. Paul wrote a letter to the Church at Laodicea, which is lost. This Church was also one of the Seven Churches of Asia to which John wrote the epistles contained in the second and third chapters of Revelation. A village called Eski-hissar stands amidst the ruins of ancient Laodicea.

Lapsed Christians, a name given to those among the early Christians who, amidst the severe persecutions to which they were exposed, lost their courage and resorted to measures which were regarded as a virtual denial of the faith, and which actually excluded them from the communion of the Church. Many of these were afterward seized with strong feelings of remorse, and made earnest application for restoration to the fellowship of the faithful, which led to considerable difference of opinion in the Church. While some pastors were disposed to adopt very severe measures, the great majority agreed in following a uniform course of discipline which subjected the lapsed penitents to a term of probation, shorter or longer, according to the aggravation of their fall. The lapsed Christians came to be divided, according to the heinousness of their

guilt, into — *Thurificate*, those who, under pressure of persecution, offered incense to idols; *Sacrificate*, those who offered sacrifices to idols; *Traditores*, those who gave up their Bibles to be burned; and *Libellatice*, those who, without really complying with the demands of the edict issued by Decius Trajan (A.D. 250), requiring Christians to conform to idolatrous ceremonies, purchased from lenient or avaricious magistrates a certificate, or libel, attesting that they had done so.

Lapwing, an unclean bird, forbidden to the Hebrews as an article of food.[1] Various opinions have been entertained as to the identity of this bird. The Sadducees supposed it to be the common hen, which they therefore refused to eat; but most commentators now agree that the hoopoe is the bird intended. There would be no particular object in the prohibition of such a bird as the lapwing, or any of its kin, while there would be very good reasons for the same injunction with regard to the hoopoe. Hoopoes are numerous in Egypt, and can always be seen when the Nile has subsided, wading in the mud, feeding on worms and insects. The flesh is sometimes eaten, and has been pronounced very good. The hoopoe visits several parts of Europe, and is often met with in Palestine, where the Arabs have a superstitious reverence for it.

Lares, Manes, and **Penates** were tutelary spirits, genii, or deities of the ancient Romans. They do not appear to have been regarded as essentially different beings, for the names are frequently used, either interchangeably or in such a conjunction as almost implies identity. Of the two latter we know but little, but of the lares we have a fuller account. They were divided into two classes, domestic and public lares; their images were kept in the larger houses; they were worshiped every day; and particular honors were paid to them on special occasions.

Lasea, or **Lasæa**, a town in Crete, near the Fair Havens, where Paul for a time was detained. The place is nowhere else mentioned, but it has been identified in comparatively recent times, and the name is still borne by a few ruins. [Acts xxvii., 8.]

Lasha, a place noticed in Gen. x., 19, as marking the limit of the country of the Canaanites. It lay somewhere in the southeast of Palestine. Jerome and other writers identify it with Callirrhoë, a spot famous for hot springs, near the eastern shore of the Dead Sea.

Latitudinarians. A term applied to those divines in England who, in the seventeenth century, endeavored to bring Episcopalians, Presbyterians, and Independents into one communion, by compromising their differences. These men, and others who agreed with them, were zealous supporters of the Church of England, without, however, regarding the Episcopal form of Church government as essential to the constitution of the Christian Church. They were not disposed, therefore, to exclude from the communion of the Church those who simply preferred other forms of worship and discipline. Attaching less importance than many of their brethren to a strict adherence to creeds and confessions, they were ready to merge the Arminianism which then prevailed in the Church of England, and the Calvinism which prevailed among the Presbyterians and Independents, in the wider and more comprehensive designation of Christians. Hence the rise of the name *Latitudinarians*, which is now applied to those men who, lamenting the divisions which exist among Christians, are disposed to attach less importance to creeds than most Christians do, and to extend the hand of Christian brotherhood to all, whatever their theological opinions, who are willing to unite with them in philanthropic and Christian work.

Laver, one of the utensils of the Tabernacle, to contain the water necessary for the ablutions of the priests during their ministrations.[1] It was made of the metallic mirrors of the women, and consisted of a large basin and a foot, or pedestal. It was to stand in the court of the Tabernacle, between the sacred tent and the altar. Possibly the sacrifices were also washed in this laver. When the Temple was built, a much larger basin, called the molten or brazen sea, was constructed for the priests; while, for the washing of the things offered, ten lavers were made, each holding forty baths—about three hundred gallons. Five of them were placed on the right hand, and five on the left. These lavers stood upon square bases mounted on wheels, and were ornamented with figures of cherubim, lions, and palm-trees. [Exod. xxx., 18–21; xxxvii., 8; xl., 30–32; 2 Chron. iv., 6.]

Law. This term occurs frequently in theological and philosophical treatises. It is variously defined, and a great deal of confusion is occasioned by failing to discriminate between the different definitions. It signifies, primarily, a rule of conduct prescribed by a competent authority. Thus we have civil law and ecclesiastical law, *i. e.*, the system of rules and regulations prescribed by the State or the Church for the government of the country. Theologically, it implies the system of rules prescribed by God for the government of man. It is thus used by Paul, who teaches that man can not be saved by the law, *i. e.*, by obedience to any system of rules or regulations, but by faith, *i. e.*, by receiving into his heart the Spirit of God, and being governed in all his actions, not by specific precepts, but by a spirit of child-like love for, and confidence in, his

[1] Lev. xi., 19; Deut. xiv., 18.

[1] For illustration, see art. Brazen Sea.

Heavenly Father. The term law is again used, in a more extended sense, to embrace the whole revealed will of God. It is not to be supposed that there is any inconsistency between the law thus defined and the Gospel, or that the latter frees the soul from its obligation to regard the former. Theologians, again, discriminate between the moral and the ceremonial law of God. The former consists of those precepts which involve inherent principles of right and wrong, such as the law forbidding idolatry or theft; the latter consists of those which prescribe the forms and ceremonies of the Jewish worship. It is the belief of nearly all Christian scholars that the latter were obligatory only on the Jews, and only during their separate existence as a nation. In respect to the former, there is a material difference of opinion. Many theologians regard the moral law, especially the Ten Commandments, as addressed to the whole human race, and binding on all mankind; others, and among these are to be included the names of the early continental reformers, Luther and Calvin, maintained that, *as law*, these were addressed only to the Jews; that, for example, the obligation to abstain from idolatry and theft depends not upon the Ten Commandments, but upon the fact that these sins violate principles which are written by God in the universal conscience; and that the Christian is in no proper sense "under the law," *i. e.*, he is not under a statutory system, but is only under the general obligation to love and serve God. This question, which is a somewhat abstruse one, is important chiefly in its bearing on the Sabbath (q. v.). The term law is also used in philosophy, to designate that regular method, or sequence, by which certain phenomena, or effects, follow certain conditions, or causes. The phrase "natural law" is sometimes used to distinguish this use of the word from the other. It is sometimes said, in popular language, that the world is governed by natural laws; and so long as it is clearly understood that nothing more is meant than that the world is governed in accordance with certain natural laws—that is, according to a regular method—the phrase is comparatively unobjectionable; but it is unfortunate in that it sometimes leads those who have not thought deeply on the subject to attribute natural phenomena to "law," instead of to God. Law, however, does not indicate the existence of a power, it only indicates the method in which a real or supposed power operates. Thus the "law of gravitation" does not mean that there is any force which draws bodies toward each other, but only that it is an observed fact that all bodies act as they would if they were attracted toward each other with a force proportioned directly to the quantity of matter they contain, and inversely to the squares of their distances. In other words, "natural law" only expresses the way in which force acts; but it affords no explanation of the existence of force itself, the nature of which is confessedly too occult for the discovery of science. The *Laws of Moses* are described briefly under the article JEWS, and in greater detail under the titles MARRIAGE; SLAVERY; TAXES, etc. See also TEN COMMANDMENTS and APPENDIX.

Lawyer. The lawyers mentioned in the gospels were not advocates, but rather theologians, whose special province was the interpretation of the Mosaic law. [Matt. xxii., 35; Mark xii., 28; Luke x., 25; Tit. iii., 13.]

Laying on of Hands. This usage has existed from a very early age, at first as a family, and later as a church, ceremony. In it there appears to have been expressed the idea of the conveyance of spiritual qualities—sometimes, as in the case of the consecration of Joshua,[1] of special gifts; at other times, as in the case of the blasphemer in the wilderness,[2] of guilt. In the various sacrificial services of the O. T. dispensation it formed an important part; and when the sins of the people were, in a symbol, transferred to a scape-goat, it was done by the priest laying his hands upon the head of the goat and confessing over him the iniquities of Israel.[3] In the apostolic age, the laying on of hands was employed by the apostles to symbolize the transfer of spiritual gifts, whence it has passed into the Christian Church. In nearly all branches of the Church it is employed in the ordination of ministers; and in those which use the rite of confirmation, it is also made an important part of that rite. [Gen. xlviii., 14; Matt. ix., 18; xix., 15; Acts viii., 17; 1 Tim. iv., 14.]

Lazarus (*God is his help*). **1.** The only historic person of this name mentioned in the Bible was the brother of Martha and Mary—probably a younger brother—who lived with them at Bethany, was a disciple and warm personal friend of Jesus Christ, and was by him raised from the dead. If we may institute a comparison among the miracles, and speak of one being greater or more wondrous than another, when all are equally divine, we may characterize the resurrection of Lazarus, next to the resurrection of Christ himself, as the most stupendous miracle of the N. T. It is, at the same time, one concerning which there is the least opportunity of doubt. Referring the reader to the article MARTHA for an account of the family to which Lazarus belonged, and to the eleventh chapter of the Gospel of John for the story of the raising of Lazarus from the dead, we shall here only consider briefly the significance and importance of the miracle as one of the evidences of Christianity. Its paramount importance at the time was evidently realized by friend and foe. Many of the Judeans believed; and previously near-

[1] Deut. xxxiv., 9.—[2] Lev. xxiv., 14.—[3] Lev. xvi., 21.

ly all Christ's disciples had been gathered from among the Galileans. The Sanhedrim felt the importance of the defection so keenly that they called a special session to consider what they should do, and, unable to deny the reality of the miracle, undertook to obviate its effect by putting not only Jesus, but Lazarus, to death.[1] If the truthfulness of the account be admitted, the reality of the miracle and the divine nature of Christ's mission, to which it attested, must be conceded. Accordingly, infidelity has assailed the truth of the narrative, and endeavored in various ways to account for it on other hypotheses. These have been chiefly four: first, that the account is substantially true, but that Lazarus was not really dead, but only fallen in a syncope; second, that the story is an invention of the evangelists, added to the Gospel to give weight to Christ's mission; third, that it is a myth, having been added in a later age; fourth, that it was a deliberate deception on the part of Lazarus and his sisters, to which Jesus lent himself as a necessary means of securing the adherence of the people, who demanded a miracle. Without discussing these theories in detail, it is enough to refer the reader to the article JOHN (GOSPEL OF) for a consideration of the reasons which lead the Christian world to accept that gospel as really the product of John's pen. This being granted, we must believe either that John deliberately contrived to deceive others, or that he was himself deceived. We think there are few readers who will accept the first hypothesis. The whole tenor of his life and the character of his writings, especially his epistles, are such as to forbid the supposition that he would have deliberately resorted to fraud and falsehood to make good the claims of the Messiah. Moreover, he lacked the opportunity. He wrote the account, if at all, while the events were still fresh in the memory of living men. Those who knew Martha, and Mary, and Lazarus, would have known and could instantly have exposed the falsehood, if falsehood there were. Those who were familiar with the course of the Sanhedrim, and could easily have refuted the charge that its intense desire for the death of Jesus was strengthened by the miracle, were still living when this account was written and published. And it is simply incredible that such an account should be not only given to the world, but accepted by it without question under such circumstances, if the events described were not so far true, at least, as to justify an honest eye-witness in believing them to be so. The only other hypothesis is, that John was deceived. But there was no opportunity for mistake unless there was fraud. John was an eye-witness. He was with Jesus, probably in Perea, when the messenger of the sisters came to them. He tarried with him, not arriving in Bethany till Lazarus, apparently dead, had been buried four days. He saw the grief of the sisters, went with Jesus to the tomb, saw the stone rolled away, heard the summons to the dead, saw Lazarus come forth, bound hand and foot in his grave-clothes. All was done in open day. There was no secrecy, and no room for optical illusion. What impressed him, impressed others equally with himself. If John, then, was mistaken, it could only have been because there was a deliberate fraud. The resurrection of Lazarus is either a fact, or it was a trick. If a trick, we must believe that Mary, Martha, and Lazarus contrived it, and that Jesus was a party to it. This is, in fact, the hypothesis of Renan. The only alternative left, then, is that we must either accept the narrative of the resurrection of Lazarus as a fact, or we must believe Jesus to have been an impostor, who lent himself to a despicable fraud to secure the adherence of the Jews to his cause. We shall not insult the intelligence of our readers by discussing this hypothesis. Even the skepticism of the day—that which rejects all miracles as unworthy of credence, and accounts Jesus only as an estimable man—is nevertheless tireless in its praises of him as the wisest and the best of men. His purity, truth, honesty, love, is no longer doubted. And if this be indeed conceded, then the resurrection of Lazarus could have been no trick, and there is no room left for the hypothesis that John was deceived. It remains to notice the significant fact that the account of the resurrection of Lazarus is given only by John. It is noticeable, however, that there is nothing peculiar in this, since it is John alone who gives any account of the ministry of Christ in Judea prior to the last days. Moreover, it is to be remembered that Lazarus was made by this miracle a special object of hostility to the Jews; and thus the same reason which led the other evangelists to suppress Peter's name in giving the account of the cutting off of Malchus's ear at the time of Christ's arrest would naturally lead them to suppress the account of the resurrection of Lazarus altogether, even if it otherwise came within the scope of their narrative. John, on the other hand, writing at a later date, when very possibly Lazarus and his sisters were dead, and when, at all events, all danger to them would have passed away, would naturally give the account, and give it fully and in detail, as he has done. Of Lazarus after his resurrection nothing is told us in Scripture, with the exception of a single reference,[1] and we do not think it worth while to encumber our pages with meaningless and untrustworthy traditions.

2. The same name is introduced by Christ into one of his dramatic and most significant parables—that of Lazarus and the rich man.

[1] John xi., 45–55; xii., 10, 11.

[1] John xii., 2.

We see no reason to believe that the characters of this story are other than imaginary, though a contrary opinion has been advanced, and the monkish guides in Jerusalem even show the houses of both the personages in the story.

Lead. This metal is not extensively used in the East, nor do we find many references to it in Scripture. Its chief use appears to have been in connection with refining more precious metals. See, however, WRITING. [Jer. vi., 29; Ezek. xxii., 18, 20.]

Leah (*weary*), the elder daughter of Laban. The expression *tender-eyed*[1] is considered to indicate some weakness or deformity mentioned in contrast to the beauty of her sister Rachel. By the strategy of her father,[2] she became the wife of Jacob, her cousin, to whom she bore six sons and one daughter.[3] She seems to have been painfully conscious of the superior place which her sister Rachel held in her husband's affections, but she accompanied him to Canaan. She probably lived to witness the dishonor of her daughter,[4] so cruelly avenged by two of her sons, and the subsequent death of Rachel, but died before Jacob went to the land of Egypt, and was buried in the cave of Machpelah.[5]

Leather. Existing specimens prove that the Egyptians were well acquainted with the art of tanning. Pieces of leather dyed various colors have been discovered in their tombs; and they applied this article to many different uses. The Israelites must have learned its use from them. There could be no lack of the skins of animals in Palestine, so numerous were the Jewish sacrifices. We find these skins, more or less dressed, used, accordingly, for clothing, for coverings, for girdles, and for other purposes. Leather, too, was employed for writing upon. The trade of a tanner was in very low esteem among the Jews, and, on account of the unpleasant smell, was usually carried on outside a city, near rivers or by the seaside. [Exod. xxvi., 14; Lev. xiii., 48, 49; 2 Kings 1, 8; Job xxxi., 20; Matt. iii., 4; Acts ix., 43; x., 6, 32; Heb. xi., 37.]

Leaven, any substance that promotes fermentation. Sour dough is generally used in the East for this purpose: lees of wine are also employed. All leaven was prohibited in meat-offerings, and specially in the paschal feast of the Hebrews; whence this was often called "the feast of unleavened bread." The nature of leaven, affecting the whole lump of the substance to which it is added, furnishes some striking illustrations in Scripture. [Lev. ii., 11; vii., 12; viii., 2; Exod. xii., 3, 19, 20; Numb. vi., 15; Matt. xxvi., 17; Luke xii., 1; 1 Cor. v., 6, 7, 8.

Lebanon, a double range of mountains in the north of Palestine. The name Lebanon signifies *white*, and the range is so called from the brilliance of its snowy peaks. Lebanon does not rise in groups or clusters like the Alps, or in one long ridge like the Apennines, but in two parallel ranges of very unequal height, running nearly north and south; the western sloping gradually down, by many ridges and spurs, to the plain of Phœnicia; the eastern, in a similar manner, to the sandy flats of ancient Aram, that encircle Damascus. According to the usual reckoning, Lebanon extends about eighty or ninety miles in length, and from five to eight or ten in breadth. These two ranges were well known to classical writers as Libanus and Anti-Libanus; and though this distinction is not directly brought out in the Scriptures, yet it is probable that "Lebanon toward the sun-rising,"[1] is meant as Anti-Libanus, or the eastern range, while the western is universally called *Lebanon* by the sacred writers. The average elevation of the range is from six to eight thousand feet; one or two peaks rise higher, and upon these the snow lies through all the year. Lebanon is composed of limestone of a grayish color. Many parts are verdureless, others are rich in verdure, and every available spot is carefully cultivated. Fig-trees cling to the naked rock, vines are trained along nar-



Lebanon.

[1] Gen. xxix., 17.—[2] See MARRIAGE.—[3] Gen. xxix., 31-35; xxx., 17-21.—[4] Gen. xxxiv., 2.—[5] Gen. xlix., 31.

[1] Josh. xiii., 5.

row ledges, long ranges of mulberries on terraces cover the declivities, and dense groves of olives fill up the bottom of the glens. Both in the verdure which clothes its sides, and the wild beasts which inhabit its more retired regions, it justifies the description of it which the Scripture affords.[1] Hundreds of villages root themselves on its sides and heights, and castles and convents are perched on its peaks. The cedar is not so plentiful as it was three thousand years ago; but the little cluster of ancient cedars, now nearly all that remains of Hiram's forests, is still visited by travelers, and presents a specimen of what Lebanon must once have been. These stand more than six thousand feet above the sea-level. "That goodly mountain and Lebanon,"[2] referred to by Moses, are probably two distinct objects; this "goodly mountain" meaning Hermon (q. v.), which is the loftiest peak in the Anti-Libanus range. The great central valley between the two Lebanons, now simply called El-Buka'a—*the valley*—was anciently known as Cœle-Syria, and contains magnificent ruins of the Temple of the Sun at Baalbek. Few fragments of ancient splendor can equal this, save perhaps those of Egypt and India. The conjecture that this is the Baalgad[3] of Scripture is not unlikely. Lebanon was originally inhabited by the Hivites and Giblites.[4] The whole mountain range was assigned to the Israelites, but never conquered by them.[5] During the Jewish monarchy it appears to have been subject to the Phœnicians.[6] At the present day the inhabitants of Lebanon are chiefly Druses (q. v.) and Maronites (q. v.). There are also Mohammedans in different places.

Lectern in Ramsay Church, Huntingdonshire.

Lectern, or **Lettern**, a reading-desk or stand, properly movable, from which the Scripture lessons, which form a portion of the various church services, are chanted or read. The lectern is of very ancient use, of various forms, and of different materials. It is found both in Roman Catholic churches, and in the cathedrals and college chapels of the Church of England. The most ancient lecterns are of wood, but they were frequently also made of brass, and sometimes in the form of an eagle (the symbol of St. John the Evangelist). In some parts of the east of Scotland, the precentor's desk in the Presbyterian churches is called the *lettran*.

Lecturers, in the Church of England, are an order of preachers distinct from the rector, vicar, and curate. They are chosen by the vestry, or chief inhabitants of the parish, supported by voluntary subscriptions and legacies, and are usually the afternoon preachers, and sometimes officiate on some stated day in the week. The lecturer is not entitled to the pulpit without the consent of the rector or vicar, who is possessed of the freehold of the church.

Leek. The word *chatzir*, translated "grass" in so many places, is rendered "leek" in Numb. xi., 5. All the early translators and the Septuagint agree with our authorized version; and they are justified by the grass-like appearance of the leaves of this plant, and by its popularity in both ancient and modern Egypt. The inhabitants are very fond of it, eating it raw, as sauce for their roast meat. The poor eat it raw, with bread, especially for breakfast, using the earth for a table, and would scarcely exchange their leeks and a bit of bread for a royal dinner.

Lees are mentioned thrice in Scripture. In Jer. xlviii., 11, it is plain that the undisturbed condition of Moab, and the accumulations of all good things connected with his long unbroken ease, are compared to the richest, thickest, and strongest part of such a liquid as wine, which, during the lapse of time, gathers in the bottom of the cask. A similar passage occurs in Zeph. i., 12. So in Isa. xxv., 6, the expression "wine on the lees" signifies a generous, full-bodied liquor; for wine was allowed to stand upon the lees, in order that its color and body might be better preserved. Before the wine was consumed, it was necessary to strain off the lees. Such wine was then termed "well refined." To drink the lees, or "dregs," was an expression for the endurance of extreme punishment. [Psa. lxxv., 8.]

Legate, a cardinal or bishop, whom the pope sends as his ambassador to sovereign princes. He is his vicegerent and representative, invested with plenary powers to act in his stead at a foreign court. There are three kinds of legates: 1. Legates *ab latere*, sent directly from him, and invested with most of the functions of the pope himself; 2. *Legati nati*, such as hold their commission by virtue of their office. Before the Reformation the Archbishop of Canterbury held this species of *legatine* authority in England; 3. *Legati dati*, special legates, holding their authority from the pope by special commission. For the time being, they are superior to the other two orders. The functions of a

[1] 1 Kings v., 6; 2 Kings xiv., 9; Psa. xxix., 5; Isa. xiv., 8; Sol. Song iv., 8; Ezra iii., 7; Hab. ii., 17.—[2] Deut. iii., 25.—[3] Josh. xi., 17; xii., 7; xiii., 5.—[4] Judg. iii., 3; Josh. xiii., 5, 6.—[5] Judg. iii., 1-3; Josh. xiii., 2-6.—[6] 1 Kings v., 2-6; Ezra iii., 7.

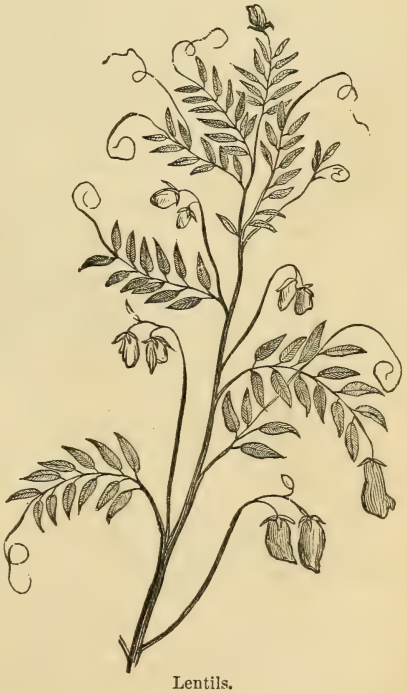
legate can not be exercised until he is forty miles distant from Rome.

Legends (Lat. legenda, *things to be read, lessons*) was the name given in early times, in the Roman Catholic Church, to a book containing the daily lessons which were wont to be read as a part of divine service. Then the narratives of the lives of saints and martyrs, as well as the collections of such narratives, received this name, because the monks read from them. Such legends were also inserted in the breviaries, in order that they might be read on the festivals of the saints and martyrs. The way in which a credulous love of the wonderful, exaggeration of fancy, ecclesiastical enthusiasm, and at times pious fraud, mixed themselves up in these narratives with true history, caused stories of a religious or ecclesiastical nature generally to be designated as legends, in contradistinction from authentic ecclesiastical history. Legends in this sense of the word, as spiritual and ecclesiastical stories, are found not only in the Roman Catholic, but also in the Greek Church, and their origin reaches back to the earliest ages of Christianity—Christ himself, the Virgin, John the Baptist, the apostles, and other prominent persons of the Gospel history having become, at a very early period, the subject of them. But this tendency to mythic embellishment showed itself more especially in regard to Mary, the later saints, martyrs, and holy men and women. These legends form a very considerable part of Roman Catholic devotional literature, but they are not accepted by the more honest and intelligent members of the Roman Catholic communion.

Lehi (*jaw-bone*), the name of a place, or district, on the borders of Philistia, where Samson slew a thousand Philistines with the jaw-bone of an ass. The name fully was Ramath-lehi, "*the hill of Lehi*," so called, perhaps, from a ridge of craggy, serrated rocks, or from Samson's casting away the jaw-bone. Athirst and weary with the slaughter he had made, he cried to the Lord; and thereupon a stream gushed forth, not from the jaw-bone, as our English version has it, but from the place Lehi, as in the marginal reading. [Judg. xv., 14–19.]

Lent, a season of fasting, which precedes the festival of Easter, and is supposed to have been introduced with the view of commemorating our Saviour's temptation, and his fasting forty days in the wilderness. At first it seems to have been a voluntary fast, continuing forty hours—corresponding to Friday and Saturday before Easter—and comprising the entire period during which our Redeemer lay in the grave. In process of time this fast underwent considerable changes; and from a voluntary it became a regular prescribed fast, observed not by penitents and catechumens only, but by Christians generally. In the fifth and sixth centuries, the fast was extended to thirty-six days. The four days which were afterward added, to make it forty days, were introduced either by Gregory the Great in the sixth century, or by Gregory II. in the eighth. The fast began with Ash-Wednesday, and ended with Saturday before Easter, which was observed with great solemnity, and was denominated the Great Sabbath. The entire week before Easter was termed the Great Week and Passion-Week. The forty days of the fast of Lent are sometimes accounted for by referring to the example of Moses, Elias, and our Lord, all of whom fasted forty days. The fast of Lent does not include all the days between Ash-Wednesday and Easter, the Sundays not being counted, because the Lord's day has always been held as a festival, and not as a fast. Lent is observed in the Roman Catholic and Episcopal churches, but not in the non-ritualistic Protestant churches. It ends with Easter (q. v.), and in Roman Catholic countries is preceded by the Carnival (q. v.).

Lentil. A leguminous plant, producing a kind of pulse resembling small beans. They are chiefly used for pottage, which is of a red or chocolate color, such as that for which Esau sold his birthright. The Arabs retain the old Hebrew name of this little legume, and in the East it is still used as in the early



Lentils.

time. Both in Egypt and Syria lentils are parched over the fire in shallow pans, and, thus dried and cooked, are purchased by the natives when setting out on their journeys;

and it was with such portable provisions that Barzillai and other friends supplied King David and his people when "hungry, and weary, and thirsty, in the wilderness." Nor is it without good reason that the lentil is so much esteemed along the shores of the Levant. It abounds in nitrogenous matter, and, in the absence of animal food, is a great resource in Roman Catholic countries during the season of Lent. [Gen. xxv., 29–34; 2 Sam. xvii., 28; Ezek. iv., 9.]

Leopard (*the "spotted"*). It is probable that this word as employed in the Bible comprehended three animals—the leopard proper, the ounce, and the cheetah, or hunting leopard. All these three species belong to the cat tribe, and are inhabitants of Asia. Of the leopard but little is said in Scripture: in the N. T. it is mentioned only once, and then in a purely metaphorical sense:[1] in the O. T. it is casually mentioned seven times, but only in two places is the word leopard used in the strictly literal sense. Yet, in these brief references the various attributes of the animal are delineated with such fidelity that no one can doubt that it was familiarly known in Palestine. From a passage in Canticles[2] we learn that the hilly ranges of Lebanon were in ancient times frequented by the leopard, and it is now not uncommonly seen in and about Lebanon and the southern maritime mountains of Syria. Jeremiah alludes to its striking colors.[3] The swiftness of the leopard is well known. With this Habakkuk compares the speed of the formidable Chaldean horses; the "winged leopard,"[4] in Daniel's vision, is the emblem of Alexander's rapid conquests. So great is the flexibility of its body, that it is able to make surprising leaps, to climb trees, or stealthily to crawl like a snake upon the ground. When it has its abode near human dwellings, it displays wonderful craftiness in obtaining its prey from the flocks and herds. Hence the use of the leopard as a figure for sudden, swift, inevitable destruction prepared by the Almighty for evil-doers.[5] The skin of the leopard has always been highly valued on account of its beauty. In more ancient times it was the official costume of a priest; being sometimes shaped into a garment, and sometimes simply thrown over the shoulders, with the paws crossed over the breast.

Leper, Leprosy. In the absence of accurate medical observations, the one term, *leprosy*, was used among the Hebrews to designate various cutaneous disorders, widely different in inherent character, but possessing some similarity in symptoms and external characteristics. It is generally considered that the translation in our English version of the original Hebrew term is not a fortunate one, the proper leprosy being a disease of a different and much more superficial character than that which is ordinarily designated by the Hebrew word *tzāra'ath*. It is considered by the best authorities that the disease indicated is that now known as *Elephantiasis*, or, more fully, as *Elephantiasis Græcorum*, to distinguish it from *Elephantiasis Arabum*, more popularly known as "Barbados leg."

In its worst forms, the leprosy of the Bible is the most terrible of all the diseases to which man is subject. There is no disease in which hope of recovery is so nearly extinguished. From a commencement slight in appearance, with but little pain or inconvenience, often, in its earlier stage, insidiously disappearing and re-appearing, it goes on in its strong but sluggish course, generally in defiance of the efforts of medical skill, until it reduces the patient to a mutilated cripple, with dulled or obliterated senses, the voice turned to a croak, and ghastly deformity of features. When it reaches some vital part, it generally occasions what seem like the symptoms of a distinct disease (most often dysentery), and so puts an end to the life of the sufferer. Its mode of selecting its victims has something of the same mysterious deliberation as its mode of attack. It passes on slowly from country to country, and from race to race, as little checked by variations of climate as by artificial remedies. If the type of disease is in some degree modified in different countries, or in particular cases by local circumstances or constitutional peculiarities, it never fails to have its own way in the general character of the effect produced. From the time of Moses till the coming of Christ, we know that it prevailed among the Hebrew race. At the present time that race, as a whole, does not seem to be especially subject to it. The disease has moved off, and has in turn visited almost every other branch of the human family. On the most superficial view of the subject, it would seem that no disease could so well deserve to be singled out by divine wisdom as the object of special laws.

The origin of leprosy is ascribed to "an animal poison generated in or received into the blood, accumulated therein probably by a process analogous to fermentation." This poison primarily affects either the skin, by depositing in it a peculiar albuminous substance, or in the nerves and nervous centres, at last destroying them so as to take away sensation. In this way two forms of elephantiasis are distinguished—the *tuberculated elephantiasis*, and the *anæsthetic*, or *non-tuberculated elephantiasis*. The *tuberculated elephantiasis* is the more common form. It generally first shows itself by inflamed patches in the skin, on the face, ears, or hands, of a dull red or purplish hue, from half an inch to two inches in diameter. These soon change to a brownish or bronze

[1] Rev. xiii., 2.—[2] Sol. Song iv., 8.—[3] Jer. xiii., 23.—[4] Dan. vii., 6; Hab. i., 8.—[5] Jer. v., 6; Hos. xiii., 7.

color, with a metallic or oily lustre, and a clearly defined edge; and in this state they often remain for several weeks or months. By degrees the discolored surface becomes hard, and rises here and there into tubercles, at first reddish, but afterward either bronzed or white. The scarf-skin often scales off. After another period of weeks, or months, or even of years, many of the tubercles subside, and leave a kind of cicatrix, thinner than the surrounding skin, which may remain either bronzed or white. The tubercles which do not subside, or which break out again, may vary from the size of a pea to that of a pigeon's egg; and after continuing, it may be for years, with no external change, they ulcerate, discharging a whitish matter. The ulcers often eat into the muscle till they expose the bones; occasionally they heal over and leave hard white cicatrices. Should there be any hair on the tubercles, it either falls off or turns white, and the hair of the head or eyebrows mostly disappears. From the gradual swelling of the features, the face assumes a sort of lion-like or satyr-like aspect, which suggested the names which have been sometimes applied to the disease, *Leontiasis* and *Satyriasis*. The change on the surface of the skin has given rise to other names in more modern times, such as the *black leprosy* and the *humid leprosy*. "When the disease is fully formed, the distorted face, and the livid, incrusted and ulcerated tubercles, the deformed, sightless, and uncovered eyes, the hoarse, whispering voice, the fetid breath and cutaneous excretion, the contorted joints, which are often buried in or absolutely dislocated by tubercles, the livid patches on those parts of the body not yet tuberculous, all form a picture which is not exceeded in the horror of its features by any other disease." The disease, for the most part, creeps on with irresistible progress, until it attacks some vital organ and occasions death.

The *anæsthetic elephantiasis* often commences in the forehead, with shining white or copper-colored patches and vesicles, technically called bullæ, which are developed suddenly without pain, soon burst, and discharge a milk-like matter. An inflamed ulcerated surface is left, which is very tender, but heals after a time, and leaves a smooth, white, insensible cicatrix without hair. The hair in some cases returns, but is always white and fine. The disease soon attacks the joints of the fingers and toes, and afterward those of the larger limbs, which drop off, bone by bone. In some cases the bones appear to be absorbed. The ulcers heal with wonderful celerity and completeness. It is said that amputation by elephantiasis will often "bear comparison with the most finished performance of the surgeon." The limbs which are affected, but do not ulcerate, become at last so completely devoid of sensation that portions of them may be burned, cut, or nibbled off by mice, without the person being conscious of it. The face never becomes so utterly deformed as in *tuberculated elephantiasis*, but the skin is for the most part tightly strained over the features with a mummy-like aspect, the eyelids droop, tears continually flow, and the lower lip hangs down and exposes the teeth and gums; the taste, sight, and smell fail, but the voice is not affected; the eyebrows and lashes, and the other hair, generally fall, or become white. The progress of the disease is even much slower than that of *tuberculated elephantiasis*, and its fatal termination is not so nearly certain. The average duration of life after the first appearance of the disease in the one is ten years; in the other, nearly twenty, or, in India, above thirty years. In each of the two forms death is mostly preceded by an attack of dysentery.

Another form of leprosy is that known to the physicians as *lepra vulgaris*, which has nothing in common with elephantiasis, except in some external appearances. This disease shows itself in reddish pimples, which spread in a circular form till they meet each other, and cover large patches of the body. It scarcely affects the general health, and for the most part disappears of itself, though it often lasts for years. This was probably the disease referred to in Lev. xiii., 12, 13. If a great part of the surface of the body had turned white, with none of the proper symptoms of elephantiasis, the man was to be pronounced clean. But if, after he had been discharged by the priest, ulceration made its appearance, he was to be regarded as a leper, unless the ulceration proved to be but temporary. It is probable that the disease of Naaman was the *lepra vulgaris*, else he could hardly have retained his position at court.

Medical skill appears to have been more completely foiled by elephantiasis than by any other malady. The Israelites regarded it as beyond the reach of natural remedies.[1] The ancient physicians prescribed treatment for it, but it appears to have been commonly regarded as incurable in the times of Cyril and Augustin. Of modern physicians a great number express themselves with entire hopelessness in regard to *tuberculated elephantiasis;* but the *anæsthetic* form seems to be, in some degree, amenable to remedies and regimen. It has, however, been observed that, from the false shame usually felt by those who are afflicted with it, the disease in either form is rarely seen by the physician until it has passed the stage in which remedies might be applied with hope of success.

It can not reasonably be doubted that elephantiasis is hereditary. There are families in which it has been handed down for ages. It, however, frequently skips over a generation, and affects only one or two members of a family. The children of leprous parents

[1] 2 Kings v., 7.

are in infancy as fair, and seem to be as healthy, as others. The morbid symptoms generally make their first appearance about the age of puberty, and the work of destruction then creeps on, until the comely child becomes a disfigured and mutilated man. But there are many cases in which the malady first appears in more advanced life, when there seems to be no hereditary transmission. Of two hundred and thirteen cases examined in Norway, one hundred and eighty-nine proved to be hereditary, and twenty-four of spontaneous origin. In Crete, out of one hundred and twenty-two cases, seventy were hereditary, and forty-six spontaneous. It is a well-established fact, that in almost all places where the disease prevails, there are many more men affected with it than women.

Whether leprosy is contagious or not, has greatly perplexed both the divines and the physicians. The case of Naaman indicates very clearly that some forms of the disorder, or the disease in some of its stages, was not so regarded. The true leprosy is, however, universally regarded as contagious now by the people of the East. There appear to be some well-authenticated cases of its having been taken apparently by contagion. On the other hand, it is said that several surgeons have wounded themselves in the dissection of leprous bodies, and received no characteristic injury. It is still an open question, though we are inclined to think the truth to be, that the *lepra vulgaris* and the *anæsthetic elephantiasis* are not contagious, while the *tuberculated elephantiasis* is.

Directions for the determination of the question whether a man had the leprosy or no are given in detail in Lev. xiii. The principal object of these directions appears to have been to enable the priest to determine whether the patient had the real elephantiasis, or some other cutaneous disorder like the *lepra vulgaris*, of comparatively innocuous character, though with similar symptoms. In the latter case he was pronounced clean; in the former, he was banished from the camp. Such a separation of lepers from the familiar intercourse of social life has been common to nearly all nations and ages. The effect of the malady in disfiguring its victims, with the dread of contagion, whether justly founded or not, might sufficiently account for this practice. But at the same time must be noticed the all but universal impression that the leprosy, above all other diseases, comes upon man as an irresistible stroke of superhuman power, either in the way of punishment for personal sin, or an infliction with some definite purpose. This natural suggestion was confirmed, and realized upon several occasions in the history of the Israelites. A stroke of leprosy was the mark of the divine displeasure at the slow faith of Moses, at the contumacy of Miriam, at the dishonesty of Gehazi, and at the impious presumption of Uzziah. One of the denunciations against Joab on account of the death of Abner was that his children should be lepers.[1]

The ancient Persians did not allow their lepers to enter a city, nor to have any dealings with other men, and they excluded foreign lepers from their country. They regarded the disease as a penalty, a scourge, sent by Ahriman. The Greek writers speak of leprosy as an infliction from Phœbus. Arabs will not sleep near a leper, nor eat with him, nor contract marriage with a family in which the leprosy is known to exist. In China the disease is commonly spoken of as a retribution for sin, and lepers are excluded from society as objects of disgust and aversion. In Japan, Madagascar, and New Zealand, the disease is looked upon in the same light, and lepers are treated in nearly the same manner. That lepers associated together in the Holy Land as they do at present, is evident.[2] It has been conjectured that a habitation was provided for them outside of Jerusalem, on the hill Gareb, which is mentioned only in Jer. xxxi., 39.

Leper-houses have existed in Syria from time immemorial, and it can hardly be unreasonable to connect this fact with the operation of the law of Moses continued from age to age. There are at present such homes at Jerusalem, Damascus, Nablus, and Ramleh. The home at Jerusalem consists of a row of huts inclosed by a wall just within the south gate of the city. The lepers are maintained in part by a fund left by a pious Mussulman, but mainly by alms. Parties of four or five take their stand to beg at certain spots outside the city. Their receipts are equally shared. One of their number is appointed as sheik by the Pacha of Jerusalem to transact the business of the community. They are exempt from taxes. They are bound to reside within their quarter, but they are free to go into the city, and to receive visits from their friends. The distinction between Christian and Moslem is wholly disregarded in their intercourse among themselves. In 1860 the home contained twenty-four males and nine females. All the latter were married except one. One of the women was in good health, and appeared to have suffered originally only from the *lepra vulgaris;* but having been pronounced a leper, she could not be liberated, owing to the want of some such provision as the purification of the Levitical law.

Whether the provisions of the Mosaic law concerning lepers were of a sanitary or a spiritual character has given rise to some discussion. Probably they partook of the double character. Certainly leprosy was well chosen as a type of sin. It is hereditary, insidious, at first apparently not seri-

[1] Exod. iv., 6; Numb. xii., 10; 2 Chron. xxvi., 20, 21; 2 Sam. iii., 29.—[2] 2 Kings vii., 3; Luke xvii., 12.

ous, develops into the most hideous form of disease, in which the body lives on even after corruption has taken hold of it, so that the leper has been well called a "parable of death," and finally was incurable, or at least was universally so regarded among the ancients. As the hopeless leper was thus the most significant and striking picture of the gradual but deadly corruption wrought in the soul by sin, and his separation from the camp a representation of the sinner's estrangement alike from God and the people of God, so his cleansing under the Mosaic law, and still more, his complete and instantaneous cure by Christ, afforded the best possible type of redemption.

What is meant by the leprosy in clothing and houses referred to in Lev. xiii., 47–59; xiv., 33–57, is not very clear. It is now generally considered that it does not refer to any leprous contagion in either dress or house, but rather to some form of decay or mildew which was perhaps dangerous to health. The regulations concerning it were probably at once of a moral and a sanitary character.

Lessons, portions of Scripture appointed in many churches to be read in the course of divine service. In the ancient Jewish Church the reading of the O. T. Scriptures formed a most important part of the worship of the synagogue. The books of Moses were divided for this purpose into fifty-four sections, corresponding to the Sabbaths in the year. Selections were also made from the historical and prophetical books, which received the general name of the Prophets. One of these selections was read every Sabbath-day, along with the corresponding portions of the law. In the early Christian Church the reading of the Scriptures was an essential part of public worship. The portions read were partly taken from the Old Testament, and partly from the New. Justin Martyr is the first who mentions the reading of the Gospels and the Acts of the Apostles, together with the Scriptures of the Old Testament. This writer also mentions a special officer in the church, called a *reader*, whose duty it was to read the Scriptures, after which an exhortation, or exposition, bearing on the passages read, was delivered by the minister. At first there was no established order for the reading; but afterward the bishops appointed the lessons. Even as late as the fourth and fifth centuries instances occur of such appointments by the bishops. In non-ritualistic churches the selection of Scripture for reading is left to the discretion of the minister. In the Episcopal Church a double course of lessons, the first and the second—one from the O. T., the other from the N. T.—is appointed to be read regularly at morning and evening services. The greater part of the Bible is thus read through at public service at least as often as once a year; but the order is broken into on certain holy-days, for which special lessons are provided.

Levi (*a joining*), the third son of Jacob by Leah, who gave him his name as an expression of her trust that her husband would, now that she had borne him three sons, be joined in affection with her. Levi, with his brother Simeon, took the lead in the dreadful vengeance inflicted upon the Shechemites for the defilement of their sister Dinah. Jacob viewed their conduct with abhorrence, and before his death, while prophetically describing the future fortunes of his sons and their posterity, uttered a solemn denunciation upon Simeon and Levi. This appears to have had its full effect in regard to Simeon; but the holy zeal of the Levites on occasion of the golden calf procured them a remarkable blessing and distinction. Levi had three sons, Gershon, Kohath, and Merari, the heads of the families of the tribe. He died in Egypt, at the age of one hundred and thirty-seven. See LEVITES. [Gen. xxix., 34; xxxiv., 25–31; xlix., 5–7; Exod. xxxii., 26–29.]

Leviathan. This word, according to its derivation, properly denotes an animal *wreathed*, gathering itself in *folds*. It seems to be used in Scripture as a general term to designate any formidable aquatic monster. In the familiar passage in Psalms,[1] it evidently signifies some large inhabitant of the Mediterranean, probably one of the whale family. There is some uncertainty as to "leviathan the piercing serpent, even leviathan that crooked serpent," spoken of in Isa. xxvii., 1: it seems probable that the reference is to some species of the large rock-snakes. Biblical critics are for the most part agreed that the magnificent description in Job[2] points to the crocodile. This reptile still inhabits the Nile, and there is evidence that it formerly existed in some of the rivers of Palestine. The crocodile is one of the many animals to which divine honors were paid by the Egyptians. Various reasons for this worship can be discovered, but at the root of them all lies the tendency of man to find a type of divinity in the object which has the greatest terrors for him. We find, also, that the crocodile must be signified by the Hebrew word *tannin*, which occurs in several passages, and which is sometimes translated "dragon," sometimes "serpent," sometimes "whale." A passage in Ezekiel[3] describes the animal intended, and evidently points to the crocodile. There is a peculiar significance in the comparison of Pharaoh to the crocodile. It is the master and terror of the Nile, of whom all animals stand in fear; it is ravenous, crafty, fierce, and relentless; keen-eyed to espy prey, and swift to devour it. Yet, in spite of all these evil qualities, the Egyptians venerated it and adorned it with costly jewels. Like the crocodile, secure in his scaly armor, Pharaoh thought himself

[1] Psa. civ., 26.—[2] Job xli., 1–34.—[3] Ezek. xxix., 2–5.

invincible; but though man could not conquer him, God could "put hooks in his jaws," and draw him out of his river of security to miserable destruction. In another chapter, containing a like prophecy in regard to Pharaoh, the same word has been rendered "whale."[1]

Levites, the descendants of Levi (q. v.). They were appointed at the time of the Exodus, by divine direction, to serve as assistants of the priests, and included all the males of the tribe of Levi who were not of the family of Aaron, and who were of the prescribed age—namely, from thirty to fifty.[2] Their duties required a man's full strength. After the age of fifty, they were relieved from all service except that of superintendence.[3] They had to assist the priests to carry the tabernacle and its vessels, to keep watch about the sanctuary, to prepare the supplies of corn, wine, oil, etc., and to take charge of the sacred treasures and revenues.

The Levites were divided into three families, which bore the names of the three sons of Levi—the Gershonites (q. v.), the Kohathites (q. v.), and the Merarites (q. v.); and they severally had their appointed functions in the service of the tabernacle. They had no territorial possessions. In place of them, they received from the other tribes the tithes of the produce of the land, from which they, in their turn, offered a tithe to the priests.[4] On their settlement in the promised land, the most laborious parts of their duty were over, and they were relieved from others by the submission of the Gibeonites and the conquest of the Hivites, who became "hewers of wood and drawers of water."[5] Hence their concentration about the tabernacle was no longer necessary, and it was more important for them to live among their brethren as teachers and religious guides. Forty-eight cities were assigned to the whole tribe—that is, on an average, four in the territory of each tribe; thirteen being given to the priests, and the rest to the Levites. After their settlement in their cities, they took the place of the household priests, sharing in all festivals and rejoicings.[6] They preserved, transcribed, and interpreted the law,[7] which they solemnly read every seventh year at the Feast of Tabernacles.[8] They pronounced the curses from Mount Ebal.[9] At a still later time they became the learned class in the community, the chroniclers of the time in which they lived. One of the first to bear the title of "scribe" is a Levite, and this is mentioned as one of their special offices under Josiah. They are described as "officers and judges" under David, and as such are employed "in all the business of Jehovah, and in the service of the king." They are the agents of Jehoshaphat and Hezekiah in their work of reformation, and are sent forth to proclaim and enforce the law.[1] In the N. T. they are only incidentally alluded to, but evidently continued to fill subordinate offices in the service of the Temple, and also, probably, to act as scribes and teachers.

Leviticus. The third book of the Pentateuch is thus named in the Septuagint, because it contains almost exclusively those ritual laws respecting sacrifices, purifications, and the like, with the administration of which the Levites were charged. The modern Jews, after the rabbinical custom, call it *Vayyikra*, after the Hebrew word with which it commences. As regards its subject-matter, Leviticus is closely connected with Exodus at its commencement, and with Numbers at its conclusion. The first link of connection is clearly shown by the fact that, while the directions for the consecration of the priests are given in Exodus, the consecration itself is narrated in Leviticus in nearly the same words, excepting a change in the tense of the verbs. The book, however, has a character of its own, from the fact that so large a portion of it is occupied with instructions for the service of the sanctuary. It is true that much matter of the same kind is found in Exodus and Numbers, but Leviticus differs from those books in its general exclusion of historical narrative. Referring to the article PENTATEUCH for the general discussion as to the unity, antiquity, authorship, and credibility of that portion of Scripture ascribed to Moses, it is only necessary to remark in this place that most, even of those who hold a different opinion on the other books of the Pentateuch, ascribe Leviticus in the main to the great lawgiver. The theories which are counter to its Mosaic origin are so much at variance with each other—no two of them being in any thing like substantial agreement—that it does not seem worth while to notice them in this place. Leviticus has no pretension to systematic arrangement as a whole, nor does it appear to have been originally written all at one time. Some repetitions occur in it, and in many instances certain particulars are separated from others with which, by the subject-matter, they are immediately connected. There appear to be in Leviticus, as well as in the other books of the Pentateuch, pre-Mosaic fragments incorporated with the more recent matter. There are also passages which may probably have been written by Moses on previous occasions, and inserted in the places they now occupy when the Pentateuch was put together. And it is by no means impossible that there are insertions of a later date which were written or sanctioned by the prophets and holy men who

[1] Ezek. xxxii., 2, 3.—[2] Numb. iv., 23, 30, 35.—[3] Numb. viii., 25, 26.—[4] Numb. xviii., 21, 24, 26; Neh. x., 37.—[5] Josh. ix., 27.—[6] Deut. xii., 19; xiv., 26, 27; xxvi., 11.—[7] Deut. xvii., 9–12; xxxi., 26.—[8] Deut. xxxi., 9–13.—[9] Deut. xxvii., 14.

[1] 1 Chron. xxiv., 6; xxvi., 29; 2 Chron. xvii., 8; xxx., 22; xxxiv., 13.

after the Captivity arranged and edited the Scriptures of the O. T. Indeed the fragmentary way in which the law has been chronicled, regarded in connection with the perfect harmony of its spirit and details, confirms both the substantial unity of the authorship of the Mosaic books and the true inspiration of the lawgiver. The simple artlessness of the way in which various statutes are here recorded, is no slight proof that we have the whole as Moses wrote it. A later compiler and interpolator would have gone more systematically to work.

That so elaborate a ritual as Leviticus looked beyond itself, we can not doubt. It was a prophecy of things to come; a shadow whereof the substance was Christ and his kingdom. We may not always be able to say what the exact relation is between the type and the antitype; but we can not accept the Epistle to the Hebrews and not acknowledge that the Levitical priests "served the pattern and type of heavenly things;" that the sacrifices of the law pointed to and found their interpretation in the Lamb of God; that the ordinances of outward purification signified the true inner cleansing of the heart and conscience from dead works to serve the living God. One idea, moreover—the idea of holiness—penetrates the whole of this vast and burdensome ceremonial, and gives it a real glory even apart from any prophetic significance.

Liberal Christians, the name assumed in common by those denominations who dissent from the principal tenets of the orthodox denominations. It embraces the Unitarians and Universalists, and others who are connected with no organized sect, but who claim to accept Christianity in a certain sense without acknowledging the truths of what are generally regarded as Christian doctrines. The common ground upon which all Liberal Christians substantially agree is that "Christianity is a life, not a creed." See UNITARIANS; UNIVERSALISTS, etc.

Libertines. **1.** The descendants of Jewish freedmen at Rome, who had been expelled—A.D. 19—by Tiberius. They might very well have had a synagogue of their own at Jerusalem, as they were numerous, and as there are said to have been not fewer than four hundred and sixty synagogues in that city. [Acts vi., 9.]

2. A religious sect which arose in 1525, whose principal tenets were, that the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions; that, consequently, the distinction of good and evil which had been established with regard to those actions were false and groundless, and that men could not, properly speaking, commit sin; that religion consisted in the union of the spirit, or rational soul, with the Supreme Being; that all those who had attained this happy union were then allowed to indulge, without exception or restraint, their appetites or passions; that all their actions and pursuits were then perfectly innocent; and that after the death of the body they were to be united to the Deity. These maxims occasioned their being called Libertines, and the word has ever since been used in an ill sense.

3. LIBERTINES OF GENEVA were a cabal of rakes rather than of fanatics; for they made no pretense to any religious system, but pleaded only for the liberty of leading voluptuous and immoral lives. There were among them several who were notorious for their dissolute and scandalous manner of living, and for their atheistical impiety and contempt of all religion.

Libnah (*whiteness*). **1.** One of the stations of Israel in the wilderness. It is generally identified with the Laban of Deut. i., 1, and was situated on or near either the Elanitic Gulf or the Arabah. The name is perhaps preserved, though in a corrupted form, in El Beyâneh, the designation of a part of the mountain plateau and adjacent valley on the west of the Arabah, north of Ezion-geber. [Numb. xxxiii., 20.]

2. A city of Canaan which Joshua took. It was in the plain-country of Judah, and was afterward assigned to the priests. Libnah revolted in the disastrous reign of Joram, king of Judah, but it seems to have been afterward recovered. In Hezekiah's reign it was besieged by Sennacherib. After this we hear nothing more of Libnah, save that Hamutal, a wife of Josiah, and mother of two of his sons, Jehoahaz and Zedekiah, was a native of the place. Its site has not been identified with any certainty. [Josh. x., 29–32, 39; xii., 15; xv., 42; xxi., 13; 2 Kings viii., 22; xix., 8; xxiii., 31; xxiv., 18; 1 Chron. vi., 57; 2 Chron. xxi., 10; Isa. xxxvii., 8; Jer. lii., 1.]

Lice. The Hebrew word which has been so rendered in our Bible occurs in only two passages, both of which have reference to the third great plague of Egypt. It is impossible to determine certainly what insect is intended. Some persons have supposed it to be the musquito-gnat. The annual overflowing of the Nile renders Egypt peculiarly liable to this intolerable pest. But these gnats could hardly be said to be "in man and in beast;" besides, the insects in question were produced from the "dust," and not from the watery ground, which is the breeding-place of the musquito family. The lice which abound in Egypt, infesting the human body and hair, have no connection whatever with the dust, and, if subjected to a few hours' exposure to the dry heat of the burning sand, would shrivel and die. Sir Samuel Boker thinks that the insect intended must be a species of tick, which is found in Egypt inhabiting the hot sand and dust, where it can not possibly obtain nourishment till

some wretched animal lies down upon the spot and becomes a victim before he has discovered his minute enemy. Man and beast suffer alike from them. They cling so tightly that they can scarcely be removed without being torn in pieces and leaving some portion of their heads beneath the skin. It is well known that, from the size of a grain of sand in their hungry condition, they will distend to the size of a hazel-nut, by preying for some days on the body of an animal. [Exod. viii., 16; Psa. cv., 31.]

Ligure, a precious stone, the first in the third row of the high-priest's breastplate. The word *ligure* is unknown in modern mineralogy, and it is impossible to say with any certainty what stone is denoted by the Hebrew term. [Exod. xxviii., 19; xxxix., 12.]

Lily. In our own and many other languages the word *lily* is of large significance, and takes in a vast variety of plants which, beauty excepted, have not much in common. Even the botanist includes among the *Liliaceæ* the tulips, hyacinths, fritillarias, stars of Bethlehem, and scarlet lilies, which the Holy Land still yields so freely; and if the lotus of the Nile had been naturalized in any reservoir or river, like the large yellow water-lilies which still flourish near the Lake of Merom, it would not have been unnatural to bestow on it the same name. There has been much diversity of opinion as to the class to which Scripture alludes; but the *Lilium Chalcedonicum*, or scarlet martagon, combines all the features suggested by the lily of Solomon's Song and of St. Matthew. It delights in the valleys; it is often found among thorns; its dried stem may be used for fuel, and, with its stately growth and flowing coronet, it is a truly imperial flower, which may well challenge Solomon in all his glory. At the same time we are quite prepared to believe that the architectural ornamentation mentioned in 1 Kings vii., 19, 22, may have been taken from the Egyptian lotus, for we can not open a book of Egyptian antiquities without observing how constantly this lily of the Nile recurs as the staple ornament in Egyptian art. [Sol. Song ii., 1, 2, 16; v., 13; Matt. vi., 28.]

Linen. There are several words in Hebrew which have been rendered *linen* in our English Bible. By much the most common term is *bâd*, which has the common meaning of *linen cloth*. It is frequently used with reference to the garments of the priests, which, like those of the priests of Egypt, were undoubtedly of linen, and of a white appearance.[1] Another term, which, from a comparison of Exod. xxviii., 42, with xxxix., 28, is evidently synonymous with *bâd*, is *shêsh*. The rabbins describe this as signifying equally with *bâd* a species of flax found only in Egypt, slender and white; this first, then the cloth made from it. *Shêsh* is the word used in the first allusion to linen in the Bible, as the material of the robes in which Joseph was arrayed when promoted to the dignity of the ruler of Egypt, and it was of the *shêsh* which the Israelites had brought out of Egypt that they made offerings for the tabernacle.[1] In the later books of the Bible we have mention of *bûts*, worn by kings, priests, and persons of rank. It is generally rendered *fine linen*, as is also the corresponding Greek word *byssos*. If *bûts* differed from *shêsh* at all, it must have been in the fact that the former was the product of Syria, the latter of Egypt.[2]

Etûn and *sâdîn*[3] also signify linen; but the general term, which included all those already mentioned, was *pishteh*, which was employed—like our "cotton"—to denote not only the flax or raw material from which the linen was made, but also the plant itself, and the manufacture from it. It is generally opposed to wool, as a vegetable product to an animal, and was used for nets, girdles, and measuring-lines, as well as for the dress of the priests.[4]

Egypt was celebrated from very early times for its flax and fine linen, which was put to a variety of uses, and of which specimens remain to the present day in the cloth in which mummies are swathed. It was exported to Arabia and India, and probably to Palestine. It is very likely that cotton, which was well known and largely used in ancient times, certainly in India and probably in Egypt, was at first considered as a variety of linen. It was probably included under that term, and not distinguished from linen till after the Persian dominion. It is mentioned only once in Scripture—in Esth. i., 6—where fine white cotton is the correct translation of the word rendered in our Bible "green."

Lion. The numerous references to the lion which are found in almost every book of both the O. T. and N. T. prove that it must in ancient times have been plentiful in Palestine. It is everywhere mentioned as an animal well known and dreaded. But in later years, though most of the wild animals mentioned in Scripture can be discovered in the vicinity, the lion has vanished completely out of the land. The thicker population, the cutting away of the extensive forests, which were the hiding-place of both the lion and the weaker animals, which he needed as food, and the introduction of fire-arms, which are his special dread, are no doubt the principal causes of his extinction. There are several Hebrew words used for the lion. That which indicates the animal in its adult

[1] Exod. xxxix., 28; Lev. vi., 10; 2 Sam. vi., 14; Ezek. ix., 2; Dan. x., 5.

[1] Exod. xxv., 4; xxxv., 6, 23, 25, 35; xxxviii., 23.—[2] 1 Chron. xv., 29; 2 Chron. iii., 14; v., 12; Luke xvi., 19.—[3] Prov. vii., 16; Judg. xiv., 12, 13.—[4] Lev. xiii., 47, 48, 52, 59; Deut. xxii., 11; Josh. ii., 6; Judg. xv., 14; Prov. xxxi., 13; Hos. ii., 5, 9; Isa. xix., 9; Jer. xiii., 1; Ezek. xl., 3; xliv., 17, 18.

state signifies, literally, "the strong one." No epithet could be better deserved, for the lion seems the very incarnation of strength, giving, even when dead, a vivid idea of concentrated power. When the skin is stripped from the body, the tremendous muscular development never fails to create a sensation of awe. The muscles of the limbs, themselves so hard as to blunt the knives of the dissecter, play upon each other like well-oiled machinery, and terminate in tendons seemingly as strong as steel, and nearly as impervious to the knife. Although usually unwilling to attack an armed man, the lion is sublimely courageous when driven to fight; and if its anger is excited, it cares little for the number of its foes, or the weapons with which they are armed. Even the dreaded fire-arms lose their terrors to an angry lion; while a lioness, who fears for the safety of her young, is simply the most terrible animal in existence. There are few sounds more awe-inspiring than the lion's roar, even when the animal is confined in a strong cage, so that the hearer knows himself to be safe. Many passages of Scripture refer to the lion's roar, and it is remarkable that the Hebrew language contains several words to designate different kinds of roar; so that the low, deep, thunder-like roar of the lion seeking its prey, its sudden, exulting cry, as it leaps upon its victim, the angry growl with which it resents any endeavor to deprive it of its prey, and the peculiar cry of the young lion, are distinguished and referred to with exact appropriateness, in the many descriptions and images where they are used. Evidently many of the sacred writers were familiar with the minutest details of the habits and appearance of the lion.[1] Its nocturnal habits are described in a beautiful passage in Psalms.[2] Its custom of lying in wait is frequently alluded to;[3] even the peculiar gait and demeanor are depicted.[4] The retired spots, deep in the forest, where the lion makes its den, are repeatedly mentioned. Many figures are drawn from the modes of hunting the lion. It is always introduced as an emblem of strength and power, whether used for a good purpose or abused for a bad one. Lions that were taken in nets seem to have been kept alive in dens, either as mere curiosities, or as instruments of royal vengeance.[5]

Litany (*supplication*), a form of prayer adopted by the Roman Catholic and the Episcopal churches, consisting of short petitions by the priest, with responses by the people. There are four Roman Catholic litanies, and they are frequently used in connection with processions by the clergy and the people. The litany of the Church of England is not an exact transcript of any ancient form, though composed of materials of very ancient date. It differs essentially from the Romish litanies, in that it contains no invocations to angels and departed saints. In the original arrangement, the litany formed a distinct service, not used at the time of the other services; but by later usage it has been united with the morning prayer, though still retaining its separate place in the prayer-book. Formerly it was the custom to hold morning prayer at eight o'clock, and the litany and the communion at ten; and this practice is still observed in some of the Episcopal churches.

Litter. This word occurs only once in the English Bible, and then in the plural.[1] There are articles still frequently employed in the East which may be regarded as substantially coincident with the litters of the prophet. These litters resemble cradles, and are covered handsomely with cloth, so as to protect the persons who are carried in them from sun and rain. They are borne on camels, one on each side, and have openings, or windows, for the admission of light. Sometimes they are carried by two camels, one before and the other behind.

Liturgy (*public service*) signifies, in general, a form of prayer and ceremonial, established by ecclesiastical authority, to be used in the public service of the Church, but is especially applied to that used in the celebration and administration of the Lord's Supper. The liturgical churches, *i. e.*, those which employ in their ordinary services an established form of worship, include all the Eastern churches, and in the West the Roman Catholic, Episcopal, and Lutheran churches. There are also liturgies provided in other churches, but they are not in very common use. The question whether the public service of the sanctuary should be liturgical or not, is one which divides the Christian Church, though, including the Roman Catholic and Greek churches among the churches of Christ, the preponderating influence is largely in favor of a liturgy. We can here but briefly indicate the arguments in favor and against the liturgical forms of worship.

The advocates of a liturgy assert that it is the mode which has been in use from the earliest times; that it has received the decided sanction of the Holy Spirit, since the psalms, which were written under divine inspiration, were many of them prepared for the use of the Temple service; that the services of the synagogue were liturgical; that Christ, who condemned the Pharisees for their additions to the law and their corruptions of religion, never condemned their employment of a liturgy; that he conformed to the request of his disciples by giving them a form of prayer; that he requires those who assemble to pray together to agree touching what they shall ask, and that such

[1] Jer. li., 38; Amos iii., 8.—[2] Psa. civ., 21, 22.—[3] Psa. x., 9; Lam. iii., 10.—[4] Psa. xvii., 11, 12.—[5] Dan. vi., 7.

[1] Isa. lxvi., 20.

agreement implies a joining mutually in a prayer which has before been agreed upon; that there are indications in the N. T. of the use of liturgical forms from the days of the apostles;[1] and that it is universally agreed that liturgical forms were a part of the recognized service of the Church at least as early as the fourth century; so that to reject all liturgical forms is to reject the intimations of Scripture, and the undoubted example of the early Church. It is further argued that the liturgy is essential to congregational prayer; that without it the congregation are only left to listen to the prayers of another; and that it is equally necessary in order to preserve the spirit of prayer even in the minister himself, who is otherwise left to frame his unpremeditated petitions according to the mood of the moment, and to convert what should be an act of worship into a sermon or an exhortation; and finally, it is asserted that, in those churches where there is no liturgy, public worship has almost universally become subordinate to instruction.

On the other side, it is alleged that even the O. T. prescribes no settled forms of prayer, and contains no distinct liturgy; that even if the passages referred to in the N. T. are to be taken as indicating a use of liturgy in the apostolic Church (and this is denied), if the employment of a liturgy were a matter of any moment, it could hardly be that Christ would have left his Church without any specific instruction on the subject; that the Lord's Prayer prescribes the spirit, rather than the form, of devotion, as is evident from the fact that the form is differently given by the different evangelists; and that the liturgy did not come into general use till the Church began to lose its primitive simplicity. It is further argued, that the employment of a liturgy tends to formalism in religion; that the wants of one age and one people are not those of another; and that perpetual repetition can not fail to deprive the written prayer of the spirit and life of devotion. It should perhaps be added, that this dispute, like most of those of a theological character, has lost much of its bitterness, and that at the present time the liturgical and non-liturgical churches of Protestantism appear to be approaching one another, many of the non-liturgical churches introducing some liturgical elements into their service, while in the liturgical churches, especially the Episcopalian, large room is allowed for extempore prayers. For account of the liturgy of the Roman Catholic Church, see BREVIARY; MISSAL; for that of the Episcopal Church, see PRAYER-BOOK. See also WORSHIP.

Liver. The word often occurs in the natural sense, as indicative of a vital organ in the animal system, and especially with reference to the parts of animals slain in sacrifice. The use to which the liver was applied for purposes of divination by the ancient heathens, though not employed by the Jews, was not unknown to them.[1] The chief peculiarity among them, as regards the place of the liver in the animal system, is that they seem to identify it more with the source and centre of life than we are wont to do, and sometimes put liver where we would substitute heart. [Lev. iii., 4, 10; iv., 9; Prov. vii., 23; Jer. ii., 2.]

Lizard. The Hebrew word which has been so translated seems to be a general term under which, in all probability, the sacred writer includes the whole of the lizard family, *i. e.*, all the cold-blooded animals that have the conformation of serpents and the addition of two or four feet. Lizards of various kinds are found in great numbers in all the Oriental countries. At the present day, in the East, certain varieties of the lizard are supposed to possess medicinal properties, and are consequently captured, their bodies dried in the sun, and sent to market to be sold for the use of physicians. Lizards were forbidden as articles of food by the Mosaic law. [Lev. xi., 30.]

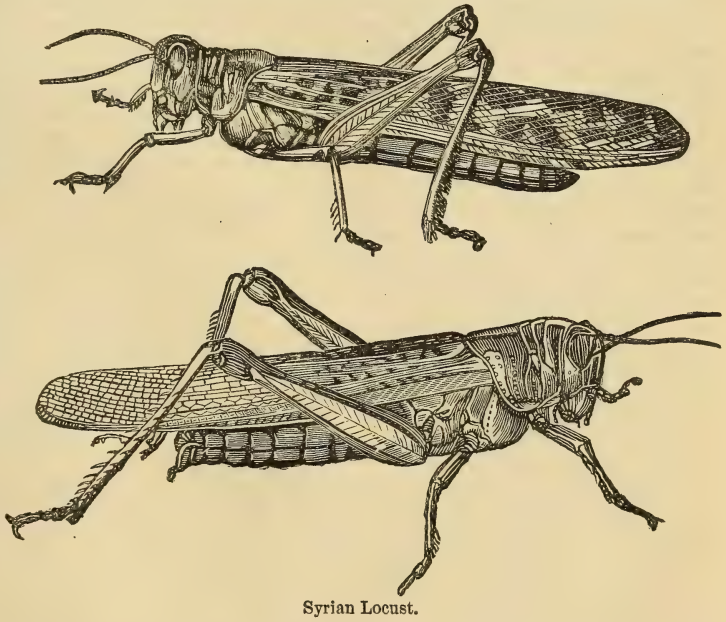
Loan. The Mosaic laws which relate to the subject of borrowing, lending, and repaying, are in substance as follows: If an Israelite became poor, what he wished to borrow was to be freely lent him, and no interest, either of money or produce, exacted in return. Interest might be taken of a foreigner, but not of one Israelite by another. At the end of every seven years, every creditor was to remit what he had lent to a brother Israelite, but might exact a loan made to a foreigner; and no Israelite was to be refused a loan because the year of remission was at hand. Pledges might be taken; but if the pledge was raiment, it was to be restored before sunset, since it was needed for a covering at night; and on no account must either a millstone or the widow's garment be taken in pledge, since they were necessary to life. The law did not forbid temporary bondage in the case of debtors, but forbade a Hebrew to be detained as a boudsman for debt longer than the seventh year, or, at furthest, the Year of Jubilee. It appears, however, from the parable of the ten talents,[2] that, in later times, the Jubilee release had fallen into disuse, and the debtor was liable to be retained in prison until the full discharge of his debt. This law, as exhibited in the parable, evidently belongs to despotic Oriental customs. Some consider it to have been introduced by the Romans. This, however, is doubtful. The extortionate conduct mentioned with disapprobation in Job xxii., 6; xxiv., 3, 7, probably represents a

[1] The principal passages referred to are 1 Cor. xi., 23–26; 1 Tim. ii., 1, and such references and sayings as Eph. v., 14; 1 Tim. i., 15; 2 Tim. ii., 11–13.

[1] Ezek. xxi., 21.—[2] Matt. xviii., 23–35.

state of things previous to the law, and such as the law was intended to remedy. As commerce increased, the practice of usury and suretyship grew up, but the exaction of it from a Hebrew was to a late period regarded as discreditable. The custom of mortgaging land, sometimes at exorbitant interest, sprung up among the Jews during the Captivity, and was annulled by Nehemiah after the return, as a systematic breach of the law. In later times, the practice of borrowing money appears to have prevailed, without limitation of race, and to have been carried on systematically, though the original spirit of the law was approved by our Lord. The money-changers (q. v.) who had seats and tables in the Temple were traders whose profits arose chiefly from the exchange of money with those who came to pay the annual half-shekel. [Exod. xxi., 2; xxii., 25–27; Lev. xxv., 36–41; Deut. xv., 1–3, 7–10; xxiii., 19, 20; xxiv., 6, 10–13, 17; Neh. v., 1; Psa. xv., 5; Prov. vi., 14; xi., 15; xvii., 18; xx., 16; xxii., 26, 27; Jer. xv., 10; Ezek. xviii., 13; xxii., 12; Matt. v., 42; xxi., 12; xxv., 27; Luke vi., 35; xix., 23.]

Locust. A well-known insect, frequently mentioned in Scripture. There are nine or ten Hebrew words which seem to have been used to distinguish the different species, and also the different forms in the development of the same species. And various English words are used in the same way, as beetle, grasshopper, canker-worm, and caterpillar, all of which probably represent species of the locust and its larvæ. Solomon speaks of the presence of the locust as among the most terrible calamities that can befall a country, classing it with famine, drought, pestilence, and siege.[1] The same writer remarks on the curious fact that these creatures are gregarious and migratory, yet have no leader, as is the almost universal habit among gregarious animals.[2] In the account of the great plague of locusts, the wind is mentioned as the proximate cause both of their arrival and their departure.[1] Although locusts have sufficient strength of flight to remain on the wing for a considerable time, and to pass over great distances, they have little or no command over the direction of their flight, and always travel with the wind. If a sudden gust arises, they are tossed about in the most helpless manner; and when they happen to come across one of the circular air-currents that are so frequently found in the countries which they inhabit, they are whirled round and round without the least power of extricating themselves.[2] Very few insects have been recognized as fit for food even among uncivilized nations, and it is rather singular that the Israelites, whose diet was so scrupulously limited, should have been permitted the use of the locust. These insects are, however, eaten in all parts of the world which they frequent, and in some places form an important article of food, thus compensating in some degree for the amount of vegetable food which they consume. In Palestine locusts are eaten, either roasted or boiled, in salt and water; but when preserved for future use, they are dried in the sun, their heads, wings, and legs picked off, and the bodies ground into dust. This dust has naturally a rather bitter flavor, which is corrected by mixing it with camel's milk or honey, the latter being the favorite substance; hence we may suppose that the food of John the Baptist was, like his dress, that of a people who lived at a distance from towns, and that there was no more hardship in the one than in the other.[3] See BEETLE.



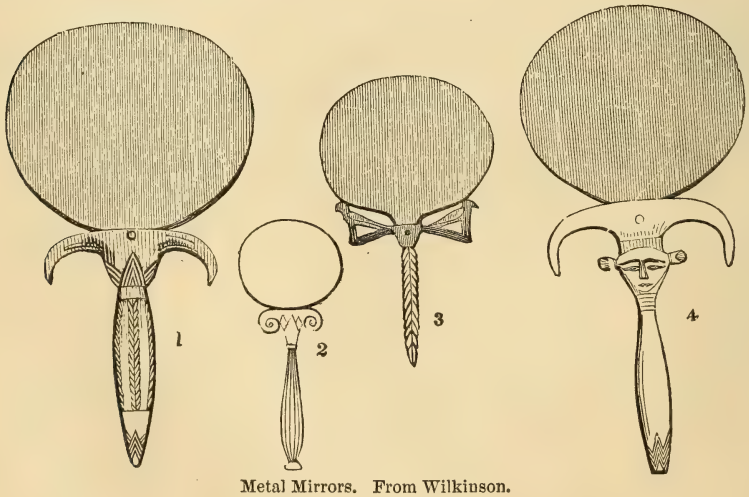
Syrian Locust.

[1] 1 Kings viii., 37.—[2] Prov. xxx., 27.

[1] Exod. x., 12, 13.—[2] Psa. cix., 23.—[3] Mark i., 6.

Lollards, or **Lollhards**, a semi-monastic society the members of which devoted themselves to the care of the sick and of the dead. It was first formed about the year 1300, in Antwerp, where some pious persons associated themselves for the burial of the dead. They acquired the name of Lollards from their practice of singing dirges at funerals—the Low-German word *lollen*, or *lullen*, signifying *to sing softly*, or *slowly*. They soon spread through the Netherlands and Germany, and in the frequent pestilences of that period were useful, and everywhere welcome. The clergy and the begging-friars, however, disliked and persecuted them, classing them with the heretical *Beghards;* and having been reproached with heresy, their name was afterward applied to the followers of Wycliffe in the fourteenth century. This eminent forerunner of the Reformation in England was born in 1324, at a small village near Richmond, in the county of York. He was educated at the University of Oxford, where he distinguished himself by his talents, and the zeal and diligence with which he prosecuted his studies both in philosophy and theology. In 1372 he was made doctor of theology. As a pastor, he labored indefatigably, seeking, by ardent and prayerful study of the Bible, to instruct the people in divine things. The Romish priesthood had long been accustomed to give the sermon a subordinate place in public worship, but Wycliffe restored it to its due importance as a means of supplying the religious wants of the people. With him, too, originated the idea of traveling preachers—men who went about barefoot preaching salvation through the cross of Christ. The greatest service which Wycliffe conferred upon the cause of true religion in England, however, was the publication of his translation of the Bible (q. v.) in 1380. In 1381 he appeared as the opponent of transubstantiation, contending against every mode of a bodily presence of Christ, and maintaining that the bread and wine are nothing more than symbols of Christ's body and blood, with the additional explanation that, in the case of believers, they were active symbols, placing those who partook of them with real, living faith, in the position of an actual union with Christ. The great Protestant principle that Christ is the only author of salvation occupied a prominent place in his theological system. He believed that in the Church two orders of the clergy were sufficient—priests and deacons; that, in the time of Paul, bishop and presbyter were the same. Scripture, in his view, was the rule of faith and practice, and every doctrine and precept ought to be rejected which does not rest on that foundation. He held that conversion is solely the work of God in the heart of the sinner; that Christ is the all in all of Christianity; that faith is the gift of God; and that the one essential principle of spiritual life is communion with Christ. The true Church he maintained to be Christ's believing people, and their exalted Redeemer the only true Pope. From the time of his death until the Reformation, the sufferings of the Wycliffites, or Lollards, were severe. Their principles, however, had taken deep root in England; and during the fifteenth century the papal influence gradually decreased, preparing the way for the Reformation, which in the succeeding century established the Protestant faith as the settled religion of the country.

Looking-glass. This word occurs only twice in the O. T.[1] The Greek word simply rendered *glass* is found in the N. T. in a few passages.[2] Glass mirrors were unknown to the ancients. Some have thought that steel,



Metal Mirrors. From Wilkinson.

[1] Exod. xxxviii., 8; Job xxxvii., 18.—[2] 1 Cor. xiii., 12; 2 Cor. iii., 18; Jas. i., 23. See Glass.

rather than brass, was the metal of which their mirrors were composed, as mirrors of that description, also of silver and various other materials, are known to have been used by the ancients. But those used by the Hebrew females in the wilderness would undoubtedly be such as were common in Egypt; and it appears, from the monuments, that they were of mixed metal, of which the chief ingredient was copper. They were mostly of a round form, and furnished with handles, which seem to have varied in form and device much more than the mirror itself. Those carried by the Hebrew women at the time of the construction of the vessels of the tabernacle were used for making "the laver of brass, and the foot of it of brass."

Lord's Prayer. A form, or rather a model, of prayer given by our Lord to his disciples. It exists in two forms, one in Matt. vi., 9–13, and one in Luke xi., 2–4. It is uncertain whether the prayer was twice given in slightly different forms by Christ, or whether it was given at the time indicated in Luke's gospel, but was incorporated by Matthew in the Sermon on the Mount, because cognate to the instructions respecting prayer given in that sermon. The opinion of most Biblical scholars is that the doxology, which is found only in Matthew, was added subsequently, though this is by no means certain. It has been said that this prayer is composed largely of forms existing in the time of Christ among the Jews; but this statement rests on very slight authority. The question whether Christ prescribed it as a set form of prayer, or simply intended it as an indication of the nature and spirit of true prayer, has been much discussed.[1] The early fathers treated it as a prescribed form; but there is no indication that it was so used either by Christ himself or by his apostles. It first appears as part of a ritual in the third century.

Lord's Supper, the name given to the sacrament established by Jesus Christ just before his death, as a memorial ordinance to be maintained perpetually in his Church. The account of the institution of the Lord's Supper is given by three of the evangelists, and also by Paul.[2] John, while he speaks of the supper, does not describe the institution of the ordinance. Grouping the four accounts together, the narrative is substantially as follows:

Jesus commenced administering in the usual manner, by a blessing on the feast, and by pouring out and passing the first cup. The presence of Judas, however, whose treachery was known to Christ, acted as a restraint. Christ declared that he should be betrayed. When asked who was the traitor, he declined to answer. He simply said, sadly, "He that dippeth his hand with me in the dish, the same shall betray me." To betray one with whom you have eaten is, according to Oriental ideas, the very extreme of treachery. At the same time he dipped the unleavened bread in the dish of sauce made of bitter herbs and passed it to the disciples, Judas among the rest. But though the other disciples did not comprehend Christ, Judas did; and, the supper having drawn toward its close, he withdrew to perfect his plans for his Master's betrayal. It was not till he had gone out that the institution of the Lord's Supper took place. The act of our Lord in instituting it is thus described by the sacred writers; we combine the narratives of Matthew, Mark, Luke, and Paul.

"As they were eating, Jesus took bread, and blessed, and brake it, and giving to the disciples, said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup when he had supped, and when he had given thanks he gave to them; and they all drank of it. And he said to them, This cup is the New Testament in my blood, shed for you and for many, for the remission of sins; this do ye, as oft as ye drink it, in remembrance of me. But I say unto you, I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my father's kingdom.[1]

Respecting the proper interpretation of this account, four questions have arisen. 1. Did our Lord intend this as a permanent ordinance, or only as a direction to the twelve to observe the passover in remembrance of him, or to remember him whenever they broke bread? The answer to this question is found in 1 Cor. xi., 23. It is inconceivable that the Lord should have made a special revelation to Paul respecting the proper observance of the ordinance, if it had not been intended for a perpetual ordinance for future observance. 2. Did our Lord observe the Paschal feast with his disciples, or did he simply have a supper with them in anticipation of the Passover, and as a preparation for and a prophecy of his death? According to Matthew (xxvi., 17–19), Mark (xiv., 12, 16), and Luke (xxii., 7, 13), the day on which the Lord's Supper was instituted was the day of the Passover, and the supper in connection with which it was instituted was the Paschal feast. John, on the other hand, writes as though the Passover did not begin till after Christ's death; for he says of the Jews before Pilate's court, that "they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the Passover."[2] A great deal has been written in endeavoring to solve this seeming

[1] See Liturgy.—[2] Matt. xxvi., 26–29; Mark xiv., 22–25; Luke xxii., 17–20; 1 Cor. xi., 23–25.

[1] Quoted from Dr. Frederick Gardner's "Life of our Lord in the Words of the Gospel." Townsend's "Harmony" is substantially the same.—[2] John xviii., 28; comp. xix., 14.

contradiction. Without entering into the discussion here, it must suffice to say that, while the question is confessedly one of great difficulty, and scholars are not agreed in its solution, we think the better opinion is that Christ ate the true Passover with his disciples, and that John refers not to the Paschal feast, but to the offerings eaten on the subsequent days of the feast. The whole question is elaborately discussed in Andrews's "Life of our Lord," pp. 423–460, and more concisely in Robinson's "Harmony of the Gospels," p. 196, *note*, to which the reader is referred for a fuller discussion. 3. Did our Lord simply adopt and modify the Paschal feast, or did he, *at its close, institute a new and independent Christian ordinance?* Matthew and Mark both say, "*As they were eating*, Jesus took bread;" Luke and Paul both say that he took the cup "*after supper*."[1] Some eminent scholars, among whom may be mentioned Dr. Conant of this country, and Dr. Brown of Scotland, hold the latter view, and regard the Lord's Supper as entirely separate from the Paschal feast, though instituted at its close. The more general opinion is that the words "after supper" indicate simply that the cup taken was the third or fourth in the Paschal supper, which was drank toward the close of the feast; and that as Jesus adopted, but gave new significance to baptism, so he employed the Paschal feast, but gave a new meaning to it, and at once fulfilled the ancient type, and converted it into a prophecy of the marriage supper of the Lamb. This, substantially, appears to be the view of Lightfoot, Lange, Ellicott, Stanley, Alford, Andrews, and Barnes.

Some light is thrown upon the character and proper observance of the Lord's Supper by the references to it in the inspired history of the infant Church. We have frequent mention made of the "breaking of bread" in the apostolic meetings from house to house; and though it is by no means clear that this always refers to the Lord's Supper, still, on the whole, the indications are that this ordinance was observed frequently, perhaps every Sabbath, certainly on all the more important and solemn occasions of the Church.[2] It was from a very early period combined with festive meals of a religious and social character, which even in the apostolic age degenerated and became the occasion of shameful excesses, and were put an end to at an early day.[3] The memorial ordinance itself, however, has continued in divers forms to be observed by almost every Christian sect, and in every age. Its original simplicity has been sometimes lost sight of in the costly and magnificent rituals which have been suffered to overlay it. But wherever and however observed, alike in the magnificent mass of the costly cathedral and in the simple service administered by the itinerant preacher in the log-cabin of a Western wild, these emblems of Christ's dying love receive, though in different methods and different measure, the homage of grateful and loving hearts.

For an account of the method in which the Paschal supper was celebrated, see PASSOVER; for a consideration of the later theological questions respecting the nature, order, and conditions of participation in the Lord's Supper, see COMMUNION; CONSUBSTANTIATION; TRANSUBSTANTIATION.

[1] Matt. xxvi., 26; Mark xiv., 22; Luke xxii., 26; 1 Cor. xi., 25.—[2] Luke xxiv., 30, 31; Acts ii., 42, 46; xxvii., 35.—[3] 1 Cor. xi., 20–22. See AGAPÆ.

Lot (*covering veil*), the son of Haran, and nephew of Abram. He was born in Ur of the Chaldees, where his father died; thence he accompanied his grandfather, Terah, and his uncle to Haran.[1] Afterward he went with Abram into Canaan, and also into Egypt, when there was a famine in Canaan. Returning from Egypt, the family established themselves for a while near to Bethel, where their property so increased as to render it necessary, for the sake of peace and for room's sake, for them to part. Abram gave Lot his choice, and he fixed upon the fruitful plain of Jordan. Here he was captured by Chedorlaomer, but delivered by the valor of Abram. In the destruction which overtook the cities of the plain (q. v.), he was miraculously delivered by God; but his wife, on looking back, was turned into a pillar of salt—possibly by the incrustations of ashes which may have accompanied the volcanic phenomena which attended their destruction. The legend that the pillar of salt has been identified in modern times is not worthy of credit; that which is so entitled is doubtless a natural production. Lot is subsequently mentioned as the founder of two nations, Moab and Ammon. [Gen. xi., 27–31; xiii.; xiv.; xii., 4, 5; xix.; Luke xvii., 32; 2 Pet. ii., 6–9.]

Lot, or Lots. The practice of determining a doubtful matter by the use of the lot must have begun very early; for at the time of the Exodus of the children of Israel it comes into notice as a familiar mode of procedure. In none of these cases narrated in Scripture is any indication given of the mode adopted for gaining the result. Very commonly, among the Latins, little counters of wood were put into a jar with so narrow a neck that only one could come out at a time. After the jar had been filled with water and the contents shaken, the lots were determined by the order in which the bits of wood, representing the several parties, came out with the water. In other cases they were put into a wide open jar, and the counters were drawn out by the hand. Sometimes, again, they were cast in the manner of dice—a form which must in substance have been known and used among the He-

[1] Gen. xi., 27, 28, 31; xii., 4, 5.

brews.[1] The soldiers who cast lots for Christ's garments undoubtedly used these dice, and nothing more strikingly illustrates the stolidity of the soldiers than this gambling at the foot of the cross.[2] As a recognized form of obtaining the mind of the Lord in critical cases, the use of the lot appears to have been employed in a serious manner by the Israelites, and in the N. T. times by the apostles, and commonly accompanied by prayer. Yet Proverbs xvi., 33, would seem to indicate that the lot was not uniformly so used. Among the heathens the foretelling of fortunes by means of lots was a common mode of divination. [Lev. xvi., 8; Numb. xxvi., 55; xxxiv., 13; Judges xx., 29; 1 Sam. xiv., 41; Esther iii., 7; Prov. xvi., 33; Acts i., 26.]

Love-feasts, or **Agapæ**. Among the primitive Christians these were feasts which were observed in token of brotherly love and charity, usually in connection with, though not as a necessary part of, the Lord's Supper. The pastor, deacons, and members having taken their seats around a table which was spread in the church, and the guests having washed their hands, public prayer was offered, and during the feast a portion of Scripture was read, and the presiding elder or presbyter having proposed questions arising out of the passage, they were answered by the persons present. Any encouraging accounts from other churches were then reported, and at the close of the feast a collection was made for the benefit of widows and orphans, the poor, prisoners, or any of the brethren who might be in need of pecuniary aid. In the beginning of the second century this social meal was separated from the Lord's Supper, but still continued to be celebrated within the walls of churches as late as the fifth century. But abuses having crept into them, as perhaps, indeed, is indicated as early as in the first century,[3] they were gradually discontinued. A feast somewhat analogous to the ancient Agapæ has been adopted in more modern times by the Wesleyan Methodists, the Moravians, and the Glassites.

Lucifer (*light-bringer*, or *morning-star*). This title is applied to the King of Babylon in Isa. xiv., 12. He had outshone other kings as the bright star of the morning surpasses other stars. As such a star falling from heaven would go down into darkness and leave no trace, so this king should be utterly overthrown. In popular language Lucifer is regarded as an appellation of Satan.

Luke. Of this person, the author of the gospel which bears his name, and probably also the author of the book of Acts, not much is told us in Scripture. By profession he was a physician; by birth he was not a Jew.[4] He was not one of the twelve; and though an ancient tradition reports him to have been one of the seventy, there is no assurance of its truth. After Christ's ascension he attached himself to Paul, whom he seems to have accompanied in most of his missionary journeys, traveling with him to Rome.[1] Of the time and manner of his death nothing is certainly known.

Luke (**Gospel of**). It has been generally, and almost unanimously, acknowledged that the Gospel of Luke was written and published by the one whose name it bears. It was written in Greek, about the middle of the first century. The object of its composition is stated by the author himself in his opening chapter. Whether Theophilus (*lover of God*) there referred to was a real person, or whether the title was used to designate all those who love God, has been questioned. The writer does not profess to have been an eye-witness of what he recorded.[2] The sources from which he derived his information were probably oral reports of those who were eye-witnesses; at least this opinion appears to us more probable than that he wrote with either of the other gospels before him. In completeness, Luke's gospel must rank first among the four. He alone gives any full account of the incidents and teachings belonging to what we regard as Christ's ministry in Perea.[3] He seems to delight to recount instances of our Lord's tender compassion and mercy; he alone gives the parable of the lost sheep, the lost piece of money, and the prodigal son; and indeed nearly all the incidents and instructions recorded in chapters xiv. to xix. are peculiar to this writer. It has been asserted that Luke wrote under the influence, and in part at the suggestion, of St. Paul; but this opinion is not borne out by either his style, or by any references in either of his books. A remarkable similarity has been noticed between his account of the institution of the Lord's Supper in Luke xxii., 19, 20, and that of Paul in 1 Cor. xi., 23–25; but it seems more reasonable to suppose that Paul derived his account from Luke, than that Luke obtained his from Paul.

Lutherans, a designation originally applied by their adversaries to the Reformers of the sixteenth century, and which afterward was distinctively appropriated among Protestants themselves to those who took part with Martin Luther against the Swiss Reformers, particularly in the controversies regarding the Lord's Supper. Lutheranism is the prevailing form of Protestantism in Saxony, Hanover, and the greater part of Northern Germany, as well as in Würtemberg; it also prevails to a considerable extent in other parts of Germany. It is the national religion of Denmark, Sweden, and Norway; and there are Lutheran churches in Holland, France, Poland, etc. Among the

[1] Prov. xvi., 33.—[2] Matt. xxvii., 35.—[3] Jude xii.; Acts vi., 2.—[4] Col. iv., 11-14.

[1] See Acts of the Apostles, and references there.—[2] Luke i., 2, 3.—[3] See Jesus Christ.

Lutheran symbolical books, the Augsburg Confession[1] holds the principal place, but the supreme authority of the Holy Scriptures is fully recognized. The chief difference between the Lutherans and the other Protestant churches is as to the real presence of Christ in the sacrament of the supper, the Lutherans holding what is styled the doctrine of consubstantiation (q. v.). Other points of difference relate to the allowance in Christian worship of things disallowed by other Protestants, but regarded by Luther as indifferent; and many of these things, at first retained by Luther and his fellow-reformers, have in some localities become favorite and distinguishing characteristics of the Lutheran churches, as images and pictures in places of worship, clerical vestments, etc. In its constitution, the Lutheran Church is generally unepiscopal, without being Presbyterian. In Denmark, Norway, and Sweden, there are bishops, and in Sweden an archbishop, but their powers are very limited. Where Lutheranism is the national religion, the sovereign is recognized as the supreme bishop, and the Church is governed by consistories appointed by him, and composed both of clergymen and laymen. Where the Lutheran Church develops her principles apart from State interference, the rights and co-operation of the people are carefully secured. The Lutherans employ various liturgies, each State church having usually one of its own. The Lutheran Church in the United States and Canada embrace (1872) a total of 54 synods, 2157 ministers, 3727 churches, and 450,000 communicants. The ecclesiastical power is here derived directly from the people; but the ministers are responsible not to the local church, but to the synods to which they respectively belong.

Lycaonia. One of the provinces of Asia Minor. It had Galatia north, Pisidia south, Cappadocia east, and Phrygia west. It was formerly within the limits of Phrygia, but was made a separate province by Augustus. The district of Lycaonia extends from the ridges of Mount Taurus and the borders of Cilicia on the south, to the Cappadocian hills on the north. It is a bare and dreary region, unwatered by streams, though in parts liable to occasional inundations. Strabo mentions one place where water was even sold for money. The Lycaonians seem to have had a language, or rather a dialect, of their own, but we have no traces of it remaining. The best authorities speak of it merely as a corrupt Greek. The people were a fierce and warlike race, never fully subdued by the Persians, and conquered rather than amalgamated by the Greeks. The chief city of Lycaonia was Iconium, now called Konyeh; and others of importance were Laodicea, Derbe, Lystra, and Antiochiana.

Lycia, a province of Asia Minor, in the south-west, having Pamphylia on the east, Caria on the west, Phrygia on the north, and the sea on the south. Its two chief towns, Patara and Myra, were both, though on different occasions, visited by Paul. The people were early given to sea-faring; and having also a fertile soil, they attained to considerable wealth and prosperity. Many architectural remains of the district and some coins have been recovered and illustrated. The people maintained long their independence; they successfully resisted Crœsus of Lydia, and, under the Persian rule, were allowed to retain their own kings as satraps. Even to the time of the Emperor Claudius, Lycia contrived to secure for itself the privileges of a free state; but thenceforth it was reduced to the ordinary condition of a Roman province, and shared in the general fortunes of that part of the empire. [Acts xxi., 1; xxvii., 5.]

Lydda, a town which, under the name of Lod, occurs in a few passages of the O. T., and appears to have been either entirely or in great part built by the Benjamites.[1] How members of that tribe should have got possession of it is unknown, for it lay at some distance from their proper territory, and was within the confines of Ephraim—being about nine miles east of Joppa, and on the road to Jerusalem. Though it never comes into notice in connection with the more stirring events of O. T. history, yet mention is occasionally made of it in the Apocrypha and Josephus. It had attained to some importance under Vespasian, and is described by Josephus as a village not inferior in size to a city. The miracle wrought by Peter[2] greatly aided the cause of Christianity in the neighborhood, and a church of some importance sprang up in the place. Lydda became the seat of a bishop, of whom mention is often made in the ecclesiastical annals. Its grand ecclesiastical distinction consisted in its having been probably the birth-place of the renowned St. George, and certainly the place of his sepulture. A magnificent church, of uncertain date, was there erected in his honor. At the present day Lydda, or Ludd, is only a considerable village, having nothing to distinguish it but the ruins of the Church of St. George, and the fine gardens and orchards by which it is surrounded.

Lydia, a woman of Thyatira, who, at the time of Paul's first visit to Macedonia, was resident in Philippi, as a seller of purple, *i. e.*, probably of purple-dyed cloth. She became a convert to the faith preached by the apostle, and received him into her house, herself the first member of a church which soon sprung into great vigor, and was distinguished for its hearty and devoted zeal in the cause of the Gospel. See THYATIRA; PHILIPPI. [Acts xvi., 14–40.]

[1] See CREEDS.

[1] 1 Chron. viii., 12; Ezra ii., 33; Neh. xi., 35.—[2] Acts ix., 32, 35.

Lysius, Claudius, a military officer, probably a Greek, as he obtained his Roman citizenship by purchase. He was in command at Jerusalem as tribune when Paul was seized by the Jews; he rescued him, and afterward sent him with a strong guard to the procurator Felix at Cæsarea. [Acts xxi., 31–40; xxii.; xxiii.]

Lystra, a city of Lycaonia, though by some reckoned to other provinces. Here was performed the miraculous cure which induced the people to believe that Paul was Mercury, and Barnabas Jupiter. Timothy was probably a native of Lystra. It seems to have been situated at the foot of the mountain-mass Karadagh, to the south of Iconium; but the exact site is unknown. [Acts xiv., 6, 8–11, 21; xvi., 1, 2; 2 Tim. iii., 11.]

M.

Maacah (*depression*). The name is sometimes spelled Maachah, and in one case, probably by the transcriber's error, Micaiah is substituted for it.[1] It is used as the name of a kingdom, and also as the name of several persons, both male and female. The most important of the personages was:

1. The daughter, or more probably granddaughter, of Absalom,[2] named after his mother.[3] She appears to have inherited the beauty and peculiar power of fascination which Jewish tradition attributes to her great-grandmother, to her grandfather Absalom, and to her mother Tamar. She married Rehoboam, who loved her "above all his wives and concubines." When her son Abijah was chosen, probably through her influence, above all his brothers, as successor to his father's throne, she filled the office of queen-mother, and her influence continued through his reign, to be at last broken under the reign of her grandson Asa (q. v.). It was under her influence that the idolatrous and licentious rites of Astarte and Moloch gained their strongest foothold in Judah, that the valley of Hinnom received its dreadful association of sacrificial fires, and the royal gardens of Tophet that character which clings to the name even to the present day. It was not till she was removed from office by Asa, that any effectual reformation of religion was achieved. See ASA; ABSALOM. [1 Kings xv., 1, 2, 9–13; 2 Chron. xi., 20–22.]

2. A small kingdom near Palestine, the exact position of which is not defined, but which is believed to have been north of Geshur and west of Mount Hermon, not far from the source of the River Jordan. Its inhabitants are known as Maacathi, or Maachathites. They joined with the Ammonites in one campaign against David. [Deut. iii., 14; Josh. xii., 5; 2 Sam. x., 6–8.]

Maccabees (Books of). There are five apocryphal books entitled Maccabees. All of them, though they differ most widely in character, in date, and worth, possess points of interest which make them a fruitful field for study. But only two of these were included in the early current Latin versions of the Bible, and thence passed into the Vulgate, and were received as canonical by the Council of Trent, and retained among the *Apocrypha* by the Reformed churches. It is therefore necessary only to speak here of the first and second books of Maccabees. They contain a history of the Maccabæan family, who, after freeing their country from the Syrian tyranny, governed it for about 126 years—B. C. 161–35.

The first book of Maccabees contains a history of the struggle from B.C. 168 to 135, as led by three brothers, who in succession carried on, with varying fortunes, the work begun by their father, Mattathias, of rousing and guiding their countrymen, the Jews, to throw off the tyranny of Greece. Each of the three divisions, into which the main portion of the book thus naturally falls, is stamped with an individual character derived from its special hero. While the grandeur and unity of the subject invests the book with an almost epic beauty, it never loses the character of history. The great marks of trustworthiness are everywhere conspicuous. Victory, and failure, and despondency are, on the whole, chronicled with the same candor. So far as the circumstances admit, the general accuracy of the book is established by the evidence of other authorities; but for a considerable period it is the single source of our information. Indeed, it has little need of external testimony to its worth. Its whole character bears adequate witness to its essential truthfulness. There are, however, some points in which the writer appears to have been imperfectly informed, especially in the history of foreign nations; and some, again, in which he has been supposed to have magnified the difficulties and successes of his countrymen. Much has been written as to the sources from which the narrative was derived, but there does not seem to be evidence sufficient to indicate them with any certainty. If the writer was not himself engaged in the war of independence, he must have been familiar with those who were; and whatever were the sources of different parts of the book, and in whatever way written—oral and personal information were combined in its structure—the writer made the materials which he used truly his own; and the minute ex-

[1] 2 Chron. xiii., 2.—[2] Abishalom, 1 Kings xv., 2, read Absalom, 2 Chron. xi., 21.—[3] 2 Sam. iii., 3.

actness of the geographical details carries the conviction that the whole finally rests upon the evidence of eye-witnesses. The language of the book does not present any striking peculiarities. Both in diction and structure, it is generally simple and unaffected. In a religious aspect, it is more remarkable negatively than positively. The historical instinct of the writer confines him to the bare recital of facts; and were it not for the words of others which he records, it might seem that the true theocratic aspect of national life had been lost. Not only does he relate no miracle, such as occurs in Second Maccabees, but he does not even refer the triumphant successes of the Jews to divine interposition. From other writers it appears that, in this successful struggle for independence, the Messianic hopes of the Jews were raised to the highest pitch, but the hope or belief occupies no prominent place in the book; and, like the book of Esther, its great merit is, that it is throughout inspired by the faith to which it gives no definite expression, and shows, in deed, rather than in word, both the action of Providence and a sustaining trust in his power. The testimony of antiquity leaves no doubt but that the book was first written in Hebrew.

The history in the second book of the Maccabees begins some years earlier than the first book. For the few events noticed during the earlier years it is the chief authority; during the remainder of the time the narrative goes over the same ground as First Maccabees, but with very considerable differences. Two letters, supposed to be addressed by the Palestinian to the Alexandrine Jews, and a sketch of the author's plan, which proceeds without any perceptible break from the close of the second letter, form the first two chapters. The remainder is based on "the five books of Jason of Cyrene," of whom nothing but this mention is known. The characteristics of the style and language are essentially Alexandrine; and though the Alexandrine style may have prevailed in Cyrenaica, the form of the allusion to Jason shows clearly that the compiler was not his fellow-countryman. But all attempts to determine more exactly who the compiler was are mere groundless guesses, without even the semblance of plausibility. Mr. Westcott, in the absence of any sufficient internal evidence to fix the date, conjectures that the original work of Jason was written not later than B.C. 100, and the epitome half a century later. The style of the book is extremely uneven. At times it is elaborately ornate; and again, it is so rude and broken as to seem more like notes for an epitome than a finished composition; but it nowhere attains to the simple energy and pathos of the first book. Historically, the second book is not so trustworthy as the first. Some of the statements are obviously incorrect, and seem to have arisen from an erroneous interpretation and embellishment of the original source. Yet the errors appear to be those of one who interprets history to support his cause, rather than of one who falsifies its substance. The groundwork of facts is true, but the dress in which the facts are presented is due, in part at least, to the narrator. The most interesting feature in Second Maccabees is its marked religious character, by which it is clearly distinguished from the first book. "The manifestations made from heaven on behalf of those who were zealous to behave manfully in defense of Judaism" form the staple of the book. The doctrine of Providence is carried out in a most minute parallelism of great crimes and their punishment. The same idea is presented in the contrasted relations of Israel and the heathen to the divine power. The former is "God's people," "God's portion," who are chastised in love; the latter are left unpunished till the full measure of their sins ends in destruction. Indeed the book is to be regarded as a series of special incidents illustrating the providential interference of God in behalf of his people. The books form the most important connecting link between the O. T. and the N. T. history. Although they are not received by the Protestant Church as canonical, their historical value is highly esteemed by Christian scholars.

Macedonia, an important kingdom of ancient Greece, and subsequently a Roman province. At the accession of Alexander the Great, the kingdom was bounded on the north by Mœsia and Illyricum, on the south by Thessaly and Epirus, and on the east and west, respectively, by Thrace and the Ægian Sea, and by Epirus and the Adriatic. The country may be described as an undulating plain, into which run the spurs of several ridges of mountains, and surrounded on three sides by the mountains themselves. Among the most distinguished of these are Athos and Olympus. Its ancient capital was Pella, the birthplace of Alexander; other important cities were Philippi, Thessalonica, Amphipolis, Apollonia, and Berea. The soil is fertile, and the climate healthy and temperate, though considered more severe than that of the more southerly parts of Greece. The ancient Macedonians were a hardy and warlike people, and their military system was considered very perfect. The civilization of Athens reached them but slowly, and they never, even under Alexander, attained to an equality with the more favored parts of Greece.

To the Biblical student Macedonia is interesting chiefly as the site of Paul's successful labors. Following the guidance of the Spirit of God, he went thither during his second missionary tour. The churches at Thessalonica and Philippi were among the

results of his missionary labors there; and, from Paul's references to them in subsequent epistles, we are assured that the Gospel found a readier entrance and a warmer welcome among the hardy Macedonians than among the more cultured Athenians, and was more generously supported and carried out in subsequent contributions than among the wealthier Corinthians. [Comp. Acts xvii., 10–12, with 16, 32; 1 Thess. i., 5, with 1 Cor. iii., 1; and Rom. xv., 26; Phil. iv., 10, 15, with 1 Cor. ix., 7–14; xvi., 1; 2 Cor. ix.]

Machpelah (*portion*, or *double cave*), a field in Hebron containing a cave which Abraham bought, for a sepulchre, from Ephron the Hittite. The purchase was made in a ceremonious manner, exactly conformable with modern Syrian customs. This burial-place of the patriarchs was a rock, with a double cave, standing amidst a grove of olives or ilexes upon the slope of the table-land where the first encampment was made. Here Abraham and Sarah, Isaac and Rebekah, Jacob and Leah, were buried.[1] There is no question that it still exists, inclosed within a very ancient structure, perhaps of Jewish workmanship, called El-harum, and covered by what was originally a Byzantine church, but is now a Mohammedan mosque. As the fourth most sacred place in the world to the Mohammedans, this mosque has always been jealously closed against admission, and no European, except by stealth, is known to have set foot within the sacred precincts, until the visit of the Prince of Wales to Palestine in 1862. The prince and a very few others, among whom was Dean Stanley, through much dexterity and persistence, gained an entrance. From Dean Stanley's interesting report of that visit we condense the following account:

The tombs, or rather cenotaphs, which are placed upon the floor of the mosque over the actual sepulchres of the patriarchs, are inclosed each within a separate shrine. On the right of the inner portico, before entering the main building, is the shrine of Abraham, and on the left that of Sarah, each closed with silver gates. The shrines of Sarah, Rebekah, and Leah, they were requested not to enter, since they were the tombs of women. The shrine of Abraham contains in its marble-cased chamber a coffin-like structure, about six feet high, built up of plastered stone or marble, and hung with three carpets of green embroidered with gold. Within the mosque are also the tombs of Isaac and Rebekah, in chapels with windows in the walls, which are closed with grated iron gates. The shrines of Jacob and Leah are in recesses corresponding to those of Abraham and Sarah, but opposite the entrance of the mosque in a separate cloister. The general structure of Jacob's tomb resembles that of Abraham. The position of these monuments corresponds remarkably with the Bible narrative, and precludes the idea of a fanciful distribution of them by the Mohammedans; for the prominence given to Isaac is, contrary to their prejudice, in favor of Ishmael, and Leah occupies the place where we should expect to find the more favored Rachel. Besides these six shrines, in a separate chamber reached by an opening through the wall, is the shrine of Joseph, in accordance with the tradition of the country, that Joseph, though first buried at Shechem, was afterward brought to Hebron. To the cave itself there was no access. The only indication of it was a small circular hole, about eight inches across, at the corner of the shrine of Abraham, the upper part built of strong masonry, but the lower part of the natural rock. This cavity appeared to open into a dark space beneath, which the guardians of the mosque believe to extend under the whole platform, and which can hardly be any thing else than the sacred cavern of Machpelah, in which one at least of the patriarchal dead and the embalmed body of Joseph may possibly still repose intact. This aperture has been left, that the sacred air of the sepulchre may escape into the mosque, and that through it a lamp may be let down to burn over the grave.

[1] Gen. xxiii.; xxv., 9, 10; xlix., 29–32; l., 12, 13.

Madonna, an Italian word, signifying *My Lady*, and especially applied to the Virgin Mary. The earliest Christian art did not attempt any representation of the mother of Christ; such representations first make their appearance after the fifth century, when the Virgin was declared to be the mother of God. At first the lineaments of the Virgin's countenance were copied from the older pictures of Christ, according to the tradition which declared that the Saviour resembled his mother. A chronological arrangement of the pictures of the Virgin would exhibit in a remarkable manner the development of the Roman Catholic doctrine on this subject. Formerly the child was always the prominent feature in the picture, and it is only in comparatively modern times that the Virgin was represented without the child.

Magdala, the name of a town, or region, to which our Lord and his disciples came, after the second miracle of the loaves and fishes.[1] In the corresponding passage in Mark's gospel, Dalmanutha is substituted for it.[2] That there was a Magdala within the range of our Lord's ministrations, may confidently be inferred from the epithet given to one of the Marys—the Magdalene. The modern representative of Magdala is generally supposed to be the poor village of *el-Mejdel*, on the border of the Lake of Galilee, a little more than an hour's ride north of Tiberias. It has a miserable appearance, and there are no ancient ruins; but it is in the immediate neighborhood of a beautiful

[1] Matt. xv., 39.—[2] Mark viii., 10.

plain, and a mountain that rises not less than three or four hundred feet high. See DALMANUTHA.

Magi is originally a Persian, or Median, word (*magh*, or *mogh*), but was, at a later period, naturalized among the Greeks and Romans. It occurs but twice in the Hebrew text of the O. T., and then only incidentally. In Jer. xxxix., 3, 13, there is mentioned, among the Chaldean officers sent by Nebuchadnezzar to Jerusalem, one with the name or title of Rab-mag, which may be rendered the *prince magus*, the *chief of the magi*. According to Herodotus, the Magi were a tribe of the Medes who professed to interpret dreams, and had the official charge of sacred rites. They were, in short, the learned and priestly class in Persia; and having, as was supposed, the skill of deriving from books and the observations of the stars a supernatural insight into coming events, they came to be possessed of great influence, and never failed to be consulted on all great occasions. They were divided into three orders—disciples, masters, and complete masters, had three classes of temples, and were distinguished by a peculiar dress, or insignia, a girdle, a sacred cup, and a bundle of twigs held together by a band. It was a principal part of the education of the monarch to be instructed in the lore of the Magi, and, next to his wives and eunuchs, they had the nearest access to his person. The doctrines of the Magi, which were taught to very few, and those highly favored personages, besides the monarch, were called the law of the Medes and Persians, and embraced all the sacred customs, precepts, and usages which concerned, not only the worship of the deity, but the whole private life of every worshiper of Ormuzd. From a comparison of several passages of this law, it appears probable that the Magi composed the council of the king's judges, of which mention is made as early as the time of Cambyses.[1] Nor does it appear to have been otherwise with the Magians in the comparatively late Parthian dynasty, which from B.C. 256 began to gain the ascendency in Western Asia. Greatly as the Greek influence had prevailed throughout the East after the time of Alexander the Great, it had not in the least changed the relation of the Magian party to the reigning power, or diminished its importance. The Magi continued to be priests and prophets of the nation, as well as the advisers of the king. But at the same time the old Zend religion, the religion of light and fire, fell more and more into the background, and the idolatrous worship of Greece and Western Asia took its place. As a natural consequence, the astrological and magical elements, in the ordinary sense of the term, which from the first had a certain place in Magianism, became more fully developed; and on the ground of assumed converse with the gods, and superior insight into the hidden agencies of nature, the character and influence of the party increasingly degenerated into those of the enchanter and wizard. In Egypt and Babylon, wonder-workers of this description had existed from an early period in the service of the prevailing idolatry; though this was less evident in Egypt, where the priestly caste, a distinct guild, had its recognized connection with the State alike in its civil and its religious capacity. But in Persia, so long as the purer and more ancient form of religion prevailed, the Magian priesthood preserved a moral and intellectual elevation inconsistent with the arts of imposture so common at a later period. Polytheism, however, continued to exert its demoralizing influence, and by the Christian era the term Magus had become synonymous with enchanter, and a by-word for the worst form of imposture. This is the predominant meaning of the word as it appears in the N. T. The noun and the verb derived from it are used by St. Luke in describing the impostor, who is therefore known distinctively as Simon Magus. Another of the same class, Bar-jesus, is described as having, in his cognomen Elymas, a title which was equivalent to Magus.[1] It is quite conceivable, however, that in the proper regions of Magianism there may still have been members of the party who were comparatively free from the deteriorating influences to which it was exposed, and who discovered an affinity for the better, rather than the worse, elements of the system with which they were associated—wise men who, in the quiet study of their ancient books, might readily attain to sound views of the divine government over the world, and a higher regard for the good and true among men, than was consistent with their taking part in the arts and wiles of the vulgar tribe of magicians—men who really searched after divine knowledge, and were disposed to hail indications of light from whatever quarter they might come. Such, certainly, were the Magi who, at the commencement of the Gospel era, startled Jerusalem with their appearance;[2] "wise men from the East," as they are not inaptly, if not quite correctly, designated in our English Bible; sages, no doubt, prepared by a special providence for the momentous era that had arrived in the world's history, and informed and guided by a wisdom higher than human. Their very appearance at such a time, and for such a purpose, was a proof that the Gentile world, in certain of its more favored localities, had a measure of preparation for the coming of Christ. The precise locality from which they came can not be certainly known, and is of no great moment; it must have been somewhere in the eastern parts of Chaldea,

[1] Esther i., 13.

[1] Acts viii., 9; xiii., 8. See MAGICIAN.—[2] Matt. ii.

or in the higher districts beyond. By the wonderful star in the East, distinct and strange enough to attract the eyes of practiced astronomers, they were led to Jerusalem, and from Jerusalem to the manger at Bethlehem.[1] Apart from the influence of this visit on the earthly life of Jesus—for, humanly speaking, it nearly cost him his life, and compelled his flight, while yet an infant, into Egypt—it has to the Christian scholar a greater interest as a fulfillment of an ancient prophecy,[2] and itself a prophecy of the universality of that religion which has drawn to Christ worshipers alike from the Gentile and the Jewish world. There is no credence to be placed in the tradition which represents the Magi as three kings, though it assumes to give their names as Gaspar, Melchior, and Belthazar, and to assign them a place among the objects of Christian reverence and of honor as the patron saints of travelers. Among other relics supplied to meet the demands of the market which the devotion of Helena had created, the supposed bodies of the Magi were discovered somewhere in the East, were brought to Constantinople, were thence transferred to Milan, and were, in 1162, finally deposited in the Cathedral of Cologne, where the shrine of the Three Kings is still shown, as the greatest of its many treasures.

Magic, Magicians. Magic was an art of deeper significance and power than astrology or divination, from both of which it must be carefully distinguished. While they were exercised merely to discover future events, it was supposed that by magic future events might be influenced. The word magic is derived from the Greek *magian*, i. e., one of the Magi, and modern Oriental scholars derive this from *megh* or *mogh*, which in the ancient Persian language signifies *a priest.* The Magi (q. v.) appear to have been a sacerdotal body, especially addicted to the study of natural philosophy, and are more usually known by the title of "wise men." They became very early confounded with all natural philosophers, and especially with those who had, or pretended to have, the power of overruling the ordinary course of nature. Hence the meaning of the term magic as given above.

Magic was practiced among various nations of antiquity. It may be found in the astrology (q. v.) of old Chaldea, which endeavored not merely to forecast destiny by observing the heavens, but to fix it by sacrifice and incantation that should react upon the stars. There was a magic element in the Persian religion of Zoroaster, and in the therapeutics as well as the religion of Egypt. The Egyptian priests had a double office, the practice of the worship of the gods, and the pursuit of that which in Egypt was called wisdom. The first belonged to the so-called prophets of Egypt, the second to the holy scribes, who were the learned men of the nation, the *wise men* of the Pentateuch. These wise men were applied to for aid in all things which lay beyond the common knowledge. They accompanied the physician to the sick-bed, and from a book and astrological signs determined whether recovery was possible. To them belonged divination (q. v.) and the interpretation of dreams; and, in times of pestilence, they resorted to magic arts to avert the disease. These were the men whose knowledge of the arcana of nature, and whose dexterity in the practice of their art, enabled them, to a certain extent, to equal, or at least to simulate, the miracles of Moses.[1] By the Mosaic law all practices of this kind were forbidden, as connected with idolatry; yet in every period there were among the Israelites individuals who were addicted to magical arts, and in all ages Jewish astrologers, Jewish magicians, and Jewish necromancers were regarded as especially skillful. Laban was in the habit of consulting the images, or teraphim (q. v.), which Rachel succeeded in carrying away. Balaam seems to have been a pretender to skill in magic.[2] Sorcerers and magicians are mentioned by Josephus as abounding in his time, and exerting a great influence over the people. The Jews called them masters of the ineffable name of God, by the pronunciation of which wonders could be accomplished. It was by the knowledge of this name, they contend, that Solomon, whom they regard as the most accomplished magician of all time, did his wonderful works; and they allege that this was the secret by which our Saviour performed his miracles while on earth. The Greeks and Romans performed secret rites, for the purpose of subordinating to their will the inferior gods, or demons, whom they regarded as having the same passions and subject to the same influences as men. And the art was called white or black, as good or malicious spirits were invoked. Pythagoras and other Greek philosophers made it a subject of study. Ephesus was particularly famous for the number and skill of its magicians, and so celebrated for magic that amulets (q. v.), inscribed with strange characters and worn upon the person received the name of Ephesian letters. On the same principle were formed the magical Abracadabra of the Basilidians. The early Christians regarded the practice of magical arts as sinful; and no sooner did any one who had acquired a knowledge of these mysteries embrace Christianity, than he burned the books on magic which he happened to possess. This happened especially at Ephesus when Paul preached in that city.[3]

Magistrates. The magistrates referred

[1] See STAR IN THE EAST.—[2] Isa. ix., 3.

[1] Exod. vii.; viii.; ix. See PLAGUES OF EGYPT.—[2] Gen. xxxi., 19–35; Numb. xxii.; xxiii.—[3] Acts xix., 19.

to in Acts xvi., 20, were the military rulers, or prætors. Philippi was a Roman colony, and it is probable that the officers of the army exercised both civil and military functions. The word in the O. T. signifies, generally, a public civil officer vested with authority which was different in different eras and localities. [Deut. i., 16, 17; Judg. xviii., 27; Ezra vii., 25; Acts xvi., 20.]

Magnificat, a musical composition in the evening service of the R. C. Church, and also of the Lutheran and English churches. The words are taken from Luke i., 46–55, containing the "Song of the Virgin Mary," which in the Vulgate begins with *Magnificat*. In the Romish Church the music of Palestrina is still used, nothing of modern composition being considered so grand. In the English Church the hymn is said after the First Lesson at evening prayer, unless the Ninetieth Psalm, called Cantate Domino, is used.

Magog (*region of Gog*), a tribe of the sons of Japheth. Nothing more is said of Magog in the historical books of Scripture, but we can gather some notion of the greatness of the people intended, from the magnificent descriptions of Ezekiel, and the symbolical references in the Revelation of John. The statement of Josephus that the descendants of Magog were the Scythians is generally accepted as true. The Scythians, according to their own traditions, lived first in Asia, near the River Araxes; afterward they possessed the whole country to the ocean and the Lake Mæotis, and the rest of the plain to the River Tanais. Herodotus relates their descent upon Media and Egypt. They were surprised and cut off at a feast by Cyaxares. From their intermixture with the Medes, the Sarmatians appear to have arisen, and from them the Russians. The reference in the book of Revelation is undoubtedly symbolical, not to any particular nation, but to those nations which should in the last days come up to Jerusalem against the Messiah. Gog originally designated a prince of Magog,[1] but in the book of Revelation seems to have been used as the designation of a nation. [Gen. x., 2; 1 Chron. i., 5; Ezek. xxxviii., 2, 14; xxxix., 2, 6; Rev. xx., 8, 9.]

Mahanaim (*two bands*), the name given by Jacob to a place on the Jabbok where two troops, or companies, of angels appeared to him. In time there came to be a town there of some magnitude and strength. There Ishbosheth, the son of Saul, set up his kingdom, after the disastrous conflict on Mount Gilboa, and there, apparently, he was murdered. There also David, when fleeing from the conspiracy of Absalom, found a resting-place within the defenses of a walled and fortified city, nor did he quit it till some time after the news reached him of the overthrow and death of Absalom. So completely has it perished, that the exact site is a matter of uncertainty. [Josh. xiii., 26, 30; xxi., 39; 2 Sam. ii., 8, 9; xvii., 24.]

[1] Ezek. xxxviii., 2.

Makkedah (*place of shepherds*), a city in the low country of Judah, to which Joshua pursued the Amorites after the victory before Gibeon. It was in the cave of Makkedah, near the town, that the confederate chiefs were hidden, and from which they were taken and executed by Joshua on the afternoon of that memorable day which "was like no day before or after it." Leaving the bodies of Adoni-zedek and his companions swinging from the trees, the indomitable warrior within an hour or two storms the town, forces the walls, and puts to the sword the king and all the inhabitants. Then, as the sun is setting—the first sun since the departure from Gilgal—the tragedy is terminated by cutting down the five bodies from the trees, and entombing them in their former hiding-place—the cave—which is then so blocked up as never more to serve as a refuge for friend or foe of Israel. The taking of Makkedah was the first in that series of sieges and destructions by which the great captain possessed himself of the main points of defense throughout this portion of the country. The catalogue of the cities of Judah in Joshua xv., 41, places it in the maritime plain, but its site is uncertain. [Josh. x., 10, 16–28.]

Malachi (*messenger*) is the last of all the Hebrew prophets; but we are left in profound ignorance respecting his personal history, and can only judge of the circumstances of his times from what is contained in his book. According to the tradition of the synagogue, he lived after the prophets Haggai and Zechariah, and was contemporary with Nehemiah. This statement is fully borne out by the affinity of the book written by the prophet with that written by the patriot. In all probability, Malachi flourished about the year B.C. 420. His book is composed of a series of spirited castigations, in which the persons accused are introduced as repelling the charges, but thereby only affording occasion for a fuller exposure, and a more severe reproof of their conduct. Both priests and people are unsparingly reprimanded; and while they are threatened with divine judgments, encouragement is held out to such as walked in the fear of the Lord. His predictions respecting John the Baptist, the Messiah, and the destruction of the Jewish polity, are clear and unequivocal. Considering the late age in which he lived, the language of Malachi is pure; his style possesses much in common with the old prophets, but is distinguished more by its animation than by its rhythm or grandeur.

Mallows. The word so translated in Job xxx., 4, appears to be the sea-purslain. It is likened to the rhamnus (a white bramble), but has no thorns. Its leaf is similar to that of the olive, but wider. It grows near

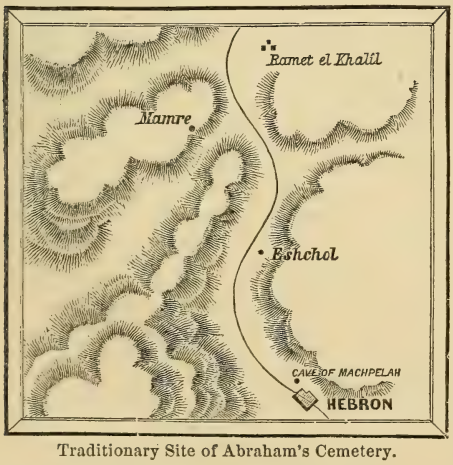


Jew's Mallow (*Corchorus olitorius*).

the sea-coast, and about hedges, and the tops of it are eaten when young. It is, however, collected for food only by the poor.

Mammon. The Syrian term for *riches;* not, as has been often imagined, of any idol deity formally acknowledged among the Syrians, for no evidence exists of this. By our Lord, however, it was used in a personified manner, as a power that might actually receive men's homage, much as we sometimes speak of gold. [Matt. vi., 24; Luke xvi., 9.]

Mamre. Originally the name of an Amorite chief, but applied at a later date to some of his possessions, and so finally affixed to a place not far from Hebron. Robinson thinks the latter the more probable locality; and he is disposed to identify it with the hill Er



Traditionary Site of Abraham's Cemetery.

Râmeh, where there are considerable remains of dwellings, which he supposes to have been built upon the spot in later times, on account of its reputed sacredness. [Gen. xiv., 13, 24; xviii., 1; xxxv., 27.]

Man. There are five religious questions concerning man, the discussion, or at least the statement of which, seems properly to belong to such a work as this. They are: I. What is the antiquity of the human race? II. What is the origin of the human race? III. What is the origin of each individual soul? Is it a special divine creation? IV. What is the nature of man?—*i. e.*, does he differ from other animals, and, if so, how? V. What is his character as a moral being, and what the cause of his moral degeneracy? The first two of these questions are scientific rather than religious, and yet have important bearings on religious questions. We shall discuss them all, though necessarily very briefly, in the foregoing order.

I. *Antiquity of Man.* — If we accept the Scriptural narrative, as affording not only a correct account of the creation of man, but also a correct history and chronology of the race, it had not existed upon the earth at the time of Christ for a period exceeding, at the utmost estimate, six thousand years. It is true that scholars are not altogether agreed in interpreting Scriptural genealogies, or in fixing the chronology; but the utmost difference which any reasonable interpretation of the Bible would allow would be about two thousand years.[1] Latterly, however, a scientific hypothesis has arisen, to the effect that man has existed in some form on the earth for many thousand years. Sir Charles Lyell, for example, considers that the human race has existed for at least 100,000 years. The grounds on which this opinion are based are four: *geologic, historic, linguistic,* and *ethnologic.*—1. *Geologic.* It is conceded that no remains of man have been found amounting to a geological demonstration of any thing like so remote an age, but remains believed to indicate human skill have been discovered, which are thought to point in this direction. Such are the discovery of a bed of flints in the valley of Somme, in France, whose form is such as to lead geologists to think that they have been fashioned by human hands; the discovery of remains of pottery, stone implements in mounds of shells on the coast of Denmark, and at various points in this country; and the discovery of human remains and human implements, combined with those of prehistoric species in certain caves. Concerning these geological evidences, it is enough to say that they are not as yet sufficient either in number, or in clearness of their testimony, to satisfy scientific men that the antiquity of man is any thing more than a doubtful hypothesis. It is questioned whether the flint-stones were really fashioned by human hands, and whether the other remains are truly prehistoric.—2. *Historic.* The historic arguments are derived in part from remains of civilization discovered both in Europe and in this country, and in part from ancient monuments

[1] See Chronology.

and records, especially Chinese, Hindoo, and Egyptian. There are discovered, for example, in South America and Mexico, the remains of what was evidently an ancient, and, in some respects, highly developed civilization. There have been discovered beneath the waters of some of the Swiss lakes remains of villages, indicating a knowledge of building, of boating, and of tools. Implements of stone, of bronze, and of iron have been found commingled, and the conclusion has been deduced that each represents a certain era in civilization, and calculations have been made of the probable time which it would take for one of these forms of civilization to be evolved out of, and to supplant, the other. All these reasonings, however, assume that man started in barbarism and ignorance, and that his progress in the remote past was no greater, or more rapid, than it has been in historic times. The whole effect of such reasoning is destroyed if we believe that man started in a pure and holy state; that he was at his creation endowed with a certain measure of knowledge, and from the very earliest age built cities, as Cain is represented as doing, and wrought in brass and iron, as Tubal-Cain is represented as doing. If this were the case, as families and tribes separated, one would lose this knowledge and lapse into barbarism, another would retain it, while yet the third would improve upon it; and thus we should have the three ages — the stone, the iron, and the bronze contemporaneous. As to the records of China, India, and Egypt, unless the hypothesis be accepted that the people of these lands gradually acquired their knowledge and civilization, there is nothing in their records to prove a greater age than that which the Biblical history presupposes. The earliest Egyptian dynasty can not be traced with any certainty farther back than 2700 B.C. All Indian dates earlier than 300 B.C. are confessedly uncertain, and we can not say that there is any authentic Chinese history prior to 2000 B.C. —3. *Linguistic.* The third argument from language assumes that all language sprang from a common stock, and asserts that many ages would be required to perfect the changes and develop the literature and grammar of so many widely-different tongues, whose roots, nevertheless, indicate a common origin. If it is conceded that the changes in language have never been greater or more rapid than we see them now to be, it must be confessed that this argument has great weight; but if, on the other hand, the Biblical account of the confusion and dispersion of tongues be accepted as true, then this entire argument falls to the ground.[1] —4. *Ethnologic.* The ethnological argument is based upon the assumption that all the human races sprang from one pair, and that 6000 years are not sufficient to account for the variations of race which have taken place since the creation of man; and this argument is strengthened by the fact that ancient Egyptian monuments represent the negro with all the peculiarities which still belong to him, so that we must carry back these changes to a comparatively remote period. In the present state of science, however, it is by no means certain that all races did spring from one pair; and if that were the case, it is by no means clear how, or by what means, or how rapidly, the race changes were brought about. On the whole, an impartial survey of the scientific question, while it affords some indications of an antiquity of man greater than the Biblical chronology would indicate, still leaves the whole matter in a state of uncertainty so great that it can not be said that there is demonstrated any inconsistency between what appears to be the Scriptural account of the origin of man and the scientific testimony to his antiquity.

II. *Origin.*—The Biblical account of the origin of the human race is very clear. It is, that God created man in his own image, *i. e.*, pure and holy, and endowed him with a moral and spiritual nature, but that by his own free act man fell into sin; and that to this voluntary transgression is due the depravity and degradation of the race, from which it can be redeemed only by the power of God through Jesus Christ his Son.[1] This doctrine, that man was created originally in a pure and holy condition, has much in history to support it. The myths and traditions of nearly all races point to a golden age in the remote past. Their history shows quite as often a degeneracy as a progress in knowledge and virtue. Their most ancient records indicate a higher state of civilization than their later ones. Thus in China it can hardly be doubted that the age of Confucius marked a higher stage of national development than does the present. In India the earliest religious books are the simplest, purest, and best. The most ancient Egyptian monuments indicate a popular faith in one great and good God, afterward degenerating into polytheism of the most degrading description. And this view, so far, at least, as it represents the origin of the human race as consisting in a distinct and divine creation, has been almost universally recognized in the scientific world until a very recent period. Within a few years Mr. Charles Darwin has startled the world with a new hypothesis, for the explanation not only of the origin of the various animal species, but also of the origin of man himself. According to this hypothesis, all the various species of the animal creation have descended from one original type. That similarity of the organs which characterizes the most widely different species and links all together, is thus by

[1] See TONGUES (CONFUSION OF).

[1] See ADAM.

him explained. The variations which have been produced are said to be owing to what Mr. Darwin calls "natural selection." In the struggle for existence going on all over the world, he supposes that those animals most favorably endowed would be most likely to survive; by the law of inheritance, they would naturally bestow their favorable endowments on their descendants; and thus gradually changes which seem to be radical would be introduced. Thus, for example, in a country where vegetation was scarce, those animals possessing the longest neck, and therefore able to reach the tallest trees, would have the advantage over their less happily endowed fellows. Gradually the short-necked animals would die out, and the long-necked ones would take their place, and in this way, by this hypothesis, in the course of ages the giraffe would be developed by the process of "natural selection." It is, according to Mr. Darwin, by the same process of "natural selection" that man has been evolved from a less highly organized animal. In his own words: "We thus learn that man is descended from a hairy quadruped, furnished with a tail and pointed ears, probably arboreal in its habits, and an inhabitant of the Old World. This creature, if its whole structure had been examined by a naturalist, would have been classed among the Quadrumana, as surely as would the common and still more ancient progenitor of the Old and New World monkeys. The Quadrumana, and all the higher mammals, are probably derived from an ancient marsupial animal, and this through a long line of diversified forms, either from some reptile-like, or some amphibian-like creature, and this, again, from some fish-like animal. In the dim obscurity of the past, we can see that the early progenitor of all the Vertebrata must have been an aquatic animal, provided with branchiæ, with the two sexes united in the same individual, and with the most important organs of the body (such as brain and heart) imperfectly developed. This animal seems to have been more like the larvæ of our existing marine Ascidians than any known form."

It is not necessary, nor have we room, to enter upon the discussion of this theory, or to state the arguments by which, on the one hand, its advocates support it, nor those, on the other, by which its opponents endeavor to overturn it. It is tolerably clear that, while it is not inconsistent with the doctrine of the immortality of the soul and the existence of a personal God, it is in flat contradiction of Christianity as a system; since the one asserts that man was created pure and holy, fell by voluntary transgression, and must be redeemed and restored by a divine Saviour; while the other asserts that he originally existed in a purely animal form of a low order, and has been developed by a gradual process to his present state, and needs—this would be the natural conclusion—only a longer time, and a continuation of the same process of development, to insure his perfection. It is enough to say here, that while thus Darwinism is apparently in direct conflict with Christianity, it has not secured the assent of purely scientific men. They are still engaged in discussing it, and in investigating the numerous phenomena which Mr. Darwin has, with great assiduity, collected in support of his theory. So far as any conclusion can be said to be reached, it is expressed by Mr. George Mivart, Mr. Darwin's ablest critic, who asserts that, while "natural selection acts and must act, and that it plays in the organic world a certain, though secondary and subordinate part, yet it is utterly inadequate to explain the higher psychical phenomena of man, especially his moral character; nor is it at all sufficient to account for the more important variations in the other animal species." Even if, however, it were proved that man's physical structure was evolved, by a long and slow process, from other and lower animal forms, this would not account for his mental and moral nature. "No physiological reason," well says Dr. Browne, "can touch the question whether God did not, when the improvement reached its right point, breathe into him a living soul, a spirit which goeth upward when bodily life ceases. This, at least, would have constituted Adam a new creature, and the fountain-head of a new race."

III. *Origin of the Individual.*—The question of the origin of each individual soul has given rise to long and protracted theological discussions, and is important on account of its bearing upon the doctrine of original sin, and the moral nature and responsibility of the race. The two theories are given under the title CREATIONISM (q. v.).

IV. *Nature of Man.*—How and how much man differs from other animals, is a question partly scientific and partly religious. That there is a broad and impassable gulf, that the one possesses a divine and immortal nature which the other knows nothing of, is not only the clear teaching of Scripture, but is also the general opinion of mankind. It is, indeed, denied only by two classes of thinkers, the materialists,[1] who deny that there is any immortal or immaterial part in man, and the followers of Charles Darwin, who accept his conclusions—that "the mental faculties of man and the lower animals do not differ in kind, though immensely in degree." Anatomically, it is true that man does not differ widely from the apes; but mentally and morally, the difference is very great. Yet the common statement that brutes possess instinct and man reason, is an obscure one, if indeed it means any thing.

[1] See MATERIALISM.

Those who employ it the most would perhaps experience the greatest difficulty in defining either term, or stating the exact difference between them; and the books are full of stories which seem to indicate a certain power of reason, though usually of a low order, even in the brute creation. The two differences most marked are, first, that man alone possesses a truly moral and spiritual nature; he alone discerns abstract right and wrong, or recognizes the existence of a divine Being to whom he owes allegiance; and, second, he alone is capable of voluntary improvement. "Animals are born what they are intended to become. Man can become the artificer of his own rank in the scale of being by the peculiar gift of improving reason." The bee and the beaver, for example, never improve. There is no recognized development in their architecture like that which has marked the progressive development of architecture among men.[1]

V. *Moral Nature of Man.*—That man possesses a moral nature, and that he is not only imperfectly developed, but also that he is actually guilty of violating the laws of his own being, is very evident both from the testimony of consciousness and of observation. In truth, the sinfulness of the human race is one of those patent facts of life about which there is no room for dispute, and concerning which there is, practically, no difference of opinion. The very existence of government with penal laws and penal institutions is based upon the universal opinion that without them men would violate each other's rights, and upon the universal sentiment that it is just and right to punish wrong-doing. So, also, the wide-spread influence of priests in all ages and all religions attests how wide-spread is the consciousness of guilt, and the sense of need of some method of securing divine pardon and peace with God. The fact of sin is denied only by the materialists and fatalists, and by them only in theory. They, as well as others, assume it as a fact in their daily conduct. But while the existence of a universal corruption, or depravity, or sinfulness—various terms are used to describe it—is not a matter of doubt, there have been endless discussions on the questions, what constitutes sin, and renders the individual really amenable to his own condemnation, and that of God and his fellow-men, and what is the origin of the universal sinfulness which characterizes the human race. The first of these questions is discussed under SIN and DEPRAVITY; the second, under ORIGINAL SIN.

Manasseh (who *makes* to *forget*). **1.** The elder son of Joseph, born in Egypt, of his wife Asenath, before the predicted years of famine came. Very little is recorded of the personal history of Manasseh. When Jacob's death drew near, Joseph carried his two sons, Manasseh and Ephraim, then young men upward of twenty, to receive the blessing of their grandsire. Jacob's eye-sight was well-nigh gone; but he guided his hands in such a way as to lay the right on Ephraim's, the left upon Manasseh's head, and, in spite of Joseph's remonstrance, while declaring that the seed of the two should multiply as the abundant fishes of the Nile, and that as *his* sons they should be the heads of two distinct tribes in Israel, he foretold that Ephraim should be greater than his elder brother Manasseh. The same prophecy is reiterated in the last words of Moses: "They are the ten thousands of Ephraim; and they are the thousands of Manasseh."[1]

It is not very clear how many sons were born to Manasseh, but in the first census the tribe had multiplied to 32,200: its place in the encampment was to the west of the tabernacle, and it followed on march the standard of Ephraim, next to that tribe and before the kindred one of Benjamin. In the later census, just previous to entering Canaan, the Manassites were 52,700, considerably exceeding the Ephraimites. This is reasonably accounted for by the supposition that the younger branches of the house of Joseph attached themselves sometimes to one and sometimes to another of the two great divisions of their father's posterity.[2]

As the Israelites drew near the end of their wanderings, and when the districts east of the Jordan ruled over by Sihon and Og were subdued, and assigned to the tribes of Reuben and Gad (q. v.), part of the tribe of Manasseh were joined with them. They seem to have been bold, warlike men, delighting in adventure, who attacked and conquered the difficult country to the north, with the singular region of Argob. This, then, was the territory of trans-Jordanic Manasseh. It extended from Mahanaim northward, including half Gilead, and the kingdom of Bashan—a country, for the most part, beautiful in its aspect, diversified by mountains, hills, and valleys, and fertile for the subsistence of those who were settled in it. Of the cities belonging to it, Golon, Ashtaroth, and Edrei are particularly mentioned, of which the two former were made Levitical cities, Golan being also a city of refuge.

The other half of the tribe crossed the Jordan, and had their inheritance (ten parts) in close proximity to that of Ephraim. It stretched across from the Jordan to the Mediterranean, the southern frontier running from Asher (which some suppose to be not the territory so called, but a town of Michmethah, facing Shechem) to Entappuah, and so on by the River Kanah to the great sea. South of this line the country was Ephra-

[1] See SPIRIT.

[1] Gen. xli., 50, 51; xlviii.; Deut. xxiii., 17.—[2] Gen. l., 23; Numb. i., 34, 35; ii., 18–24; xxvi., 34, 37; 1 Chron. vii., 14.



Map of the half-tribe of Manasseh—West.

im's; north, it was Manasseh's. The northern frontier is not so well defined. It appears to have been intermixed with Issachar and Asher, as if Manasseh had been pushed out beyond its proper limits; for the cities mentioned as belonging to Manasseh, Bethshean, Ibleam, Dor, Endor, and Megiddo are specially said to have been territorially situated in Issachar and Asher. Perhaps the solution of the difficulty is to be found in the complaint that the descendants of Joseph made to Joshua, that they had not sufficient room, and his charge to them to extend themselves into the woodland and mountain country.[1]

Several eminent men arose out of Manasseh, and there are many notable events recorded in which the tribe took part. Gideon was a native of Western Manasseh, and Jair and Jephthah were Eastern Manassites. A considerable body of Manasseh, apparently discontented with Saul, joined David when he appeared in the ranks of the Philistine army shortly before the fatal field of Gilboa; and he was soon re-enforced by more as he marched to Ziklag—an opportune aid against the roving bands who had assaulted and plundered Ziklag. Manasseh submitted to Ishbosheth; but when that ill-fated prince had perished, and Abner, the pillar of his kingdom, was no more, then, with all Israel, multitudes of both the Eastern and Western Manassites repaired to Hebron to make David king over the whole nation. In the happier times of the Hebrew monarchy, the trans-Jordanic Manassites, who were valiant men, "increased," we are told, "from Bashan unto Baal-hermon and Senir, and unto Mount Hermon." David had officers there as well as in the western territory, and Solomon placed his commissaries in this eastern region. But they transgressed against the God of their fathers, and were carried away captive by the kings of Assyria. Some of the notices of the Western Manassites are more pleasing. Many of them left idolatrous Israel, and joined Asa of Judah in his efforts at reformation; many of them humbled themselves, and accepted Hezekiah's invitation to the Passover; they broke down the images also in their own territory, and showed themselves obedient in the days of Josiah. Men of other tribes were joined with them; but in all the revivals we find the name of Manasseh. Still, there was no thorough and entire repentance, and the bulk of this tribe, as well as the rest of Israel, were carried captive into Assyria. After the Captivity it would seem that some of

[1] Numb. xxxiii.; Deut. iii., 13-15; Josh. xiii., 29-31; xvii., 1-18; xx., 8; xxi., 25-27; 1 Chron. vi., 70, 71.

them settled in Jerusalem. [Judg. v., 14; vi.–viii.; ix., 1–6; x., 3–5; xi.; xii.; 1 Kings iv., 13, 19; 2 Kings xviii., 11, 12; 1 Chron. v., 23–26; ix., 3; xii., 20, 21, 31, 37; xxvi., 32; xxvii., 20, 21; 2 Chron. xv., 9; xxx., 1, 11, 18; xxxi., 1; xxxiv., 6, 9.]

2. The wicked son and successor of godly Hezekiah, and the fourteenth king of Judah. He reigned fifty-five years—a longer reign than any other sovereign—B.C. 698–643. He was but a boy of twelve when he ascended the throne, and he seems at once to have rushed headlong into every excess of heathen wickedness. He revived idolatry in its worst forms. He even undertook the sacrifice of his own children,[1] and the people followed his example.[2] The worship of the heavenly bodies was restored.[3] The name of Moloch became a common oath.[4] There was a succession of small furnaces in the streets, for which the children gathered wood, and in which their parents baked cakes as offerings to Astarte.[5] The roofs of the houses were converted into places of worship and incense-burning to the heathen gods.[6] The Temple-vessels were consecrated to Baal.[7] The altar in front of the Temple was desecrated.[8] The ark itself was removed from the Holy of Holies.[9] An attempt was made by faithful prophets to stem this current of heathenism and idolatry. It was met by a wholesale religious persecution of all the followers of Jehovah. A reign of terror commenced against all who ventured to resist the reaction.[10] Every day, according to Josephus, the fires of persecution were fed with new prophetic victims. According to an ancient tradition, Isaiah (q. v.), now nearly ninety years old, was among the victims of this persecution. Retribution soon came. Judea was invaded by the Assyrian armies, the city taken, and Manasseh made prisoner and carried to Babylon. There his eyes were opened; he humbled himself greatly before the God of his fathers, and his prayer was heard. God brought him again to Jerusalem, into his own kingdom.[11] The return of Manasseh was followed by a new policy. He attempted to repair the moral and spiritual ruin he had wrought, and in some measure was successful.[12] Notwithstanding his repentance, his name was held in abhorrence by the Jews, as one of the three kings (Ahaz and Jeroboam being the other two) who had no part in eternal life.[13] He was buried as Ahaz had been, not with the burial of a king, but in his own sepulchre, in the garden of Uzza.[14] [2 Kings xxi.; 2 Chron. xxxiii., 1–20.]

Manasses (The Prayer of) is a short apocryphal piece intended to express the penitent feelings which the king might have had while justly suffering for his sins. Such a prayer of humiliation is referred to in Chron. xxxiii., 189; but that it is not the genuine composition is evident from its having been written originally in the Greek, and not in the Hebrew. It was not accounted canonical by the early Church, and is even considered spurious by the Church of Rome, though it is found in the Codex Alexandrinus and in the Vulgate.

Mandrake, a plant which was supposed to promote fecundity. It is clear that the plant intended blossomed in spring; that the flowers had a strong scent; that the fruit ripened in May, the time of wheat-harvest in Padan-aram; that these mandrakes were not common, else Rachel would have had no reason for bargaining with Leah; and, further, that they were found in Palestine. The European mandrake (*Atropa mandragora*) appears to answer these conditions. The root



Mandrake.

is white, mostly forked, but straight and thick, having some resemblance to the human form, about four feet long, unwholesome, and of repulsive smell; the leaves are of a lively green, oval, about one foot long, four to five inches broad, with an undulating border; the flowers are small, whitish-green, bell-shaped, blossoming in spring, and exhaling a strong but fragrant odor; the fruit is yellow, of the size of a small egg, pleasant both to sight and smell, filled with seeds, and ripens in the month of May. It is freely eaten by the natives, as wholesome, genial, and exhilarating, is believed to strengthen affection, and is employed for the preparation of

[1] 2 Chron. xxxiii., 6.—[2] Jer. vii., 31.—[3] Jer. viii., 2; xix., 13.—[4] Zeph. i., 5.—[5] Jer. vii., 17, 18.—[6] Isa. lxv., 3; Jer. xix., 13.—[7] 2 Kings xxiii., 4.—[8] 2 Chron. xxxiii., 16.—[9] 2 Chron. xxxv., 3.—[10] 2 Kings xxi., 16.—[11] 2 Chron. xxxiii., 12, 13.—[12] 2 Chron. xxxiii., 14–17.—[13] 2 Kings xxiv., 4.—[14] Nothing is known of its location.

love-philtres. Mandrakes still grow near Jerusalem, and in various parts of Syria. [Gen. xxx., 14–16; Sol. Song vii., 13.]

Manger. By this word is probably to be understood one of those recesses described in the article INN (q. v.). [Luke ii., 7, 12, 16.]

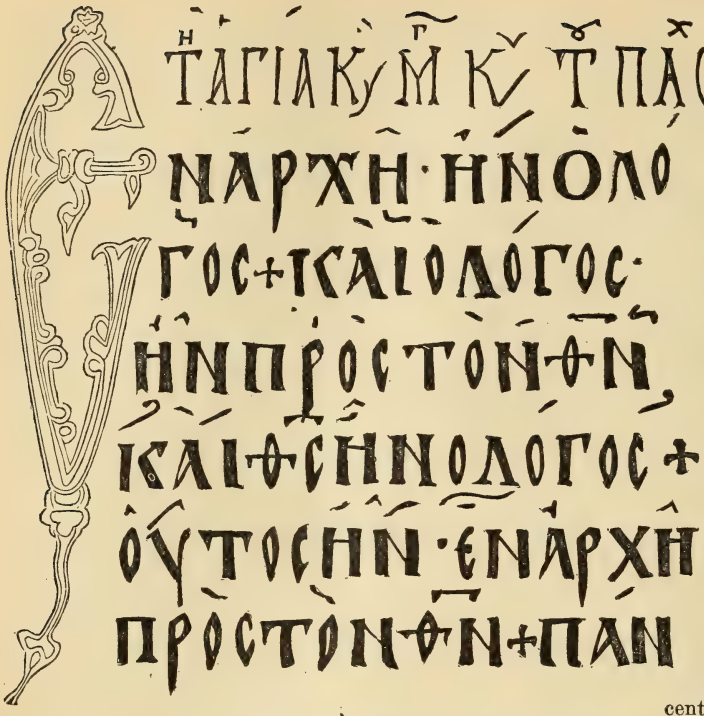
Manicheans, a religious sect, founded by Mani in the third century, which, although it utterly disclaimed the title Christian, yet was reckoned among the heretical bodies of the Church. It was intended to blend the chief dogmas of Magism, as reformed by Zoroaster, with certain Buddhistic views; and to defend them, an allegorical and symbolical interpretation was given to the Bible, especially to the N. T. history. These views partook of the character of the more ancient Gnosticism,[1] including the doctrine of two antagonistic principles, good and evil, or light and darkness, and a series of æons, of whom the Holy Ghost was one. The Manicheans rejected the O. T., but retained certain portions of the N. T., modified to suit their views. Manicheism is asserted to have been perpetuated in different sects down to the time of the Reformation; but as, in the controversies of the Middle Ages, it was always convenient to charge any party of real or pseudo-reformers with Manicheism, this assertion may be safely taken with considerable allowance.

Manna, the food with which the children of Israel were supplied in the wilderness. The most important account of it is given in Exod. xvi., 14–36. This food accompanied the whole nation on its journey for forty years, not ceasing till they got the new corn in the land of Canaan. It is not possible for any one who accepts the Scriptural narrative to doubt that this was a miraculous gift from God, but it does not follow from this that manna is not a natural product. In other words, God may have created the food simply for that exigency, and then withdrawn it from the earth, or he may have miraculously multiplied an article of food which already existed, and have so modified it, and so abundantly provided it, as to make it a sufficient substitute for bread during nearly half a century. The one act would be as much a miracle—as much, *i. e.*, an evidence of divine power and love—as the other. There are, therefore, three theories in respect to this manna. One is, that it was not in any respect a product of nature, but a special creation for that special occasion. A second identifies it with an article still found in the peninsula of Sinai, and bearing the name of manna. This is an exudation of a species of tamarisk-tree. It lasts but about six weeks, has a sweet, honey-like taste, possesses certain medicinal qualities—the entire annual supply does not exceed 600 or 800 pounds—and it is confined, of course, to the immediate vicinity of the tamarisk-trees. If this were, so to speak, the basis of the manna of Scripture, the article must have been miraculously produced, since it was not found alone in the vicinity of the tamarisk-tree, and afforded bread, as the modern manna does not. There is also a lichen which grows on the mountains of Asia, which is supposed by some to be identical in nature with the ancient manna. These lichens are torn from their native home by the winds, and carried vast distances in the clouds, where they grow by sucking up the moisture, finally falling, after their aërial journey is over, on the ground. The people gather these lichens and use them for food, supposing that they come direct from heaven. This rain of plants sometimes forms a layer five or six inches thick. It is possible that this was the manna of the O. T.; but if so, God must have miraculously interfered, not only to multiply to a marvelous degree the supply, but also to prevent its falling on the Sabbath, and to prevent it from being kept overnight, except for the Sabbath. Whatever theory, therefore, the reader adopts, the miracle equally remains as a witness of the divine presence, power, and love. That the manna had a spiritual and symbolical significance, Christ has made clear by his references to it. [Exod. xvi., 14–36; Numb. xi., 7–9; Deut. viii., 3, 16; Josh. v., 12; Psa. lxxviii., 24, 25; John vi., 31–35, 48–51, 58.]

Manuscripts. Of course, prior to the fifteenth century, all versions of the Scripture were preserved in manuscripts. The making of these copies, which were scattered all over Europe not only, but found their way into distant lands—Africa, Ethiopia, Syria, Persia, and even China—was chiefly the work of the monks, to whose laborious pens we are indebted for the preservation of the Scripture[1] through the darkness of the Middle Ages. It is hardly necessary, either, to say that the original copies both of the Old and the New Testament have long since disappeared. The oldest manuscript is of the fourth century after Christ. The previous ones were destroyed in the persecutions inflicted on the early Church, or were worn out with use, their inestimable value to subsequent ages not being comprehended. They were even but rarely quoted until after controversies arose in the Church, and they began to be appealed to as authorities. The more important of them are preserved with the greatest care in the libraries of Europe. These Biblical manuscripts are, naturally, divided into the Greek and Hebrew, of which the former are the most numerous, and, of course, alone include the New Testament. The form of the letters varies in these. Sometimes they are all capitals; and manuscripts so written are called *uncial.* These, generally speaking, are the oldest; while *cursive*

[1] See GNOSTICS.

[1] See BIBLE.



writing, in which the letters run on, being often joined, with no capitals except as initials, belongs to a later age. This appears to have come into use in sacred documents in the tenth century. Greek manuscripts are in the square form; and though, doubtless, rolls like the Hebrew existed in very early times, none of these have been preserved. The most ancient manuscripts are without accents, spirits, or breathings, or any separation of words; though by the beginning of the fifth century, and probably earlier, a dot was used to divide sentences. The older manuscripts are generally defective; a few have originally contained the whole Bible, others the New Testament, and others only particular books or portions of it. Sometimes the original writing has been almost or altogether obliterated, and other matter has been substituted. These manuscripts are called *codices palimpsesti* or *rescripti* (palimpsest manuscripts), that is, manuscripts rewritten. When the text is accompanied by a version, the manuscripts are termed *codices bilingues*, or double-tongued. These are generally Greek and Latin; and in a very old manuscript the Latin translation is likely to be that in use before the time of Jerome. The accompanying specimens of Greek manuscripts, from the tenth to the fourteenth century, are from originals now in the British Museum. Fig. 1 contains John i., 1, 2; Fig. 2, Acts xiii., 18–20; Fig. 3, John i., 1–3; Fig. 4, John i., 1–4. These specimens,

and the accompanying statements, are from M'Clintock and Strong's "Cyclopædia," art. MANUSCRIPTS, which see, for a full list and description of manuscripts.

Of these manuscripts now extant, the following are the most important: The *Codex Alexandrinus*, now in the British Museum, receives its name from the supposition that it was written at Alexandria. It still contains most of both the Old and New Testaments, and is supposed to have been written in the fifth century. The *Codex Vaticanus*, in the Vatican Library at Rome, believed to have been written in Egypt, and containing, with the loss of some, portions of the Old and New Testaments, was probably written during the fourth century. The *Codex Sinaiticus*, discovered by Dr. Tischendorf in the convent on Mount Sinai, and obtained for the Imperial Library at St. Petersburg, contains the entire New Testament and portions of the Old, and is probably a product of the fourth century. The *Codex Bezæ*, procured in 1562 from the monastery of St. Irenæus at Lyons, was written probably in the fifth or sixth century. The *Codex Ephræmi* now consists of portions of the Old and New Testaments, over which, the original writing having been partially erased, some works of Ephræm, the Syrian monk, were written—a custom not uncommon, owing to the scarcity of parchment in the Middle Ages, and is assigned by Tischendorf to the fifth century. These are but a few of the many manuscripts the collection and collation of which gives to modern scholars the text upon which they rely, in their studies of the Bible. They will afford the general reader a glimpse of what that critical study is, while for further information he must be referred to larger works, such as Horne's "Introduction to the Scriptures," and M'Clintock and Strong's "Cyclopædia."

Marah, a station in the wilderness. It is identified by most travelers with the modern Ain Hawarah, a solitary spring of water which differs, at different times, in quality, but is generally bitter. It is three days' journey on the road from the Red Sea to Mount Sinai. These two circumstances have led to its identification. [Exod. xv., 22–26; Numb. xxxiii., 8, 9.]

Marble. The Hebrew term so translated in the Bible is a generic one, signifying *a white stone*, and may include any fine and shining stones, as well as those which we understand by the term marble, which is not found in Palestine. Herod, however, employed Parian marble in the Temple and elsewhere. Remains of marble columns still exist at Jerusalem. The variegated marbles of Shushan were doubtless procured in Persia itself. [1 Chron. xxix., 2; Esth. i., 6; Sol. Song v., 15; Rev. xviii., 12.]

Mareshah, one of the cities of Judah, in the district of the Shefelah, or low country. It was one of the cities fortified and garrisoned by Rehoboam after the rupture with the northern kingdom, and was the scene of the important battle of Mareshah, between Asa and Zerah, B.C. 941.[1] The exact site of the valley of Zephathah, where the battle took place, is not known. It is supposed, however, to be a broad valley, descending from Eleutheropolis in a north-westerly direction. Mareshah was the first walled town on the southern border, and no other lay between it and Jerusalem. Asa marched hither to resist the Ethiopian king on the border. The latter retreated to the neighboring valley, that he might use his horses and chariots with effect, without entangling them among the narrow valleys leading to Jerusalem, and here the decisive conflict took place. It was also the birthplace of the prophet Eliezer. It was in ruins in the fourth century, and is supposed to be identical with a modern site known as Marash. [Josh. xv., 44; 2 Chron. xi., 8; xiv., 10; xx., 37; Mic. i., 15.]

Mariolatry, the worship, or honor, paid to the Virgin Mary by the adherents of the Roman Catholic Church. Their writers distinguish between the worship of adoration and that of honor; and while they claim that the latter should be paid to saints, they disclaim paying true worship to any but God.[2] Highest of all saints, however, they place the Virgin Mary, whom they claim to have been born without the taint of original sin; and some of them even claim that she was without any taint of actual sin in her life. Most of the prayers addressed to her are for her intercession with her Son; but there are many examples of prayers addressed to the Virgin for her own assistance, and there are numerous indications that in fact the worship paid to her is much higher than that which Roman Catholic theology, in theory, concedes to be right—the distinction between the two kinds of worship not being practically recognized among the masses of the people, even if there be any philosophical basis for it. "Churches are built to her honor; her shrines are crowded with enthusiastic devotees; her name is the first which the infant is taught to lisp, and to her is cast the last look of the dying; the soldier fights under her banner, and the brigand plunders under her protection." In Italy and Spain robbers wear a picture of Mary hung round their neck. If overtaken suddenly by death, they kiss the image and die in peace. A single incident may suffice to indicate the place awarded to the Virgin Mary by a certain class of Roman Catholic theologians—the vision of St. Bernard, recorded with approbation by St. Alphonso di Liguori. St. Bernard is recorded as having in this vision seen two ladders extending from earth to heaven. At the top of one ladder appeared Jesus Christ; at the top of the other ladder appeared the Virgin Mary. While those who attempted to enter

[1] See ASA.—[2] See IMAGE-WORSHIP.

into heaven by the way of Christ's ladder fell constantly back and utterly failed, those, on the other hand, who tried to enter by the ladder of Mary, all succeeded, because she put forth her hands to assist and encourage them.

It is not, therefore, surprising to find in the prescribed offices and ritual of the Roman Catholic Church not only prayers offered to the Almighty in Mary's name, pleading her merits, and seeking a divine blessing through her mediation, advocacy, and intercession, but also prayers offered directly to herself, beseeching her to employ her intercession with the Eternal Father and with her Son in behalf of her petitioners, and prayers to her for her protection from all evils, spiritual and bodily, for her guidance and aid, and for the influences of her grace. In addition to all this, divine praises are ascribed to her, in pious acknowledgment of her attributes of power, wisdom, goodness, and mercy, and of her exalted state above all the spirits of life and glory in heaven, and for her share in the redemption of the world, and the benefits conferred by her on the individual worshiper.

It is conceded by Roman Catholic writers that no trace of any actual worship of the Virgin Mary is found in the New Testament, but they cite, in support of the practice, Luke i., 28, 41, and John xix., 26. In the latter passage Christ commends his mother, at the time of the crucifixion, to John. "In these words," says a Roman Catholic Catechism,[1] "our blessed Saviour, with his last breath, recommends all his followers, in the person of St. John, as her spiritual children, to his virgin mother; and recommends her to them, to be honored and respected as their mother; and indeed if he is pleased to raise us up to the high dignity of being children of his heavenly Father, and his own brethren, and co-heirs of his heavenly kingdom, without doubt his blessed mother must consider us as her spiritual children, and we have a just title to look upon her as our spiritual mother." This last expression fairly represents the sentiments which pious and devoted Romanists entertain toward the Virgin Mary. To them she is a "spiritual mother." It was not until the end of the fourth century that it became customary to apply to Mary the appellation "Mother of God." Until this time, there is no trace of the worship of the Virgin. The first appearance of such worship was among a small sect of women who came from Thrace and settled in Arabia, and who, from cakes, or wafers, which they consecrated to Mary, were called *Collyridians*. But it was only after the heresy of Nestorius that the worship of Mary seems to have obtained its full development. His denial to her of the character of mother of God, and the solemn affirmation of that character by the Ecumenical Council of Ephesus—430 A.D.—had the effect at once of quickening the devotion of the people, and drawing forth a more marked manifestation on the part of the Church of the belief which had been called in question. The fifth and sixth centuries, both in the East and in the West, exhibit clear evidence of the practice; and the writers of each succeeding age till the Reformation speak, with gradually increasing enthusiasm, of the privileges of the Virgin Mary, and of the efficacy of her functions as a mediator with her Son. St. Bernard, and still more St. Bonaventura, carried this devotional enthusiasm to its greatest height; and the popular feeling found a still more marked manifestation in the public worship of the Church. It probably reached its height in the proclamation by the present pope of the doctrine, as one of the tenets of the Church, of the Immaculate Conception (q. v.). The chief festivals of the Virgin common to the Eastern and Western churches are the Conception, the Nativity, the Purification, the Annunciation, the Visitation, and the Assumption. The Romish Church has several special festivals, with appropriate offices, all, however, of minor solemnity.

[1] "The Sincere Christian," by Bishop Hay.

Mark (prob. *polite* or *shining*), a disciple of Christ, and the author of the gospel which bears his name. He is also called John, and "John whose surname was Mark."[1] The few particulars gleaned respecting him from Scripture are, that his mother's name was Mary,[2] and that she was sister of Barnabas,[3] and dwelt in Jerusalem;[4] and that he was converted to Christianity by the apostle Peter;[5] that he became the minister and companion of Paul and Barnabas in their first missionary journey,[6] and was the cause of the variance and separation of these apostles on their second tour;[7] Barnabas wishing to take him again with them, but Paul refusing, because he had departed from them before the completion of the former journey.[8] He then became the companion of Barnabas, in his journey to Cyprus.[9] We find him, however, again with Paul,[10] and subsequently with Peter.[11] From Scripture we know no more concerning him. But a uniform tradition of the ancient Christian writers represents him as the "interpreter of Peter," *i. e.*, the secretary, or amanuensis, whose office it was to commit to writing the orally-delivered instructions and narrations of the apostle. Tradition brings him with Peter to Rome, and thence to Alexandria. He is said to have become first bishop of the Church in the latter city, and to have suffered martyrdom there. All this, however, is exceedingly uncertain.

[1] Acts xii., 12, 25: xv., 37, 39.—[2] Acts xii., 12.—[3] Col. iv., 10.—[4] Acts xii., 12.—[5] 1 Pet. v., 13.—[6] Acts xii., 25.—[7] Acts xv., 37–40.—[8] Acts xiii., 13.—[9] Acts xv., 39.—[10] Col. iv., 10.—[11] 1 Pet. v., 13.

Mark (Gospel of). From the very earliest time this gospel has been known by the name which it now bears. It is unquestionably the work of Mark, whose surname was John; its genuineness has never been called in question till very recently, and only by a class of German critics who call in question every historic statement. There is no reason to doubt that it was written in Greek, probably between the years 60 and 70 A.D. It was universally believed in the ancient Church that Mark's gospel was written under the influence of Peter. This belief was undoubtedly founded on fact; though how far the influence extended it is impossible now to tell. There are, however, passages which indicate that Mark, who was not one of the twelve, derived his information from an eyewitness, and it is not unreasonable to conjecture that we have in such cases substantially the narrative of the apostle Peter. Of all the gospels, that of Mark is the most graphic and dramatic in description. While the matters related are fewer than in either Matthew or Luke, in those narratives which are common to the three, the gospel of Mark is the most copious and rich in interesting details. While the student will find in Matthew more full reports of Christ's discourses, he will find in Mark more graphic pictures of the effects produced, and of the incidents which attended upon them.

Maronites, the name of a people in Asiatic Turkey who recognize the authority of the pope, and therefore form a part of the Roman Catholic Church. They chiefly inhabit the mountainous district of Lebanon, from Tripolis to Tyre, but they are also found in several other places in Syria, and in the islands of Cyprus. Their chief seat is in the district of Kesrawan, which is inhabited almost exclusively by Maronites, while everywhere else they live with others. Authorities differ in estimating their numbers, some believing them to be 500,000, while others think them no more than 150,000. They were originally Syrians, and still use the old Syrian language in their worship, but their conversational language is the Arabic. They enjoy a kind of political independence, being governed by native sheiks, who only pay an annual tribute to the Ottoman sultan. The supreme government is in the hands of four chief sheiks, who are also their leaders in war. As they are accustomed to go armed, from 30,000 to 40,000 men are always ready to march. In 1841 a national war commenced between them and their neighbors, the Druses (q. v.), with whom they had previously lived in peace, and the Maronites suffered greatly. In May, 1860, the war broke out with new and unprecedented fierceness, and a terrible massacre was its consequence. To prevent the return of similar atrocities, the European powers, at a conference held in Paris, agreed, on August 3, upon an intervention in Syria for the protection of the Christians.



Maronite Sheik and his Wife.

Most historians are of opinion that the Maronites were *Monothelites* (q. v.) until 1182, when their patriarch, with several bishops, entered into a union with the Roman Catholic Church, which became permanent in 1445. In 1584 Pope Gregory XIII. founded in Rome a Maronite college, from which they have since received most of their priests. The patriarch of the body is elected by the bishops, who must all be monks; but he receives his robe of investiture from Rome, in acknowledgment of the subjection of his Church to the Papal See. His jurisdiction extends over nine metropolitan sees, the occupants of which, chosen by the people but consecrated by the patriarch, are called *Metrans*, or *Metropolitans*. The patriarch has two vicars, or assistants, one of them connected with the temporal, the other with the spiritual affairs of the Church. He has also an agent at Rome, and three presidents at the principal monasteries, or colleges. The Maronite clergy, though connected with Rome, dissent from her regulations in regard to the celibacy of the priesthood, most of them being married men. On this point, accordingly, as well as in some other observances, the pope has been obliged to make a compromise with them, and to allow such as have married before taking priests' orders to retain their wives. They are not, however, allowed to marry after having entered into the priesthood. The parish priests are elected by the people, and ordained by the diocesan bishops or the patriarch. They are not allowed to follow any secular profession. It is no part of their duty to preach, but simply to read the offices. The unmarried priests are not generally elected to the ministerial charge of parishes, but are usually connected with convents, either as superiors or in

subordinate offices. The Maronites consider preaching to have been one of the peculiar offices of our Saviour, and a preacher is therefore held in the highest respect. Before a priest can venture to undertake the responsible duty of preaching, he must have a written permission from the patriarch, or the bishop of the diocese. Occasionally permission is given to laymen to officiate as preachers. Convents were formerly very numerous. In the district of Kesrawan alone there were more than 200 that were counted, with about 20,000 members, all following the rule of St. Anthony; but in consequence of the recent wars with the Druses, many convents have perished. The Maronites are an active, industrious people; and amidst their rocky dwellings they carry forward their agricultural labors with such zeal and success, that ere long the prophecy bids fair to be fulfilled, "Lebanon shall be turned into a fruitful field."

Marriage. The questions connected with marriage are partly of a civil, partly of a religious character. Within the limits of our space we can but briefly indicate these questions, and the teaching of Scripture concerning them. For convenience of reference, we shall consider them under three general heads: I. The Nature of Marriage—is it a civil or a religious Relation? II. The proper Parties to a Marriage Relationship. III. Marriage Customs and Ceremonies. The right of dissolution of the marriage tie is considered under the title of DIVORCE.

I. *The Nature of Marriage—is it a civil or a religious Relationship?*—No one, either Protestant or Roman Catholic, doubts that marriage is a divine institution. It was ordained by God at the creation of man, and is repeatedly ratified by him throughout the Biblical history, and is employed on more than one occasion as a symbol of the relation between himself and his Church.[1] In this sense, then, all are agreed that marriage is a religious relationship, that it has the direct sanction of God. The question between the Protestants and the Roman Catholics in respect to marriage is a different one. It is, really, whether marriage should be under the control of the State, the rights and obligations of the parties being determined by the civil authorities, or whether it should be under the control of the Church, their rights and obligations being determined by an ecclesiastical hierarchy. The Roman Catholic Church maintains that the whole subject is under the control of the Church. It declares that the marriage ceremony is itself a sacrament; that the presence and sanction of the Church, in the person of one of its priests, is essential to the marriage; that the Church has the right and authority to declare who may marry and who may not, and, by special dispensation, to give permission to marry to those who are, by the general laws of the Church, disqualified for entering into this relation. The Protestant Churches, on the other hand, almost uniformly regard marriage as a civil contract, *i. e.*, they maintain, not that it is not a divine institution, but that the laws and principles which regulate it, and determine the rights and duties of the parties to it, are to be adjusted by the civil authorities. In Protestant countries, therefore, while the presence of a clergyman is customary, it is not necessary to the validity of the ceremony, which may be performed either by a clergyman or by certain designated civil authorities, or, in some countries, as, for example, in the State of New York, by any person, or by the parties themselves, without the intervention of any third person. Upon this question, of course, depends another, that of divorce. According to the Roman Catholic doctrine, a separation can be decreed only by the Church; according to Protestant opinion, the right of divorce is determined by the civil authorities, and the separation must be decreed by the courts; though, of course, all Protestants agree in believing that the civil authorities should themselves fix upon principles to govern all questions of separation, such as are in accordance with the Divine law and the Word of God.

II. *The proper Parties to a Marriage Relationship.*—The question who may marry has been greatly discussed, and has given rise to a wide divergence of opinion. The principal laws of the ancient Hebrews on this subject are to be found in Exod. xxxiv., 12, 16; Deut. vii., 2–4; Lev. xviii., 6–17; xx., 11, 12, 14–21. How far these laws are still obligatory, is an uncertain and doubtful question. By universal consent among all Christians the laws prohibiting marriage with foreigners are regarded as having no applicability now to either Jew or Gentile; on the other hand, it is also universally agreed that marriages are prohibited, if not by these statutes, then by the instincts of humanity, between near relatives. The prohibitions contained in Lev. xviii., 6–18, are by most Christian communities regarded as of perpetual obligation. The question, however, is unsettled whether, under these prohibitions, a man may or may not marry his deceased's wife's sister. In England such a marriage is prohibited; in this country it is permitted both by the law of the land and the Christian sentiment of the public.

A more serious problem is presented by the question whether a man may have more than one wife. We speak of it as a problem, though in all Christian communities there is but one opinion on the subject, and the declarations of Christ appear to be very explicit. The only modern sect in Christendom which defends polygamy is the Mormon

[1] Gen. i., 27, 28; ii., 18–25; Isa. liv., 5; Jer. iii., 14; Mal. ii., 13–16; Matt. xix., 3–9; Mark x., 6–8.

sect, though it is still maintained in Mohammedan countries. Unquestionably it was God's original purpose that one man should have one wife.[1] In the early history of the world we find comparatively few cases of polygamy; but afterward we find a plurality of wives. At first, it would seem, one or more concubines were taken in addition to the wife: but by degrees wives were multiplied,[2] till polygamy reached, so far as Scripture history informs us, its worst development in Solomon, who was imitated, though with somewhat greater moderation, by his descendants.[3] That polygamy was allowed under the Jewish laws, does not indicate that it received divine approval. It must be remembered that God was not only the



Marriage Procession of a Bride in Lebanon.

God, but also the King and civil Ruler, of the Jewish nation, and that in the latter capacity he gave laws adapted to the condition of the people. Finding polygamy already in existence, and divorce allowed almost without any protection to the wife, he did not attempt at once to prohibit either vice; but he so hedged about the marriage relationship as effectually to put a stop to both vices, so that at the time of Christ polygamy was absolutely unknown among the Jews; and at the present time, by the universal testimony of observers, they are the most chaste people upon the earth. The principle upon which the Jewish law proceeded, in regulating and gradually putting an end to evils that could not be effectually stopped at once nor without a gradual process of education, is stated clearly by Christ in Matt. xix., 8.

III. *Marriage Customs and Ceremonies.* — These have differed widely among different nations. For a full account of them, we must refer the reader to a little treatise entitled "The Wedding-day in all Ages and Countries" (Harper & Brothers, N. Y.), confining ourselves to a brief summary of the customs and ceremonies among the ancient Jews, as illustrated by the Biblical history. It would appear that parents generally selected wives for their children.[1] When the proposal was made, the woman's family deliberated upon it, and it might be that her consent was asked; but it was of course expected that she would acquiesce in the determination of her seniors.[2] If the advantages of rank or position were on the woman's side, the first motion might come from her parents.[3] Sometimes, too, we find a king providing a wife for a favorite or minister.[4] When a marriage was settled, presents were made accompanying the espousals. In certain cases, when

[1] Gen. ii., 24; Matt. xix., 4, 5, 8; Mark x., 6–8.—[2] Gen. xvi., 3; xxix., 23, 28; xxxvi., 2, 3; Judg. viii., 30; 1 Sam. i., 2; 2 Sam. iii., 2–5; v., 13.—[3] 1 Kings xi., 3; 2 Chron. xi., 21; xiii., 21.

[1] Gen. xxiv.; xxviii., 1, 2; xxxiv., 4; xxxviii., 6; Judges xiv., 1, 2.—[2] Gen. xxiv., 50–58.—[3] 1 Sam. xviii., 17–21.—[4] Gen. xli., 45.

the intended husband was unable to give the customary presents, service of some kind was substituted.[1] But occasionally a father endowed his daughter.[2] The espousal, or betrothing, was a formal agreement made with oaths by duly empowered parties on each side; the bridegroom, however, not being necessarily present, but represented by his friend. A woman after betrothment was considered actually a wife, so that her incontinence was punished as adultery;[3] though it would seem, in later times, the full penalty of the law was not always exacted; for Joseph, who had been led to suspect Mary, intended merely to divorce her in a quiet way.[4] The woman still continued in her father's house until she was taken to her husband.[5] This, so far as we read, was for no specified length of time; though in later days it is said to have been a year for virgins, and a month for widows.

The actual marriage, though probably accompanied with blessings, and some ratification of the betrothment oaths, consisted mainly in the taking of the wife to her husband's house, with the accompanying feast. Both were sumptuously arrayed. The bridegroom placed a kind of tiara on his head, on which was a nuptial wreath or crown, and used delicate perfumes. The bride bathed and anointed herself, and was attired with a veil, the symbol of her subordination—probably a large light robe enveloping the person. She also had a nuptial chaplet; her robes were white and fine, brocaded and curiously wrought, and she was decked with gems and jewelry;[6] and thus, with her maiden companions, she expected the bridegroom. He on his part had "companions," or "children of the bride-chamber."[7] At a fixed hour, often in the evening, they set out in procession to fetch the bride, either to the bridegroom's house, or some place where he had prepared the feast. Music, lights, and every demonstration of joy accompanied the train; friends joined them; and they sat down with gladness to the banquet, at which dresses of ceremony were sometimes presented to the guests;[8] the festival lasted for days, and was enlivened by various amusements. The husband was exempt from public duties for a year after his marriage.[9] The punishment of adultery was death, and there were means of ascertaining incontinence before or after marriage; but a husband bringing a false charge against his wife in the first case was amerced, and forbidden ever to divorce her.[10]

For the right of the clergy to marry, see CELIBACY. The principal passages relative to the reciprocal duties of husband and wife under the N. T. dispensation are Ephes. v., 22–33; Col. iii., 18, 19; 1 Pet. iii., 1–7.

Martha. The N. T. introduces us on several occasions to Martha, who, with her sister Mary and her brother Lazarus, dwelt at Bethany. It seems probable, from the omission of any reference to the parents, that both were dead. The indications are that the father, one Simon, was a leper, who had probably either died, or been banished under the law because of his leprosy.[1] The family appear to have been one of wealth and social distinction; owned their house; had their family tomb in their garden, as did the wealthier classes; esteemed three hundred dollars' worth of ointment not too costly a token of honor to pay to Jesus.[2] Pharisees in faith, they belonged to the more enlightened and liberal of that party. They possessed many distinguished friends among that class in Jerusalem. But neither party friendships nor party prejudices were able to keep them from Christ. How and where they first learned of him we do not know. How far Lazarus accepted him does not appear; but the sisters openly enrolled themselves among his disciples. Twice, at least, they made entertainments for him. During his last stay at Jerusalem, just before his crucifixion, when the Pharisees were plotting his destruction, and the city was not safe for him, they received him nightly to their house. And it is recorded, significantly, of them that "Jesus loved Martha, and her sister Mary and Lazarus." Apparently, Martha was the oldest of the three; at least either from this circumstance, or from natural adaptation, she acted as the head of the household. The contrast between the two sisters is one of the most minute and beautiful bits of character-painting in the N. T., and the manner in which that contrast shows itself in the three principal incidents of their joint lives is one of the coincidences which curiously illustrate the historic truthfulness of the sacred narrative. We first meet the sisters at Bethany. Jesus has come out to see them. Martha is full of anxiety to provide a feast worthy of him; is "cumbered about much serving." Mary, careless about the external world, and forgetful even of Jesus's physical needs, sits at his feet wholly absorbed in listening to his words. We next meet them at the resurrection of Lazarus, when Martha again, as soon as she hears that Jesus is coming, goes out to meet him, while Mary, in the stupor of her grief, "sat still in the house." On the third

[1] Gen. xxix., 18–20, 27; 1 Sam. xviii., 25 27.—[2] Josh. xv., 16–19; Judg. i., 12–15; 1 Kings ix., 16.—[3] Deut. xxii., 23, 24.—[4] Matt. i., 18, 19.—[5] Judg. xiv., 8.—[6] Gen. xxiv., 65; Ruth iii., 3; Sol. Song iii., 6, 11; Isa. xlix., 18; lxi., 10; Ezek. xvi., 9; xxiii., 40; Jer. ii., 32; Rev. xix., 8.—[7] Matt. ix., 15; xxv., 1; Judg. xiv., 10, 11.—[8] Gen. xxix., 22; Judg. xiv., 10; Psa. xlv., 15; Jer. vii., 34; xvi., 9; Matt. xxii., 2–11; xxv., 1, 3, 4, 7; John ii., 2.—[9] Deut. xx., 7; xxiv., 5.—[10] Numb. v., 12–31.

[1] Comp. Matt. xxvi., 6; Mark xiv., 3, with John xii., 1–7.—[2] In John xii., 5, it is estimated as worth 300 pence; but a penny, *i. e.*, a denarius, a day was the ordinary wages of a laboring man. Allowing but a dollar a day as the wages of labor now, would fix the value of the box of ointment at the price mentioned in the text.

occasion Christ goes with his disciples to their house just before the crucifixion. The sisters make a supper for him and his disciples. Martha serves the entertainment, but Mary shows her affection by anointing the feet of Jesus with a pound of ointment of spikenard, very costly, and wiping them with her hair. These circumstances show the contrast between the two sisters, which is especially brought out in the first incident, and made the occasion of a lesson which we think is often misunderstood. The contrast is not between worldliness and piety, but between two types of piety. Both sisters were disciples of Christ. Both loved him, and were loved by him. At the very time when Christ apparently rebuked Martha, she was busy in serving, not herself, but him. The object of the lesson is rather to teach us that there is something higher than serving Christ, namely, the being served by him; that the life of contemplation is at least as important as that of busy, bustling activity; that we can not afford to forget our need of receiving Christ in our anxiety to do something for him. To serve is well. But the love that simply receives Christ, that is absorbed in him, that gazes, lost, up into his wondrous face, and listens to his words, is above all mere serving. Higher in his esteem is the quiet of confiding, than the activity of self-reliance. This is the lesson of Martha and Mary. Nothing is known of the sisters after the last supper at Bethany, recorded in John xii., 1–7, and the parallel passages in the other gospels. [Matt. xxvi., 6–13; Mark xiv., 3–19; Luke x., 38–42; John xi.; xii., 1–9.]

Martyr (*witness*), one who by his death bears witness to the truth. In this sense Stephen was the first martyr to Christian truth; but other martyrs to the truth of God's word are mentioned in O. T. history. The history of the Christian Church has, until a very recent period, been one continuous history of martyrdom, the heathen persecuting the early Christian Church, and, later, the Roman Catholics outvieing the pagans in the persecution of Protestants, and, finally, the various Protestant sects also carrying on the work of persecution to a greater or less degree as they obtained the power. Thus the history of martyrs and martyrdom would be, in truth, a history of the Christian Church. For it our readers must be referred to larger works. Martyrology is the title given to a catalogue, or list, of those who have suffered martyrdom for their Christian faith. Festivals of the martyrs, to commemorate their sufferings, have been held from an early period in the Roman Church.

Mary (*rebellion*). This name appears to be identical with Miriam, which appears in O. T. history. In the N. T. it is the title of several distinct and important persons.

1. Mary the mother of Jesus, generally distinguished in ecclesiastical history as the Virgin Mary, though never so designated in the Bible. It is remarkable, considering the honor which was conferred upon her by God in choosing her to be the mother of Jesus, and the almost divine worship which has since been paid to her by so large a portion of Christendom, that the Bible itself tells us so little of her life and character. We are wholly ignorant of the name and occupation of Mary's parents. She was, like Joseph, of the tribe of Judah, and of the lineage of David,[1] and was connected by marriage with Elizabeth,[2] who was of the tribe of Levi, and of the lineage of Aaron. This is all that we know of her antecedents. Her betrothal to Joseph, and the circumstances connected with her becoming the mother of our Lord, are related in the article JESUS CHRIST. From the time at which our Lord's ministry is commenced, Mary is withdrawn almost wholly from sight. Four times only is the veil removed. These four occasions are, 1. The marriage at Cana of Galilee;[3] 2. The attempt which she and her brethren made to speak with him;[4] 3. The crucifixion;[5] 4. The days preceding the ascension.[6] If to these we add two references to her, the first by her Nazarene fellow-citizens,[7] the second by a woman in the multitude,[8] we have specified every event known to us in her history. Of her life subsequent to our Lord's crucifixion we know nothing; for the legends respecting her are so entirely untrustworthy that we do not think it worth while to repeat them here. They will be found in considerable detail in M'Clintock and Strong's "Cyclopædia," article MARY. Of her character, too, the Bible affords no estimate. It is clear that she did not occupy a place of prominence either in the councils or in the thought of the apostolic Church. It is equally clear that she was a woman of warm heart, ardent impulses, and resolute will. Her solitary journey at the time of the annunciation, her endeavor to get her son away from the crowd which thronged him and bring him home to rest, and her resolute abiding by the cross to the very end, all indicate the warmth of her love and the resolution of her will.[9] The thanksgiving psalm which she composed at the time when the angel announced the honor which God was about to confer upon her, as well as the humble spirit with which she received the announcement, show her to have been a devout, God-fearing woman, and one well acquainted with the spirit and the text of the Hebrew Scriptures. For a consideration of the doctrines of later times respecting her, see IMMACULATE CONCEPTION; MARIOLATRY.

2. Mary Magdalene, *i. e.*, Mary of Magdala,

[1] Psa. cxxxii., 11; Luke i., 32; Rom. i., 3.—[2] Luke i., 36.—[3] John ii.—[4] Matt. xii., 46; Mark iii., 21, 31; Luke viii., 19.—[5] John xix., 25–27.—[6] Acts i., 14.—[7] Matt. xiii., 54, 55; Mark vi., 1–3.—[8] Luke xi., 27.—[9] Mark iii., 21, 31; Luke i., 39; John xix., 25.

a town on the west shore of the Sea of Galilee, and probably her birthplace. She is described as a woman out of whom Jesus cast seven devils, and who believed in him and followed him. She was one of the women who stood by his cross, and one of those who went, with sweet spices, to the sepulchre. To her he first appeared after his resurrection. In consequence of an unfounded notion identifying her with the woman mentioned in Luke vii., 36–50, who anointed our Lord's feet with ointment and wiped them with the hair of her head, Mary Magdalene has been long and generally regarded as a woman whose early life had been very profligate. Despite the fact that there is no hint whatever in the narratives of the evangelists to support this idea, it has passed both into art and literature; and the Magdalenes, so frequent among works of art, represent her according to this prevalent opinion. The very name Magdalene has come to be applied to women who have fallen from chastity; and institutions for their reception, when repentant, are known as Magdalene asylums. There is also in the Romish Church an order of nuns called *Magdalens*, dedicated to Mary Magdalene. It is composed principally of penitent courtesans, and their revenue, according to an order of Pope Clement VIII., comes from the effects of women of that class, dying intestate.

3. Mary, the mother of James and Joses, and wife of Cleophas, also called Alphæus (q. v.). She is thought by some critics to have been a sister of the Virgin Mary. Matthew, Mark, and John describe the women at the cross as follows:

Matt. xxviii., 56.	.....	Mary Magdalene.	Mary mother of James, etc.	Mother of Zebedee's children.
Mark xv., 40....	.....	"	"	Salome.
John xix., 25....	Mary mother of Jesus.	"	Mary wife of Cleophas.	The sister of Jesus's mother.

Some scholars are of the opinion that Mary, the wife of Cleophas, is the "sister of Jesus's mother," and that only three women are described by John as at the cross; others identify the "sister of Jesus's mother" with Salome, the mother of Zebedee's children, and regard "Mary, the wife of Cleophas," as a fourth person. And this appears to us, for many reasons, the more probable opinion. Of this Mary nothing more is known than is contained in this reference and those in the account of her visit to the sepulchre in company with Mary Magdalene, given in Matt. xxviii., and the parallel passages in Mark and Luke.

4. Mary, the sister of Martha and Lazarus. She appears but three times in the N. T. history, viz., at the time of the visit of our Lord to the house of Martha, recorded by Luke alone (x., 38–42); at the time of the resurrection of Lazarus, recorded only by John (xi.); and at the supper given to Jesus and his disciples just before the crucifixion, which is recorded by three of the evangelists.[1] See MARTHA; LAZARUS.

5. There are two other persons of the name of Mary mentioned in the N. T.: Mary, the mother of John Mark, and sister of Barnabas,[2] at whose house the disciples were assembled at the time of Peter's rescue from prison,[3] and Mary, a Christian disciple at Rome.[4]

Mass, the name given by the Roman Catholic Church to the celebration of the Lord's Supper. There is a radical difference in the Protestant and Roman Catholic views of this service, which is even more important than that which exists between the forms of ceremonial. The Protestants regard it essentially as a commemorative service, in which, however, the faithful do participate in a peculiar spiritual communion with Christ by faith in him. The Roman Catholics, on the other hand, regard it as a real, though unbloody sacrifice, in which Christ is really and literally present, the bread and wine being converted into the literal body and blood of our Lord, in which he again becomes a sacrifice for the sins of those who believe in him. It is their belief that only through this sacrifice continually repeated can the sinner acceptably approach the throne of God. They do not, however, as is sometimes supposed by Protestant writers, consider each mass a separate sacrifice: they regard the whole act —the crucifixion, and the offering, in all subsequent ages, of the body and blood of Christ in the bread and wine—as constituting one divine sacrament. Such a sacrament can, according to their theology, only be offered by a regularly ordained priest, and in the one Holy Catholic Church. All Protestant observance of this rite, therefore, the Roman Catholics regard as wholly failing in the essentials of a true observance.[5] The Mass is now, in general, denominated, according to the solemnity of the accompanying ceremonial, a Low Mass, a Chanted Mass, or a High Mass. In the first, a single priest simply reads the service, attended by one or more assistants. The second form differs only in this, that the service is chanted instead of being read by the priest. In the High Mass the service is chanted in part by the priest, in part by the deacon and sub-deacon, by whom, as well as by several ministers of inferior rank, the priest is assisted. In all these, however, the service as regards the form of prayer is the same. In the celebration of mass, the priest wears peculiar vestments, five in number—two of linen, called *amice* and *alb*, and three of silk or precious stuffs, called *maniple*, *stole*, and *chasuble*, the

[1] Matt. xxvi., 6–16; Mark xiv., 3–11; John xii., 2–8. —[2] Col. iv., 10.—[3] Acts xii., 12.—[4] Rom. xvi., 6.—[5] See COMMUNION; CONSUBSTANTIATION; TRANSUBSTANTIATION; LORD'S SUPPER.

alb being girt with a cincture of flaxen or silken cord. The color of these vestments varies according to circumstances, five colors being employed on different occasions — white, red, green, purple or violet, and black; and they are often richly embroidered with silk or threads of the precious metals, and occasionally with precious stones. The priest is not allowed to eat any thing on the day of Mass previous to its celebration. The bread employed in the Mass is in the form of a thin, round, flat cake, called a wafer. It is termed the "Host," the term being derived from a Latin word signifying *sacrifice*. During the Mass this Host is taken from its repository on the altar by the priest, and elevated before all the congregation; at the same moment a bell is rung to notify the congregation of the elevation of the Host, and all are then expected to fall upon their knees and offer silent adoration. The same manifestation of reverence is demanded of the people whenever it is borne, as is frequently the case, in processions in the church or through the streets. This practice of adoring the Host is universally believed by all Protestant writers to have been commenced about the eleventh or twelfth century. Masses are said for the dead as for the living. It is by the saying of masses that souls are supposed to be delivered from purgatory, and the money bestowed by friends for this service constitutes a large item in the income of the Church.

Materialism. This term, though often used in modern philosophy, is rarely defined. In strictness of speech, the term is applicable only to that form of philosophy which denies that any thing has a real existence but matter. According to this doctrine, the mind is not a reality; and what we call thought and feeling are only physical forces, generated by or evolved from matter; the only differences in men are differences in brain and nervous tissue; ideas are only physical impressions produced by physical causes on the nerves; memory is only a result of the organic changes produced on the brain by several such impressions; the will has no existence, and volition is only a certain tendency of the nerves to react in a certain way in consequence of such impressions.[1] This philosophy leads directly to the denial of the existence of a personal God and a repudiation of the freedom of man, and, accordingly, to a practical denial of all moral responsibility. Crime is, according to this philosophy, only an unfortunate physical action, and virtue is only a physical action which is more fortunate in its results. The doctrine of materialism and its consequences are thus stated by an advocate of the system in a popular lecture on the subject:[2]

"As materialists, we recognize the existence of ourselves and an external world, the eternity of matter, the eternity of force, the existence of mind as a manifestation of force, the evolution of life from inorganic matter and the development of complex from the simplest forms of life, the eternal existence of law as uniform sequences of motion; we believe in progress within certain limits, but not in unending progress. Thus it will be seen that our position is not wholly one of negation, as the representatives of theology are accustomed to say. We do not believe in a personal or intelligent God, of whose existence we have no satisfactory proof, but we acknowledge Nature, whose operations we behold. We think it useless to search for the 'Author of Nature,' but we believe that we all can profitably study the Order of Nature. We do not believe in creation, but we do believe in development. We do not look to an unseen Being for help, but we recognize Science, to use an expression of Holyoake, 'as the Providence of man.' We do not profess to love a Being we know nothing about, but we love our families, our friends, and our race. We do not worship what to us is a phantom, but we freely render homage to genius and worth in humanity. We never thank an unknown something for our misfortunes, but we teach philosophical resignation to the decrees of Nature when they can not be averted or avoided. We do not 'look for life where life may never be,' but we enjoy existence here, and try to make the most of it. For theology we would substitute anthropology; for religion, practical morality; for prayer, self-reliance; for piety, intellectual culture; for churches, temples of science; for love of God, love of man, and a tender regard for every thing that feels in common with us the consciousness of existence."

The term materialism is also often applied to other systems which approach this one more or less nearly, or are supposed to do so. Modern science has established, as at least a probable truth, that all mental action involves some physical expenditure, and is carried on through physical organs; that as men see through the eye and hear through the ear, so in imagining, feeling, reasoning, remembering, they employ in some way not very well understood the nervous system, and especially the brain. It is also well ascertained that a disease of the brain produces diseased mental action, and that a weak and feeble brain produces imperfect mental action. There are, accordingly, a large class of modern scientists who are devoted to a study of the organs of the mind as one of the ways of ascertaining the mental character, while others lay great stress upon the effects produced upon the mind by the condition of the organs. In fact the psychologists may be said to be di-

[1] See Henry Maudley's "Body and Mind."—[2] Mr. B. F. Underwood, in a discourse reported in the *Boston Investigator* (infidel) for July 31, 1871.

vided into two great schools, which, however, blend together. One of these employs chiefly, or exclusively, self-consciousness in its investigations, the other employs chiefly, or exclusively, an examination of the physical organs of the mind; one lays chief stress on the moral influence at work upon the mind, the other considers chiefly the physical influence operating on the brain or nervous system. The latter class of philosophers are sometimes, though inaccurately, termed materialists. Thus, for example, Herbert Spencer is not infrequently termed a materialist because he maintains that mental growth is due wholly to the effect produced upon the mind by the outer world, or, as he terms it, the "environment;" but it is very evident that it is only in a secondary sense that the term can be applied to him, since his whole philosophy is based upon the assumption that there is both an inner and an outer world, entirely distinct, one of which is developed by the action and influence of the other. By the term materialists, when properly used—which is not very often the case—the reader may understand one who denies the existence of any spiritual being; but by the term materialistic, all those philosophies and forms of thought which tend to give prominence to the outer or physical world in contrast with the inner, or the spiritual.

Matthew (prob. *a gift of Jehovah*). The apostle Matthew was the son of Alphæus,[1] but probably not the Alphæus who was the father of James the Less.[2] The name Alphæus is a common one in Jewish records, and there is nothing to indicate that Matthew and James were brothers. His calling, from being a publican to be one of the twelve, is narrated by all three evangelists. By Mark and Luke he is called Levi, in his own gospel Matthew. Such change of name, after becoming a follower of the Lord, was by no means uncommon; and the appearance of the apostolic, not the original, name in the gospel proceeding from himself, is what we might expect. Of Matthew's history subsequent to his call to the apostleship we know almost nothing. We learn from Acts i., 13, that he was one of those who, after the ascension of our Lord, assembled in the "upper room at Jerusalem." Tradition makes him continue in that city fifteen years preaching to his fellow-countrymen. Afterward he is said to have gone to other lands for the same purpose, but the accounts vary so much that little reliance can be placed on any of them. According to the oldest and most trustworthy authorities, he died a natural death.

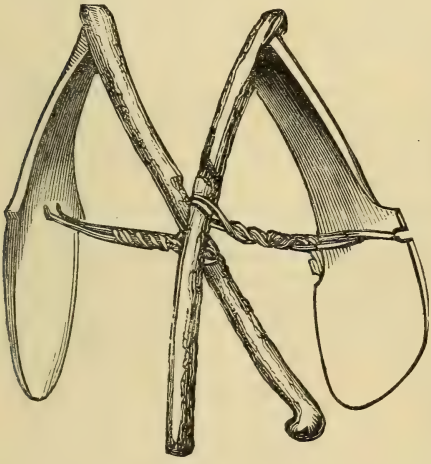
Matthew (Gospel of). The testimony of antiquity is unanimous that the Gospel of Matthew was written by the apostle whose name it bears. Internal evidence confirms this opinion. There is really no ground to question it. And although it is true that modern skepticism has endeavored to throw some doubt upon its authorship, we do not think that the doubts are sufficiently well-grounded, or have secured sufficient regard from intelligent Christian scholars who have investigated the subject, to make it worth while to enter upon the discussion here. Its authenticity is undoubtedly as well established as that of any book of the Bible. It is not so certain, however, that we possess this gospel in its original form. The testimony of the early Church is unanimous that Matthew wrote originally in the Hebrew language; and some confirmation is lent to this opinion by the fact that there are indications that he wrote his gospel with special reference to exerting his influence upon the Jews, and from the statement of at least one of the fathers that he belonged to the Jewish party in the Christian Church. On the other hand, doubt is thrown over this opinion, both by an examination of the statements of the fathers and by a consideration of peculiar forms of language employed in the gospel itself. The question is unsettled, the best scholars not agreeing in their judgment concerning it. If there was a Hebrew original, it disappeared at a very early age. The Greek gospel which we now possess was, it is almost certain, written in Matthew's lifetime, and it is not at all improbable that he wrote the gospel in both the Greek and Hebrew languages. There are no data for determining with accuracy the exact time when it was written. The testimony of the early Church, however, is unanimous that it was the first written of the gospels; and this is confirmed indirectly by the fact that in all copies of the N. T., and in all translations, this gospel has been placed first. It was probably composed about the middle of the first century. The characteristics of this gospel are such as one might expect from the writer. He was a publican, or tax-gatherer, by profession, and was thus trained to orderly and methodical habits of thought. His gospel thus partakes of the character of a treatise. He writes with very little reference to chronological order. He often gathers into one place teachings of our Lord uttered at different times; thus it is very doubtful whether the parables recorded in Matt. xiii. formed, as they appear to do, a continuous discourse. On the other hand, he seems to perceive better than any other of the evangelists the external order of thought in Christ's discourses, and accordingly affords the best reports of his longer public addresses. Thus it is that we find in Matthew by far the fullest accounts of the Sermon on the Mount, the apostolic commission, the discourse on blasphemy against the Holy Ghost, that on the duties of the disciples to forgive one another, and the whole series of invectives against

[1] Mark ii., 14.—[2] Matt. x., 3.

the Pharisees, and the parables prophetic of the destruction of the Jewish nation. [Matt. v.–vii.; x.; xii.; xiii.; xxi.–xxv.]

Matthias (*gift of Jehovah*), one of our Lord's disciples, possibly of the number of the seventy, who was chosen by lot to be an apostle in the place of Judas Iscariot. No other particulars of his history are known. Various traditions describe him as preaching in Ethiopia or in Colchis, and being there martyred; or, according to another account, as preaching in Judea, and being stoned by the Jews. [Acts i., 23–26.]

Mattock. This word occurs in the English Bible as the translation for three different Hebrew words. It appears to indicate an agricultural instrument, perhaps the



Ancient Egyptian Hoes.

tool used in Arabia for loosening the ground, and answering generally to our mattock, or grubbing-axe—that is, a single-headed pick-axe. Our illustration of the ancient Egyptian hoe probably answers to the Jewish mattock.

Meals. The meals of the early Hebrews were not so exactly distinguished by special names as are ours, and the terms rendered "dine" and "dinner" in our Bible are, in reality, general expressions which might more correctly be rendered "eat" and "portion of food." There is some uncertainty as to the hours at which the meals were taken. What was generally understood by the ancients as the dinner corresponded more nearly to the lunch of present times among the more fashionable portion of society — being the meal that was usually taken about noon. The supper, or evening meal, was undoubtedly the chief meal among the later Greeks and Romans, as it was also among the people generally of the Old World. Coming after the labors of the day were over, it could be taken more leisurely, and was better suited for convivial entertainments. In the simple language of Scripture, the evening meal is usually designated supper, even if it were, as on formal occasions it commonly was, the important meal of the day. As to time, it was the supper, though in other respects it was more like a dinner. In regard to the general customs as to posture and diet in the meals of the ancients, see under BANQUETS and FOOD.

Means of Grace. As ordinarily used, this term signifies those spiritual exercises which, rightly employed, tend to promote the growth of grace in the heart. They are such as hearing the Gospel, reading the Scriptures, self-examination, meditation, prayer, praise, Christian conversation, and the sacraments. These are termed means of grace, by way of indicating that the exercises possess no efficacy in themselves, but are efficacious only when employed by us in the right spirit, and sanctified to us by the Spirit of God. In a broader sense, all the experiences of life and providences of God may be made means of grace.

Measures. Measures may in general be divided into two great classes: measures of length, and measures of capacity. The former, again, are divided into two kinds: measures for the purpose of determining the size of objects, and measures of distance. In this article we shall give our readers, briefly, the results of scholastic research into the measures of the Bible, only premising that the subject is one of considerable difficulty, and our figures are necessarily only approximations, since, in the first place, the primitive measures were themselves far from possessing the mathematical definiteness and accuracy of modern times, and, in the second, our means of ascertaining what the Hebrew terms represent are not always adequate.

I. *Measures of Size.*—Measures of size have been universally derived from the human body: in Western nations, from the foot; among the Hebrews, from the hand. This foundation of measurement accordingly gives us the "digit," or finger-breadth,[1] the "palm," or hand-breadth,[2] and the span, *i. e.*, the full stretch between the tips of the thumb and the little finger.[3] Finally, we have the "cubit," derived from the Latin word *cubitum*, i. e., *elbow*, because this was taken as the point of departure in this measure. But there appear to have been three standard cubits, one from the elbow to the wrist, one from the elbow to the knuckles, and one from the elbow to the outstretched middle finger. It is not always easy to tell which is the standard employed in the Bible, nor is it known with certainty which was the Mosaic cubit. Four cubits, or thereabout, made a fathom, six a reed, and ten a measuring-line. The very fact

[1] Jer. lii., 21.—[2] Exod. xxv., 25; 1 Kings vii., 26; 2 Chron. iv., 5.—[3] Exod. xxviii., 16; 1 Sam. xvii., 4; Isa. xl., 12; Ezek. xliii., 13.

that the standard of measurement is the human hand, itself of course uncertain, and the uncertainty concerning the cubit, affords sufficient evidence of the futility of all attempts to translate the mixed measurements of the Hebrews into the mathematical measurements of modern times. If, however, the reader bears in mind that the following is only an approximate table, it will serve to interpret to him, with as much accuracy as is practicable, the Biblical measures of size, reduced to English measure:

								Feet.	Inches.
A digit								0	0·912
4	A palm							0	3·648
12	3	A span						0	10·944
24	6	2	A cubit					1	9·888
96	24	8	4	A fathom				7	3·552
144	36	12	6	1·5	Ezekiel's reed			10	11·328
192	48	16	8	2	1·3	An Arabian pole		14	7·104
1920	480	160	80	20	13·3	10	A schœnus, or measuring-line	145	11·04

II. *Of Measures of Distance.*—The smallest is the "pace," and the largest the "day's journey;" besides which, a little way, or "a little piece of ground," seems to denote some definite measure,[1] which is supposed to be about equal to a mile and a half of English measure. The pace,[2] whether it be single, like our pace, or double, like the Latin *passus*, is defined by nature within certain limits, its usual length being about thirty inches for the former, and five feet for the latter. There is some reason to suppose that even before the Roman measurement of the roads of Palestine, the Jews had a mile of 1000 double paces, which is alluded to in Matt. v., 41. The "day's journey" was, however, the most usual method of calculating distances in traveling,[3] though but one instance of it occurs in the N. T.[4] The distance indicated by it was naturally fluctuating, according to the circumstances of the traveler or of the country through which he passed. Among the Jews it was ordinarily thirty miles; but when they traveled in companies, only ten miles. The "Sabbath-day's journey" was 2000 cubits.[5] It is referred to only in the N. T., and arose from a rabbinical restriction which probably did not exist in olden times.[6] In the N. T. times the Jews used, to some extent, the Greek and Roman measurements of distance. The "stadium," or, as it is called in our version, the "furlong," was 600 Greek feet, or the eighth part of a Roman mile, as the furlong is of ours.[7] The table below indicates approximately these measures of distance.

Biblical Measures of Distance.	Approximate English Equivalents.
Pace	2½ feet.
Furlong	⅛ 606 feet.
Mile	about our mile.
Day's journey	30 miles.
Sabbath-day's journey	six-tenths of a mile.

[1] Gen. xxxv., 16; xlviii., 7; 2 Kings v., 19.—[2] 2 Sam. vi., 13.—[3] Gen. xxx., 36; xxxi., 23; Exod. iii., 18; v., 3; Numb. x., 33; xi., 31; xxxiii., 8; Deut. i., 2; 1 Kings xix., 4; 2 Kings iii., 9.—[4] Luke ii., 44.—[5] See Sabbath.—[6] 2 Kings iv., 23.—[7] Luke xxiv., 13; John vi., 19; xi., 18; Rev. xiv., 20; xxi., 16.

For estimating area, and especially land, there is no evidence that the Jews used any special system of square measures, but they were content to express the length and breadth of the surface to be measured by the cubit or by the reed.[1] The term "acre" in our version, in 1 Sam. xiv., 14, and in Isa. v., 10, is used to translate a word signifying *yoke*, and indicates a measure of land such as a yoke of oxen could plow in a day.

III. *Measures of Capacity.*—The measures of capacity for *liquids* were: the "log,"[2] the name originally signifying a "basin;" the "hin," a name of Egyptian origin, frequently noticed in the Bible;[3] the "bath," the name meaning *measured*, the largest of the liquid measures.[4] With regard to the relative value of these measures we learn nothing from the Bible, but we gather from Josephus that the bath contained six hins, and from the Rabbinists that the hin contained twelve logs. The relative values, therefore, stand thus:

Hebrew Liquid Measures.

Log.		
12	Hin.	
72	6	Bath.

The *dry* measure contained the following denominations: the "cab," mentioned only in 2 Kings vi., 25, the name meaning, literally, *hollow*, or *concave;* the "omer," mentioned only in Exod. xvi., 16–36, the tenth part of an ephah, whence, in our version, "tenth deal;"[5] the "seah," or "measure," this being the etymological meaning of the term, and appropriately applied to it, inasmuch as it was the ordinary measure for household purposes;[6] the "ephah," a word of Egyptian origin, and of frequent recurrence in the Bible;[7] the "lethec," or "half-homer," literally meaning *what is poured out;* it occurs only in Hosea iii., 2; the "homer," meaning *heap*,[8] also termed "cor," from the circular vessel in which it was measured.[9] The following table shows the relative values:

[1] Numb. xxxv., 4, 5; Ezek. xl., 27; xlii., 20; xliii., 17; xlv., 2; xlviii., 20; Rev. xxi., 16.—[2] Lev. xiv., 10.—[3] Exod. xxix., 40; xxx., 24; Numb. xv., 4, 7, 9; Ezek. iv., 11.—[4] 1 Kings vii., 26, 38; 2 Chron. ii., 10; Ezra vii., 22; Isa. v., 10.—[5] Comp. Exod. xvi., 36; Lev. xiv., 10; xxiii., 13; Numb. xv., 4.—[6] Gen. xviii., 6; 1 Sam. xxv., 18; 2 Kings vii., 1, 16; Matt. xiii., 33; Luke xiii., 21.—[7] Exod. xvi., 36; Lev. v., 11; vi., 20; Numb. v., 15; xxviii., 5; Judg. vi., 19; Ruth ii., 17; 1 Sam. i., 24; xvii., 17; Ezek. xlv., 11, 13; xlvi., 5, 7, 11, 14.—[8] Lev. xxvii., 16; Numb. xi., 32; Isa. v., 10; Ezek. xlv., 13.—[9] Ezek. xlv., 14.

The Hebrew Dry Measures.

Cab.				
1⅔	Omer.			
6	3⅓	Seah.		
18	10	3	Ephah.	
180	100	30	10	Homer.

The bath and the ephah, as appears from Ezek. xlv., 11, were of the same value; therefore the absolute values of both the liquid and solid measures form the subject of a single inquiry. The Scriptures afford no adequate data for such an inquiry. We are dependent for our information on Josephus and the Rabbinical writers, and they do not agree. The following table shows their respective estimates:

	Josephus.		Rabbinists.	
	Gallons.	Bush.	Gallons.	Bush.
Homer, or cor.....	86·696	10¾	44.286	5½
Ephah, or bath....	8·6696	...	4·4286	..
Seah.....	2·8898	...	1·4762	..
Hin.....	1·4449	...	·7381	..
Omer.....	·8669	...	·4428	..
Cab.....	·4816	...	·246	..
Log.....	·1204	...	·0615	..

In the N. T. we have the "firkin," referred to in John ii., 6, variously estimated to contain from sixty to one hundred and ten gallons; the "measure," referred to in Rev. vi., 6, about equivalent to our quart; the "bushel,"[1] about equivalent to our peck; and the "measure" of Luke xvi., 6, about the same as a bath, or ephah.

Meat-offering. The Hebrew word *minchâh* signifies, originally, a gift of any kind, and appears to be used generally of a gift from an inferior to a superior, whether God or man. In no instance in our Bible does the word meat appear to be used in the sense which it now almost exclusively bears of animal food. The only exceptions to this are Gen. xvii., 4 sq., "savory meat," and xlv., 23. The ceremonial of the meat-offering is described in Lev. ii., and vi., 14–23. It was to be composed of fine flour, seasoned with salt, and mixed with oil and frankincense, but without leaven, and was generally accompanied by a drink-offering of wine. A portion of it, including all the frankincense, was to be burned on the altar as "a memorial;" the rest belonged to the priest. The meat-offerings offered by the priests themselves were to be wholly burned. The meaning of the meat-offering appears to be exactly expressed in the words of David.[2] It involves neither of the main ideas of sacrifice —the atonement for sin and self-dedication to God—but takes them for granted, and is based on them. Accordingly, the meat-offering properly so called seems always to have been a subsidiary offering. It was introduced by the sin-offering, which represented the one idea, and formed an appendage to the burnt-offering, which represented the other. The unbloody offerings, which were offered alone, did not properly belong to the regular meat-offering, but were usually substitutes for other offerings. See Food; Sacrifice; Offering. [Comp. Lev. v., 11; Numb. v., 15.]

[1] Matt. v., 15; Luke xi., 33.—[2] 1 Chron. xxix., 10-14.

Medeba (*waters of quiet*), a place or district east of the Jordan, the frontier of the territory of Reuben. It would seem that it originally belonged to Moab, but was afterward held by the Amorites. In later times it was recovered by the Moabites. Ruins of it exist, still called *Mâdeba*, on a rocky hill near Heshbon. [Numb. xxi., 30; Josh. xiii., 9, 16; 1 Chron. xix., 7; Isa. xv., 2.]

Media, a large region in Asia, lying between Persia, Armenia, and Assyria. It was separated from Persia on the south by a desert. On the west the boundary was the mountains of Zagros, and the chain proceeding thence to Ararat. The River Araxes limited it northward, while on the east it reached to the desert, the Caspian gates, and the mountains south of the sea. In length it might be, from north to south, 550 miles, and in breadth from 250 to 300. It comprised, according to Rawlinson, the modern provinces of Irak Ajemi, Persian Kurdistan, part of Luristan, Azerbijan, and perhaps Talish and Ghilan. Anciently Media was divided into Media Magna and Media Atropatene. The former was mountainous and fertile in the west, rocky and bare toward the east. It included the Nisæan plains, famous for a breed of horses, and corresponded to Irak Ajemi, with parts of Kurdistan and Luristan. Media Atropatene, which had its name from a satrap, Atropates, who established himself as monarch there when Alexander overthrew the Persian Empire, corresponded to Azerbijan, and perhaps Talish and Ghilan. It is a high tract, fertile and well-watered. In each of the two divisions of Media was a chief city, called Ecbatana, mentioned in Scripture as Acmetha (q. v.). Another principal town was Rages, or Raga.

The Medes are supposed to be descended from Madai, of the sons of Japheth.[1] Over their early history much obscurity hangs. Perhaps in very ancient times they were powerful, and they are said to have conquered Babylon. Later, however, they appear in a subordinate position, though not perhaps actually incorporated with the Assyrian Empire, yet oppressed and plundered by the Assyrians, who planted military colonies among them. Herodotus represents them as revolting early, and ultimately taking Nineveh, and establishing an extensive monarchy. But the cuneiform records of Sargon, Sennacherib, and Esar-haddon clearly show that the Median kingdom did not commence so early as Herodotus imagined. These three princes, whose reigns cover the

[1] Gen. x., 2.

space extending from B.C. 720 to B.C. 660, all carried their arms deep into Media, and found it, not under the dominion of a single powerful monarch, but under the rule of a vast number of petty chieftains. It can not have been till near the middle of the seventh century before Christ that the Median kingdom was consolidated, and became formidable to its neighbors.

The Medes, aided by the Babylonians, took Nineveh and conquered Assyria, B.C. 625. The conquerors divided the spoil between them, and Cyaxares, the Median king, reigned over a vast expanse of country—Assyria, Persia, Media, Armenia, and other countries, from the Halys to the Caspian gates, and from the Caspian and Black seas to the Persian Gulf.

This Median empire was, in extent and fertility of territory, equal, if not superior, to the Assyrian (q. v.). It stretched from Rhages and the Carmanian Desert on the east to the River Halys upon the west—a distance of above twenty degrees, or about 1300 miles. From north to south it was comparatively narrow, being confined between the Black Sea, the Caucasus, and the Caspian, on the one side, and the Euphrates and Persian Gulf on the other. Its greatest width, which was toward the east, was about nine, and its least, which was toward the west, was about four degrees. Its area was probably not much short of 500,000 square miles—as great as that of modern Persia. Thus it was as large as Great Britain, France, Spain, and Portugal put together. But this dominion did not last long. The Median Empire, like the Assyrian, was a congeries of kingdoms, each ruled by its own native prince. It was weak, chiefly from its want of organization; and this weakness was increased by a corruption of manners, which caused the Medes speedily to decline in energy and warlike spirit. The Persian prince, Cyrus, choosing a time when the veterans of Cyaxares were almost all in their graves, and when the Babylonian throne was occupied by a king unfriendly to Media, made a sudden, unexpected, and well-timed revolt. Astyages, the unwarlike and luxurious son of Cyaxares, was no match for the ambition and ability of Cyrus, who may at first have aspired to do no more than establish the independence of his own country. But when the opportunity offered of a transfer of the empire itself, he seized it promptly, rapidly repeating two blows, and allowing his enemy no time to recover, until, in a great battle near Pasargadæ, he routed the Median army, captured Astyages, and the insignia of Median royalty, which he assumed, amidst the acclamations of his army, as "King of Media and Persia." The substitution of Persia for Media as the ruling power in Western Asia was easily effected.

The two nations were closely akin; they had the same Aryan, or Iranic, origin, the same early traditions, the same language, nearly the same religion, and ultimately the same manners and customs, dress, and general mode of life. Medes were advanced to stations of high honor and importance under Cyrus and his successors. The original religion of the Medes must undoubtedly have been that simple creed which is placed before us in the earlier portions of the Zendavesta. Its peculiar characteristic was Dualism—the belief in the existence of two opposite principles of good and evil, nearly if not quite on a par with one another. Ormazd and Ahriman were both self-caused and self-existent, both indestructible, both potent to work their will. Besides Ormazd, the Aryans worshiped the sun and moon, under the names of Mithra and Homa; and they believed in the existence of numerous spirits, of genii, some good, some bad, the subjects and ministers respectively of the two powers of good and evil. Their migration brought them into contact with the fire-worshipers of Armenia and Mount Zagros, among whom Magism had been established from a remote antiquity. The result was either a combination of the two religions, or, in some cases, an actual conversion of the conquerors to the faith and worship of the conquered. So far as can be gathered from the scanty materials in our possession, the latter was the case with the Medes.——The customs of the Medes nearly resembled those of their neighbors, the Armenians and the Persians; but they were regarded as the inventors, their neighbors as the copyists. They were brave and warlike, excellent riders, and remarkably skillful with the bow. The flowing robe, so well known from the Persepolitan sculptures, was their native dress, and was certainly among the points for which the Persians were indebted to them. The references to the Medes in the canonical Scriptures are not very numerous, but they are striking. We first hear of certain "cities of the Medes," in which the captive Israelites were placed by "the king of Assyria" on the destruction of Samaria, B.C. 721.[1] Soon afterward Isaiah prophesies the part which the Medes shall take in the destruction of Babylon;[2] which is again still more distinctly declared by Jeremiah,[3] who sufficiently indicates the independence of Media in his day.[4] Daniel relates the fact of the Medo-Persic conquest,[5] giving an account of the reign of Darius the Mede, who appears to have been made viceroy by Cyrus. In Ezra we have a mention of Achmetha (Ecbatana), "the *palace* in the province of the Medes," where the decree of Cyrus was found[6]—a notice which accords with the known facts that the Median capital was the seat of government under Cyrus,

[1] 2 Kings xvii., 6; xviii., 11.—[2] Isa. xiii., 17; xxi., 2.—[3] Jer. li., 11, 28.—[4] Jer. xxv., 25.—[5] Dan. v., 28, 31.—[6] Ezra vi., 2-5.

but a royal residence only, and not the seat of government under Darius Hystaspis. Finally, in Esther, the high rank of Media under the Persian kings, yet at the same time its subordinate position, are marked by the frequent combination of the two names in phrases of honor, the precedency being in every case assigned to the Persians. In the Apocrypha the Medes occupy a more prominent place. The chief scene of one whole book (Tobit) is Media; and, in another (Judith), a striking part of the narrative belongs to the same country. The mention of Rhages in both books as a Median town and region of importance is geographically correct, and it is historically true that Phraortes was overthrown in the Rhagian district.

Mediator. This word is used in our N. T. to translate a Greek word signifying one who is, literally, *a go-between*. The doctrine of the mediatorship of Jesus Christ, then, as stated in 1 Tim. ii., 5, is that there is One between the infinite and invisible Father and man, even the Lord Jesus Christ, by whom alone we have access to the Father. He is represented, therefore, in Scripture, as the one by whom God made the worlds, as the one through whom the divine government is carried on, as the intercessor with the Father for man, as the interpreter, or revealer, of the Father to man, and, finally, as the great sacrifice and the great high-priest by and through whose atonement it is alone possible for sinful man to become at one with a holy God. See CHRISTOLOGY; ATONEMENT.

Medicine. At an early period of the world some medical and surgical skill was attained; for, even among savage nations, the curing of hurts ranks next to provision of food, clothing, and shelter. From this arises in time the treatment of sickness and the recognition of states of disease; these mark a nascent civilization. According to the most ancient testimonies, sacred and secular, Egypt was foremost among the nations in this most humane of purely physical studies. Every elaborate Egyptian mummy involved a process of anatomy, and Egypt was the earliest home of medical and other skill for the region of the Mediterranean basin. In Egypt, however, medicine was a mere art or profession, and we have no trace of any philosophical or rational system of Egyptian origin. Of the science of medicine, the Asclepiadæ of Greece were the true originators. Yet, compared with the wild countries around them, the Egyptians must have seemed far advanced. Supposed representations of their early surgery are found on some of the monuments of Beni-Hassan. The notice in Exod. i., 15, of midwifery, and of women as its practitioners, may be verified from the sculptures. Flint knives, used in embalming, have been recovered, and those who have assisted at the opening of a mummy have noticed that the teeth exhibited a dentistry not inferior in execution to the work of the best modern experts. This confirms the statement of Herodotus that every part of the body was studied by a distinct practitioner. Pliny asserts that the Egyptians claimed the invention of the healing art, and thinks that they were subject to many diseases. Their "many medicines" are mentioned in Jer. xlvi., 11. Athothmes II., king of the country, is said to have written on the subject of anatomy. The various recipes known to have been beneficial were recorded, with their peculiar cases, in the memoirs of physic, inscribed among the laws, and deposited in the principal temples of the place. The reputation of its practitioners in historical times was such that both Cyrus and Darius sent to Egypt for physicians or surgeons. The physicians had salaries from the public treasury, and always treated according to established precedents, from which they deviated at their peril in case of a fatal termination. If, however, the patient died under accredited treatment, no blame was attached. In later times the Ptolemies themselves practiced dissection, and at a period when Jewish intercourse with Egypt was complete and reciprocal, there existed in Alexandria a great zeal for anatomical study. The fact that princes and heroes were its practitioners, shows the esteem in which medicine was held in the Homeric and pre-Homeric period.

Among the Jews the practice of physic was not a privilege of the priesthood. Any one might practice it, and this privilege must have kept it pure. There was not even a Scriptural bar to its practice by resident aliens. It has sometimes been imagined that the Hebrew prophets were the physicians of their times. This notion has arisen from miraculous cures occasionally performed by them. But as well might it be said that the apostles were the physicians of their day because they received power from the Lord to heal, and because people in consequence resorted to them. The priests were commissioned to examine persons suspected of leprosy, and to pronounce them, according to certain symptoms, leprous or clean;[1] but it does not appear that they treated them medically, or had the power of cure. At the same time the greater leisure of the Levites and their other advantages would make them, as a rule, the students of the nation, in all science, and their constant residence in cities would give them the opportunity of a wide field of observation. The priests themselves were subject to special diseases. Ministering barefoot, they were subject to colds and kindred disorders; therefore, in later times a medical officer was always attached to the establishment of the Temple. The peaceful reign of Solomon, especially with renewed Egyptian intercourse, must have opened new facilities for the study of medicine. Solomon

[1] Lev. xiii.; xiv.

himself seems to have included in his favorite natural history some knowledge of the medicinal uses of the objects of his study. His works show him conversant with the idea of remedial treatment, and one passage indicates considerable knowledge of anatomy.[1] The statement in 2 Chron. xvi., 12, that King Asa "sought *not* to Jehovah *but* to the physicians," would suggest the idea that even a rivalry of actual worship, based on some medical fancies, had been set up.

The captivity at Babylon brought the Jews into contact with a new sphere of thought, though we know too little of the precise state of medicine in Babylon, Susa, and the "cities of the Medes," to determine the direction in which the impulse so derived would have led the exiles. The book of Ecclesiasticus, by the repeated mention of physicians and kindred terms which it contains, shows the increased regard given to the distinct study of medicine; a showing which would be expected from it as belonging probably to the period of the Ptolemies. Rank and honor are said in it to be the portion of the physician, and his office to be from the Lord. This recognition of merit, coupled with its repeated allusions to sickness, have caused some to suppose that the author of the book was himself a physician. Luke, "the beloved physician," shows in his Gospel evidence of being conversant with the healing art as known in his day. It was probably not inferior to that commonly in demand among educated Asiatic Greeks, and must have been, as regards its basis, Greek, and not Jewish.

It is not easy to enumerate the various diseases known in Scripture. The question of identity between any ancient malady known by description, and any modern one known by experience, is often doubtful. Some diseases, just as some plants and some animals, will exist almost anywhere; others can only be produced within narrow limits depending on the conditions of climate, habits, and the like. Eruptive diseases of the acute kind are more prevalent, and run their course more rapidly, in the East than in colder climes. Disease of various kinds was commonly regarded by the Jews as a divine infliction, or denounced as a penalty for transgression. "The evil diseases of Egypt" are especially so characterized; so are the emerods of the Philistines, and the severe epidemic dysentery of Jehoram. So also the sudden deaths of Er, Onan, the Egyptian first-born, Nabal, Bathsheba's son, and Jeroboam's are ascribed to the action of Jehovah immediately, or through a prophet. Pestilence attends His path, and is innoxious to those whom he shelters.[2] It is by Jeremiah, Ezekiel, and Amos associated with the sword and famine. The sicknesses of the widow's son of Zarephath, of Ahaziah, and of Benhadad, the leprosy of Uzziah and the boil of Hezekiah, are also noticed as diseases sent by Jehovah, or in which he interposed. In 2 Sam. iii., 29, disease is invoked as a curse, and in Solomon's prayer—1 Kings viii., 37—anticipated as a chastisement. In Job ii., 7; Luke xiii., 11, 16, satanic agency appears as procuring disease.

Diseases are also mentioned as ordinary calamities. Among those named in the O. T. are ophthalmia, which is perhaps more common in Syria and Egypt than anywhere else in the world, especially in the fig season, the juice of the newly-ripe fruit having the power of giving it. It may occasion partial or total blindness.[1] The eye-salve mentioned in Rev. iii., 18, was a remedy common to Orientals, Greeks, and Romans. Several diseases are mentioned, the names of which are derived from various words, signifying *to burn* or *to be hot.* The "burning boil" is merely marked by the notion of an effect resembling that of fire, like our "carbuncle."[2] The diseases rendered "scab" and "scurvy" in Lev. xxi., 20; xxii., 22; Deut. xxviii., 27, may be almost any skin disease. Some of these may be said to approach the type of leprosy. The "botch of Egypt"—mentioned in Deut. xxviii., 27—is supposed by some to be the plague, by others to be the disease which now passes under the name of leprosy (q. v.). The same word is used to express the "boil" of Hezekiah. In Deut. xxviii., 65, it is possible that a palpitation of the heart is intended to be spoken of. In Matt. xvii., 15 (comp. Luke ix., 38, 39), we have an apparent case of epilepsy. The expression in Exod. ix., 10, a "boil" flourishing, or ebullient with blains, may perhaps be a disease analogous to erysipelas. The "withered hand" of Jeroboam, in 1 Kings xiii., 4–6, and of the man mentioned in Matt. xii., 10–13 (comp. Luke vi., 10), is such an effect as is known to follow from the obliteration of the main artery of any member, or from paralysis of the principal nerve, either through disease or through injury. The case of the widow's son restored by Elisha[3] was probably one of sun-stroke. The disease which attacked Asa "in his feet" in his old age,[4] and became exceeding great, may have been either swelling or gout. The disease of Nebuchadnezzar[5] may be viewed as a species of the melancholy known as lycanthropia. Persons so affected wander like wolves in sepulchres by night, and imitate the howling of a wolf or a dog. The mental malady of Saul seems to have had its origin in his sin. Music, which soothed him for a while, has entered largely into the milder modern treat-

[1] Prov. xvii., 22; xx., 30; xxix., 1; Eccles. iii., 3.—[2] Exod. xii., 29; 1 Sam. v., 6; xxv., 38; 2 Sam. xii., 15–18; 1 Kings xiv., 7–17; 2 Chron. xxi., 15, 19; Psa. xci. 3–10; Hab. iii., 5.

[1] Gen. xxix., 17.—[2] Lev. xiii., 23; xxvi., 16; Deut. xxviii., 22.—[3] 2 Kings iv., 18–37.—[4] 1 Kings xv., 23; 2 Chron. xvi., 12.—[5] Dan. iv., 33.

ment of lunacy. The palsy meets us in the N. T. only, and in features too familiar to need special remark. Gangrene, or mortification in its various forms, is a totally different disorder from the "canker" of 2 Tim. ii., 17. Both gangrene and cancer were common in all the countries familiar to the Scriptural writers, and neither differs from the modern disease of the same name.

Great care for the preservation of health and strength is found to mark the Mosaic system, in the regulations concerning diet, the "divers washings," and the pollution imputed to a corpse—nay, even in circumcision itself. These served not only the ceremonial purpose of imparting self-consciousness to the Hebrew, and keeping him distinct from alien admixture, but had a sanitary aspect of rare wisdom, when we regard the country, the climate, and the age.

There is scarcely a notice of any surgical instruments or apparatus in the Bible. The "roller to bind" of Ezekiel xxx., 21, was probably like that still used for broken limbs. The remedies used were unguents, salves, and balsams, poultices or plasters, infusions of oil and wine, perhaps the application of leaves; also mineral baths. The common bath has always been among the most favorite of external remedies. Honey seems to have been employed as an internal medicine. There were also more questionable modes of treatment. Amulets, charms, invocations, and the like, were resorted to, the belief in which is common in the East to the present day, nor quite extinct in other countries.[1] It was also customary to consecrate the image of the affliction either in its cause or its effect, as in the golden emerods and golden mice of 1 Sam. vi., 4, 8; and these may be compared with the setting up in the wilderness of the brazen serpent, which served as a remedy for the bites of the fiery serpents.

Megiddo, a city which lay on the southwestern border of the great plain of Esdraelon, just where it begins to rise toward the low range of wooded hills which connect Carmel with the mountains of Samaria. The neighborhood has always been a noted battle-field. It was one of the places which Solomon fortified, and the region round was one of his commissariat districts. Hither Ahaziah, king of Judah, fled; and it was here that Josiah was mortally wounded by Pharaoh-necho. The modern name of Megiddo is *el-Lejjûn*, derived, it would seem, from Leggio, the Roman name of the place, which occupied the site of the ancient city. It is well situated, with an abundant supply of water, amidst rich pastures. [Judg. v., 19; 1 Kings ix., 15; 2 Kings ix., 27; xxiii., 29, 30; 2 Chron. xxxv., 22; Josh. xvii., 11; 1 Chron. vii., 29.]

[1] Jer. viii., 22; li., 8; 2 Kings xx., 7; Ezek. xlvii., 12; Luke x., 34.

Melchite Church, a name applied to the Greek Catholic Church, or to those Romanists in Asia who were attached to the rites and ceremonies of the Greek Church. The American missionaries estimate the total number of Melchites at between 30,000 and 40,000 souls, having twelve bishops and one hundred and eighty priests. This community probably originated in the labors of the Jesuits at Aleppo, in the seventeenth century, who, perceiving the unwillingness of their converts to conform to the Latin Church, persuaded the pope to sanction a compromise, whereby the Melchite Church should acknowledge the authority of Rome, but adhere to the liturgical rites and ceremonies of the Eastern Church. In all their churches in Syria they conduct divine service in the Arabic, which is the vernacular tongue. They receive the communion in both kinds, and use unleavened bread in the Lord's Supper. Their priests are permitted to marry before ordination; but their bishops must remain unmarried. No restriction is put upon the laity in the use of the sacred Scriptures. The adherents of the Melchite Church are chiefly found at Aleppo and Damascus, particularly at the latter town, where the patriarch resides.

Melchizedek (*king of righteousness*), a remarkable contemporary of Abraham, whose name was beyond question significant of his personal character. The little that we are told of him shows him to be one who knew and worshiped the true God, and honored those who had a similar faith. He was king of Salem. Opinion generally, and we think justly, identifies this place with Jerusalem (q. v.). He was also "priest of the most high God," and it is to be remarked that he is the first who is called by this title. According to the argument of Hebrews v., 1–4, and the teaching of Psalm cx., 3, he was called to this office by God himself. The brief narrative of Moses places Melchizedek before us as priest in a higher sense than the patriarchs, or even the Levitical priesthood. His priestly office had a character of universality which belonged to none other of the age. Nor did it descend to any succeeding priest. Bearing a title which Jews in after ages would recognize as designating their own sovereign, bearing gifts which recall to Christians the Lord's Supper, this Canaanite crosses for a moment the path of Abraham, and is unhesitatingly recognized as a person of higher spiritual rank than the friend of God. Disappearing as suddenly as he came, he is lost to the sacred writings for a thousand years. The faith of early ages ventured to invest his person with superstitious awe. Jewish tradition pronounces him a survivor of the Flood, and identifies him with the patriarch Shem. The notice in Genesis would rather lead to the inference that he was of one blood with the children

of Ham, among whom he lived, chief of a settled Canaanitish tribe. The noteworthy fact to be gleaned from this passing notice of him is that God revealed himself even then to the Gentiles as well as to the Jews; that as Balaam was a prophet, so Melchizedek was a priest among the corrupt heathen; and that not self-appointed, but specially established and recognized as such by God. According to Hebrews the relation between Melchizedek and Christ as type and antitype is in the following particulars: Each was a priest, not of the tribe of Levi; superior to Abraham; whose beginning and end are unknown; and each was not only a priest, but also a king of righteousness and peace. The "order" of Melchizedek in Psa. cx., 4, is explained as meaning "manner," *i. e.*, likeness in official dignity.

Melita, the name given, in Acts xxviii., 1, to the island on which Paul was shipwrecked. While there has been some difference of opinion among scholars, by the general consent of most of those who have investigated the matter, Melita is identified with the modern Malta. The reasons for this opinion are indicated in the article PAUL. The principal objection to this hypothesis is, first, that the inhabitants of Malta were not barbarians, as implied in verse 4, to which it is replied that the term barbarian was used by the Jewish writers to distinguish Gentiles from Jews; second, that there are no vipers in Malta, as implied in verse 3, to which it is replied that Malta, though now denuded of wood, and so without vipers, was anciently well wooded; third, that the disorder of the father of Publius belongs to a different locality than so dry and rocky a locality as Malta, to which it is replied that in fact the disease is not uncommon there; fourth, that it is hardly possible that the sailors should not know the land, as is asserted in chap. xxvii., 39, to which it is replied, they did not land in the harbor, but on a part of the coast which would be strange even to navigators familiar with the island. The St. Paul's Bay which is pointed out as the scene of the shipwreck answers exactly to the description given in Acts. The depth of the water is the same; there is a rocky coast which would have produced the breakers; there is a bottom which would hold the anchor against almost any storm; and there is just such a creek as that described, as affording them an opportunity to beach the ship in safety. For a further discussion of the locality, the reader is referred to Conybeare and Howson's "Life and Epistles of St. Paul," and to the authorities there referred to.

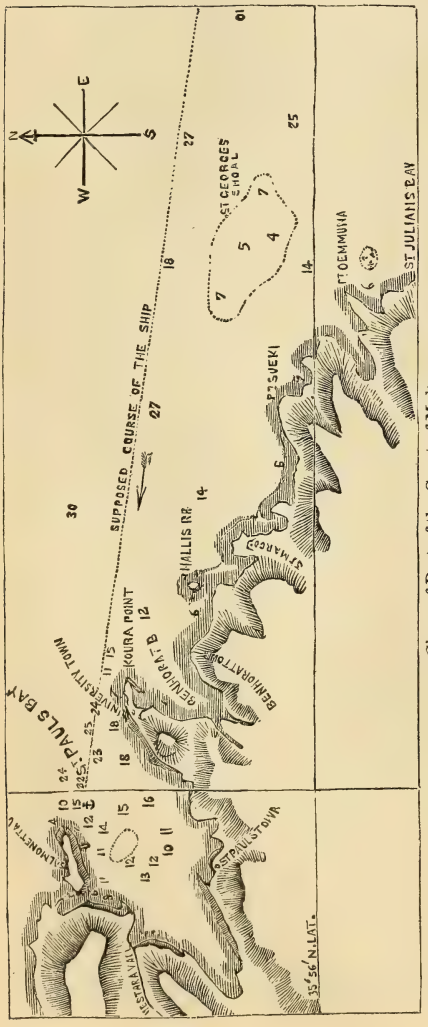


Chart of Part of the Coast of Malta.

Melon. The Israelites are said to have murmured for the melons which they had been used to eat in Egypt. These were most likely the water-melons, which grow abundantly in the Levant and in Egypt. They also abound in the neighborhood of Em Khâlid, to the north of Jaffa, whence vast quantities are taken by boat to Beirût, and other towns along the coast. [Numb. xi., 5.]

Memphis. This very ancient and celebrated city, the capital of Lower Egypt, is generally regarded as the *Noph* mentioned in Isa. xix., 13; Jer. ii., 16; xlvi., 14, 19; Ezek. xxx., 13, 16; and the Hebrew *Moph*, translated Memphis in Hosea ix., 6. It lay just at the northern end of the narrow hill-valley on the left or western bank of the river. The building of the city belongs to the earliest periods of authentic history, and is associated by tradition with a stupendous work of art which has permanently changed the course of the hill and the face of the Delta. Before the time of its founder, Menes I., king of Egypt, the river, emerging from the upper valley, bent westward to-

ward the hills of the Libyan Desert, and the flood was largely absorbed in its sands, or wasted in stagnant morasses; and it is even conjectured that the whole Delta was an uninhabitable marsh. Menes, by banking up the river at the bend which it forms a hundred furlongs south of Memphis, and thus forcing it into a new course which he dug for it between the two lines of hills, laid the ancient channel dry. In this tract, rescued from the river, he built Memphis. The dike began twelve miles south of the city, and deflected the main channel of the river two miles to the eastward. Upon the rise of the Nile, a canal conducted its waters westward through the old channel, thus irrigating the plain beyond the city in that direction, while an inundation from that side was guarded against by a large artificial lake north and west of the town. Thus, like New Orleans, protected by its levee from the freshets of the Mississippi, and drained by Lake Pontchartrain, Memphis was created upon a marsh reclaimed by the dike of Menes, and drained by his artificial lake.

In the time of its prosperity, Memphis must have been a noble city, nineteen miles in circumference. Among its noticeable buildings were the famous temples of Petah, corresponding to the classical Vulcan, Apis, Isis, of which myriad-named divinity it was the reputed burial-place, and Serapis. In this temple of Serapis, or Serapeium, were kept the sacred cubit and other symbols used in measuring the rise of the Nile. The Necropolis adjacent to Memphis was on a scale of grandeur corresponding with the city itself, whose royal magnificence is attested by the groups of pyramids that mark the burial-places of her lines of kings. These pyramids gave to Memphis its hieroglyphic name of the "city of the pyramids," and the pre-eminence implied in its name as "the haven of the blessed." It long held its place as a capital, and for centuries a Memphitic dynasty ruled over all Egypt. In the midst of its prosperity, its overthrow was distinctly predicted by Isaiah and Jeremiah, the latter of whom prophesied half a century before the invasion of Egypt by Cambyses, about B.C. 525. Herodotus informs us that Cambyses, enraged at the opposition he encountered at Memphis, committed upon the city many outrages, from which it never recovered. The rise of Alexandria hastened its decline. The Caliph conquerors, in A.D. 638, founded Fostát—old Cairo—upon the opposite bank of the Nile, a few miles north of Memphis, and brought materials from the old city to build their new capital. At length so complete was the ruin of Memphis, that for a long time its very site was lost. Recent explorations have brought to light many of its antiquities, and there is hardly a point in the topography or history of the city which remains in obscurity. The dikes and canals of Menes still form the basis of the system of irrigation for Lower Egypt. An insignificant village occupies nearly the centre of the ancient capital, but "the images have ceased out of Noph," and it is "desolate, without an inhabitant."[1]

Menahem (*comforter*), the son of Gadi, and sixteenth king of Israel. He obtained the throne by slaying the usurper Shallum, and reigned ten years, B.C. 772–761. Among the acts of cruelty which marked his reign, his atrocious treatment of the citizens of Tiphsah[2] occupies a conspicuous place. The most remarkable event in his reign was the first appearance of a hostile force of Assyrians under Pul, on the north-east frontier of Israel. Menahem warded off this danger by a timely gift of 1000 talents of silver; and in order to raise this sum, he exacted fifty shekels of silver from all "the mighty men of wealth."[3] This is said to be the first instance of a tax payable in money raised in Israel. Menahem appears to have steadily adhered to the idolatrous worship established by Jeroboam. The contemporary prophets, Hosea and Amos, have drawn a melancholy picture of the demoralized condition and ungodliness which prevailed in Israel at this time. Menahem himself died in peace, and was succeeded by his son Pekahiah. [2 Kings xv., 14–22.]

Mendicant Orders. In the beginning of the thirteenth century, two men, in different places, about the same time conceived the idea of founding a new religious society on an entirely novel principle, which was, that all the members should subsist wholly upon alms. To establish this kind of communism, Francis of Assisi organized an institution of mendicant friars in Italy under the name of Franciscans (q. v.); and a short time afterward, Dominic, a native of Castile, in Spain, formed another fraternity of the same kind in the south of France, which received the name of Dominicans (q. v.). These societies rapidly obtained extensive popularity. To extend their influence still more widely, they adopted the plan of admitting the laity to a connection with their society, under the name of *Tertiares*, such persons being bound by no monastic vow, but simply pledged to promote as far as possible the interests of the order to which they had become attached, while they themselves were living in the world, and engaged in their ordinary occupations. In the middle of the thirteenth century there was almost no place, certainly no province, in which the Dominicans and Franciscans had not their Tertiares, and thus the mendicants exceeded in influence all other monks. The high estimation in which the new orders were held led to the increase of their numbers to such an enormous extent that all Europe swarmed with begging

[1] Ezek. xxx., 13; Jer. xlvi., 19.—[2] 2 Kings xv., 16.—[3] 2 Kings xv., 20.

monks, and they became a burden, not only to the people, but to the Church itself. It soon appeared to be absolutely necessary to check the enormous growth of these monastic establishments. Their progress, both in numbers and influence, was not only rapid, but for a time wholly unimpeded. They threatened to overthrow the established constitution of the Church, and the fundamental rules of the universities. The University of Paris at length set itself to resist the unreasonable encroachments of the mendicants, and a controversy ensued, the cause of the mendicants being supported by some of their most distinguished men, such as Bonaventura, Albertus Magnus, and Thomas Aquinas. The monks prevailed, and the contest on the subject of the mendicant friars passed away, but the University of Paris maintained the same spirit of freedom which had long characterized its learned men. Abuses of the most flagrant kind sprung up among the mendicants, which attracted the notice even of their warmest admirers and friends. Pope Gregory X., accordingly, in 1272 decreed the suppression of all the religious orders which had sprung up since the days of Innocent III., and thus the multitude of mendicants was reduced within narrow limits, including only the *Dominicans*, the *Franciscans*, the *Carmelites*, and the hermits of St. Augustine, or *Augustinian* monks. Amidst all the corruptions, however, which were gradually introduced into the mendicant orders, the main idea on which they were founded, that of evangelical poverty, became so predominant in its influence, that multitudes of people refused to receive the sacrament at any other hands than those of the mendicants. Thus the ordinary priests were completely superseded; and for three centuries the two chief orders professing the vow of poverty, the Dominicans and Franciscans, exercised almost absolute control both in Church and State, filled the most distinguished offices ecclesiastical and civil, taught in the universities and churches with undisputed authority, and advanced the interests of the Papal government with the utmost zeal and success.

Notwithstanding the prestige which thus attached to the mendicant monks, we find them denounced as successors of the Pharisees described in the gospels, who, under a show of holiness, concealed all manner of wickedness. They were accused of putting on an appearance of severity of life, chastity, humility, holy simplicity, but in secret abandoning themselves to the choicest pleasures, and to a dainty variety of luxurious enjoyments. The beggarly friars, who were overrunning every country of Europe in the thirteenth century, found their way even into England, where they spread with alarming rapidity. Their progress was resisted, though with little success, by the University of Oxford and the parish priests, who saw their rights encroached upon by the spiritual labors of these monks; and one of the first symptoms of the reforming spirit which displayed itself in England was this hostility to the begging monks. From the first, Wycliffe was their avowed enemy; and they, on the other hand, were the most zealous and the most influential organs of the Romish hierarchy.

Both the *Lollards* in England and the *Hussites* in Bohemia found the mendicants to be their bitterest and most violent opponents. These monks themselves, however, in turn, were viewed with the utmost suspicion and dislike, not only by the bishops and priests, but even by the pontiffs. This was more particularly the case with the *Dominicans* and *Franciscans*. The more rigid of the latter order, who were commonly called *Fraticelli*, revolted from the pope and the Romish Church, bringing down upon themselves the thunders of the Vatican and the persecution of several pontiffs. In the fifteenth century the two leading sects of the mendicants abounded in every part of Europe, and by their arrogance and impudence, their superstition and cruelty, they alienated the minds of the people generally from them. They held the highest offices in the Church, were confessors in the courts of all the kings and princes of Europe, filled the principal chairs in the universities and schools; and yet, by their persecution of the learned and the good, by the promotion of their own interests at the expense of others, by their pride, insolence, and disgraceful conduct, these very mendicant orders, which had once occupied a high place in the estimation both of the Church and the world, were mainly instrumental in driving multitudes from the Romish Church, and impelling them to demand the reformation of a corrupt and degraded hierarchy.

From the very first institution of their societies, the mendicant orders had carried on an unceasing warfare among themselves and with other monastic institutions, particularly the Jesuits. No sooner had the Dominicans and Franciscans been deprived of their respective founders by death, than the most unseemly rivalry and contention commenced between them for precedence, which continued for centuries. Rome has had no worse enemies than the mendicant orders, although history clearly shows that multitudes of these friars are found begging in every Roman Catholic country, and claiming a character for sanctity, founded on their rags and seeming wretchedness. Travelers in Romish countries generally, but more especially in Italy, are eloquent in their denunciations of these indolent, useless monks, who devote themselves to a life of mean and sordid dependence upon the industrious portion of the community.

Meni (*fate, fortune*, possibly the planet

Venus). This has been supposed to be the name of an idol worshiped, together with Gad, by the Jews in Babylonia. And it would seem that there was an idol of nearly the same name which the Arabian tribes between Mecca and Medina adored under the figure of a stone. [Isa. lxv., 11.]

Mennonites, a sect of Anabaptists (q. v.) which originated in Holland in the sixteenth century, under Menno Simonis, who was born in 1505, in Friesland, was educated for the Church, and was ordained in his twenty-fourth year as a Romish priest. In 1536 he resigned his priestly office, renounced all connection with the Church of Rome, and became an accepted leader of that portion of the Anabaptists who repudiated the extravagances of the more visionary portion of that body. He devoted his life to the building of his Church and the preaching of the Reformed faith, planting Anabaptist churches in Friesland, Holland, and Germany. He died in 1561, after twenty-five years of evangelical labor. The faith of his followers is evangelical; they practice only adult baptism; they maintain the doctrine of non-resistance; their churches are in government substantially Congregational; they generally maintain feet-washing as practiced by Christ, as an ordinance of perpetual obligation. The Mennonites in America are confined chiefly to certain districts in Pennsylvania, though they also exist in Maryland, Ohio, New York, Indiana, and the Canadas. Their church officers are chosen by a combination of election and lot, according to the method pursued in selecting a successor to Judas Iscariot, as described in Acts i., 15–26. As no official statistics of the denomination are published, it is impossible to give their numbers with any accuracy. They are estimated in the United States from 125,000 to 150,000. They are divided into parties, or sects, the chief of which are the Old Mennonites and the Reformed Mennonites. At the present writing (1873) a considerable emigration of this people is going on from Russia to the United States in consequence of the Russian law enacted in 1871 obliging all to bear arms regardless of their religious convictions.

Mephibosheth (*extermination of idols*), the name of two members of Saul's family. **1.** Saul's son by Rizpah, the daughter of Aiah, his concubine.[1] He and his brother Armoni were among the seven visitors who were surrendered by David to the Gibeonites, and by them put to death, as a sacrifice to avert a famine from which the land was suffering.[2]

2. The son of Jonathan, grandson of Saul. His life seems to have been, from beginning to end, one of trial and discomfort. The name of his mother is unknown. When his father and grandfather were slain on Gilboa, he was an infant but five years old. He was then living under the charge of his nurse, probably at Gibeah, the regular residence of Saul. The tidings that the army was destroyed, the king and his sons slain, and that the Philistines were sweeping all before them, reached the royal household. The nurse fled, carrying the child on her shoulder. But, in her panic and hurry, she stumbled, and Mephibosheth was precipitated to the ground with such force as to deprive him for life of the use of both feet.[1] After the accident which thus imbittered his whole existence, Mephibosheth was carried, with the rest of his family, beyond the Jordan to the mountains of Gilead, where he found a refuge in the house of Machir,[2] a powerful Gadite or Manassite sheik at Lodebar. By Machir he was brought up, there he married, and there he was living at a later period, when David, having completed the subjugation of the adversaries of Israel on every side, heard of his existence from Ziba, formerly a slave of the royal family. David invited Mephibosheth to Jerusalem, and there treated him and his son Micha with the greatest kindness. From this time forward he resided at Jerusalem. Of Mephibosheth's behavior during the rebellion of Absalom we possess two accounts—his own, and that of Ziba.[3] They are naturally at variance with each other. In consequence of the story of Ziba, he was rewarded by the possessions of his master. Mephibosheth's story—which, however, he had not the opportunity of telling until several days later, when he met David returning to his kingdom at the western bank of Jordan—was very different from Ziba's. That David did not disbelieve it, is shown by his revoking the judgment he had previously given, though he did not entirely reverse his decision, but allowed Ziba to retain possession of half the lands of Mephibosheth.[4]

The narrative itself seems to contain indications that Mephibosheth was really innocent, his own words expressing his entire satisfaction at the safety of the king, even though at the loss of all his own property.[5] There is no account given of his death. In Chronicles, where his genealogy is given, he is called Merib-baal.[6] [2 Sam. iv., 4; ix.; xvi., 1–5; xix., 24–30; xxi., 7.]

Merab (*increase*), the eldest daughter of King Saul, betrothed to David, but subsequently married to Adriel. By him she had five sons, who were subsequently delivered by David to the Gibeonites, and by them put to death.[7] According to the Hebrew text, they were the five sons of Michal, whom she bore to Adriel. But Michal was married, not to Adriel but to David, and had no children.[8] Either Michal is here a tran-

[1] 2 Sam. xxi., 8.—[2] 2 Sam. xxi., 8, 9. See Rizpah.

[1] 2 Sam. iv., 4.—[2] 2 Sam. ix., 4.—[3] 2 Sam. xvi., 1–4; xix., 24–30.—[4] 2 Sam. xix., 29.—[5] 2 Sam. xix., 30.—[6] 1 Chron. viii., 34.—[7] 2 Sam. xxi., 8, 9. See Rizpah.—[8] 2 Sam. vi., 23.

scriber's error for Merab, or else the Jewish tradition is correct, that Merab died leaving her children in Michal's care, who, after her separation from David, brought them up for her sister. This hypothesis has been accepted by the translators, and is embodied by them in our English version. [1 Sam. xviii., 17–21.]

Merarites, a family of Levi, descendants of his son Merari. When the census was taken in the wilderness, the number of their males above a month old was 6200; of those between thirty and fifty, 3200. They were divided into two great families, the Mahlites and the Mushites, and they were to pitch on the north side of the tabernacle. To this family was intrusted the care of the boards, bars, pillars of the tabernacle, and their appurtenances, with the pillars, sockets, pins, and cords of the surrounding court. When Israel entered Canaan, twelve cities in the territories of Reuben, Gad, and Zebulun were allotted to the sons of Merari. There are notices of them in later times in 1 Chron. vi., 44–47; xxiv., 26–30; xxv., 3; xxvi., 10, 11; 2 Chron. xxix., 12; xxxiv., 12; Ezra viii., 18, 19. [Numb. xxvi., 57; iii., 34; iv., 44; iii., 33–37; iv., 29–33; vii., 8; Josh. xxi., 7, 34–39; 1 Chron. vi., 63, 77–81.]

Mercurius, or **Mercury**, a celebrated god of antiquity. No less than five of this name are mentioned by Cicero. The most celebrated was the son of Jupiter and Maia. He was the messenger of the gods, and of Jupiter in particular; he was the patron of travelers and shepherds; he conducted the souls of the dead into the infernal regions; he presided over orators, and declaimers, and merchants; and he was also the god of thieves, pickpockets, and all dishonest persons. He was regarded as the god of eloquence, and as light, rapid, and quick in his movements. Barnabas was taken for Jupiter, and Paul for Mercurius, by the inhabitants of Lysia. The conjecture of Chrysostom is, that Barnabas was a large, athletic man, and was hence taken for Jupiter; and that Paul was small in person, and was hence supposed to be Mercury. The fact that the latter was the chief speaker added force to this conclusion. [Acts xiv., 12.]

Mercy. In common language, mercy and grace are not infrequently confounded. They are, however, quite distinct. Mercy, as a feeling, is that habit of mind which leads one to feel pity and compassion for a wrong-doer rather than resentment, and, as an act, it is the exercise of forgiveness toward those who are deserving of punishment. Grace is the exercise of good-will toward those who have not merited it; mercy is the exercise of good-will toward those who have merited anger and punishment. It is in this sense of pity or compassion as a feeling, and forgiveness and good-will as an act, or rather a habit, toward the sinner, that the term mercy is always used in the Bible. It may almost be said to be characteristic of the religion of the Bible, that it teaches that God is a God not only of grace but of mercy, and that it appeals rather to the love which his mercy should awaken in every heart, than to fear of his resentment, as a motive for Christian conduct. The heathen religions none of them represented their gods as possessing mercy, and none of them inculcated it as a human virtue; and the rationalism which rejects Christianity and endeavors to substitute the religion of nature, asserts that man is under an inexorable system of law, and denies that God is merciful, or that there is or can be any forgiveness of sins or remission of penalty. See FORGIVENESS.

Meribah (*strife*). **1.** A place in the desert of Zin where a fountain of water issued from the rock, called Massah, because the people tempted the Lord, and Meribah, because they strove with Moses.[1]

2. The name is also given to Kadesh, or a place near Kadesh, in the desert of Zin, where, many years after, water was miraculously produced. It was on this last occasion that Moses and Aaron were guilty of the fault for which they were excluded from Canaan. To distinguish the two, the last is generally called the water, or waters, of Meribah. [Numb. xx., 13, 24; xxvii., 14; Deut. xxxii., 51; xxxiii., 8; Psa. lxxxi., 7; cvi., 32; Ezek. xlvi., 19; xlviii., 28.]

Merodach-baladan (*Merodach has given a son*), a king of Babylon who sent ambassadors to Hezekiah after his sickness, to inquire of the wonder that had been wrought, the shadow receding on the dial (q. v.). In 2 Kings xx., 12, the name is Berodach-baladan. He reigned, from 721 B.C., for twelve years, and then was dethroned and banished by Sargon. In about seven years he re-obtained power, and reigned for six months, but was dethroned a second time by Sennacherib. [2 Chron. xxxii., 31; Isa. xxxix., 1.]

Merom (*height*), the name of a lake through which the Jordan runs in the higher part of its course. It was by the waters of Merom that Joshua encountered and crushed the confederacy of the northern tribes of Canaan. The lake is not again mentioned in Scripture; but we know that many events of importance, such as the victory of Abraham, the seizing of Laish by the Danites, and the death of Sheba at Joab's demand, must have occurred in its neighborhood. The lake itself is about four and a half miles long, and three and a half broad across the north end; but it runs to a point southward, where the Jordan leaves it. The plain and marsh above are about ten miles square. Dr. Thomson describes the Hûleh, both plain and lake, as of unrivaled beauty, but solitary, and the access to the water somewhat difficult. [Josh. xi., 5, 7.]

[1] Exod. xvii., 7.

Mesha (*deliverance*), a king of Moab, who, having been tributary to Israel, rebelled after the death of Ahab. He was attacked and besieged by Jehoram, in alliance with Jehoshaphat. He offered his own son as a sacrifice, and the besiegers, fearing to have incurred the anger of God by giving occasion to a human sacrifice, retreated to their own country. [2 Kings iii., 4–27.]

Meshech (*possession*), a son of Japheth. His descendants were the Moschi, a Colchian people, whose territory extended along the south-eastern shores of the Black Sea. Meshech and Tubal are frequently mentioned together, forming a part of the great Scythian dominion. They may be considered as representing the whole region of Northern Armenia from the sources of the Tigris and the Euphrates to the Black Sea. They are described as trading in the Tyrian markets with copper and slaves. [Gen. x., 2; 1 Chron. i., 5; Ezek. xxxii., 26; xxxviii., 2, 3; xxxix., 1.]

Mesopotamia (*in the midst of rivers*), a country deriving its name from its position between the great rivers Euphrates and Tigris. In its largest extent it must be considered as comprehending the region from 31° to 38° 20′ north latitude, and from 39° 20′ to 47° 30′ east longitude—about 700 miles in length, but of a very variable breadth from 20 to 240 or 250. From its being so nearly surrounded by rivers, it is now called by the Arabs *Al-Jezirah*, the island. In the upper part it is mountainous; but the rest of the country is a great plain, intersected about the centre by the Sinjar hills, a chain running east and west. Above this range the plain is elevated, and in spring is covered with verdure, though parched in summer; while among the hills the land is cultivated and fertile, and supports a considerable population. The southern plain is alluvial, little above the level of the rivers, by which it is frequently overflowed. It might, however, be easily drained and made again, by human labor, the garden it once was. The ruins of great cities scattered over the surface testify to the vastness of the ancient population. The Greek name Mesopotamia does not appear to have been given to this country till after the Macedonian conquest.

It is the north-western part of the region just described which is supposed to be the Mesopotamia of Scripture, a rich and pleasant country, extending as far southward as the river Khabour—the land where Abraham's kindred dwelt, where was the district of Padan-aram and the city of Haran; the country from which Balaam came; whose king, Chushan-rishathaim, oppressed Israel, and from whence troops were hired to oppose David. This country became afterward part of the Assyrian and then of the Babylonian empire. It was subject to the Persian kings; conquered by Alexander, was subsequently ruled by the Syrian monarchs, and in later times was alternately under Roman and Parthian sway, till ultimately relinquished to the Parthian or Persian rule. Of the most noted cities in Mesopotamia there may be mentioned Orfa, Harran, Nisibin, and Diarbekr, believed to be the ancient Ur, Haran, Nisibis, and Amida.[1]

Some have questioned whether this Mesopotamia is the land so called in our version of the O. T., and would identify the country designated by the Hebrew word so translated—*Aram Naharaim*, "Aram of the Two Rivers"—with the plain of Damascus, on the ground that the journey of seven days taken by Laban between Haran and Gilead, though suitable for the trip from Damascus to Gilead, seems too short a time for a journey of 350 miles from the Euphrates.[2] But this view does not find general acceptance with Biblical scholars. See article HARAN, in Smith's "Bib. Dict.," Am. ed.

Messiah, a Hebrew word, meaning the *Anointed One*, found in the O. T. only in Daniel,[3] in the N. T. only in John.[4] The Greek rendering of the word is *Christ*, which see.

Metheg-ammah. "And David took Metheg-ammah out of the hands of the Philistines."[5] No place of this name anywhere else occurs in Scripture, as connected either with Israel or with the Philistines; and the corresponding passage in 1 Chron. xviii., 1, simply says that "David smote the Philistines, and subdued them, and took Gath and her towns" (Hebrew, *daughters*) "out of the hands of the Philistines." Regarding the passage in Chronicles as explanatory of that in Samuel, Gesenius, Maurer, and others, translate the latter, "And David took the bridle of the metropolis out of the hand of the Philistines"—understanding by the metropolis, or mother city, Gath, which David subdued, and of which, as ruler, he held the reins of government.

Methodists, a name given to a large body of Christians, followers of John Wesley. The denomination dates from the beginning of the eighteenth century. It exists in several distinct church organizations; the most important of which are that known in England as the Wesleyan Methodists, or sometimes as the Methodists, Old Connection, and that known in this country as the Methodist Episcopal Church. In this article we shall treat briefly: I. *Of the Origin and History of Methodism;* II. *Of the Doctrines and Worship of Methodism;* III. *Of the Organization of the Parent Body;* IV. *Of the Statistics of Methodism.*

I. *Origin and History.*—John Wesley, the founder of Methodism, was born in Lincolnshire, England, in 1703, his father being the rector of that parish. He was destined by his father for the Church, and studied at Ox-

[1] Gen. xxiv., 10; xxix., 4; Deut. xxiii., 4; Judg. iii., 8–10; 1 Chron. xix., 6.—[2] Gen. xxxi., 22, 23.—[3] Dan. ix., 25, 26.—[4] John i., 41; iv., 25.—[5] 2 Sam. viii., 1.

ford. He here exhibited that earnestness of religious spirit which characterized his whole future life, and associated with his brother Charles and with some others, among whom were James Hervey and George Whitefield, in study and in the performance of religious exercises. They received from their assiduity and their methodical habits the nickname of Methodists, which, originally applied in derision, has been accepted and made an honorable title in the history of the Christian Church. After his father's death, in 1735, John Wesley, with his brother Charles, came to Georgia, to undertake missionary work in the colony then just founded by Governor Oglethorpe. Here he was distinguished by his High-church principles, was an extreme ritualist, maintained confession and penance, mingled wine with water at the sacraments, urged the maintenance of a weekly administration of the Lord's Supper, rigidly excluded all dissenters from it, and received Romanists. At the same time he attended with regularity the meetings of the Moravians, with whose religious earnestness and spirit of self-sacrifice he heartily sympathized, and from whom he derived much instruction and some of the principles of the Church organization subsequently formed. And it is certain that his own spiritual earnestness, and habit of seeking and depending on the light of the Spirit of God, was intensified by the influence of their example and fellowship. In 1738 he went to England, where he associated more and more with the Moravians, making a visit to their settlements at Herrnhut, Germany, to become better acquainted with them, and deriving from their ministry and Christian fellowship so much spiritual development that he attributed his conversion (which he dates as late as May, 1738) to the influence of a Moravian meeting. While thus he was unconsciously being prepared for the work of a reformer, the general corruption of society and decadence of piety were creating a sense of need, which is itself the best preparation for reform. There was no religion except for the higher classes, and little that took any strong hold on them. The poor no longer had a gospel preached to them. The simple doctrine of the Reformation, justification by a living faith in a living Lord, was no longer proclaimed from the pulpits. "There was," says an eloquent writer in the "North British Review," "no freshness in the past, and no promise in the future. The Puritans were buried, and the Methodists were not born. The philosopher of the age was Bolingbroke, the moralist was Addison, the minstrel was Pope, and the preacher was Atterbury. The world had the idle, discontented look of the morning after a wine-mad holiday; and like rocket-sticks and the singed paper from last night's squibs, the spent jokes of Charles and Rochester lay all about, and people yawned to look at them." Mr. Wesley found his earnest preaching of the simple Gospel unacceptable to the ecclesiastics of the age. He commenced to preach in the open fields. This ministry, into which he was at first reluctantly forced, grew in importance. He and Whitefield found their preaching attended by immense congregations of men and women who never attended church service. At the same time this very success widened the gulf between him and the Established Church. He gradually separated, too, from the Moravians, on points of doctrine; societies began to spring up under his ministry, meeting-houses were built and class-meetings were organized. He did not formally separate from the Church of England, nor definitely form the plan of a distinct church organization. Lay preachers were, however, selected to aid in the ministry of the word. They were not unfrequently more zealous than discreet, more pious than cultivated, and brought disrepute upon the movement among the higher classes, but they added to its increasing force among the illiterate. Even so liberal and broad-minded a man as Sydney Smith called these lay preachers of primitive Methodism a "nest of consecrated cobblers;" and their rude, though powerful, eloquence "the drunken declamations of Methodism." But they shook the nation from its centre to its circumference, and produced an awakening among the ignorant and unlettered which has no parallel in history, and the influence of which has remained to this day in the steady upward progress of the poorer classes in Great Britain.

In 1774 the leaders of this new movement were invited by the Wesleys to meet in London in their first Conference. Only six persons were present, five of whom were clergy of the Established Church. But the germ of the future organization of the Methodist Church was here planted; the irregular itinerant preaching was reduced to a system; the country was divided into circuits, each with its own superintendent; provision was made for an annual meeting of the Conference, and for the regular support of the clergy. Still Mr. Wesley retained his connection with the Established Church, and the Lord's Supper continued to be received only in the parish church. But though Mr. Wesley desired to retain the movement as one within the Church of England, its character and growth were such as to render this impossible; nor did he refuse, when Providence seemed clearly to indicate his duty, to follow the Divine guidance. In 1784 he secured a legal organization of the conference, and in the same year, in connection with other ministers, ordained Dr. Coke as superintendent of the Methodist society which had meanwhile grown up in America.

At Mr. Wesley's death (1791) the Methodist society had spread over Great Britain, the Continent of Europe, the United States of America, and the West Indies, and numbered 80,000 members. They were not as yet organized into a distinct denomination, except in the United States, but this took place in 1795, when it was decided that the Methodist ministers should administer the sacraments as well as preach, while at the same time the principles of its organization were more definitely fixed. To trace the subsequent history of Methodism, and of the secessions which gave rise to the various minor Methodist sects, would take us beyond our limits; and for such fuller information the reader must be referred to M'Clintock and Strong's "Cyclopædia." It should, however, be added, that Methodism may properly be said to have sprung up in America contemporaneously with its origin in Great Britian. Methodist preachers from the beginning of the movement traveled through the colonies, and found everywhere attentive and receptive congregations. The first conference was held in Philadelphia, in July, 1773, but the proper organization of the Methodist Episcopal Church may perhaps be said to date from 1784, when Dr. Coke was ordained as superintendent of the American Church, and sent over by Mr. Wesley to perfect its organization. In 1847 the Methodist Episcopal Church of America was separated on the slavery question, and still exists in two independent bodies, as the *Methodist Episcopal Church*, and the *Methodist Episcopal Church, South.* There is no difference between them, either in theological doctrines or in their form of organization.

II. *Doctrines and Worship.*—Early in the history of Methodism a friendly separation took place between Mr. Whitefield and Mr. Wesley. The former maintained Calvinistic doctrines, the latter an Arminian theology. The great body of the Methodists embrace, in this respect, the theological opinions of Mr. Wesley, though there are what are termed the Calvinistic Methodists. On the fundamental points, such as the Divinity of Jesus Christ, his atoning sacrifice for sin, the inspiration and authenticity of the Scriptures, the future life as a state of rewards and punishments, the Methodists hold views in nowise differing from those held in common by all Evangelical Protestants. So far as their views are peculiar to themselves, they are thus embodied by John Wesley:

"The justification whereof our articles and homilies speak means present forgiveness, pardon of sins, and consequently acceptance with God. I believe the condition of this is faith; I mean, not only that without faith we can not be justified, but also that as soon as any one has true faith, in that moment he is justified. Good works follow this faith, but can not go before it; much less can sanctification, which implies a continuous course of good works springing from holiness of heart.

"Repentance must go before faith, and fruits meet for it, if there be opportunity. By repentance I mean conviction of sin, producing real desires and sincere resolutions of amendment; and by 'fruits meet for repentance' I mean forgiving our brother, ceasing from evil and doing good, using the ordinances of God, and, in general, obeying him according to the measure of grace which we have received. But these I can not as yet term good works, because they do not spring from faith and the love of God.

"By salvation I mean, not barely deliverance from hell, or going to heaven, but a present deliverance from sin, a restoration of the soul to its primitive health, its original purity after the image of God, in righteousness and true holiness, in justice, mercy, and truth. This implies all holy and heavenly tempers, and, by consequence, all holiness of conversation.

"Faith is the sole condition of this salvation. Without faith we can not thus be saved; for we can not rightly serve God unless we love him, and we can not love him unless we know him; neither can we know him unless by faith.

"Faith, in general, is a divine supernatural evidence, or conviction, of things not seen; that is, of things past, future, or spiritual. Justifying faith implies not only a divine evidence, or conviction, that God was in Christ reconciling the world unto himself, but a sure trust and confidence that Christ died for my sins, that he loved me and gave himself for me; and the moment a penitent sinner believes this, God pardons and absolves him; and as soon as his pardon, or justification, is witnessed to him by the Holy Ghost, he is saved. He loves God and all mankind; he has the mind that was in Christ, and power to walk as he also walked. From that time (unless he makes shipwreck of the faith) salvation gradually increases in his soul.

"The Author of faith and salvation is God alone. He is the sole Giver of every good gift, and the sole Author of every good work. There is no more of power than of merit in man; but as all the merit is in the Son of God, in what he has done and suffered for us, so all power is in the Spirit of God, and therefore every man, in order to believe unto salvation, must receive the Holy Ghost. This is essentially necessary to every Christian, in order to faith, peace, joy, and love. Whoever has these fruits of the Spirit can not but know and feel that God has wrought them in his heart."[1]

In England the Wesleyan Methodists use more or less of the English liturgy. In this country their public services do not differ in form from those of other non-liturgical churches, except in being more free. The laity at times express their approval of sentiments uttered by the preacher by ejaculations, such as "Praise God," "Amen," "Hallelujah," and the like; though this custom is more common in the prayer-meeting than in the more formal services of the Church, and is especially characteristic of times of revival. The Methodists are accustomed also to hold protracted meetings, embracing religious services every evening, and sometimes also through the day, for several weeks at a time. They are accustomed on such occasions to set apart certain seats near the altar or pulpit, to which they invite those who desire the prayers of the Church. The communion is administered substantially as in the Episcopal Church, the communicants kneeling before the altar and partaking of the elements there.

III. *Organization: Wesleyan Methodists.*—Wesley subdivided the Methodist societies into *Classes*, each class containing about a dozen persons, under the superintendence of a class-leader. His duties are partly religious, and partly financial. He has to see each person in his class once a week, to in-

[1] Life and Times of John Wesley, by L. Tyerman, vol. i., pp. 52, 53.

quire how their souls prosper, and to encourage, comfort, or censure, as the case may require; to collect the voluntary contributions of his class, and pay them over to the stewards of the society; and to give the ministers all necessary information regarding the spiritual and bodily condition of those under his leadership.

These *Class-meetings* may be regarded as the unit of the Methodist organization, and their effect is to bring every member of the Church into intimate communion with a portion at least of the Church, and to acquaint the pastor with the spiritual and physical wants of all his parishioners. We have already explained how it happened, historically, that the churches are united in circuits. To each circuit two, three, or four ministers are appointed, one of whom is styled the "superintendent." Every quarter the classes are visited by the ministers, who make it a point to converse personally with every member; at the termination of which proceeding a circuit-meeting is held, composed of ministers, stewards, leaders of classes, lay preachers, etc. The stewards (who are taken from the societies) deliver their collections to a circuit steward, and the financial business of the body is here publicly settled. At this quarterly meeting candidates for the office of the ministry are proposed by the president, and the nomination is approved or rejected by the members. Still larger associations are the *Districts*, composed of from ten to twenty circuits, the ministers of which meet once a year, under the presidency of one of their number, for ecclesiastical purposes. The highest ecclesiastical court is the *Conference*. It meets annually in one or other of the principal towns in England, and is attended by from three to five hundred ministers. At this time ministers are admitted and ordained, cases of discipline are examined, the ministers are appointed to the circuits in which they are to labor during the following year, each of the Connectional institutions and societies passes under review, officers and committees are appointed, and all business is transacted that relates to the general interests of this branch of the Church of Christ.

The organization of the *Methodist Episcopal Church of America* is patterned on that of the Wesleyan Methodists of England. The president of the district is known as the Presiding Elder. The churches also possess bishops, who are not, however, allotted distinct dioceses, but possess concurrent jurisdiction over the whole Church.[1] Lay delegates are now also admitted to the Conference, which in England is a purely clerical body. The Methodist Episcopal Church carries on the work of Domestic and Foreign Missions through a missionary society, which is under the control of the Conference, and also maintains a publishing house, known as the Methodist Book Concern, which is also under the same control. There are also a number of Methodist bodies, which differ more or less widely from the original or parent body, some of them, as the *Reformed Methodist Church in America*, being congregational in the principles of their government. We give statistics below; but for fuller information in respect to their history and organization must refer the reader to M'Clintock and Strong's "Cyclopædia."

V. *Statistics: British Church.* — The statistics of English Methodism we take from the Introduction to Tyerman's "Life of Wesley;" those of the American Church, from its latest published reports.

The "Methodist," or parent "Conference," employs in Great Britain and Ireland 1782 regular ministers. Besides these, there were in 1864, in England only, 11,804 lay preachers, preaching 8754 sermons every Sabbath-day. In the same year the number of preaching places in England only was 6718, and the number of sermons preached weekly, by ministers and lay preachers combined, was 13,852. The number of church members in Great Britain and Ireland is 365,285, with 21,223 on trial; and, calculating that the hearers are three times as numerous as the church members, there are considerably more than a million persons in the United Kingdom who are attendants upon the religious services of the parent Conference. During the ten years from 1859 to 1868 inclusive, there was raised for the support of the foreign missions of the Connection £1,408,235.

These missions are carried on in Ireland, France, Switzerland, Germany, Italy, Gibraltar, India, Ceylon, China, South and West Africa, the West Indies, Canada, Eastern British America, Australia, and Polynesia. In these distant places the committee having the management of the missions employ 3798 paid agents, including 994 who are regularly ordained, and are wholly engaged in the work of the Christian ministry. Besides these there are about 20,000 agents of the Society, such as lay preachers, etc., who are rendering important service gratuitously; while the number of church members is 154,187, and the number of attendants upon religious services is more than half a million. Besides 174,721 children in the mission schools, the parent Connection has in Great Britain 698 day schools, efficiently conducted by 1532 certificated, assistant, and pupil teachers, and containing 119,070 scholars; also 5328 Sunday-schools, containing 601,801 scholars, taught by 103,441 persons, who render their services gratuitously. The total number of publications printed and issued by the English Book Committee only, during the year ending June, 1866, was four millions one hundred and twenty-two thou-

[1] See Bishop.

sand eight hundred, of which nearly two millions were periodicals, and more than a quarter of a million were hymn-books.

The Welsh Calvinistic Methodists.—The societies of this section of Methodists were founded by Howell Harris, an early friend and companion of Wesley and Whitefield, and principally exist in Wales. At the census of 1851 they had 828 chapels, capable of accommodating about 212,000 persons, and which had cost nearly a million sterling. In 1853 they had 207 ministers, 234 lay preachers, and 58,577 church members.

The Countess of Huntingdon's Connection.—In 1748 Whitefield became the chaplain of the Countess of Huntingdon, who by his advice assumed a kind of leadership over his followers, erected chapels, engaged ministers or laymen to officiate in them, and afterward founded a college at Trevecca, in Wales, for the education of Calvinistic preachers. At her death the college was transferred to Cheshunt, and there it still exists. Although the name "Connection" continues to be used, the Congregational polity is practically adopted; and of late years several of the congregations have become, in name as well as virtually, Congregational churches. The number of chapels mentioned in the census of 1851 as belonging to this connection was 209, containing accommodation for 38,727 persons, and the attendance about 20,000.

The Methodist New Connection was formed in the year 1797, the principal, if not the only, difference between it and the parent body being the different degrees of power allowed in each communion to the laity. At the Conference of 1869 the New Connection had, at home and abroad, 260 ministers and 35,706 church members.

The Band-room Methodists had their origin in Manchester, in 1806. Their chief leaders were John and E. Broadhurst, Holland Hoole, Nathaniel Williamson, and Thomas Painter. They are now called the "United Free Gospel Churches." They hold annual Conferences, have 59 churches, chiefly in Lancaster and Yorkshire, and differ from the parent Connection, not in doctrines, but in having no paid ministers.

The Primitive Methodists sprang up in Staffordshire, in 1810. The doctrines they teach are precisely similar to those of the original Connection. At the Conference of 1868 they had, at home and abroad, 943 ministers, about 14,000 lay preachers, nearly 10,000 class-leaders, 3360 Connectional chapels, 2963 rented chapels and rooms for religious worship, 3282 Sunday-schools, above 40,000 Sunday-school teachers, 258,857 Sunday-school scholars, and 161,229 church members.

The Bible Christians, sometimes called Bryanites, were founded by William O'Bryan, a Wesleyan local preacher, in Cornwall, in 1815. They principally exist in Cornwall and the west of England, but also have mission stations in the Channel Islands, the United States, Canada, Prince Edward's Island, and Australia. Like the parent connections, they have class-meetings, circuits, district meetings, and a conference. They have about 700 chapels, and 300 other preaching-places, 254 ministers, 1759 lay preachers, 44,221 Sunday-school scholars, 8913 Sunday-school teachers, and 26,241 full and accredited church members.

The Primitive Methodists in *Ireland* seceded from the parent body in 1817, and formed themselves into a separate connection, the only difference between them and their former friends being, that their ministers were not allowed to administer baptism and the Lord's Supper, but were to leave their societies at perfect liberty to partake of those sacraments in the churches to which they respectively belonged. In 1861 they had, in Ireland, 61 circuits, 85 ministers, and 14,247 members of the society.

The United Methodist Free Churches are an amalgamation of three different secessions from the Original Connection: 1, the Protestant Methodists; 2, the Methodist Wesleyan Association; and, 3, the Reformers. These amalgamated bodies had, in 1869, 312 ministers, 3445 lay preachers, 1228 chapels, 152,315 Sunday-school scholars, and 68,062 church members.

The Wesleyan Reform Union consists of those reformers of 1849 who refused to amalgamate with the United Methodist Free Churches. In 1868 the Union had 20 ministers, 580 class-leaders, 18,475 Sunday-school scholars, and 9393 church members.

The above comprise all the Methodist bodies now existing in Great Britain. Some others have occasionally sprung up, such as the *Tent Methodists*, the *Independent Methodists*, etc.; but they are now either extinct, or incorporated with other churches. Not reckoning the Band-room Methodists, nor the Countess of Huntingdon's Connection, and making a moderate *estimate* of the Sunday-school scholars belonging to the Welsh Calvinistic Methodists, and to the Primitive Methodists in Ireland, we arrive at the following results:

American Churches.—The Methodist Episcopal Church in the United States exists, as we have already stated, in two bodies, as the Methodist Episcopal Church, and the Methodist Episcopal Church, South. They are substantially identical in doctrine and discipline; the division having taken place in 1845, in consequence of certain ecclesiastical proceedings against Dr. Andrew, one of the bishops of the Church, and a citizen of Georgia, who had married a lady possessing slaves, and who, on that account, was directed by the Conference to desist from Episcopal functions. The following tabular statement embodies the most important sta-

tistics of the Methodist Episcopal Church, both North and South:

Methodist Episcopal Church.

Annual Conferences	72
Bishops	13
Traveling Preachers	9,193
Local Preachers	11,404
Members in full connection	1,173,099
Members on probation	194,035
Number of churches	13,373
Value of church edifices, $52,614,591	
Number of Sunday-schools	16,712
Sunday-school Teachers	189,413
Sunday-school Scholars	1,221,393

Methodist Episcopal Church (South).

Annual Conferences	30
Bishops	8
Traveling Preachers	2646
Superannuated Preachers	187
Local Preachers	4753
White members	540,820
Colored members	19,686
Indian members	3,149

In addition to the Methodist Episcopal Church, North and South, and the African Methodist Episcopal Church (q. v.), Methodists in the United States exist in the following church organizations:

The African Methodist Episcopal Zion Church is composed entirely of colored Methodists. It originated in the secession, in 1820, of the Zion congregation of African Methodists, in the city of New York, from the Methodist Episcopal Church. Its doctrines are the same as those of the Methodist Episcopal Church. The highest functionaries of the Church are general superintendents, who are elected to their office every four years, by the suffrage of the members of the General Conference, which meets every four years, and is composed of all the traveling ministers of the connection. It reports, in 1872, 6 bishops, 817 itinerant preachers, 1420 local preachers, and a membership of 192,000.

The Evangelical Methodist Association took its rise in the year 1800, in the eastern part of Pennyslvania, under the labors of one Jacob Allbright, being largely composed of Germans. Its adherents are sometimes, though inaccurately, termed *German Methodists.* In doctrine it does not materially differ from that of the Methodist Episcopal Church, which it also resembles in discipline, government, and methods of worship. It reports for 1872 475 itinerant preachers, 367 local preachers, and 57,226 members.

The Methodist Protestant Church was formed in 1830, by a secession from the Methodist Episcopal Church. The primary causes of dissatisfaction were the episcopate and organization of the conferences. It holds the same doctrinal views as the parent body, and differs from it in rejecting episcopacy, and in providing for lay representation in its annual conference, which has since been provided for in the Methodist Episcopal Church. It does not differ materially in other respects from the parent body. It has a board of foreign and domestic missions; book concerns at Baltimore, Maryland, and Springfield, Ohio; seven colleges, two other literary institutions, and four weekly periodicals. It contained in 1872 423 preachers, and 72,000 members.

The Methodist (Wesleyan) Connection of America was organized in 1843, by seceders from the Methodist Episcopal Church in New England, on questions growing out of the dissensions respecting slavery and intemperance. The religious doctrines of this body are substantially the same as those of the Methodist Episcopal Church, but their rules forbid fellowship with slave-holders and slave-dealers, and with all who manufacture, buy, sell, or use intoxicating liquors. The government is substantially Congregational, though the churches are connected in a conference composed of both lay and clerical delegates, and possessed of certain defined ecclesiastical powers.

There are also some other minor Methodist denominations; but they do not materially differ either in doctrine or discipline from the Methodist Episcopal Church.

Methuselah (*a missile*), the son of Enoch, in the line of Seth, and the father of the Lamech who begat Noah. His name is chiefly remarkable as that of the person who attained to the greatest age on record, having lived lived 969 years. According to the Hebrew chronology, he died in the year of the Flood.

Metropolitan, the bishop who presides over the other bishops of a province. In the Romish Church it is used as synonymous with an archbishop. In England, the archbishops of Canterbury and York are both metropolitans. In the Greek Church it is applied only to a bishop whose see is a civil metropolis. This, it is probable, was the earliest use of the word, those bishops being exclusively so termed who presided over the principal town of a district or province. The title was not in use before the Council of Nice, in the fourth century. To these metropolitans was conceded the superintendence over all ecclesiastical affairs of the province to which their metropolis belonged. It is not improbable that the power of the metropolitans would have become excessive had it not been checked by the rise of the patriarchal system, which gave to the metropolitans a subordinate place.

Micah (*who like Jehovah?*). **1.** A man of Mount Ephraim who set up images in his house, and hired a wandering Levite to be his priest. All were stolen from him by a troop of lawless Danites. This transaction must have occurred in early times, as there is reason to believe that the Levite was no distant descendant of Moses. [Judg. xvii.; xviii.]

2. A prophet. He was a native of Moresheth, which some take to be the same as Mareshah;[1] but it is rather the town called

[1] Mic. i., 15.

Moresheth-gath,[1] which was situated west of Jerusalem, not far from the border of the country of the Philistines. Micah flourished during the reigns of Jotham, Ahaz, and Hezekiah,[2] B.C. 757–699. There is also a positive statement to his having prophesied in the days of Hezekiah.[3] He must, therefore, have been contemporary with Isaiah and Hosea, and should not be confounded with Micaiah, son of Imlah,[4] who flourished upward of a hundred years before the reign of Jotham. Some place the period of his ministry in the time of Manasseh, but the unrestrained license given to idolatry in the reign of Ahaz will sufficiently account for the numerous gross and crying evils for which Micah reproves the Jews, without having recourse to the atrocities perpetrated in that of Manasseh. The prophecies of Micah are directed partly against Judah, and partly against Israel; but by far the greater number are of the former description. He predicts the destruction of the kingdom of Israel, and of Samaria, its capital; the desolation of Jerusalem by the Chaldeans, and the consequent captivity of the Jews; the restoration of the Jewish state; the successes of the Maccabees, and the advent and reign of the Messiah. He also administers reproof to different ranks and conditions of men, and furnishes some striking representations of the divine character. His style is concise, perspicuous, nervous, vehement, and energetic, and in many instances equals that of Isaiah in boldness and sublimity. He is rich and beautiful in the varied use of tropical language, preserves a pure and classical diction, is regular in the formation of his parallelisms; and exhibits a roundness in the construction of his periods which is not surpassed by his more celebrated contemporary. Both in administering threatenings and communicating promises, he evinces great tenderness, and shows that his mind was deeply affected by the subjects of which he treats. In his appeals, he is lofty and energetic. His description of the character of Jehovah is unrivaled by any contained elsewhere in the Scripture.[5] Several prophecies in Micah and Isaiah are remarkably parallel with each other; and there is frequently an identity of expression which can only be accounted for on the ground of their being contemporaneous writers, who were not strangers to each other's prophecies, and their having, in a great measure, had the same subjects for the themes of their ministry.

Michael, an archangel referred to in the O. T. only in Daniel. In the N. T., in Jude and Revelation, as Gabriel represents the ministration of the angels toward man, so Michael is the leader of their strife, in God's name and his strength, against the power of Satan. In the O. T., therefore, he is the guardian of the Jewish people in their antagonism to godless power and heathenism. In the N. T. he fights in heaven against the dragon—"that old serpent called the Devil and Satan, which deceiveth *the whole world;*" and so takes part in that struggle, which is the work of the Church on earth. [Dan. x., 13, 21; xii., 1; Jude 9; Rev. xii., 7.]

Michal (*who like God?*), the younger of Saul's two daughters. The king had proposed to bestow on David his eldest daughter Merab (q. v.); but, before the marriage could be arranged, an unexpected turn was given to the matter by the behavior of Michal, who fell violently in love with the young hero. The marriage with her elder sister was at once put aside. Saul eagerly caught at the opportunity which the change afforded him of exposing his rival to the risk of death. The price fixed on Michal's hand was no less than the slaughter of a hundred Philistines. David, by a brilliant feat, doubled the tale of victims, and Michal became his wife. The sincerity of her affection was soon put to the proof. Saul determined on the death of David, whose continued successes had aroused his jealousy, and he sent a band of armed men to assassinate him. They encircled the whole house, yelling like a pack of Eastern dogs.[1] Michal was equal to the emergency. She let her husband down over the wall, put the image of the household god in his bed,[2] covered its head with a net of goat's hair, a common protection from gnats, and when the king's officers entered the house to arrest David, she reported him as sick. Saul's impatient revenge could not wait. He ordered his enemy, sick or well, to be brought to him to be slain by his own hand, and, when the device was discovered, was only restrained from avenging himself on his daughter by her story that her husband had compelled her co-operation by threatening to kill her. Completely to dissever the only link which bound him to the house of Jesse, Saul compelled Michal to marry Phaltiel, of whom we know nothing more than that he was the son of Laish of Gallim, and loved his wife with devoted affection.[3] Fourteen years elapsed before David saw her again; but not all his intermediate adventures nor his new wives could drive from his mind the bride of his youth. The first condition he insisted upon, in his treaty with Abner after the death of Saul, was that Michal should be returned to him. But those fourteen years had altered both him and her; the old love could never be made to recover its lost bloom; she had inherited something of her father's hot and hasty temper; and her bitter taunt, on the occasion of his joining as a dan-

[1] Mic. i., 14.—[2] Mic. i., 1.—[3] Jer. xxvi., 18.—[4] 1 Kings xxii., 8. The name, however, is the same.—[5] Mic. vii., 8–20.

[1] Psa. lix.—[2] See Teraphim.—[3] 1 Sam. xxv., 44; 2 Sam. iii., 15, 16.

cer in the procession which accompanied the ark from Kirjath-jearim to Jerusalem, provoked from David the indignant reply which put an end to all intercourse between them. In 2 Sam. xxi., 8, her name appears as the mother of five of the grandchildren of Saul. But it is probably more correct to substitute Merab for Michal in this place.[1] Josephus intimates that she returned to Phaltiel—a statement which is not, however, credible. [1 Sam. xix., 12–17; xxv., 44; 2 Sam. iii., 13–16; vi., 16, 20–23; 1 Chron. xv., 29.]

Michmash (*hidden*), called also MICHMAS,[2] a town known to us almost solely by its connection with the war of Saul and Jonathan (q. v.) with the Philistines. It has been identified with the modern *Muklemas*, a village about seven miles north of Jerusalem, on the northern edge of the great Wady Suweinet, which forms the main pass of communication between the central highlands on which the village stands and the Jordan Valley at Jericho. Immediately facing *Muklemas*, on the opposite side of the ravine, is the modern representative of Geba (q. v.); and behind this, again, are Ramah and Gibeah—all memorable names in the struggle which has immortalized Michmash. Bethel is about four miles north of Michmash, and the interval is filled up by the heights known in Scripture as Mount Bethel.[3] Immediately below the village the great wady spreads out to a considerable width—perhaps half a mile; and its bed is broken up into an intricate mass of hummocks and mounds, some two of which, before the torrents of 3000 winters had reduced and rounded their forms, were probably the two "teeth of rock"—the Bozez and Seneh of Jonathan's adventure. See JONATHAN. [1 Sam. xiii.; xiv.]

Midian (*strife*), one of the sons of Abraham by Keturah. He had five sons; but little can be ascertained respecting them. Midian must soon have multiplied into a tribe or nation, as in the lifetime of Jacob we find Midianite merchants conducting caravans through Palestine into Egypt. These probably lived to the east of the Jordan, near to the Moabitish territory; for a defeat of Midian by one of the early Edomitish kings is said to have been "in the field of Moab;" and they afterward acted in conjunction with the Moabites against Israel. They seem to have been an agricultural and nomadic people, and to have occupied a portion of Arabia Petræa near to Egypt; for Moses fled into Midian, and married there the daughter of Jethro, their priest, or prince, whose flocks he tended. [Gen. xxv., 2, 4; xxxvi., 35; xxxvii., 28, 36; Exod. ii., 15–22; iii., 1; xviii., 1–6, 27; 1 Kings xi., 17, 18.]

The Midianites joined with Moab in inviting Balaam to curse the tribes of Israel; and though that project failed, they were more successful in alluring the Israelites into debauchery and idol-worship. For this a fearful vengeance was exacted from Midian. They were governed, it would seem, by several chiefs, and were apparently under some sort of vassalage to the Amoritish king Sihon, into whose country their settlements extended. In later times, in conjunction with the Amalekites, they overran Palestine, penetrating to the Philistine plain with their cattle and tents, as if to establish themselves there. Seven years they prevailed against Israel, till Gideon so entirely defeated them, in a victory long after referred to by Hebrew writers, that we read little more of them in the sacred history. They were a wealthy and commercial people, and, like the neighboring Moabites, worshiped Baal-peor. They were probably, in after-times, comprehended under the general name of Arabians. [Numb. xxv.; xxxi.; Josh. xiii., 21; Judg. vi.; vii.; viii.; Psa. lxxxiii., 9; Isa. ix., 4; lx., 6.]

Migdol (*tower, castle*), the name of one or two places on the frontier of Egypt. A Migdol is mentioned in the account of the Exodus, the site of which was evidently near the arm of the Red Sea. A town of the same name, but probably another place, is spoken of by Jeremiah and Ezekiel. The latter prophet mentions it as a boundary-town, evidently on the eastern border, corresponding to Syene (q. v.), on the southern. In the prophecy of Jeremiah the Jews in Egypt are spoken of as dwelling at Migdol, which, it is evident, was an important town. The *Itinerary* of Antoninus mentions a Magdolo twelve Roman miles to the southward of Pelusium, on the route from the Serapeum to that town; most probably the Migdol of Jeremiah and Ezekiel. Its position on the route to Palestine would make it both strategically important and populous. Further traces of Migdol are found in Egyptian writings and charts, which mention a *Miktal* as one of the stations of one of the Pharaohs on his return from Asia to Egypt. [Exod. xiv., 2; Numb. xxxiii., 7, 8; Jer. xliv., 1; xlvi., 14; Ezek. xxix., 10; xxx., 6.]

Miletus, a city of Asia Minor, twenty or thirty miles to the south of Ephesus. It was the old capital of Ionia, had four havens, and was the mother of many colonies. Thales, Anaximander, and other eminent men were natives of this place, which had an evil reputation for licentiousness and luxury. It was to Miletus that St. Paul, when hastening to Jerusalem, summoned the elders of Ephesus, that he might give them a solemn charge. The remains of this city were probably absorbed in the swamp formed by the silting up of the Mæander; but there are ruins still visible of the magnificent temple of Apollo, and an insignificant village, *Palat*, or *Palatsha*, stands near the site of the ancient city. [Acts xx., 15–17.]

[1] See, however, MERAB.—[2] Ezra ii., 27.—[3] 1 Sam. xiii., 2.

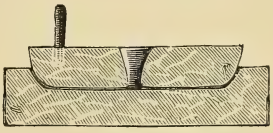
Milk. The proper equivalent to this word in Hebrew is *châlab*, which denotes milk in a sweet and fresh condition. Milk in a sour, or in a coagulated state, went by the name *chemah*, in our Bible translated "butter" (q. v.). From the earliest times milk has always formed an important article of diet among the people of the East, especially among such as follow pastoral occupations; and they have been accustomed to derive it from sheep and goats, and even from camels, fully as much as from cows. The proportion which fresh milk held in the dietary of the Hebrews must not, however, be measured by the comparative frequency with which the word occurs in the Scripture; because in the greater number of examples it is employed figuratively, and in many instances it is used as a general term for all or any of the preparations from it. In its figurative sense, the word occurs as the sign of abundance, and "a land flowing with milk and honey" is a common expression for a land of great natural fertility. Sometimes, however, abundance of milk or butter, which implies a state of pasturage rather than of vine and corn cultivation, is employed to indicate comparative desolation, or thinness of inhabitants.[1] More specifically, since milk is the peculiar food of infants, it is used to signify elementary truths, and, because of its simplicity, is also taken to denote unadulterated doctrine; and with reference to the generous aid to be given in the latter days to the true people of God by the world, the prophet says, "Thou shalt suck the milk of the Gentiles, and shalt also suck the breast of kings."[2]

Mill. From the earliest times in which man used bread for food he must have had some instrument for crushing grain. The most primitive method was probably that of bruising between stones or pounding in a mortar (q. v.). From these arose in time a better contrivance for grinding—the mill; and mills and mortars are mentioned together in the account of the preparation of the manna for food.[3] The mills spoken of in Scripture probably differed but little from the hand-mills that are at this day seen almost everywhere in Western Asia. They consist of two circular stones, eighteen inches or two feet in diameter, fitting carefully one upon the other. The upper one has in it a hole through which the grain is introduced, and a wooden handle by which it is turned. It was probably such an upper stone, *the rider*, with which the woman of Thebes crushed Abimelech's head.[4] The lower, or nether, millstone is often fixed in the ground or floor, and a cloth is commonly laid to receive the meal as it issues from between the stones. In the absence of public mills and professional bakers, the grinding corn and baking bread was done by each household for its own particular use. Like other domestic labors, grinding was thrown upon the women, or, as it was severe and monotonous labor, upon slaves, such as captives in war. Yet even in this latter case there seems to have been a tendency to commit the work



Eastern Hand-mill.

of the mill to females. Hence the degrading punishment which Job, on the supposition of his guilt, imprecates upon himself in the person of his wife; and hence the degradation in the doom of Babylon—a doom which she had previously inflicted upon the young men of Judah.[1] In grinding, two women sat facing each other; grasping the handle of the upper stone, one pushed it half round, and then the other seized the handle. Or, as this would be slow work, and would give



a spasmodic motion to the stone, both retained their hold, and pulled *to* or pushed *from*, as men do with the whip or cross-cut saw, while the one whose right hand was disengaged poured in the grain as it was wanted. The incessant daily noise of the grinding came to be inseparably associated with the very existence of the family. The ceasing of this sound was the sign of utter desolation.[2] And it was on account of the indispensable necessity of keeping the mill at work so long as the family itself continued to exist that the law was laid down in Deut. xxiv., 6: "No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge." Larger mills would naturally be invented with a view to the economy of labor, and, to drive these, animal strength would be certainly employed. In the larger Egyptian mills of to-day the horse is so employed, and throughout the East both asses and mules have been

[1] Gen. xlix., 12; Exod. iii., 8; Numb. xvi., 13; Deut. vi., 3; Isa. vii., 15, 22; Ezek. xxv., 4; Joel iii., 18.—[2] Isa. lx., 16; 1 Cor. iii., 2; Heb. v., 12; 1 Pet. ii., 2.—[3] Numb. xi., 8.—[4] Judg. ix., 53.

[1] Matt. xxiv., 41; Judg. xvi., 21; Job xxxi., 10, 11; Isa. xlvii., 2; Exod. xi., 5.—[2] Eccles. xii., 4; Jer. xxv., 10; Rev. xviii., 22.

alike, in classical and Jewish authorities, associated with this operation. It was probably the millstone of a mill of this kind driven by an ass which is alluded to in Matt. xviii., 6.

Millenarians (*mille*, one thousand, and *anno*, a year), those who believe that Christ will reign a thousand years with the faithful on the earth. This reign and empire is termed the millennium, and is supposed to be taught in Rev. xx., 2–5. The belief is generally held by the Christian Church, though widely different views are entertained regarding its interpretation.

The two leading theories under which these views are ranged are—1. the Pre-millenarian; and, 2. the Post-millenarian.

1. The Pre-millenarian holds that Christ will establish a personal reign upon the earth of one thousand years, literal or prophetic; that the government of the world will be purely theocratic; that at his coming the wicked inhabitants of the earth will be cut off—the first resurrection take place, in which the righteous dead will be raised, and, with the righteous living at the time of the Advent, remain with Christ on the earth; that universal peace will prevail, the groans of creation cease, disease and suffering be removed, death be unknown, and the people constituting the great nation of God live in uninterrupted happiness; that at the expiration of the one thousand years the second Resurrection will occur, the wicked be raised, the judgment take place, and the adjustment of God's empire be finally and forever made. The theory further holds that this second Advent of Christ will be personal, visible, unannounced, and unexpected; that it will soon take place; that it will find the world increased in wickedness; that Christ's words in Luke xvii., 26–30, respecting the condition of the world in the days of Noah and Lot, have a literal application to his own second Advent; that, so far from the world's being converted before his coming, he is gathering from out of the world a people unto himself, and that this separation will continue until the final issue. There are various opinions concerning the events which will precede the second Advent. The leading features are, however, that the Jews will return to Palestine, Mohammedanism be overthrown, and the Papacy be destroyed. In support of this doctrine, many passages from the Old and New Testaments are brought forward, embracing prophecies, promises, affirmations, and exhortations. It is claimed that the doctrine is frequently employed to urge duties, alarm fears, awaken hopes, and induce a constant fitness for the approaching event. These views may be traced to the earliest history of the Church, and were advocated by the fathers up to the fourth century. They then declined, till the Reformation gave them a new impulse; since which time they have prevailed through the entire Church to a large extent. Among prominent men who have written in support of Pre-millenarianism, embracing its general aspects, are Archbishop Usher, Bishop Newton, Sir Isaac Newton, Bishop Newcombe, Charnock, Benson, Toplady, Horsley, Candlish, Chalmers, Bonar, Robert Hall, Melville, M'Cheyne, Bengel, Dean Alford, Gaussen, Bertram, Barclay, Lowrie, M'Ilvaine, Tyng, President Hopkins, Lord Duffield, Breckinridge, Seiss, Ramsey, Demarest, Shimeal, Gordon, and many others, divines and laymen, in the European and American Church. The doctrine is not to be confounded with that of the Millerites (q. v.), and holds no sympathy with it.

2. The Post-millenarian theory holds that the period of Christ's reign is prior to his advent; that it is to be a spiritual, not a personal kingdom; that it will be brought about by the acknowledged agencies of the Gospel; that through evangelical efforts, and by extending Christian intelligence, the world is gradually to be reformed and converted, Christianity universally accepted, and the nations live under Christian rule, and in Christian brotherhood; that wars will cease, wickedness yield to purity, and thus the earth be prepared for the advent of Christ its king; that, finally, the Lord will appear, the two resurrections immediately take place, to be followed by the judgment, the punishment of the wicked, and the eternal blessedness of the righteous. Home labor and missionary efforts are directed under this inspiration, and the final issue looked for at a far-distant day.

The first interpret the prophecies concerning Christ's advent and kingdom literally, the second symbolically and spiritually; both claim the support of the Scriptures and ancient authority, and equal stimulus for evangelical work.

Millerites, a sect so named from their founder, William Miller; they are also termed, from their doctrines, Second Adventists. William Miller was born in Massachusetts, in 1781, and died in New York, in 1849. He never received a theological education; but in 1833 he began to lecture on the prophecies, announcing the second coming of Christ and the destruction of the world in 1843. His earnestness and evident sincerity attracted many followers. He traveled from place to place preaching his doctrines, and with so great success that his followers numbered at one time from 30,000 to 50,000, and embraced disciples not only in the United States, but also in British America and Great Britain. Probably a much larger number were attracted to his preaching, and interested in it, and became partial converts to the doctrine of an immediate coming of Christ. But the failure of his predictions, though it has not dissipated completely the

faith of the sect, brought its doctrines into disrepute, and compelled a modification of the interpretation of the prophecies. At the present time, the sect, though it still exists, and publishes a weekly newspaper, and holds occasional camp-meetings, numbers but very few adherents. See MILLENARIANS.

Millet. The word so rendered in Ezek. iv., 9, is derived from a root signifying, in Arabic, *to smoke*. There can be no doubt that by it is meant some species of millet, of which several kinds are cultivated in Italy, Syria, and Egypt. Among these is the Indian millet—sorghum—which is a beautiful grass, more nearly allied to the sugar-cane than to the true cereals. This and the common millet, which is plentiful, are used partly as green fodder and partly for the grain, which is of a dark smoky color, and of which bread, pottage, etc., are made.

Mine, Mining. That there was anciently a considerable knowledge of the modes of procuring metals from the earth, is sufficiently clear from Job xxviii., 1–11. It is equally clear that the nations with which the Hebrews came continually in contact were familiar with mining operations. Traces of ancient mines and mining are still found, and the monuments and ancient histories exhibit the life of the miners of that age. The miners worked almost naked, underground, depending for light upon a candle fastened to their heads, breaking the metal from the rock with picks, and sometimes by the application of fire, pounding up the oar in mortars with a pestle, and separating the metal from the oar by means of water. In a word, the mining operations of to-day are copied from those of ancient times, the improvements being rather in matters of detail than in the essential principles of the art. How far mining was known to or practiced by the Hebrews is, however, very uncertain. See, for different metals, under their respective titles.

Minister, one who acts in subordination to another. It is employed in the O. T. in this general sense. In the N. T. it is used in a general way to designate those that serve in the Church, sometimes indicating a subordinate official, and sometimes the apostles and other preachers, and even Christ himself. In modern language the term minister is used to signify an ordained clergyman, and ministry to signify his office. See CLERGY. [Exod. xxiv., 13; 1 Kings x., 5; Luke i., 2; iv., 20; Acts xiii., 5; Heb. viii., 2.]

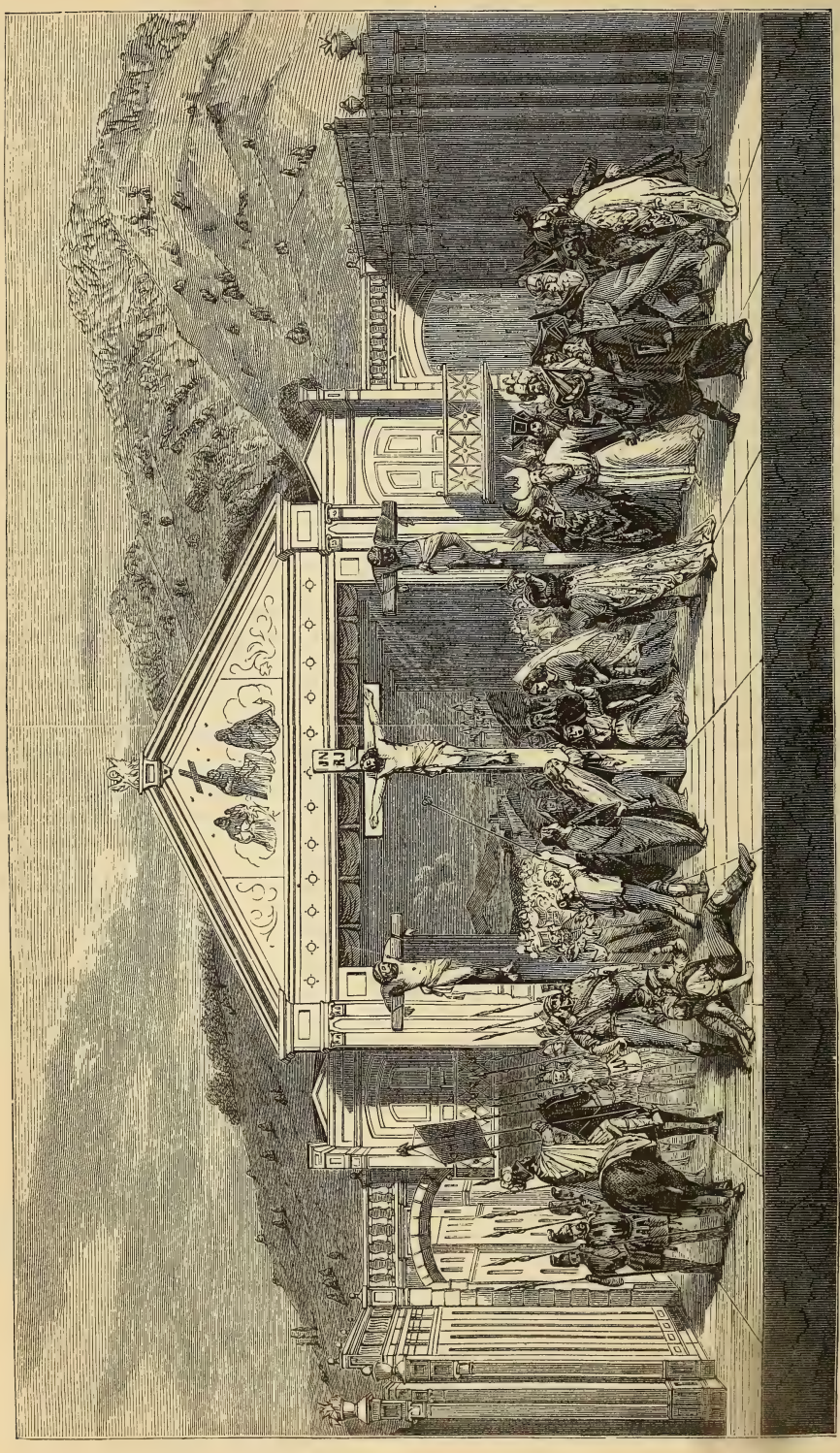
Mint, a well-known herb much used in domestic economy. The Jews are said to have scattered it, on account of its pleasant smell, on the floors of their houses and synagogues. Any one who is acquainted with our own spear-mint, or peppermint, will have a notion sufficiently exact of the sweet-scented herb which grew in Hebrew gardens. See ANISE. [Matt. xxiii., 23; Luke xi., 42.]

Miracle-plays, a species of religious drama performed during the Middle Ages. They are also termed mysteries, perhaps from the ancient Greek mysteries (q. v.) and moralities. Strictly speaking, the miracle-plays were founded on ecclesiastical legends, the mysteries on Biblical subjects, while the moralities were allegorical. But this distinction in nomenclature is not very accurately observed. These plays were originally designed as a means of instructing the people, and were performed in the churches, the clergy and choristers being the chief performers. They rapidly degenerated, however, into a species of scandalously irreverent buffoonery. From being employed as a means of instruction, they were converted into a means of amusement; from being enacted by the clergy in the churches, they came to be performed by strolling and vagabond players on tem-



Devil. Pharisees. Angel Gabriel. Star bearer.

Characters in ancient Christmas-plays.



The Crucifixion, as represented in the Oberammergau Passion-play.

porary and portable stages constructed on wheels. The lengths to which these performances were carried surpasses credence. No subject was deemed too sacred to be chosen as a theme, no subject too holy to be represented. Heaven was depicted, in which the Father was seen surrounded by his holy angels. Hell was portrayed by a dark and yawning cavern, from which issued hideous howlings as of tormented souls, but whence also, with a curious inconsistency, came the jesters and buffoons of the sacred drama. Not only were all the Scripture characters freely introduced, but angels, archangels, Lucifer, Satan, Beelzebub, Belial, and even the three persons of the Holy Trinity. Some of these dramas lasted for a number of days, one of them covering the whole period of time from the creation of the world to the last judgment. When at length the efforts of the clergy succeeded in putting a check to mysteries and miracle-plays, they were followed by the moralities, in which virtue, vice, death, sin, etc., were allegorically represented. These, which were very popular in England during the reigns of Henry VII. and VIII., were the immediate precursors of the regular drama.

While they were still permitted, mysteries and miracle-plays were equally popular in France, Germany, Spain, Italy, and England, though the forms were somewhat different in these different nations. In France, a celebrated fraternity, called the *Confrère de la Passion*, obtained a monopoly for the performance of mysteries and miracle-plays, which they enacted on a scale that in those days appeared grand, though nothing could preserve such scenes from an appearance of grotesqueness to the modern mind. In the Alpine districts of Germany, miracle-plays were composed and acted by the peasants, and, in their union of simplicity with high-wrought feeling, were most characteristic of a people in whom the religious and dramatic element are both so largely developed. In England they continued to be occasionally performed in the times of James I. and Charles I.; and it is well known that the first sketch of Milton's "Paradise Lost" was a sacred drama, where the opening speech was Satan's address to the sun. A degenerate relic of the miracle-play may yet be traced in some remote districts of England, where the story of St. George, the Dragon, and Beelzebub is rudely represented by the peasantry. One exception was made to the general suppression, when throughout Germany the religious and civil authorities combined to prohibit the performance of these plays, which had become mixed with so much of evil. In 1633, the villagers of Oberammergau, in the Bavarian highlands, on the cessation of a plague which desolated the surrounding country, had vowed to perform every tenth year the Passion of our Saviour out of gratitude, and as a means of religious instruction, a vow which has ever since been regularly observed. The pleading of a deputation of peasants with Max-Joseph of Bavaria saved their mystery from the general condemnation, on the condition that every thing that could offend good taste should be expunged. It was then and afterward somewhat remodeled, and is perhaps the only mystery, or miracle-play, which has survived to the present day. The last performance took place in 1870. The inhabitants of this secluded village, long noted for their skill in carving in wood and ivory, have a rare union of artistic cultivation with perfect simplicity. Their familiarity with sacred subjects is even beyond what is usual in the Alpine part of Germany, and the spectacle seems still to be looked on with feelings much like those with which it was originally conceived. What would elsewhere appear impious, is to the Alpine peasants devout and edifying. The personator of Christ considers his part an act of religious worship; he and the other principal performers are said to be selected for their holy life, and consecrated to their work with prayer. The players, about five hundred in number, are exclusively the villagers, who, though they have no artistic instruction except from the parish priest, act their parts with no little dramatic power and a delicate appreciation of character. The N. T. narrative is strictly adhered to, the only legendary addition to it being the St. Veronica handkerchief. The acts alternate with tableaux from the O. T. and choral odes. Many thousands of the peasantry are attracted by the spectacle from all parts of the Tyrol and Bavaria, among whom the same earnest and dévout demeanor prevails as among the performers.

Miracles. A great deal of the discussion which has taken place respecting miracles has grown out of the fact that different writers have used the term in different senses. The differences have perhaps been greater in the definition of the word than in the opinions respecting the thing itself. Our first question, then, is, What is a miracle? A miracle being defined, we shall next consider, What are the arguments for miracles? and, thirdly, What is the argument from miracles? Incidentally, we shall compare the miracles of the Bible with those of a later age, and observe the difference between them, and indicate the reason why the Protestant Church, accepting the miracles of the Old and New Testaments, rejects alike those of the Roman Catholic Church in the Middle Ages and those of so-called Spiritualism.

I. *What is a Miracle?*—In answering this question, we shall not go to the dictionary, or the books of theology. There is, in fact, no agreement among them. We shall go instead directly to the Bible. We shall not find there any theological definition of a

miracle. But we shall find in the language employed, and in the thing specified, materials for forming one. In other words, our question is not, What is a miracle defined to be? but, What is the nature of those events which are described in the Bible as miracles?

There are four terms chiefly employed in the Bible in designating the events which we are accustomed to designate as miracles—"wonders," "signs," "powers," and "works." A Biblical miracle, then, must combine the characteristics of these four descriptive terms. It must be a wonder, a sign, a power, *i. e.*, the evidence of a power, and a work. It is a "wonder," *i. e.*, it is something out of the ordinary course of nature, something to excite attention and compel investigation. To a marvelous degree the miracles of the Bible have accomplished this. They have, from the days of Christ to the present day, compelled an amount of consideration and discussion which the teachings of Christ alone could not have elicited, and so have served to compel the world to attend also to the moral and spiritual instructions which accompany them. It is, in the second place, a "sign," *i. e.*, a token and evidence of the near presence and peculiar power of God. It is not every wonder which is a miracle, but only such as by their nature compel the mind to recognize in them an evidence of divine power. This fact is necessary to be borne in mind in comparing the miracles of the Bible with those of other eras. The Bible miracles are also "powers" and "works," *i. e.*, works of such a character as carry with them the evidence of divine power. We may, then, combine these four words and say that every Biblical miracle is a *wonder*, i. e., an event calculated to produce wonder and compel inquiry in the human mind, employed as a *sign*, i. e., in attestation of some divine truth or divine authority, its nature being such as to lead irresistibly to the conclusion that it is the *work* of a great *power*, greater than human, and other than that which ordinarily operates through nature.

In view of this definition, two remarks are to be made before we pass to consider either the evidences for or those from the miracles.

(a.) *The miracle is not necessarily a violation of the laws of nature.* It is often so termed by skeptical writers. A large part of the common arguments against miracles are founded on the supposed impossibility of any infraction of nature's laws. It is said that all science shows nature to be inviolable; shows that all her laws and operations are so linked together, that a violation of one would necessarily throw the whole system into disorder. It is said that our experience of nature's uniformity is such, that no testimony can countervail it; that, in other words, human evidence is more likely to be wrong, than nature out of her course. It is said that God himself is absolute and unchangeable; and to suppose that he has made certain laws for the government of his universe, and then has in special instances interfered and set them aside in order to accomplish his work, is to attribute to him ignorance and lack of foresight; is to suppose that he has been an unskillful workman, and needs to readjust the mechanism which he has made, because it was in some respects imperfect. Such arguments carry no inconsiderable weight against any doctrine of miracles which involves a violation, or even direct suspension of the laws of nature. But it is evident, if our statement of the Bible phraseology be correct, that it does not affect in the slightest degree the credibility of the Biblical miracles. Even if science and experience satisfied us that God never does interfere to set aside the laws of nature, and never has done so, it does not follow that he may not interfere to use them in a higher and grander way than man can ever do. A *use* of nature may be as great a wonder, and as great a sign of divine power, as a violence of nature. Miracles are indeed *supernatural*, i. e., above nature. But they are not *contra-natural*, i. e., against nature.

On the contrary, the miracles of the Bible appear to be, for the most part, in accordance with natural law, though of a character such as demonstrates a wisdom and power far superior to man's employment of natural law. The progress of the Israelites from Egypt to Canaan was marked by a succession of miracles of the most extraordinary kind. It is impossible to read the history of that period in their national life, and not feel that every step of their way gave some new evidence of the presence of a divine guardian and guide. But the most remarkable miracles of that miraculous period in their history were not violations of the law of nature. Their passage of the Red Sea[1] was miraculous, but it was accomplished by a divine and supernatural employment of natural means. "And the Lord caused the sea to go back *by a strong east wind* all that night, and made the sea dry land, and the waters were divided." Manna (q. v.) falls in the Arabian desert from heaven to the present day; and the people gather it, and believe that the Lord has sent it. They are right; though how and whence he brings it to them science has now disclosed. The miracle of the manna lay in the miraculous amount sufficient for the supply of so great a host. Nature was not violated, nor her laws set aside. Only in a wondrous way her powers were employed; a way so wondrous and so beneficent that the dullest mind could not but recognize in it the hand of God. One of the most miraculous events recorded in the O. T. is the destruction of

[1] See Exodus.

Sodom and Gomorrah; but it was accomplished not by a violation, but by an employment, of natural law, as Dr. Robinson, in his "Biblical Researches," has very clearly shown.[1] Something of the same character belongs to the N. T. miracles. We know far less concerning the laws of the human frame than concerning those of the outer world. But we know that in many cases Christ employed means. He commanded the paralytic to stretch forth his withered hand; he put clay and spittle on the eyes of the blind man; he touched the eyes of others; he declared in one case that virtue had gone out of him—as though some subtle, mysterious power passed from him to the object of his compassion. We know too little of the nature of the human body, and of the possible effect of one organization upon another, to say that these miracles were in accordance with a natural law, but we also know too little to assert that any of them violated natural law. We only know, and that is enough, that they demonstrate the existence in Christ of a power more than human; know that it is not in the power of any man, not himself endowed with divine powers from on high, to heal the paralytic by a command, or the blind by a touch.

Take, for example, the grandest of all the miracles of either the O. T. or the N. T.—the resurrection of Lazarus from the dead. That resurrection was not, could not, be due to natural causes. It was no case of syncope; it was no case of fraud.[2] And one who had lain four days in the grave—long enough to warrant the belief that corruption had already set in—could not be restored to life by any natural and ordinary means. But neither was his resurrection a violation of the laws of nature. On the contrary, all Christians believe in a universal resurrection. They believe that the hour is coming "when the dead shall hear the voice of the Son of God; and they that hear shall live." They believe that this universal resurrection will take place in accordance with some universal provision of divine grace, *i. e.*, some general law not now understood. Christ did, in Lazarus's case, but antedate this grand event. He did not violate law; he understood and used it before the hour of its general operation.

A miracle does not, then, necessarily involve a violation of the laws of nature, though it is perhaps too much to say that it is a divine use of the laws of nature. We do not know enough about either the nature of the miracle, or of natural law, to say which it is. It is enough to know that any wonder which is of itself of such a nature, and accompanies such religious teaching as to constitute a divine attestation of some truth, or some person charged with a divine commission, is accounted a miracle in the Bible, which draws no nice distinction between nature and the supernatural, and makes no attempt to define with philosophical accuracy the miraculous events which it describes so fully and with such care. It should be added that, while the skeptics have generally accepted Hume's definition of the miracle as "a violation of a law of nature," because it affords an easy object of attack, the Church has never accepted it. It is true that some Christian writers have adopted it. But as early as the beginning of the fifth century, it was distinctly and emphatically repudiated by Augustine, who may be regarded fairly as not only an orthodox teacher, but as, in some sense, the father, in the Church of the orthodox creed, and who wrote: "We are wont to say that all miracles and wonders are *contrary* to nature; but they are not. For how can that which occurs by the will of God be contrary to nature, when the will of God itself constitutes the nature of every thing that exists? The miracle, consequently, does not take place contrary to universal nature, but contrary only to nature *so far as it is known to us.*"

(*b.*) *A true miracle is always a sign*, i. e., *always in attestation of some divine truth or teacher.* While miracles are attacked directly on the one side by those who deny that there is or can be any thing supernatural, they are indirectly attacked on the other by those who multiply *pseudo*-miracles to such an extent as to bring the real ones into disrepute. Men ask the question why it is that we accept the miracles of the O. T. and the N. T., and reject those of the heathen religions, those of the Church of the mediæval ages, those of modern Spiritualism. Why do one class of wonders find ready credence, while the others are instantly, and without examination, rejected? The reason is, that these *pseudo*-wonders are seen at once to belong in a different category from those of the Bible. They lack one of the chief characteristics of the Biblical miracles—that which gives them their hold upon the mind and heart of the Christian world.

For neither the Bible nor the Christian Church recognizes every wonder as a miracle. It is not even enough that the work wrought appears to indicate the existence of some supernatural power. The Israelites were distinctly and repeatedly warned in the O. T. that they were not to be led by any wonders, or supernatural signs, to depart from the worship of the true God. The danger of this was accounted so considerable, that God gave them a special statute to the effect that, if a prophet or dreamer gave a sign or wonder which afterward came to pass, as his indorsement for teaching them to go after other gods, not only they were not to follow him, but they were to put him to death.[1] So the magicians are

[1] See Cities of the Plain.—[2] See Lazarus.

[1] Deut. xiii., 1–5.

represented as working at first the same portents as Moses and Aaron. It is immaterial, in this connection, to inquire whether they really did accomplish the wonders attributed to them by diabolical agency, or only appeared to do so. In either case, their work was, to those who witnessed it, a wonder, and apparently the work of a supernatural power; but it was not a sign of divine truth or divine authority, because it accompanied no such inculcations of truth and duty—the worship of the one true God, and the liberty of the human race—as did the otherwise somewhat similar miracles of Moses and Aaron. So, in the N. T., Christ speaks of the Pharisees casting out devils, and apparently recognizes their power so to do, without, however, in any degree intimating that they wrought miracles in so doing. Mere wonders are not, then, evidences of divine authority. But when they accompany revelations of truth and duty which commend themselves to the heart and conscience of mankind, when they are thus signs or attestations of truth which is also attested by the moral sense, then, and only then, are they, properly speaking, miracles. In other words, to the attestation of a divine truth, or mission, two things are necessary. First, we must be convinced that the truth presented is of a character such as justifies the presumption that it comes of God. It must be pure, holy, beneficent, needful. Then the wonder which accompanies and attests it must be of such a character as to constitute a sign of divine approval and indorsement. When these two characteristics concur, then, and *then only*, do we have a Biblical miracle.

Now, neither the so-called miracles of heathenism, of the Middle Ages, or of modern Spiritualism, are of this character. The miracles of the O. T. confirmed the revelations therein made of the justice and the power of God; those of the N. T., its brighter revelation of his redeeming love. The spurious miracles of other dates and lands confirm nothing. They are, for the most part, meaningless.

The story of the Deluge is preserved alike in Hebrew history and in the legends of other nations. In the Hebrew history God directs Noah, while as yet there is no external sign of coming danger, to prepare for the flood. Noah follows the divine instructions, and is saved. In the Hindoo tradition Manu is represented as warned by a fish to build a ship, which is towed by the fish across the flood of waters, and ultimately landed on a mount. One is a miracle, because it teaches a lesson of trust in God, and attests his wisdom, power, and greatness. The other attests nothing, and teaches nothing. It is a mere prodigy, like the wonder-tales of our childhood.

Among the most notable of the modern miracles of the Papacy is that of the liquefaction of the blood of St. Januarius. The image of this saint is preserved in a church at Naples. Something which the priest assures us is his blood is kept with care in a little phial. On the day consecrated to this saint this phial of blood is brought in by the priests and held before the bust of the saint. Prayer, incense, music, then follow. The people then cry out to the saint aloud in tones of entreaty, and even of despair. At length, according to the reports, which for our purpose we may assume to be true, the clotted blood in the vase is seen gradually to dissolve or liquefy. Bells are rung, and processions are formed in honor of the miracle, and the scene ends with general rejoicing. This may be a *wonder*, but it certainly is not a *sign*. It attests nothing, confirms nothing, accompanies and sanctions no truth, renders no man better or happier. The fundamental character of a miracle is wanting. The same may be said of the wonders wrought by the spiritualistic mediums. However wonderful they may appear to be, they attest nothing; they accompany no disclosures of beneficent and needful truth; there is nothing in them to make the individual or the race happier, or wiser, or better.[1] In their very nature they are entirely different from the plagues of Egypt, by which God attested to the king and priests of Pharaoh that he was God above all gods; equally different from the works of mercy wrought by Jesus Christ, by which, in healing the sick and raising the dead, he attested that divine love and power which redeems the whole race from the curse of sin and death. The miracles of the Bible are never mere prodigies. They are works of justice or of mercy, never wrought for mere exhibition, always to accomplish some end which only a miracle could accomplish. Indeed Christ uniformly refused to work miracles for the mere purpose of exhibiting his power or gratifying the curiosity of the people. But the miracles of the heathen world, the mediæval Church, and modern Spiritualism, are only wonders; they signify nothing. They are wrought avowedly and professedly only to excite wonder. They are not miracles, because they are not signs. With this explanation of the general character of Biblical miracles, we are to consider,

II. *The Argument for the Biblical Miracles.*—There is a certain class of philosophers who deny that any evidence whatever can suffice to prove the existence of a miracle. They base this opinion, first, upon what we have seen to be an erroneous definition of the miracle, as an event contrary to the laws of nature; and, second, upon an assumption, which is by no means true, that a violation of the laws of nature is inconceivable.

In respect to this latter position, we have only to say that it is thoroughly and radical-

[1] See Spiritualism.

ly unscientific. It is the business of science not to determine by *a priori* reasoning what the facts of life ought to be, but to ascertain by observation and testimony what the facts of life actually are, and then to classify and assort them, and, as far as possible, to ascertain their proximate causes. It is true that observation and testimony may be at fault; it is true that, when they bear witness to extraordinary facts, their witness must be clear and unimpeachable; but such testimony can not be refuted by any philosophical assumption that a miracle is an impossibility. Christians do not deny that the miracles of the Bible are of a nature to require an unusual amount of testimony, and testimony of an unusual character to authenticate them. But they assert that this testimony exists, and that, at all events, it is the duty of every impartial and fair-minded man to examine that testimony, without any previous determination to reject the conclusions to which a fair consideration of its weight and character would naturally lead him.

A second class of skeptical writers assert, not that a miracle is inconceivable, but that it is contrary to all experience, and therefore to be rejected, inasmuch as the general experience of mankind concerning the uniformity of the laws of nature is too strong to be counterbalanced by any testimony of witnesses to particular events, however cogent that testimony may appear to be. This, which was substantially the position of Mr. Hume, assumes that miracles contradict the universal experience of mankind, which is a part of the very question at issue. For the Christian declares that they accord with the experience of past ages; and that nothing wanting in our present experience to confirm them militates against their credibility, since it is clear that many facts which contradict the experience of a particular individual or age are accepted without hesitation on the testimony of others. Thus one who had lived always in a tropical climate would not be justified in refusing, on competent testimony, to believe in the freezing of water because its solidification was contrary to his experience. One who had for years watched the growth of a century-plant would not be justified in refusing to believe that it ever blossomed because no blossoms had come upon it during his lifetime.

A third class of writers neither deny the possibility of the miracles, nor the possibility of adequately authenticating them; but they assert that, in point of fact, the evidence is not sufficient to sustain them. They say that the progress of science has disclosed to us the occult causes of many phenomena hitherto supposed to be supernatural—eclipses, earthquakes, thunder-storms, and similar events; that it has led to a general disbelief in fairies, witches, and evil spirits; that it has indicated more and more the uniformity of nature; and that this progress has been so marked that it is reasonable to assume that, if the miracles of the Bible could be subjected to the scrutiny of modern investigation, they would be shown to be natural phenomena. This is the position, on the whole, most common in the skeptical world to-day. That miracles are inconceivable, is a position founded, at the best, on a false definition of miracles as a violation of the laws of nature, and unscientific and untenable, even if that definition were true. That they are so contrary to the experience of mankind that they can not be authenticated, is equally untenable; since it assumes either that our experience covers all knowledge and all phenomena—an assumption evidently false—or that they are contrary to the experience of other ages of the world, which assumes the very point in question. The credibility of the Biblical miracles, then, is to be determined as the credibility of any other events recorded in history. We have therefore concerning them only two questions to ask: 1. Did the events narrated really occur? 2. How may we account for these events?

1. In respect to the first question, we may here assume that we now have the narrative of the sacred writers substantially as they were penned by them, since the authenticity of these narratives has been sufficiently discussed elsewhere.[1] Assuming this, have we sufficient evidence to warrant our believing that the events which they record occurred as they are recorded? Four considerations have conspired to lead the great mass of mankind who have inquired into this subject to answer in the affirmative.

Their honesty it is impossible to doubt. Their lives, their sufferings in attestation of the truths to which they witnessed, and the purity of the doctrines which they preached, combine to take them out of the category of deceivers. They testified to their sincerity by their martyrdom in a great majority of cases. They had every opportunity to investigate. The miracles which they have recorded were all performed in the presence of disinterested witnesses, many of them before the most violent and implacable foes, nearly all of them in public, in the light of day, without preparation, and without mechanism.

The phenomena themselves were such as admitted of no doubt, and required no scientific scrutiny. They were of such a character that the testimony of plain and unlettered men is just as conclusive as that of experts. There was no room to question whether Jesus fed the four thousand at the Sea of Galilee or not, whether he healed the leper by a touch or whether the disease remained, whether the blind man by the gates of Jericho was really blind, and whether Laz-

[1] See Bible, and articles there referred to.

arus was really dead. Still less was there any room to doubt whether Israel escaped across the Red Sea by a miracle or by a natural ford. If we have the narrative of the writer, and he was an eye-witness, it is impossible to question the nature of the phenomenon unless we deny his veracity.[1]

In the case of the N. T., these miracles were recorded not by superstitious and credulous persons, but by men whom Christ continually reproached for their unbelief. They never comprehended Christ while he lived; they had no anticipation of his resurrection after his death; their final faith was wrought in them by the most convincing proofs, and despite incredulity which nothing but invincible evidence could overcome.[2]

Their testimony was not called in question till long after their death. Neither the Pharisees nor the early heathen denied or doubted the events recorded. They sought other explanations of the phenomena whose existence they could not deny. The Pharisees attributed them to evil spirits, the Jewish rabbis to the possession by Christ of the incommunicable name,[3] the heathen writers to magic. It was not till the third century after Christ's death that the credibility of the narratives and the supernatural character of the events recorded was doubted by the most bitter opponents of Christianity.

In all these four respects, the reader will observe a marked contrast between the Biblical miracles and those of the Papacy and of modern Spiritualism. The Roman Catholic priest builds his supremacy upon the miracles of his Church, and the traveling medium makes his wonders a source of profit to himself. The prodigies of both priest and medium are performed under circumstances which forbid investigation. They are of a character which provokes doubt, and often ridicule, by their insignificance. They uniformly require preparation, generally some special mechanism; and there has never been a time when the pseudo-miracles of the Roman Catholic Church have not been questioned by honest and fearless men in the communion of that Church, and openly and publicly repudiated by sober and impartial witnesses without it; while the great mass of those who have seen or read of the modern spiritual miracles, unhesitatingly attribute them to other than supernatural causes.

2. It remains, then, only to ask, How are the phenomena recorded in the Bible, and generally regarded as miraculous, to be accounted for? Granted that the narratives are credible and authentic, that the Biblical events actually occurred as narrated, can philosophy account for them by any other hypothesis than that of Nicodemus, "No man can do these miracles that thou doest, except God be with him." Attempts have been made to explain these miracles, in whole or in part, upon natural principles, to show that they are not of a supernatural character. This attempt especially characterizes a certain class of critics on the N. T. Thus Dr. Schenkel, in his "Character of Jesus," supposes that the leper was probably substantially cured when he came to Jesus; attributes the healing of the centurion's servant, whom he confounds with the nobleman's son, to "extraordinary mental excitement," the cure of the demoniacs to the "pure power of his (Christ's) Spirit," and the healing of the woman of an issue of blood to "the excitement of religious feeling." Even more extraordinary is the suggestion that the water was magnetized which the guests took for wine, and that the five thousand, being spiritually satisfied by Christ's truth, found thereafter sufficient food in such supplies as they possessed, which seems to be intimated as an explanation even by Lange.

This theory breaks down so utterly and hopelessly, in respect to the miracles of the O. T., that no serious attempt has been made to apply it to them. It is equally certain that the account of Christ's miracles of mercy can not be explained by reference to any processes of nature with which we are acquainted. It is true that Jesus sometimes, though rarely, employed some of the simple remedies of his day, as did his disciples after him. Clay mixed with saliva was a popular salve. The Pool of Siloam was supposed to possess healing virtues. Anointing with oil was a remedy in frequent use. The touch of the hand is even now sometimes employed in what is popularly known as animal magnetism; a form of remedy which, however it has fallen into the hands of charlatans, science can no longer wholly ignore. It is true, also, that some disorders are so far subject to the will of the patient that they are curable by a strong moral influence acting upon the system through the mind and brain. Such is the case with hysteria, some forms of paralysis, and, more rarely, with epilepsy. Lunacy, in its milder aspects and earlier stages, can often be temporarily calmed, though rarely, if ever, radically cured, by a mere word of command. But such is not the case with the diseases which Christ for the most part treated—deep-seated mania, malarious fever, chronic paralysis, congenital epilepsy, long-continued ophthalmia, or leprosy in any of its forms. Twice, at least, he healed by a word patients whom he had never seen, and who were at a distance from him; and on three occasions he restored even the dead to life. It is in vain to at-

[1] See LAZARUS.—[2] Mark ix., 32; xvi., 10, 11, 13, 14; Luke ii., 50; ix., 45; xxiv., 11, 12, 25–28, 38, 39, 44; John viii., 27; x., 6; xx., 3–10, 11–18, 24–29. Compare art. on RESURRECTION.—[3] See MAGIC.

tempt to attribute such works to any natural laws with which we are acquainted.[1]

Still less satisfactory is the attempt to harmonize belief in these narratives with disbelief in the supernatural by classing them with the works of the thaumaturgist. Jesus in no respect resembled the necromancers of his day. He muttered no incantations; he prescribed no charms or amulets; he never shrouded his cures in any of those mysteries which belong to the arts of the necromancer; he did not even employ the prayer which constituted the power of the ancient prophets, and subsequently of his disciples. He cured in his own name in open day, before all the people, by a word, a touch, a command;[2] using no instrument like the rod of Moses or the mantle of Elijah; never laboring in seeming uncertainty, as the prophet whose prayer was three times repeated ere the breath came back to the widow's son; never failing; never declining a case as too difficult for his word; never, on the other hand, essaying it to satisfy public curiosity, gratify the love of the marvelous, or make good his Messianic claims.

The argument for the miracles may then be briefly stated as follows: It is our duty, as calm and impartial investigators, to inquire what are the facts and phenomena of life and history as attested by sufficient testimony, and to explain them as best we can. We have no right to assume that certain phenomena can not have occurred because our present knowledge is inadequate to explain them. Among the phenomena thus attested are those which we term miraculous. Criticism adequately demonstrates that we have the testimony of eye-witnesses to these events as they recorded it. A consideration of their honesty, their opportunities for investigation, their native skepticism, and the universal credence given to their testimony by their contemporaries, satisfies us that the events occurred as they narrated them. And a careful analysis of those events demonstrates that they can not be explained by reference to any natural laws with which we are acquainted, but must be accepted as divine *wonders*, i. e., *works* wrought by a divine *power*, as *signs* of divinely revealed truth and divinely commissioned teachers.

III. *The Argument from Miracles need not be elaborated.*—The question in our times is not what conclusion shall we draw from miracles, but what conclusion shall we accept respecting them. If we assume that Moses disclosed a system of truth and duty so pure as that contained in the Ten Commandments, and, in attestation of his faith in it, surrendered all the honors and emoluments of Pharaoh's court for a life of incredible toil and privation in the wilderness, and that his declaration, that in so doing he acted under the immediate guidance of the Spirit of God, received attestation in works which could have been wrought only by the omnipotence of God, it is impossible to call in question his divine commission, and, in so far, his divine authority. If we assume that Jesus Christ came to earth claiming to be the Son of God, and the Way, the Truth, and the Life to every one who trusts in him; that in attestation of his sincerity he walked the earth a man of sorrows and acquainted with grief, and finally gave himself a sacrifice to the passions and prejudices of his age, as well as for the sins of all ages and all nations; and that his claim was attested by works of mercy which only power given from God could perform, the conclusion is equally irresistible that he was what he claimed to be, truly the Son of God. In other words, though neither Judaism nor Christianity, as a system of truth and duty, depends upon the miracles, the miracles, if accepted, prove those systems to possess a divine authority, and give the sanction of God himself to the revelations which they contain and the precepts which they inculcate. They take both systems out of the category of common philosophies, and render them divine in authority as in origin. Those that deny the miracles may yet accord a certain meed of honor to Christianity as an admirable compend of ethics. Only those who accept the miracles as evidences of the divine presence and power can take the Bible as their all-sufficient authority, and Jesus Christ as their Lord and their God.

Miriam (*rebellion*), the sister of Moses and Aaron, and the eldest of the three children of Amram and Jochebed. It was she, very probably, who was set to watch Moses while exposed on the Nile. The independent and high position given by her superiority of age she never lost. "The sister of Aaron" is her Biblical distinction. She is the first personage in that household to whom the prophetic gifts are directly ascribed. "Miriam the prophetess" is her acknowledged title. The prophetic power showed itself in her under the same form as that which it assumed in the days of Samuel and David—poetry, accompanied with music and processions. After the passage of the Red Sea, she led the women of Israel in that responsive song in which the glorious deliverance was celebrated. The next occasion on which she is mentioned presents a dark contrast to that earlier day of joy. The arrival of Moses's wife in the camp seems to have created in her an unseemly dread of losing her influence and position, and led her to unite with Aaron in jealous murmuring against Moses. For this the proud prophetess was smitten with the loathsome Egyp-

[1] Matt. viii., 5–17, 28–34; ix., 27–30; xvii., 14–21; Mark i., 29–31; v., 1–20; vi., 13; ix., 14–29; Luke iv., 38–40; vii., 1–10, 11–16, 21; viii., 26–39; ix., 37–42; xiii., 11–17; John iv., 46–54; ix., 6, 7; xi., 6.—[2] Matt. viii., 3; Mark ii., 2–5; ix., 25; iii., 5; John v., 8.

tian leprosy. How grand was her position and how heavy the blow, is implied in the cry of anguish which goes up from both her brothers, and is not less evident in the silent grief of the nation. This stroke, and its removal, which took place at Hazeroth, form the last public event of Miriam's life. She died toward the close of the wanderings at Kadesh, and was buried there. Her tomb was shown near Petra in the days of Jerome. According to Josephus, she was married to the famous Hur, and, through him, was grandmother of the architect Bezaleel. [Exod. ii., 4 sq.; xv., 20, 22; Numb. xii.; Deut. xxiv., 9; Numb. xx., 1.]

Miserere (*have mercy*), the first word in the Latin version of the Fifty-first Psalm, and hence the name by which that psalm is known in the Roman Catholic ritual. It occurs frequently in the services of that Church, especially during Holy Week; and as chanted by the pope's choir in the Sistine Chapel at Rome, constitutes one of the most striking and impressive chants in the entire range of sacred music.

Missa, a name anciently given to the divine service in the Christian Church. It was divided into two parts, the *missa catechumenorum*, or first part of the religious service, designed especially for catechumens (q. v.); and the *missa fidelium*, the after-service, which was particularly intended for the faithful, or believers, neither catechumens nor any other persons being permitted to be present, not even as spectators. Various derivations of the word are given and urged respectively by those who seek to prove that the name was applied to every part of divine worship without reference to the eucharist, and those who employ it in the Roman Catholic sense only to denote the "office of consecrating bread and wine into the body and blood of Christ, and offering that as an expiatory sacrifice for the quick and the dead." The use of the word has been dropped by almost all except the latter class. See MASS.

Missal, the Romish mass-book, containing the masses which are appointed to be said on particular days. It is derived from the word *missa* (q. v.). The missal, which was formed in the eleventh or twelfth century, consisted of a collection, for the convenience of the priest, of the several liturgical books formerly in use in the religious services. In 1570, Pius V. issued an edict commanding that the missal, which he had caused to be revised, should be used throughout the whole Catholic Church; and, with the exception of a few verbal alterations introduced by Clement VIII. and Urban VIII., and the addition of some new masses, the edition of Pius V. continues in use down to the present day.

Missions. It is not the object of the present article to treat of the mission work of the early Christian Church, by which Europe, and so large a portion of Western Asia and Northern Africa, were converted to Christianity. That would occupy too much space, and is the province of ecclesiastical history. Modern missions form the bulk of the aggressive work of the Roman Catholic and of the Protestant Church. None of the other churches of Christendom have shown any appreciable interest in extending their faith, certainly not so much as Mohammedanism does at the present time in Africa and Central Asia. The only progress which any of them has made of late is that of the Greek Church, which has extended its domain mainly by the extension of the power of the Russian Government, and the occupation of territory by Russian soldiers and traders. During the past year or two we hear something of efforts by Greek missionaries to extend Christianity in Mongolia, but these attempts are but few and feeble. Neither can we, in this article, discuss that exceedingly important department called Domestic Missions. By these, which have occupied the main strength and absorbed the main contributions of the Church, its teachings have been given to the ignorant and vicious within the limits of Christian lands, and colonists have been followed to their settlements in foreign countries. The main conquests which Christendom has made, embracing nearly all of North and South America, as well as Australia and South Africa, have been by the Domestic Missions which have followed up colonization. The natives in these countries have made up but an unimportant element in the Christianized population.

Modern Missions may be said to have had their origin in the brain and heart of Ignatius Loyola, the founder of the order of the Jesuits. It was his object to establish an order, not of mendicants, nor of pietists, but of propagandists. His great disciple, Francis Xavier, was the first whom he sent out to convert the heathen. In such words as these Loyola announced to him his appointment: "By higher counsels than those of our short-sighted judgments, Francis, for we can not penetrate the designs of God, you, and not Bobadilla, are destined to the mission of the Indies. It is not the single province of Palestine, which we were seeking, that God gives you, but the Indies, a whole world of people and nations. This is the soil which God intrusts to your cultivation; this is the field which he opens to your labors." Xavier landed at Goa on the 6th of May, 1542. His own marvelous energy and zeal, and the exceptional position which he occupied as a pioneer, have made him by far the most notable missionary since the days of St. Paul. His life is an honor to the Church Universal. His zeal and that of his followers were followed by such apparent though transient success, that it seemed as if India, China, and

Japan were almost immediately to be converted to Christianity. This was the most glorious period of Romanism. Protestantism had ceased to extend its domain in Europe. Spain and Portugal were the vigorous colonizing powers, and South America and North America were divided into bishoprics of Rome, while the coasts of Africa as well as of India were crowded with Portuguese settlements. In 1621 the *Congregatio de Propaganda Fide* (the Congregation for the Propagation of the Faith)[1] was founded at Rome, as a permanent committee to have the control of missions *in partibus infidelium* (among unbelievers). It consists of thirteen cardinals and four other members, and settles all such questions as that about the worship of ancestors in China, and the caste question in India, which divides the Jesuit from the Franciscan and Dominican Missioners, and was giving so much trouble to the pope at the time of the establishment of the Propaganda. This committee has entire charge of all missions, but does not collect money for them. Urban VII. established at Rome what is called the Propaganda College, which is richly endowed, and educates candidates for the mission work from all nationalities. The Church of Rome has no missionary societies quite analogous to those of Protestants. The Society for the Propagation of the Faith has its centre in Lyons, and previous to the war of 1870 raised about a million dollars annually for the support of missions. Besides this, there are the Leopoldine Society of Vienna and the Society of the Holy Childhood in France. These bodies simply collect money in small weekly contributions, and disburse them in aid of missions as they please, but have no control whatever over the missions, and send out no missioners.

The work which Xavier, De Nobili, and Ricci began in India, China, and Japan, was taken up by his successors with such energy and skill, that, before a hundred years had elapsed, the priests were the trusted counselors of rajahs and emperors, and it seemed as if those countries were just ready to make Christianity their exclusive religion. At the same time, Abyssinia and large tracts of Western Africa were in an equally hopeful state. But during the last century the overthrow of the Portuguese and of the French power in India, the quarrels over the allowance of Brahmanical rites, and entanglements with the ruling potentates, who charged the Romanists with political designs, combined with a flagging of missionary zeal in the decaying states of Spain and Portugal, caused a sad falling off in Catholic missions. During the past fifty years new interest has been excited in them, and the great losses, amounting almost to total extinction in Africa and Japan, are being recovered. In India, China, and Tangiers, the Catholic far outnumber the Protestant converts.

The Moravians were the first body of Protestants to organize a system of missions to the heathen. In 1733 two of their number went to Greenland, and were followed by many recruits. In 1771 a company of fourteen persons, after several previous abortive attempts, settled in Labrador; and the Moravian Missionary Society, established two years before in England, has not failed to send a missionary ship every year since to Labrador, and not one vessel has ever suffered a disaster. The Society for the Propagation of the Gospel had been founded yet earlier, in 1701, but its energies were devoted mainly to labors among English colonists. John Wesley's work in Georgia was under the commission of this society. It has all the English bishops among its directors, and is High-church. To the English Baptists, and especially to William Carey, is due the revival of interest in missions in England. In 1793, after having long endeavored to arouse an interest in missions, he was sent out to India by the Baptist Missionary Society, organized for the purpose. The London Missionary Society (undenominational) was organized in 1795, by Rowland Hill and others, and the next year a company of twenty-nine missionaries were sent to the South Sea Islands. The Church Missionary Society (Church of England), organized in 1800, the Wesleyan Society about the same time, and the London Society was left to the Independents.

In 1810 the American Board of Commissioners for Foreign Missions was organized in this country, to provide the support of four young men in Andover Theological Seminary, who felt called to the work of missions. One of these, Adoniram Judson, on his way to India, found reason to adopt Baptist views, and, on the receipt of the news, a Baptist missionary society was organized in Boston for his support, which is now known as the American Baptist Missionary Union. The Old-school Presbyterians in 1837 withdrew their missions from the care of the Board, and twenty years later the Dutch Reformed brethren withdrew, taking with them the missions at Amoy and Arcot. On the reunion of the Old and New School Presbyterians in 1870, the latter body also withdrew from the Board, taking with them the Syrian and Nestorian missions, a small mission (the Gaboon) in West Africa, and one to the Seneca Indians in New York State, and left the old society to the exclusive care of the Congregationalists. The American Methodists for a long time confined their mission zeal mainly to home extension, although vigorous missions are now maintained by their society in China and India.

We propose to give a survey of the condi-

[1] See CONGREGATION.

tion of foreign missions, mainly the Protestant, in the world. We pass by Europe, including various missions to the Catholics of Spain and Italy, and the Baptist and Methodist missions to the Protestants of Scandinavia and Germany.

ASIA.—Beginning with the north-western corner of Asia, at the European city of Constantinople, which may be called the Gate of Asia, and is more Asiatic than European, we find a mixed population, consisting of Mohammedans and nominal Christians of the American, Greek, and Roman churches. Missions to the inhabitants of Turkey had their precursors in the occupation of Malta, in 1811, by the London Missionary Society, and, a little later, by the Church Missionary Society; and in 1822 by the American Board. In this connection may be mentioned some early attempts to introduce Protestant Christianity into Corfu and other Ionian Islands. The American Board and the American Episcopalians entered Athens very early, though the latter confined itself almost exclusively to education; and the former was displaced by the American and Foreign Christian Union soon after the death of Dr. King. The missionaries in Athens are now nearly all native Greeks, who were educated and married in America. One of them has lately connected himself with the American Baptist Mission. They conduct a weekly newspaper, but their converts are very few. Constantinople is the centre for operations in Turkey. Here the missionaries of several societies are gathered for the literary labors connected with the people of Turkey, except that the Arabic-speaking people have their mission centre at Beirut, in Syria. The Mohammedans are still almost inaccessible, and even yet it is at the risk of life that one of that religion abjures it. The Greek Christians are not very friendly, and the missions of the American Board and of the American Methodists among the Bulgarian Christians of European Turkey have not borne much fruit. Indeed, it is only in 1850 that this field was first occupied. The main success of the American Board has been among the Armenian Christians of Central and Eastern Asia Minor, and its stations and converts are more numerous than those of all others combined. In 1871 this Board had 45 missionaries and 4055 Church members in Turkey, with a registered Protestant population of 20,000—a number large enough to require that they should be recognized by the Turkish Government, and represented before the Porte by a "head" of their community, like the other churches. The churches in Constantinople and its immediate vicinity are comparatively few and feeble, but the centres of missionary effort and success are Marash, Aintab, and Harpoot. In each of these three cities there are two large churches of about two hundred members each, and there are from twenty to a hundred out-stations in the country around. The influence of the Protestant missions have been felt to a considerable extent by the Armenian and Greek churches, especially in quickening the interest in education, and, to some extent, in revising the spiritual explanation of the forms of their ritual. The growth of the Protestant community has been so very rapid during the past twenty years, especially in Eastern Turkey, as to warrant the hope that within a score or two of years American missionaries may withdraw from the field, leaving it entirely in the hands of the native church. There is now hardly a single large town in Asia Minor but is occupied as a mission station.

Syria was very early occupied as a mission field by the American Board, and a large number of very able men have been connected with that mission. One great monument of their labor is the translation of the Bible into Arabic, by Dr. Smith and Dr. Van Dyck. At Beirut is the head-quarters of this mission, and, it may be added, the literary head-quarters of all missions to Arabic-speaking people. A well-appointed Arabic printing-press is among the chief agencies employed. This mission was transferred, in 1870, to the American Presbyterian Board. The energies of this mission have been more confined to education and translation than has been the case in some other missions, although there are between three and four hundred church members connected with it.

A large number of other societies have scattering stations in various parts of the Turkish Empire, and especially in Palestine. Among these may be mentioned the American United Presbyterians, in Damascus; the Kirk of Scotland, in Constantinople, Smyrna, and Beirut; the Church Missionary Society, in Constantinople, Jerusalem, and Nazareth; several Palestine societies in Jerusalem, Joppa, etc.; a society for converting the Jews in Constantinople and Palestine; and yet other societies, some of which, like the Kaiserwerth Deaconesses, and the Lebanon School Union, give their efforts mainly to instruction.

An outgrowth from, and a powerful auxiliary to, missions in the empire are the large institutions of learning which have been established. Besides the elementary and the theological schools directly connected with the missions, the independent colleges at Constantinople and Beirut deserve especial mention. The former (Robert College) was founded by the liberality of Christopher R. Robert, a merchant of New York, and occupies the finest site along the Bosphorus. That at Beirut is called the Syrian Protestant College, and has an excellent school of medicine attached to it.

The discovery that there still existed in



1. Am. Board (Cong.); 2. Am. Presb. M. S.; 3. Am. United Presb. M. S.; 4. Am. Ref. Presb. M. S.; 5. Am. Southern Presb. M. S.; 6. Am. Meth. Epis. M. S.; 7. Am. Prot. Epis. M. S.; 8. Am. Bapt. M. S.; 9. Eng. Church M. S.; 10. Scotch Estab. Ch. M. S.; 11. Scotch Free Ch. M. S.; 12. Irish Presb. M. S.; 13. Bishop Gobat's M.; 14. Jerusalem Verein; 15. Kaiserswerth Deaconesses; 16. Independent Missions.

the north-western portion of Persia a remnant of the old Nestorian Church induced the American Board to commence a mission there in 1833. The policy was for many years continued of attempting no separate church organization, but of endeavoring to infuse Christian life into that which already existed. The Bible was translated into the modern Syriac, schools and seminaries organized, and a wide influence exerted. The number of this people is limited, only about 30,000 living in the plain of Oroomiah, and 120,000 Syriac-speaking Christians in the Koordish mountains and the Tigris valley. Oroomiah has been the centre of the mission, and till within a few years its labors have been almost entirely confined to the region about it. The past ten years, however, have witnessed a considerable advance in the mountain districts. On January 1, 1871, the Nestorian Mission was transferred to the American Presbyterian Board. There are connected with it five American missionaries, with their wives, who, with the native laborers, have a population of about 15,000 people over five years old, who recognize them as their spiritual teachers. There are about seventy more or less regular congregations, which are united in three conferences. The seventy-two schools contain 1000 scholars, besides twenty-five each in the male and the female seminaries. There is but a single other society—the English Church Missionary Society—which has entered Persia. One of its missionaries has been laboring for several years in Hamadan and Teheran, but the society declines to enlarge its work there. It is probable that the entire country will be left to depend on American Christians for its evangelization.

Passing by Arabia, the major portion of Persia, Afghanistan, and Beloochistan, which are purely Mohammedan (with the exception of resident Jews), and which have never been approached by Protestant missionaries, we come to the chief field in the world of missionary enterprise—that included within the British Indian Empire. We have already referred to the first introduction of missionaries to India in 1793. Since that time nearly every missionary society in the world has entered the field; and so dense is the population, that there is room for them all to work without interference. Among those which have labored with the most success are, of the British societies, the Baptist, London, Church, Propagation of the Gospel, and Wesleyan; of the Continental societies, Gossner's, the Hermannsburg, and the Leipsic and Basle societies; and from America, the American Board, the Presbyterian, Methodist Episcopal, Baptist, and Reformed Boards of Missions. The Brahmanical religion, dividing the population into castes, which date from the conquest of the peninsula by an Aryan race, has given a pride of birth and race to the higher castes which has been very unfavorable to their reception of Christianity. But the same cause has rendered the lowest castes, which have no rank to be proud of, and who are also of a race that seems to receive religious influences readily, more accessible to the Gospel. The great successes are almost entirely among these non-Aryan, aboriginal tribes, such as the Kols, Santhals, and Shanars, of Tinnevelly and Travancore.

Passing along the coast from the Persian Gulf, the first considerable mission station that we reach is Bombay, first occupied by the American Board in 1812. The Mahrattas, who inhabit this district, are of an Aryan stock, although the Bheels, and others of a lower caste, are aboriginal. In the city of Bombay itself the success has been but limited; but around Ahmednuggur, a city of 30,000 inhabitants, about one hundred miles inland, quite a number of churches have been organized, and the entire Mahratta mission of the Board has 630 communicants.

Passing southward by Goa, famous in the history of Roman Catholic missions, and also numerous stations of Protestant societies which can boast no great success, we reach the Canarese Mission of the Basle Society, which has Mangalore for its chief station, and extends nearly one hundred and fifty miles along the coast, mainly to the south of Mangalore. They have about fifty stations and out-stations, and nearly 2000 church members.

The extreme southern portion of India, however—that included within 8° and 10° north latitude—has been the great harvest-field of Indian missions. The western and central portion, including Northern Travancore and Tinnevelly, is occupied by the English Church Missionary Society; Southern Travancore by the London Missionary Society; and the Madura province, on the east coast, by the American Board. Of these, the latter has about 1500 communicants, the London Missionary Society about 3000, and the Church Missionary Society 3000 in Travancore and 6000 in Tinnevelly. The entire Protestant population of this Tamil district is about 75,000.

South-east of Cape Comorin, and scarce fifty miles from the main-land, is Ceylon. The American Board and the English Church Missionary Society occupy a few islets to the north of Ceylon, and the former society claims 538 members. The latter society, with the English Wesleyans and Baptists, have flourishing missions on the main island of Ceylon, especially along the south-west coast, and about 2000 communicants. There are almost no remains of the 200,000 natives who professed the Protestant faith in the early part of the last century, when the Dutch held the island.

North of the district of Madura, as we ascend the east coast of India, lies Carvatie

Its southern district, Tanjore, is the seat of the oldest mission in India, that of the Danish Society, which occupied the city of Lanquebar in the middle of the last century, that city being then held by Denmark. At present this district is occupied by the Leipsic Lutheran Society, the English Propagation Society, and by the English Wesleyans.

The large city of Madras, yet farther north, is the centre of missionary operations by six



1. Am. Board (Cong.); 2. Am. Presb. M. S.; 3. Am. Bapt. M. U.; 4. Am Meth. Epis. M. S.; 5. Am. United Presb. M. S.; 6. Am. Free Bapt. M. S.; 7. Am. Luth. M. S.; 8. Am. Ref. (Dutch) M. S.; 9. Am. Miss. Assoc.; 10. Eng. Soc. Prop. Gospel; 11. Eng. London M. S.; 12. Eng. Church M. S.; 13. Eng. Bapt. M. S.; 14. Eng. Wesleyan M. S.; 15. Eng. Presb. M. S.; 16. Scotch Estab. Ch. M. S.; 17. Scotch United Presb. M. S.; 18. Scotch Free Ch. M. S.; 19. Irish Presb. Ch. M. S.; 20. Welsh Calv. Meth. M. S.; 21. Leipsic M. S.; 22. Basle M. S.; 23. Hermannsburg M. S.; 24. Gossner's M. S.; 25. Danish M. S.; 26. Moravian M. S.; 27. Rhine M. S.; 28. Dutch Zending M. S.

or seven Protestant societies. As in the case of most large commercial cities, however, few of them have any great success.

About eighty miles north of Madras we reach the city of Nellore, which introduces us to the Telugu population of India. They are of the aboriginal Dravidian stock of India, but have been much more permeated by the religious and literary influences of their Aryan conquerors than the Tamul tribes of Tinnevelly and Travancore. The Telugu population is very accessible to earnest missionary effort, as is illustrated by the remarkable success of the American Baptists since 1868, among the low-caste tribes west of Nellore and Ongole. Though this mission was but very lately established, it baptized over a thousand converts in 1869, most of them in the vicinity of the little lake of Cumburn (Cummum of Grundemann's Atlas), fifty miles west of Ongole. They have (in 1872) nearly 6000 attendants connected with their congregations. A similar success attends all the other societies laboring in the neighboring fields, including the Hermannsburg Mission to the south of that of the Baptists, the London and Propagation

societies to the west, and the American Lutherans to the north, the latter of which has about 1000 church members around Guntur. Yet farther to the north-east, along the coast, we reach Masulipatam (latitude 16° N.), which is the head station of the work of the Church Missionary Society's labor for the Telugus. A little in the interior are Vizigapatam, occupied with several out-stations by the London Missionary Society.

The district of Orissa, extending northeastward of the Telugu territory for about two hundred miles, is occupied by the General Baptists of England, who report about 500 communicants.

Bengal, which extends along the southern bank of the Ganges, and includes Calcutta, is one of the most densely peopled districts of India, and takes the lead in mental progress. Protestant missions were introduced here, by Carey and Marshman, near the end of the last century, though the opposition of the East India Company drove them away for a season. Calcutta has been the centre of European learning, and the educated Hindoos have been so far influenced thereby as to be rapidly forsaking their ancestral worship. A large number of those who are not inclined to accept Christianity have connected themselves with the Brahmo Somaj, a purely theistical body, which unites to the deism familiar in Europe and America the sense and confession of sin which is characteristic of Christianity. In the portions of Bengal distant from the coast are large bodies of aboriginal tribes. Such are the Kols of Chota Nagpur, among whom Gossner's German Mission had about 10,000 adherents, until, in 1870, a dissension among the missionaries led to the withdrawal of a large number, who joined the Anglican Church under the Bishop of Calcutta. In a kindred population about Balasur and Midnapur, the American Free-will Baptists have 200 communicants. The English Baptists occupy the delta of the Ganges in considerable force, and there is hardly an English or Scotch society but has its representatives in some part of Bengal.

Along the upper waters of the Ganges and the Jumna lie what are called the northwestern provinces. In these regions, which are inhabited by Hindoos and Mohammedans, with comparatively few of the aboriginal tribes, missions have been introduced comparatively lately, and with comparatively inconspicuous success. The American Presbyterians occupy Mynpurie, Futteghur, Saharanpur, and Allahabad, where they have several hundred adherents, and where they had scarcely fifty ten years previously. The American Methodists have 1167 communicants in Bareilly, Lucknow, and Moradabad, and a Christian community of over 3000, all gathered since the great rebellion closed. The London Society has 406 adherents about Benares; and the Scotch Presbyterian, the Church Missionary Society, and others, have missions organized since the rebellion.

The Punjaub lies in the extreme north of British India, on the head waters of the Indus, and has scarcely been more than entered by missions. The Presbyterians have the largest missions, although the United Presbyterians of this country, and the Baptist and Church missionary societies of England, have entered the field, and the latter has just organized a theological seminary at Lahore.

Closely connected with these Indian missions are the American Baptist missions in Burmah, along the valley of the Irrawady River, and extending from Rangoon and Bassein as far as Prome. This mission, started by Dr. Judson, is one of the most remarkable and successful in the world. It labors among the Karens, another aboriginal people; and, as in India proper, the attempts to evangelize the ruling classes of Burmans have been comparatively unsuccessful. Other Karen tribes, farther eastward, inhabiting the region of Tennasserim and Tenuga, have afforded thousands of converts, and the missions are constantly extending farther into the interior, among the Shans and Red Karens, and among the mountains about the Salwen River. The Baptists have in Burmah about 18,000 communicants, and 50,000 or more adherents, and about 6000 children in schools.

Rev. William Butler, D.D., gives, in "The Land of the Veda," a summary of mission work in India and Burmah; according to which, in 1872, there are 58 missions, 628 stations, and probably 3000 out-stations, in this territory, occupied by 551 male and 317 female foreign missionaries. There are 406 native pastors, and 7480 native teachers and other helpers. The number of communicants is 70,857, which represent a community of 273,478 nominal Christians.

The statistics of Roman Catholic missions in the same territory it is impossible to gather. The Roman Catholic Bishop of Madras, in 1869, estimated the entire number of native Romanists at 760,723, under 734 priests, besides 124,000, with 128 priests, under the almost schismatic Archbishop of Goa. But Georgé Smith, one of the highest authorities on India statistics, regards these figures as exaggerated, and sets down the entire number as not over 700,000.

The Rhenish Society occupies several stations in Sumatra; half a dozen Dutch organizations have within a few years undertaken actively the evangelization of Java; in Borneo the Society for the Propagation of the Gospel has a bishop, and about 2000 adherents, at Sarawak; while the Rhenish Society has several stations lately established on the south-east coast among the Dyaks. Among the Celebes and Moluccas the Dutch

Societies have several stations, as also the Gossner Mission.

Next to India, the most extensive field for mission labor at present is the populous empires of China and Japan. The former was closed to the access of foreigners till the peace of Nankin, in 1842, and the latter till within the last ten years. Indeed, it was not till 1872 that the decree requiring every

within a very few years, begun to extend from the coast to the interior along the course of the Yangtze River, contrasting, in this respect, with the Roman Catholic missions, which, established in times of toleration and government favor over two centuries ago, have never lost their hold on their converts, and still have their priests and bishops in the extreme west of the empire,



1. Am. Board (Cong.); 2. Am. Presb. M. S.; 3. Am. United Presb. M. S.; 4. Am. Southern Presb. M. S.; 5. Am. Meth. Ep. M. S.; 6. Am. Southern Meth. M. S.; 7. Am. Ref. (Dutch) M. S.; 8. Am. Bapt. M. U.; 9. Am. Southern Bapt. M. S.; 10. Am. Seventh Day Bapt. M. S.; 11. Am. Prot. Ep. M. S.; 12. Eng. London M. S.; 13. Eng. Church M. S.; 14. Eng. Wesleyan M. S.; 15. Eng. Bapt. M. S.; 16. Eng. Presb. M. S.; 17. Eng. United Meth. M. S.; 18. Eng. Meth. New Con. M. S.; 19. Eng. China Inland M. S.; 20. Scotch United Presb. M. S.; 21. Irish Presb. M. S.; 22. Basle M. S.; 23. Rhine M. S.; 24. Berlin M. S.

Japanese to trample upon the cross was abolished, and the first native Church was organized. Japan is occupied almost entirely by American missionaries, especially by the American, the Dutch Reformed, and the Presbyterian Boards. The missionaries hold a place of honor in the institutions of learning established by the Government.

In China Protestant missions have only,

who adopt the native style of dress and life, and are thus better able to escape notice.

In the city and immediate neighborhood of Canton, in the southern coast province of Kwangtung, eight societies are at work, and have nearly 800 communicants. The Berlin Society leads with over 200, followed by the London, the American Southern Baptist, and the Rhenish societies. The island and city

of Hongkong, at the mouth of the Canton River, is the seat of four societies, having over 400 communicants, of which 300 are connected with the Basle Society. As we pass north-eastward along the coast, we reach Swatow, where there are about 300 communicants, about equally divided between the English Presbyterians and the American Baptist missions.

Amoy, a little farther northward, is the seat of three very flourishing missions: the American Reformed (Dutch), the London, and the English Presbyterian. They have each between 400 and 500 church members. Yet farther north, at Fuh-chau, is one of the most promising Chinese missions—that of the American Methodists—who have within a very few years received nearly a thousand converts, mainly among a rural population some fifty miles in the interior. The English Church Missionary Society is at work here also with considerable, and the American Board with a moderate, success.

A little farther north are Ningpo and Hangchau, on nearly the same latitude. In these two cities and the intermediate country the American Presbyterians have nearly 500 church members, and the American Baptists and the English Church missionary societies each half as many more. Hankau, directly west, and 800 miles up the Yangtze River, is the most inland Protestant station, and has 250 communicants, mainly connected with the London Society's mission. The cities of Shanghai and Suchau are also on the same latitude, and north of Ningpo and Hangchau. They are occupied rather vigorously by the London society, and rather feebly by free American societies.

The northern portion of China, and especially the capital, Peking, were entered by Protestant missions only in 1861. It is too early yet to look for many conspicuous results; and the population is said to be of a less vigorous and hopeful race, and less ready to give thought to religious subjects. The prejudices here have been bitterer than elsewhere, culminating in the massacre of Tientsin. At Tengchau the American Presbyterians and the Southern Baptists have each about 75 communicants; at Chifuh the American Presbyterians and the Southern Baptists have each about 50; in the region of Tientsin the New Connection Methodists of England have 150; and in Peking the London Society has nearly 150, and the American Board a third as many. The Imperial College of Peking has for its president an American clergyman, in warm sympathy with mission labor. The entire number of communicants in China, in 1872, was reckoned at 7000, beside 1446 catechumens under special instruction or on probation.

The Roman Catholic missionaries have been very active in China during the present century. A fine cathedral has been built in Peking; and in Ching-tsing-su, the former capital, after the treaty of 1845, the imperial palace was wrested from the emperor and converted into a seminary. Amidst much persecution, and not a few martyrdoms, the Church received very many accessions, especially in the extreme interior provinces; and in the single province of Kweichau 200,000 baptisms were reported in the space of three years. There are twenty vicariates-general in China, corresponding generally to the provinces, and presided over by as many bishops; and from the very general statement of statistics which are made, we may conclude that between 300,000 and 400,000 adherents are claimed.

Africa.—The United Brethren suspended their mission in Egypt one hundred years ago, and the English Church Missionary Society has given up its mission, which was begun in 1826, and was confined to schools in Cairo. The United Presbyterians of America are now almost alone in Egypt, with the exception of Miss Whately's large school in Cairo, and the Kaiserwerth Deaconesses in Alexandria. The United Presbyterians have ten missionaries, male and female, who labor mainly among the 150,000 Copts. Their most interesting station is Siut, or Osiut, in Upper Egypt, where there is a promising state of inquiry and many intelligent converts. They have 200 communicants, 14 schools, 600 scholars, and 22 theological students. The German Pilgrim Mission has been transferred to the United Presbyterians. It was planned to plant twelve missions along the Nile, named after the twelve apostles.

The English Church Missionary Society had laborers in Abyssinia, under the charge of Bishop Gobat, from 1829 to 1838, when they were expelled, through Roman Catholic influence with the king. The Pilgrim Mission, which was started in 1854, was broken up by King Theodore; and the Swedish missionaries were driven away in 1869. We are not aware that any Protestant missionaries are now at work in this country, although the pilgrim stations of Khartum and Matamma are near the northern border. The Roman Catholics entered Abyssinia in the sixteenth century, and soon gained such power that from 1626 to 1632 theirs was the state religion. Their power was greatly political, and a change of dynasty destroyed it. Now they claim 8000 adherents, and 14 native priests, under five French missionaries.

From Abyssinia we pass down the coast over 2000 miles, leaving Madagascar on the left, to South Africa, before we meet any further missions of consequence. The Portuguese have a Catholic population of some 20,000 in Mozambique; and the Oxford and the Church Missionary societies of England have feeble stations, of which we hear next to nothing.

Madagascar is an island about 1000 miles long, and averaging over 200 in width. It is a little larger than France, and a little smaller than the territory comprised by the New England States, New York, and Ohio, and has a population of nearly 5,000,000. We have no space to give a history of the familiar and marvelous history of the success of the London Missionary Society's labors here. Since the conversion of the queen, the province of Imerina, in which the capital, Antananarivo, is situated, has in a mass accepted Christianity, and missions are rapidly extending, especially in the Betsileo territory, to the south. Within three years the adherents increased from 36,000 to 300,000. An active missionary spirit seems to animate the people. Still two-thirds of the islanders are heathen, and have never been visited by the missionaries. The Church Missionary Society is laboring on the coast, and the Quakers in the interior, in cordial co-operation with the London Society. The Norwegian Missionary Society has recently sent Bishop Schrender, with seven missionaries, who have been assigned places of labor in harmony with the previous laborers. The English Propagation Society has a small mission at Tamatave, on the eastern coast, and its efforts to secure a bishop, and its ritualism, have afforded the only conflict of Christian workers which has occurred to obstruct the work. It is to be hoped that ere long Madagascar will be an active centre for missions to the neighboring coast of Africa. The Roman Catholics have a few missionaries in the island, but have thus far had very little success.

Turning to South Africa, we are embarrassed by the richness of detail, so far as the number of societies laboring in this field and the multitude of their stations is concerned. A number of circumstances have combined to concentrate religious labor in the territory. It is mainly south of the line of the tropics, blessed with a fertile territory, has long been under the control of either the Dutch or the English government, and has attracted an immense number of settlers from Europe; so that a Christian colony has ever been absorbing more and more of the heathen territory and population. But it must be said in behalf of missions that Christian labor has for years kept far in advance of the European population, or of the sway of the colonial government. The whole territory, for a thousand miles north of the Cape of Good Hope, is either Protestant, or is everywhere dotted with the missions of about twenty Protestant societies. The advance is very marked since Dr. Livingstone started on his first journey. Places and tribes which he visited as an explorer are now familiar names in missionary periodicals. The number of converts we can not give. The London Society reported, over a year ago, 5866 church members, 31,197 adherents, and 2800 scholars—all among the natives. The Wesleyans reported 11,500 in full membership, and 2400 probationers. The American Board is the only society from this country that has occupied this field, and its mission to the Zulus near the coast is a successful one, with 500 members.

For 1500 miles north of 22° south latitude there is not a Protestant mission, although we pass one or two Catholic stations, especially that of St. Paulo de Loanda, in Congo, where there is something of a Portuguese population, and where there are Capuchin and Benedictine monks. The fine churches and monasteries for which the town was celebrated two hundred years ago are now in ruins. The Catholic faith, which was once professed by a large part of the negroes, is utterly extinct; and the mission inaugurated under Father Poussot in 1865 has scarce attempted more than to minister to the Portuguese and French in the trading factories in Congo.

Just on the equator the American Presbyterians hold the Gaboon mission, lately delivered to them by the American Board; and forty miles farther north the island of Corisco. Gaboon has been exceedingly unhealthy, and the converts very few. The Corisco mission has a station on the mainland, and counts about fifty members. Just at the angle where the African coast begins to trend directly west is the district of Cameroons, Old Calabar, and the Niger River. In Cameroons the English Baptists have five missionaries and 117 members. In Old Calabar the United Presbyterians of Scotland have seven missionaries and five stations. The Niger River is under the charge of Bishop Crowther (colored), of the English Church Missionary Society. He seems to have had considerable success since the mission was organized in 1857; and he had under him, in 1871, eight native clergymen, and probably 200 communicants.

A little farther west we come to Yoruba and Dahomey. The Roman Catholics have stations at Lagos, Whydah, and Porto Novo, at each of which places they have from 45 to 150 children under instruction. The Church Missionary Society has been at work in Yoruba since 1843, and has about 1500 communicants and 1400 scholars. In 1867 the heathens drove the Christians out of Abeokuta, a city of 100,000 inhabitants, seventy-five miles in the interior, destroyed the church building, and attempted to extirpate Christianity. Scarce a year passed before a change of dynasty allowed the Christians to rebuild; and on January 3, 1869, before any European missionary had returned to them, they had rebuilt the church, and the native pastors gathered a congregation of 1050, and administered the sacrament to 300 communicants. Since then

the work has been healthy and is branching out in every direction, though foreign missionaries are still excluded. At Lagos the Wesleyans have 500 members, and perhaps 200 in Abeokuta. Along the coast of Dahomey the Wesleyans have several out-stations, though we think the Roman Catholics are more numerous there.

Along the Gold Coast, which is all under British or Dutch protection, the Wesleyan, Basle, and North German societies have stations. The Wesleyan main stations are at Cape Coast and Jamestown; and they have scores of out-stations in the interior, with 1600 members. The Basle Society has over the missions of the latter society, and kept them till the war. We are informed that in 1868 there was not a self-supporting church nor a free school in the colony. For this reason the New York branch broke off from the Colonization Society. Within a few years a renewed effort has been made to supply the religious and educational wants of this people. The Baptists re-occupied the field in 1868, and seem encouraged. They baptized 153 the succeeding year, half of them Congoes. The Methodists have maintained their mission there for nearly forty years, generally at an annual expense of about $30,000. Their churches have, till within a year or



1. Am. Board (Cong.); 2. Eng. Church M. S.; 3. Eng. Soc. Prop. Gospel; 4. Eng. Wesleyan M. S.; 5. Eng. London M. S.; 6. Eng. Moravian M. S.; 7. Scotch Free Church M. S.; 8. Scotch United Presb. M. S.; 9. Berlin M. S.; 10. Rhine M. S.; 11. Hermannsburg M. S.; 12. French Evan. M. S.; 13. Norwegian M. S.; 14. Holland Ref. of Natal M. S.

1000 in its communities, and the North German Society a few more.

Liberia is mainly a colony of American negroes, settled along the coast, and scarcely extending ten miles inland. There is an American population, reckoned from 19,000 to 25,000, and perhaps 700,000 of aborigines, occupying half the coast and the region a little inland. Missions by the Basle Society were discontinued in 1831, by the American Board in 1844, and by the American Baptist Union in 1856. The Southern Baptists took two, raised nothing for the support of their ministers, being as backward in this respect as the Baptists, who lately report that not one of eighteen churches in the territory was doing any thing to support its pastor. They had seventeen ministers, and they had seventeen in 1836. The most powerful revival ever known in Liberia was enjoyed in 1870, and religious interests are now more hopeful. The Episcopalians, also, have several stations, and around Cape Palmas are laboring among the heathen tribes with success.

A little farther to the north-west are the Sherborough and Mendi missions, of the American Missionary Association. They are very feeble, and have perhaps fifty members. The English Church Missionary Society has a school on Sherborough Island, and is establishing several out-stations.

Sierra Leone is a peninsula about twenty-five miles long and ten wide, with a population, in 1860, of 41,624 souls, including 250 whites. Most of these are Christians, and divided between the Anglican and the Methodist churches; though over 2000 belong to the Lady Huntington Connection, nearly 2000 are Mohammedans, and perhaps 100 are Catholics. The Church Missionary Society reported in 1871 about 700 native communicants, 624 scholars, and 9 ordained natives. It is now sending out its preachers into the heathen country beyond British protection, and already in the Bullom country, in the south, 162 converts are reported. The Wesleyans are more numerous, and report 4952 members.

Different parts of the coast of Gambia are under French, Portuguese, or English protection. In the English territory the Wesleyans have over 3000 in attendance on their worship, and 658 members. The cholera swept off several thousand inhabitants last year, but the churches are recovering their strength. The population in the principal city, Bathurst, is Christianized, and the city presents quite a European appearance. The Paris Evangelical Society has a mission in the French territory. The Roman Catholics have a mission at Bathurst, and farther north, at Cape Verde and St. Louis, with a population, mainly foreign, of some thousands.

Passing by Sahara and Morocco, we close our survey of Africa with Algiers. The whole north of Africa is Mohammedan, and practically closed against missions. Algeria contains a population of 2,000,000, of whom 134,000 are French Catholics or infidels. The Jesuits, and a dozen other Catholic orders, have establishments and missions there, but we believe entirely devoted to the European residents. There is a small Protestant population, and we presume the French Protestant societies have not neglected it. Our review of Africa would not be complete without referring to the wave of the Mohammedan population which is constantly sweeping southward, and spreading its religion by conquest and persuasion. Heathenism is everywhere giving way, and before many years Protestantism from the south and Mohammedanism from the north will meet and battle for the victory. Protestantism has by far the advantage of Romanism. It has secured Madagascar, which will soon be entirely converted; and in South Africa it is sweeping every thing before it. Large tracts on the western coast are entirely Protestant, while we find scarcely any corresponding Catholic success. The French and Portuguese settlers, with their descendants, in Algeria, Mozambique, Loanda, and Senegal, make up the most of their numbers. The problem of the conversion of heathen Africa to a pure Christianity is practically settled; but the problem how to subdue Mohammedan Africa has not yet been touched.

Polynesia.—Nowhere has greater success crowned the labors of Protestant missionaries than in Polynesia. Passing by Australia and New Guinea, the aborigines of which are very degraded, and have hardly been approached by missions, we can already claim the remaining islands as nearly all converted to Christianity. The Maories of New Zealand had nearly all embraced Christianity, but the war against the English settlers in 1869 nearly broke up for a while the stations of the Wesleyan and Church Missionary societies. Paganism may be said to be nearly extinct. In the New Hebrides the Reformed Presbyterians of Scotland have gained controlling success; the London Missionary Society in the Loyalty Islands; the English Wesleyans in Feejee, where they have over 100,000 native adherents. Samoa is occupied by the Wesleyans, who have 1000 communicants, and the London Society, which has 5000. Tahiti, one of the Society Islands, was occupied by the London Society in 1797; and heathenism was abolished in 1814. The Sandwich Islands were evangelized by the missionaries of the American Board, and the Marquesas Islands are rapidly being Christianized by the labors of a Sandwich Islands Missionary Society.

America. — The Catholic countries of North and South America are the field of a few missions. The American and Foreign Christian Union for a time conducted a very successful mission in the city of Mexico and its vicinity, which included about seventy congregations, besides sustaining a successful station at Monterey. The same society occupies several stations in Chili. They have lately turned over their work in Mexico in part to the American Board, and in Chili to the Presbyterians. The Methodists and the Episcopalians are also carrying on a work in Mexico; the history of Mr. Riley's labors in the city of Mexico, which are now conducted under the auspices of the Episcopalians, but were for a time ecclesiastically independent, is something phenomenal in the history of missions. The American Presbyterian Board reports 21 communicants in Colombia, and 340 in Brazil. The American Board have occupied the great city of Guadalajara on the west, and are meeting with much encouragement.

In Labrador the Moravians have a successful, though very difficult, mission. It is said that the missions of the same body of Christians in Greenland had converted all

the natives to Christianity. Their mission to the negroes of Guiana has brought several thousand into their churches.

The action of the United States Government, in requesting the different religious bodies to nominate Indian agents, has, by virtually distributing the care of the Indian tribes among them, done much to increase the interest felt in their evangelization; and there are now but few tribes within our borders which are not nominally Christian, the exceptions being the most savage in the extreme West. English Christians are not entirely neglecting those in British America, and the Church Missionary Society reports 1452 communicants in the Manitoba, Saskatchawan, and Mackenzie districts. The Roman Catholics early entered this field, and not a few tribes are under their instruction.

The following statistics of the Protestant missionary societies of the world are taken from Dr. William Butler's "Land of the Veda," p. 531, and are generally based on the reports of 1871.

FOREIGN MISSIONARY STATISTICS OF THE PROTESTANT CHURCH THROUGHOUT THE WORLD.

Established.	Societies.	Foreign Missionaries.		Native Pastors, Preachers and Catechists.	Total Christian Laborers.	Native Church Members.	Native Christian Community.	Total Scholars, both Sexes.	Income of Society in 1871.
		Male.	Female.						
A.D.	*American Societies.*								
1810	American Board	131	180	428	739	23,718	77,091	14,410	$461,058
1814	Baptist Missionary Union	49	60	865	974	26,480	105,920	7,397	217,510
1819	Methodist Episcopal Church	53	53	169	275	5,182	15,500	4,078	224,198
1821	Protestant Episcopal Board	28	16	20	64	706	4,000	1,485	112,837
1832	Reformed Church	17	19	46	82	1,123	38,000	2,341	71,123
1832	Presbyterian Church	129	131	171	431	3,700	12,000	10,059	378,803
1833	Free-will Baptist	6	7	18	31	212	630	1,078	11,389
1837	Evangelical Lutheran Mis. Society	5	5	3	13	80	80	355	.....
1842	Seventh-day Baptist	3	...	....	3	.....	.....	.....	.....
1844	Reformed Presbyterian Church	2	3	....	5	.....	.....	.....	8,458
1845	Baptist Free Missions	4	4	8	16	2,416	8,000	2,673	10,000
1845	Southern Baptist Board	12	9	22	43	301	301	.....	27,254
1845	Methodist Episc. Church, South	2	2	4	8	70	70	32	.....
1846	American Missionary Association	16	14	5	35	550	1,623	329	27,424
1853	United Brethren Church	2	1	....	3	.....	.....	.....	2,201
....	Southern Presbyterian Church	10	8	9	27	.....	.....	.....	27,296
1859	United Presbyterian Church	16	17	5	38	351	1,337	2,113	48,345
....	Nova Scotia Presbyterian Church	5	5	....	10	1,000	1,000	1,500	6,000
	British Societies.								
1701	Gospel Propagation Society	70	50	700	820	8,497	24,000	8,019	532,175
1792	Baptist Missionary Society	53	51	221	325	6,491	11,467	4,551	164,400
1795	London Missionary Society	156	156	2,726	2,998	50,763	389,906	50,671	536,760
1800	Church of England Society	203	223	1,845	2,048	18,766	84,912	36,718	823,585
1816	General Baptist Society	5	6	18	29	563	563	1,523	30,056
1817	Wesleyan Missionary Society	543	554	1,978	3,075	68,531	250,170	140,397	445,000
1824	Church of Scotland	11	11	6	28	218	218	2,800	49,265
1840	Irish Presbyterian Church	11	...	8	19	130	130	1,300	25,395
1840	Welsh Calvinistic Methodist	4	...	14	18	211	836	714	26,460
1843	Free Church of Scotland	28	15	110	153	1,906	3,542	9,752	131,317
1844	English Presbyterian Church	12	5	44	61	1,000	2,002	800	40,297
1844	S. A. Missionary Society	14	...	7	21	.....	.....	.....	43,520
1847	United Presbyterian Church	40	50	34	124	5,740	6,400	6,903	42,760
1858	Chris. Vernacular Education Soc.*	...	....	5	5	.....	.....	4,650	45,529
1860	Moslem Missionary Society	4	...	5	9	.....	.....	.....	.....
....	Primitive Methodist Society	2	2	....	4	65	410	93	11,730
1860	United Methodist Free Church	30	30	10	70	5,044	5,850	1,241	14,425
....	Methodist New Connection	4	4	12	20	284	284	82	10,075
1866	Assam and Cachar Miss. Society	2	2	1	5	.....	.....	.....	2,420
....	China Inland Mission	5	10	3	18	119	119	.....	.....
	Continental Societies.								
1732	Moravian Missionary Society	156	149	15	320	20,742	69,123	15,822	107,005
1797	Netherland Missionary Society	20	...	46	66	.....	.....	13,037	40,000
1816	Basle Evangelical Mission	71	62	103	236	3,478	5,300	3,218	156,468
1822	Paris Evangelical Society	21	...	19	40	1,368	1,368	900	40,829
1828	Rhenish Missionary Society	56	69	21	146	4,656	4,656	3,752	59,565
1833	Berlin Missionary Society	35	...	9	44	1,851	4,434	1,500	49,459
1833	Berlin Evangelical Mission	16	...	85	101	4,700	15,000	1,400	22,500
1836	Leipsic Evangelical Lutheran	15	...	58	73	9,290	5,119	1,684	49,500
1836	North German	11	...	....	11	42	42	94	20,395
1842	Norwegian	19	30	....	49	114	114	150	19,500
1850	Berlin Union for China	2	2	4	8	200	200	304	3,000
1852	Hermansburgh Society	44	44	....	88	.....	.....	.....	37,735
1860	Danish Missionary Society	2	5	4	11	.....	.....	.....	7,500
....	Utrecht Missionary Society	10	14	....	24	4	4	60	195,000
	SUMMARY.								
	American Societies	490	544	1,773	2,797	65,889	265,552	47,850	$1,633,891
	British Societies	1,197	1,169	7,747	9,910	168,328	780,809	270,414	2,975,869
	Continental Societies	478	365	366	1,217	46,445	105,360	41,925	622,956
	Total Foreign Missions	2,165	2,078	9,886	13,924	280,662	1,151,721	360,189	$5,232,716

* Issues 250 different publications, in 14 languages, for Christian education.

Mitre, an ornament, or covering, for the head, worn by the ancient Jewish high-priest. Josephus describes it as a bonnet without a crown, which covered only about the middle of the head. It was made of linen, and wrapped in folds round the head like a turban. The mitre was peculiar to the high-priest, though the bonnets of the other priests somewhat resembled it in form. The difference between the two was that the bonnet came lower down upon the forehead than the mitre, which did not cover the forehead at all, and was flatter than the bonnet, but much broader, consisting of more numerous folds, and to some extent resembling a half sphere.

A mitre is also mentioned by various Christian writers of antiquity as a head-dress worn by bishops or certain abbots, being a sort of turban, or cap, cleft at the top. Eusebius and Jerome allege that the apostle John wore a mitre, and Epiphanius declares the same concerning James, first bishop of Jerusalem. Bingham, however, is of opinion that such a head-dress was worn by the apostles, not as Christian bishops, but as Jewish priests of the order of Aaron. The most ancient mitres were very low and simple, being not more than from three to six inches in elevation, and they thus continued till the end of the thirteenth century. In the fourteenth century they gradually increased in height to a foot or more, and became more superbly enriched. The two horns of the mitre are generally taken to be an allusion to the cloven tongues as of fire, which rested on each of the apostles on the Day of Pentecost. Mitres, although worn in some of the Lutheran churches (as in Sweden), have fallen into utter desuetude in England, even at coronations. They were worn, however, at the coronations of Edward VI. and Queen Elizabeth. The pope wears four different mitres, which are more or less richly adorned, according to the festivals on which they are worn.

Mitylene, the capital of the ancient island of Lesbos, in the Ægean Sea. It was situated on the south-east side of the island, and was celebrated equally for the beauty of its situation and of its buildings. The Romans conferred the privilege of citizenship on its natives. St. Paul touched here on his third missionary voyage, and remained for a night; but we have no evidence that he preached here, and only a probability that he landed at all. [Acts xx., 14.]

Mizraim (*bulwarks*). Mizraim first occurs in the account of the Hamites in Gen. x.[1] It seems to be merely the name of a country; and like Cush, and perhaps Ham, geographically represents a centre whence colonies went forth in the remotest period of post-diluvian history. The Philistines were originally settled in the land of Mizraim, and there is reason to suppose the same of the Lehabim or Lubim (q.v.), which are supposed to be identical with the Libyans. See EGYPT; HAM.

Moab (*seed of the father*), the son of Lot by his eldest daughter.[1] From the neighborhood of Zoar the children of this patriarch must have extended—Ammon to the more distant north-east country, previously inhabited by the Zuzim, or Zamzummim, Moab to the districts nearer to the Dead Sea. These were possessed by the Emim, a gigantic people, a branch, probably, of the Rephaim; but the Moabites were successful in expelling them, and occupied at first the uplands east of the Dead Sea and the Jordan as far as the mountains of Gilead, together with the lowlands between their own hills and the river, the modern Belka and Kerek. This considerable region comprised three divisions—the "country," or "field," of Moab to the south of the Arnon; the "land" of Moab, the open country opposite Jericho to the Gileadite hills; and the "plains," or, more properly, the dry arid district about the Jordan.[2] But the Moabites were not left in peaceable possession of all this region. They were, in their turn, dispossessed by the Amorites, coming probably from the west of the Jordan; and this conquest had been achieved not long before the arrival of the Israelites in the neighborhood; for Sihon, whom they found in possession, was the king who had so extended the Amorite territory. It is no wonder that, after such losses, Moab dreaded the approach of the Israelites, lest further calamities should desolate their nation.[3] Their country was now confined to the southern part of the high table-land on the east of the Dead Sea. It was bounded on the north by the Arnon, and probably on the south by the "brook of the willows," now Wady el-Ahsi. But it was compact, and readily defensible. There were but two or three steep passes through the cliffs which overhang the sea, and the hills which swept round on the south and east were not easily penetrated. It was well watered, with valleys and wide plains among its hills; it was fruitful, and its downs afforded abundant pasture. Ar, or Rabbath-moab, was the metropolis; and Kir, or Kir-haraseth, was one of the strongest fortresses.[4]

There was long-continued jealous and hostile feeling between Moab and Israel. The tribes, indeed, were warned, in their journey toward Canaan, not to interfere with the Moabites, or appropriate any part of their territory, and they marched round through the country to the east; but Balak, the Moabite king, either did not understand,

[1] Comp. 1 Chron. i., 8.

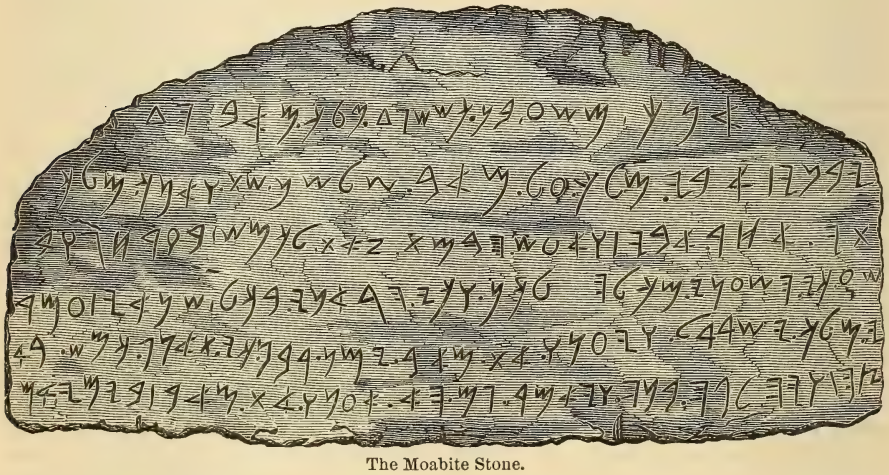
[1] Gen. xix., 37.—[2] See Deut. i., 5; ii., 9, 10; Numb. xxii., 1; Ruth i., 1, 2, 6.—[3] Numb. xxi., 26–30; xxii., 3, 4.—[4] See, for boundaries and physical characteristics, Numb. xxi., 13; Judg. xi., 18; 2 Kings iii., 4; Ruth i., 1; Isa. xvi., 8, 10.

or did not trust this peaceful purpose. He therefore, in conjunction with the Midianites, hired Balaam to curse them. Hence the prohibition against admitting a Moabite into the congregation of the Lord to the tenth generation. The curses demanded were changed into blessings; but the Moabites were more successful in debauching the Israelites, and bringing a heavy retribution upon them for the idolatry and immorality into which they had enticed them.[1] After the settlement in Palestine, Moab, in conjunction with Ammon and Amalek, subjected the southern tribes of Israel, and perhaps also part of the trans-Jordanic territory. Ehud, however, delivered them, after a servitude of eighteen years.[2] During the rest of the period of the Judges we hear little of Moab, save that the country was a refuge for the family of Elimelech during a famine in Israel, and that the Moabitish Ruth was introduced into that line from which David was descended. The relations between the two peoples were afterward more complicated. Saul fought against Moab; but David confided his parents to the Moabitish king while he was in hold during Saul's persecution of him; and we subsequently find one of his heroes a Moabite; yet after he was established on the throne he invaded and subdued Moab. No reason is assigned for this change of policy, and the conjectures which have been hazarded are baseless.[3] The Moabites seem still to have retained their own king, as a vassal of the Hebrew crown; after the disruption, they were attached to the northern kingdom, but on the death of Ahab they rebelled, and Jehoram was unable to reconquer the country. The Moabites and Ammonites had previously attacked Jehoshaphat, but were entirely defeated, and we find them making incursions in the reign of Joash into the kingdom of Israel; but we may reasonably suppose them to have been subdued by Jeroboam II. After the captivity of the trans-Jordanic tribes, the Moabites must have occupied a good deal of their territory, and were probably then in possession of all they had formerly lost to the Amorites. They joined the Chaldeans against Jehoiakim, but encouraged Zedekiah against Nebuchadnezzar. They rejoiced at the fall of Judah, having perhaps made terms with the victors, but were themselves, about five years after the destruction of Jerusalem, subdued by the King of Babylon. They are mentioned after the return from captivity, but they seem to have been subsequently absorbed by the Arabians.[1]

The form of government was probably monarchical, the chiefs possessing also considerable influence, the religion idolatrous, Baal-peor and Chemosh being their deities.[2]

The desolation of Moab was predicted by several of the prophets, and the fulfillment is to be seen in the present state of the country.[3]

Moabite Stone (The), a large stone found at Dibân, the ancient Dibon, covered with an inscription in the Moabitish language. The discovery of this stone has excited so widely extended an interest, because it does not merely confirm or illustrate the narrative of the Second Book of Kings, but *adds* to our knowledge. The inscription appears to be the contemporaneous record, from the Moabite point of view, of the rebellion of that King Mesha who, after a struggle whose duration is uncertain, and which is first noticed in 2 Kings i., 1, by the sacred historian, was finally overcome by the combined armies of Judah and Israel. It begins by setting forth



The Moabite Stone.

[1] Numb. xxii., 2–6; xxv., 1–5; Deut. ii., 9.—[2] Judg. iii., 12–30.—[3] Ruth i., 1; iv., 10–22; 1 Sam. xiv., 47; xxii., 3, 4; 2 Sam. viii., 2; 1 Chron. xi., 46.

[1] 2 Kings i., 1; iii., 4, 5–27; xiii., 20, 21; Isa. xv., 2, 4; xvi., 8; Jer. xlviii., 2, 22, 23.—[2] Numb. xxv., 1–3; 1 Kings xi., 7.—[3] Isa. xv.; xvi.; xxv., 10–12; Jer. xxv., 15–21; xlviii.; Amos ii., 1–3; Zeph. ii., 8–11.

his name and titles, and briefly recounts his successful effort to throw off the yoke of the King of Israel; then follows a list of bloody battles fought, of towns wrested from the enemy, and of spoil and captives fallen into his hands. For these conquests he returns solemn thanks to Chemosh, his god—the abomination of Moab[1]—and glories, with a religious fervor that sounds strangely to our ears, in having despoiled the sanctuary of Jehovah. The inscription concludes by setting forth the names of the towns rebuilt or fortified by the Moabite king, of altars raised to Chemosh, of wells and cisterns dug, and other peaceful works accomplished. This portion of the record is a most valuable addition to our knowledge of sacred geography; for the names as given on the Moabite Stone, engraved by one who knew them in his daily life, are in nearly every case absolutely identical with those found in the Bible itself, and testify to the wonderful integrity with which the Scriptures have been preserved.[2]

Mohammedanism, the religion founded by Mohammed. It is variously estimated to embrace from 130,000,000 to 150,000,000 of adherents, chiefly in Turkey, Africa, and Persia, and parts of India.

I. *History.*—Mohammed was born about the year 570 A.D., at Mecca. He early formed the habit of retiring to a cave about three miles from his native city, where he spent a month in solitude, meditation, and prayer. It was not, however, until he was forty years of age that he professed to receive the divine direction, through the angel Gabriel, to preach the true religion, nor was his preaching accompanied with any considerable success for the first ten years of his ministry. He then began to unite his converts in a military organization, and it grew rapidly. Crowds flocked to his camp, some drawn, doubtless, by a genuine religious fanaticism, others by a hope of plunder. He accepted both the Old and the New Testaments, and claimed to be the Holy Comforter whom Christ had promised. He denounced the idolatry of the age, and declared himself coming to punish unbelievers in the true religion. After an eventful career, he eventually, in 630 A.D., entered Mecca in triumph, received the keys of the city, and was acknowledged by the people as their prince and prophet. The whole of Arabia was soon after conquered, nor was the progress of his arms stayed by his death, which occurred 632 A.D., in the 63d year of his age.[3] Persia and Northern Africa were compelled to submit to this new power, which, advancing along the southern shore of the Mediterranean, crossed it at the western end, and gained a foothold even in Spain. Later, it penetrated Europe along the northern shore of the Mediterranean as far as Constantinople, which fell into the hands of Mohammed II. in 1453 A.D. During the whole of the fifteenth century the battle between Christianity and Mohammedanism was a fierce one, nor was it till the beginning of the subsequent century that the waning of the power of this new religion relieved Christian Europe from the terror in which it had held the Church and the people for over a century. At about the same time the Mohammedans were expelled from Spain by Ferdinand V. Since that time Mohammedanism has been at a stand-still, except in some parts of India, where it has recently received a new impetus, and where it has threatened to become a far more serious opponent to Christian civilization than either Brahmanism or Buddhism.

II. *Doctrines.*—The religion of Mohammed or of Islam (*i. e.*, obedience to God) is divided into two parts, faith and practice. The faith of Mohammedanism includes some of the cardinal points of the Jewish and Christian religions. It embraces belief in one personal God, immutable, omniscient, omnipotent, all-merciful, and eternal, and belief in a host of angels or ministering spirits, of various degrees of rank, and intrusted with the performance of various duties. One angel, named Azarel, answers to the Satan of the Scriptures; two guardian angels keep watch upon each mortal, recording every word and action, and are replaced every day by two new ones. Some resemblance to the angelic system of the Bible is to be found in the Koran, but angelology occupies a far more important place in Mohammedanism than in Christianity. The Mohammedans believe in the resurrection of the dead and the final judgment; the intermediate state of true believers is one of blissful tranquillity near the tomb where the bodies are laid; the final day of judgment is to be preceded by various signs and portents. The judgment-day itself is pictorially described; in an immense balance the good and evil deeds of every life will be weighed against each other; after which every one must pass the ordeal of the bridge *Al-Sirat* (q. v.). Heaven and hell are both described with great detail, and both with sensuous imagery. It is not, however, right to conclude, as many have done, that the heaven of the Mussulman is one only of sensuous delights, since many of the Mohammedan expounders regard the language of the Koran in describing both the rewards and the punishments of the future as symbolical in its character, as the language of the Bible on the same subjects is regarded by most Christian scholars. The Mohammedans are also profound believers in Predestination, Mohammed himself having inculcated the doctrine that every event, and the destiny of every individual, is predetermined by a fatalistic decree from which there is no escape, and of which there can be no modification. The Mohammedans accept Jesus Christ as one of the

[1] 1 Kings xi., 7.—[2] "Desert of the Exodus," p. 410.—[3] Some authorities say the 65th.

most distinguished of the prophets, though they deny his divine character, and totally repudiate the doctrine of the Trinity, which they regard as inconsistent with the unity of the godhead. Their sacred book is the Koran (q. v.). The religious practices of the Mohammedans constitute a system of the most elaborate and rigid ceremonialism. A system of ablutions is prescribed, somewhat similar to the washings (q. v.) practiced among the Pharisees. Prayer is to be performed five times every day, at appointed hours, accompanied with certain postures; and the least departure from the prescribed form or the appointed posture vitiates the whole prayer. Friday is the Mohammedan's Sabbath; and there are then usually a sermon and public prayers in the mosque. Almsgiving and fasting are required by law, and every true believer is required to make one pilgrimage to Mecca in the course of his life, either personally or by a substitute.

Mole. There seems to be no possibility of deciding what creature is signified by the Hebrew word so translated, since in Lev. xi., 18, it occurs as one of the unclean birds that might not be eaten (translated "swan" in our version), while in another place it is enumerated among the unclean creeping things. We may conjecture that the same word might be used to designate two distinct animals: it is rather a strange coincidence in corroboration of this theory, that our word mole signifies three distinct objects—an animal, a cutaneous growth, and a bank of earth. If English were a dead language like the Hebrew, the translator of an English book would feel extremely perplexed at finding the word mole used in such widely different senses. A different Hebrew word is used in Isaiah ii., 20: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats." It is possible that the word is used for any of the small burrowing animals which frequent desolate places, perhaps with special reference to the mole-rat of Palestine. This animal, in general appearance, bears some resemblance to the European mole, but is much larger and quite different in its habits. The mole-rat is fond of deserted ruins and burial-places, and is most active in the night; so that it would naturally be associated with the bat in the prophetic narrative.

Molech (*a king*). The god Molech—called also Moloch, and sometimes in the O. T. Milcom, Melcam, and Malcham—was the tutelary deity of the Ammonites, to whom human sacrifices are alleged to have been offered.[1] Molech, which signifies in Hebrew a king, is thought to have represented the sun, or the destructive element of fire, which seems to have been worshiped under different symbols, and with most inhuman rites, by all the Canaanite, Syrian, and Arab tribes. He was worshiped under the form of a calf, or ox. His image was hollow, and was provided with seven receptacles, in which were deposited the different offerings of the worshipers. Into the first was put an offering of fine flour, into the second an offering of turtle-doves, into the third a sheep, into the fourth a ram, into the fifth a calf, into the sixth an ox, and into the seventh a child. To this idol the Hebrews sacrificed children in the valley of Hinnom, which was also called Tophet.[1] It has been questioned whether the children were actually burned, or only made to pass through the fire for a purification. But that they were really destroyed may be gathered from several passages of Scripture; some of which, however, indicate that the children were not burned alive, but first put to death, and afterward their bodies burned.[2] Another peculiarity in the worship of Molech, termed the taking up of the tabernacle[3] of Molech, was practiced by carrying in procession images of the deity in shrines or arks, in imitation of the practice followed by the Israelites of carrying the tabernacle of Moses in their journeyings through the wilderness. Molech, "the king," was the lord and master of the Ammonites; their country was his possession, as Moab was the heritage of Chemosh; the princes of the land were the princes of Malcham. His priests were men of rank, taking precedence of the princes, and, like those of other idols, were called by O. T. writers[4] Chemarim. Molech has been identified with Saturn; and points of resemblance have been noted in the descriptions of their worship. But perhaps it may be more just to regard this idol as one of the forms of Baal, the sun-god, to whom in Carthage and Numidia children were immolated.

Monachism. The origin of the monastic spirit has been attributed to early Christians, but it must be traced to a much earlier date. It is not improbable, indeed, that the previous existence of the Essenes (q. v.) suggested the establishment of monastic institutions where Christianity had not entirely dissevered itself from the principles and the practice of Judaism. The earliest manifestation of this spirit in the Christian Church was in the seclusion of single individuals. Gradually these individuals, although living apart, began to assume a uniform mode of life, and, instead of practicing mere privations and denials, the recluses seemed to vie with each other in the extent to which they could carry their ingenuity in devising new modes of self-torture, and their powers of endurance in submitting to

[1] Lev. xviii., 21; xx., 2-5; 1 Kings xi., 5, 7, 33; 2 Kings xxiii., 10, 13; Jer. xxxii., 35; xlix., 1, 3; Amos v., 26; Acts vii., 43.

[1] Isa. xxx., 33. See Hell.—[2] Psa. cvi., 37, 38; Jer. vii., 31; Ezek. xvi., 20, 21; xxiii., 37.—[3] Acts vii., 43.—[4] Zeph. i., 4.

them. To subsist on the coarsest and most unwholesome diet — to abstain from food and sleep till nature was almost wholly exhausted — to repose uncovered on the bare and humid ground—to live in nakedness, in filth, and suffering—to shun all intercourse even with the nearest relatives and connections — was not enough. The body must be bruised and wounded, and every means taken to inflict upon the whole nature the severest torments. The hermit, or anchorite, as the solitary recluse was termed, was considered by the world to be invested with peculiar sanctity. To his cell the learned, the noble, and the devout resorted, eager to pay him homage. A life so highly esteemed by the world attracted large numbers, and communities of recluses were formed, and the rules which the celebrated Anthony had laid down for the guidance of single monks came to be applied to the administration of these monastic institutions. Thus the monachism of the cloister was substituted for the monachism of the cell. At first, however, the monastery consisted of an assemblage of huts, or similar rude dwellings, arranged in a certain order, and in some cases encircled by a wall surrounding the whole extent of the community. These primitive monasteries were termed *Lauræ*. By the consent of antiquity the formation of the first regular monastery, or *cœnobium*,[1] is ascribed to Pachomius, an Egyptian monk. He is also said to have been the originator of conventual establishments for women.

Until near the close of the fifth century the monks were regarded simply as laymen, and laid no claim to be ranked among the sacerdotal order. But they specially engaged in the cultivation of spiritual life, and many of its members began to occupy themselves with the work of reading and expounding the Scriptures — an occupation which, together with their austere mode of life, being supposed to indicate superior sanctity and virtue, gave them great favor with the multitude, and speedily acquired for them such popularity and influence that the clergy could not but find in them either powerful allies or formidable rivals. When they began to form large and regular establishments, it was needful that some members of their body should be ordained, in order to secure the regular performance of divine worship; and, at length, not only was it usual for many members of a monastery to be in holy orders, but it came to be regarded as an advantage for the clergy to possess the additional character of monastics. The abbots, jealous of their spiritual superiors the bishops, at length made earnest application to be taken under the protection of the pope at Rome; and very quickly all the monasteries, great and small, abbeys, priories, and nunneries, were taken from under the jurisdiction of the bishops, and subjected to the authority of the See of Rome. This event was the source of a great accession to the pontifical power, establishing in almost every quarter a kind of spiritual police, who acted as spies on the bishops as well as on the secular authorities. The abuses to which the monastic system gave rise culminated toward the end of the ninth and the beginning of the tenth century. Discipline had disappeared from the monasteries, and they had become hotbeds of profligacy and vice. Such flagrant enormities demanded a reformation of monastic institutions in general. At this crisis in the history of monachism was established the monastery of Cluny, which, from the regularity and order of all its arrangements, was soon recognized as a model institute, and formed the centre of a work of reformation which spread rapidly throughout the monasteries in every part of Europe. Public opinion now declared loudly in favor of the life of a monk; large sums were dedicated to the support of monastic establishments, and children were devoted by their parents to the conventual life. Many monasteries sought to associate themselves with Cluny, that they might share in its prestige, and in the benefits arising from its reformed discipline.

In the beginning of the thirteenth century, monachism received a powerful impulse from the establishment of the mendicant orders (q. v.). This new movement was at its outset viewed with coldness by the papal court, but in the course of a few years the orders were confirmed by the authority of the See of Rome. Their numbers rapidly increased, and besides the regular members of their societies, both the Franciscans and the Dominicans adopted into connection with them a class of laymen under the name of *Tertiaries*, who, without taking the monastic vow, pledged themselves to promote the interests of the order to which they were attached. Thus the influence of the mendicants became widely diffused. Monachism soon became a powerful institution. The monastic orders were the natural allies of the papacy, and were rivals of the bishops. Great privileges were accorded to the monks; and they were generally made independent of episcopal jurisdiction.

Having become both important and powerful, they rapidly multiplied, and the most serious results were likely to arise. But Gregory X., with a view to check the growing evil, issued a decree prohibiting all the orders which had originated since the time of Innocent III., A.D. 1200, and reduced the mendicants to four orders—the Dominicans, Franciscans, Carmelites, and Augustinian friars. These four classes of begging monks wandered over all Europe, instructing the people, both old and young, and exhibiting such an aspect of sanctity and self-denial,

[1] See CENOBITES.

that they speedily became objects of universal admiration. Their churches were crowded, while those of the regular parish priests were almost wholly deserted; all classes sought to receive the sacraments at their hands; their advice was eagerly courted in secular business, and even in the most intricate political affairs; so that in the thirteenth and two following centuries, the mendicant orders generally, but more especially the Dominicans and Franciscans, were intrusted with the management of all matters both in Church and State. The high estimation, however, into which monachism had risen, more particularly through the wide-spread influence of the begging friars, awakened a spirit of bitter hostility in all orders of the clergy, and in the universities. In England the University of Oxford, and in France the University of Paris, labored to overthrow the now overgrown power of the mendicants. Hatred against the mendicants was not a little increased by the persecution which raged against the Beghards in Germany and the Low Countries. The monks, like a swarm of locusts, covered all Europe, proclaiming everywhere the obedience due to the holy mother Church, the reverence due to the saints—and more especially to the Virgin Mary—the efficacy of relics, the torments of purgatory, and the blessed advantages arising from indulgences.

At this point in the history of monachism the Reformation burst upon the world. The profligacy and deep-seated corruption of the monastic institutions had now reached its height, and the protest of the Reformers met with a cordial response in the breasts of multitudes whose attachment to the Church of Rome was warm and almost inextinguishable. A new order was necessary to meet the peculiar circumstances in which the Church was now placed, and such was found in the Society of Jesus, founded by Ignatius Loyola.[1] This order occupied a sort of intermediate place between the monastics of other days and the secular clergy. Instead of spending their time in devotion and penance and fasting, they gave themselves to the active service of the Church. They soon became a formidable power in the interests of Romanism, possessed alike of wealth, learning, and reputation, and surpassed in ecclesiastical influence all the other orders of monks. In the beginning of the seventeenth century the attention of many was turned toward the necessity of bringing back monastic institutions, as far as possible, to the rules and laws of their order. The monks of the Roman Catholic churches became divided into the Reformed and the Unreformed, and some real effort to restore the monasteries and nunneries to their original state was attempted. But whatever necessity existed for these institutions in an age of barbarism and violence had passed away. The printing-press proved a more powerful preservative of the Bible and religious literature than the cells of the monks, and long experience had demonstrated that to shut one's self out from the world was but a sorry way to keep unspotted from it. Monachism as a system has never recovered from the blows given to it by its own corruptions and by the exposures of the Reformation; and as we go to press with this article, the news reaches us by Atlantic cable that in Italy itself the monastic institutions have been suppressed by law, and their property confiscated to the uses of the State.

The inclosure within which a community of monks reside is called a monastery (q. v.). By the strict law of the Church, it is forbidden to all except members of the order to enter a monastery; and in almost all the orders this prohibition is rigidly enforced as regards the admission of females to the monasteries of men. The first condition of admission to a monastic order is the approval of the superior; after which the candidates remain for a short time as *postulants*. After this preliminary trial, they enter on what is called the *novitiate*, the length of which in different orders varies from one to three years; and at its close they are admitted to the profession, at which the solemn vows are taken. The age for profession has varied at different times and in different orders; the Council of Trent, however, has fixed sixteen as the minimum age. Originally, all monks were laymen; but after a time the superiors, and by degrees other more meritorious members, were admitted to holy orders.

In the United States, monachism, though modified to suit the nature and exigencies of the times, is a flourishing and important institution. It is the great feeder of the Roman Catholic Church. Most of the Roman Catholic schools are more or less directly connected with these institutions, and are under the care of "fathers" or "sisters." The rigor which characterized the monasteries and nunneries when they were devoted wholly or chiefly to devotional uses is somewhat relaxed, and they are now working institutions. In the schools connected with these monastic establishments, especially in those for girls, secular branches are taught, but commingled with the Romish theology; and the pupils are brought under influences, both strong and subtle, upon the imagination and the feelings, in favor of the Romish communion; while the effect of the education (we speak of the result both of personal observation and of inquiry among pupils in these schools) is to divert the mind from the more solid to the more superficial branches—from mathematics and the sciences, to painting, drawing, music, and needle-work, and to base such studies as are taught rather upon authority than upon any

[1] See JESUITS.

habits of personal and individual investigation. It is impossible to obtain the statistics of these conventual schools, for they are carefully concealed: we have, however, instituted some inquiries upon this point, with the following results:

There are in the United States to-day, at the very least, 300 nunneries and 128 monasteries, besides 112 schools for the education of girls, and 400 for the education of boys. Of the nunneries and monasteries (as such) we have found it impossible to obtain any reliable information, either as to discipline or number of inmates; but the 112 girls' schools acknowledge the charge of 22,176 young women; and this we have excellent reasons for believing to be far below the real number; for the disposition to conceal the actual work done is so marked that even their own official organs admit the impossibility of obtaining statistics. Thus, there are known to be 400 Roman Catholic schools for boys; but there are only returns from 178 procurable. The arch-diocese of Baltimore alone contains 21 convents—one of colored sisters—in all of which education is carried on. Besides these, there are in Baltimore at least a dozen colleges and young girls' seminaries under Roman Catholic spiritual direction; also 50 pay and free schools taught by the "brothers and sisters of Christian schools," "Sisters of Notre Dame," "Sisters of Mercy," etc., who also have charge of thirteen orphan asylums, and various other charitable and pious sodalities. And the arch-diocese of Baltimore only represents what is being done all over the country. These figures—and they are far from complete, and certainly underrate rather than overrate the work—show that, while monastic institutions are being expelled from Italy, they are neither dead nor idle in the United States; and that while the terms *monk* and *nun* no longer appear very often in the Roman Catholic organs, the monastic orders are as active and efficient as they ever were—none the less efficient because they do their work so quietly.

Monarchians, a general term used to designate those in the early ages of the Church who, denying the doctrine of the Trinity, held that there was but one divine person. Some of them held, as do the Unitarians of the present day, that Jesus Christ was a created being, subordinate to the Father, and the Holy Spirit was only an impersonal influence proceeding from him. More generally, however, the name is given to those who regarded the titles Father, Son, and Holy Ghost as only different words designating the same person—a doctrine which survives at the present day in the tenets of Swedenborgianism, but in a modified form. Holding that the Father was the same as Christ, they ascribed the Passion to him, and so were called Patripassians, from two Greek words, signifying *suffering of the Father.* Substantially the same view was held by the Nœtians of the third century, so called from their founder, Nœtus. It was slightly modified in the fourth century by Apollinarius, who attributed to Christ a human body and a human spirit, but taught that the divine nature took the place of the higher rational principle in man. His followers were called Apollinarians. The general monarchian view of the incarnation has been lately revived by Henry Ward Beecher, who denies the union of the human and divine nature in Christ, and asserts that he was God dwelling in and subject to the infirmities and limitation of the human flesh—a view which he supports largely from chap. ii. of Hebrews. See INCARNATION; SABELLIANS; MONOPHYSITES.

Monastery. This name is confined, in its strict acceptance, to the residences of monks or nuns, and as such comprises two great classes—the *abbey* and the *priory.* The former name was given only to establishments of the highest order, and governed by an abbott or abbess. A *priory* was governed by a prior or prioress, and was generally subject to the jurisdiction of an abbey. The distinction of abbey and priory is found equally among the Benedictine nuns. The establishments of the mendicant, and, in general, of the modern orders, are sometimes, though less properly, called monasteries. Their more characteristic appellation is *friary,* or *convent,* and they are commonly distinguished into *professed houses, novitiates,* and *colleges.* The names of the superiors of such houses differ in the different orders. The common name is *rector;* but in some orders the superior is called *guardian* (as in the Franciscan), or *master major, father superior,* etc. The houses of females—except in the Benedictine or Cistercian orders—are called *convent,* or *nunnery,* the head of which is styled *mother superior,* or *reverend mother.* The name *cloister* properly means the inclosure, and may be considered as synonymous with *convent.* The origin of monasteries may be traced to about the third century A.D., when the anchorets who inhabited the desert of Egypt began to build their cells adjoining one another, for the greater convenience of receiving the instructions of some hermits who enjoyed the reputation of greater sanctity. For the growth of this monastic spirit, see MONACHISM.

Monergism, the doctrine that in regeneration there is but one efficient agent—viz., the Holy Spirit. According to this doctrine, the will of sinful man has not the least inclination toward holiness, nor any power to act in a holy manner, until it has been acted upon by divine grace, and therefore it can not be said with strictness to co-operate with the Holy Spirit, since it acts in conversion only after it is quickened by the Holy Spirit. This doctrine is opposed to *syner-*

gism, which teaches that there are two efficient agents in regeneration — the human soul and the divine Spirit, which co-operate together—a theory which accordingly holds that the soul has not lost all inclination toward holiness, nor all power to seek for it under the influence of ordinary motives.

Money. There is great difficulty in giving the English reader any clear and accurate idea of the money system of Biblical times, so as to enable him to translate the Biblical terms into American values. At first money was measured only by weight, and the same term was employed to designate a measure of weight and a measure of value. Hence, again, we have the same phrase signifying sometimes a gold, sometimes a silver coin, with widely different values. Yet again the Jews had different systems of coinage; and the Jewish, the Greek, and the Roman systems are all intermixed in the Scripture narrative; nor is it always easy to discriminate between them. The translators of the N. T. use English words to designate coins approximating, yet different from, the English in value: thus, the N. T. penny is nearly equal to eight English pennies, or sixteen cents in American currency. And, finally, scholars themselves are not agreed as to the values of these ancient coins, their estimates differing in some instances very widely. Thus, Smith's "Bible Dictionary" ing the reader that these estimates are after all only approximate, and not by any means certain.

The *gerah*, *maneh*, *bekah*, *shekel*, and *talent* were all primarily standards of weight; their money value therefore depended, of course, upon the question whether it was silver or gold that was weighed. Taking the shekel as the unit, the silver shekel may be estimated as about equivalent to 75 cents in our currency, the gold shekel to $5.50. In silver measure, the gerah weighs the twentieth part of a shekel; the bekah was half a shekel;[1] the maneh was 60 shekels; the talent, 3000 shekels. The talent of silver was equal in value to about $2250. In gold measure, 10,000 shekels make a talent; so that the talent of gold was about $55,000 in value. The following table presents these values of the O. T. Jewish money in a form convenient for reference.

OLD HEBREW MONEY.

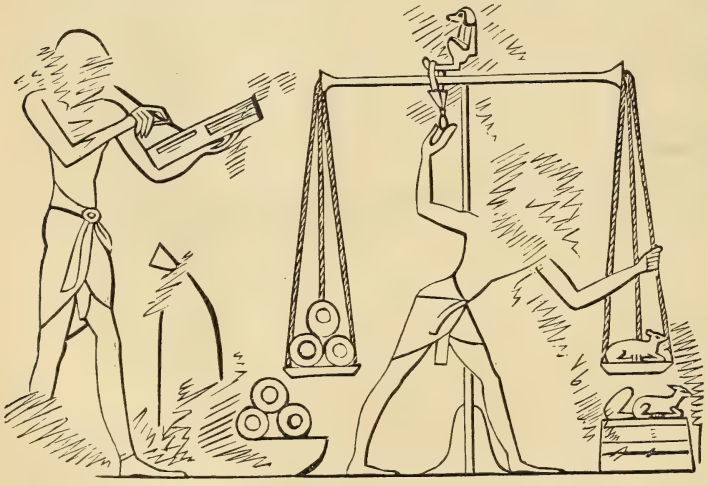
I. *Silver.*

		£ s. d.	$ cts.
1 bekah =	1 half-shekel	1 6 =	37
2 bekahs =	1 shekel	3 0 =	75
120 " =	60 " = 1 maneh	9 0 0 =	45 00
6000 " =	3000 " = 50 maneh, or 1 talent	450 0 0 =	2250 00

II. *Gold, at $20 per oz. troy.*

		£ s. d.	$ cts.
	1 shekel	1 2 0 =	5 50
	100 shekels = 1 maneh	110 0 0 =	550 00
10,000 " =	1 talent	11,000 0 0 =	55,000 00

In addition to these, the dram of gold is mentioned. It was in value about equivalent to $5.00.



Public Notaries weighing Money. (From the Egyptian Monuments.)

In the N. T. we have the *mite*, the *farthing*, the *penny*, the *piece of money*, and the *pound*. The mite was a copper coin, equal to about one-eighth of a cent, and was the smallest coin known to the Jews. The term farthing is used to translate two different Greek words, signifying coins of different value. In Matt. x., 29, and the parallel passage in Luke xii., 6, it designates the Roman *assarium*, or *as*, equivalent to about a cent of our money. In Matt. v., 26, and Mark xii., 42, it signifies the Roman *quadrans*, a coin equal to two mites, or a little over one-fourth of a cent in American currency. The "piece of money" which Peter found in the fish's mouth, with which to pay tribute,[2] was a *stater*, equal in value to the silver shekel, *i. e.*, about 75 cents.

estimates the gold talent at £11,000, while Barrow's "Biblical Antiquities" estimates it at a little less than half that amount—viz., £5475. With this explanation, and without perplexing the reader with a discussion of the questions of value, on which even the ablest scholars are not agreed, we shall give the values of the money mentioned in the Bible as clearly and briefly as possible, following the estimates of Dr. Smith,[1] but warn-

[1] "Old Testament History, Appendix," iii.

[1] Exod. xxxviii., 26.—[2] Matt. xvii., 27.

The pound was the Hebrew *maneh*, and was equivalent to something over $15. These values, again, may be tabulated thus:

CURRENCY IN THE TIME OF CHRIST.

Copper.	d.	cts.
1 mite	$\frac{1}{16}$	$\frac{1}{8}$
2 mites = 1 farthing, *i. e.*, quadrans	$\frac{1}{8}$	$\frac{1}{4}$
8 " = 4 farthings, as	$\frac{1}{2}$	1

Silver.	s.	d.	cts.
1 penny		9	18
2 pennies = $\frac{1}{2}$ shekel	1	6	37
4 " = 1 shekel, stater, or piece of money	3	0	75

It is uncertain whether the term talent as it occurs in the N. T. refers to the Jewish or to the Greek monetary system; and it is therefore variously estimated at from $750 to $1500. There was no coin representing the talent, the largest coin being the *stater*, or "piece of money." By the term talent a talent of silver is intended, unless a talent of gold is specified.

Money-changers. According to Exodus xxx., 13–15, every adult Israelite must pay into the sacred treasury, whenever the nation was numbered, a half-shekel, as an offering to Jehovah. Foreign Jews were also permitted to sell their first-fruits, and with the money purchase their gifts at Jerusalem. The money-changers whom Christ expelled from the Temple were the dealers who supplied half-shekels, for such a premium as they were able to exact, to the Jews who assembled from all parts of the world at Jerusalem during the great festivals, and were required to pay their tribute, or ransom-money, in the Hebrew coin. These money-changers also carried on such other exchange as was necessary in so great a resort of foreign residents to the ecclesiastical metropolis. The original word in Matt. xxv., 27 (τραπεζίταις, *exchangers*), is a general term for banker or broker; a personage of whom we find traces very early, both in the Oriental and classical literature, and who sat in the open air at tables, paying out and receiving coin. This is a common sight at the present day in Eastern cities, and in the south of Europe. The symbolical significance of these exchangers in the parable has given rise to some discussion. We think Dean Alford's explanation the best. "The machinery of religious and charitable societies in our day is very much in the place of the exchangers." [Matt. xxi., 12; xxv., 27; Mark xi., 15; John ii., 15.]

Monophysite, a word compounded of two Greek words, signifying *of one nature*, and used to designate those who hold that Christ possessed but one nature. It embraces several sects now utterly extinct, as the *Severians*, who asserted also that his body was incorruptible, and subjected to hunger, thirst, and pain only by his voluntary choice; the *Julianists*, who held, on the contrary, that his body was strictly human; and the *Ktistolatri* and the *Aktistetæ*, who were divided on the question whether his body was created or not. The Monophysites are also sometimes called *Eutychians*, from Eutychus, who was the founder, and, while he lived, the leader of the sect, and sometimes *Acephali* (*without a head*), from the fact that a party of them disowned Peter Moggus, bishop of Alexandria, before an acknowledged leader of their party, and thus deprived themselves of their ecclesiastical head. Eutychus, the originator of the sect, originally taught that in the incarnation the human nature was, so to speak, transmitted into the divine, so that there was but one person and one nature. This doctrine was first affirmed by the Council of Ephesus, A.D. 449, but, as is alleged, by means of fraud and violence. At all events, two years later a new council—that of Chalcedon—reversed the previous decree, condemning the doctrine as a heresy. From this time the holders of this doctrine laid aside the name and gradually modified the tenets of Eutychus. The doctrine thus disavowed by the orthodox Church is still maintained in the Coptic, the Ethiopian, and the Armenian churches. The Syrian Monophysites are also called *Jacobites*, from one Jacob Baradans, who, toward the close of the sixth century, revived their churches and supplied them with pastors. An attempt to reconcile the Monophysites with the orthodox party in the seventh century led to a modified form of the doctrine, and a new sect, the *Monothelites* (*monos*, one, and *thelema*, will), who attempted to compromise between the two factions by the hypothesis that after the union of the divine and human natures in Christ, though there continued to be two distinct natures, yet there was but one will. The only effect of this was to increase the controversy, and the Monothelites were condemned and anathematized, first by the Lateran Council, and afterward by the sixth Ecumenical Council at Constantinople, A.D. 680. Nevertheless, the doctrine still continued to be held in some parts of the East, and is said to have been held by the Maronites (q. v.) until their final reconciliation to the Church of Rome, 1182, when it was renounced by them. The doctrine that Jesus Christ possesses only one simple nature, being not truly man, but the divine Spirit in a human body, has been recently revived by Henry Ward Beecher in his "Life of Christ," and is also maintained by the Swedenborgians (q. v.). The union of the Divine and human natures in Christ is maintained by Dr. Hovey ("God With Us"). See CHRISTOLOGY; INCARNATION; MONARCHIANS.

Monotheism (*one God*), the doctrine that there is but one God. It is held by all Christians, Jews, and Mohammedans. The rest of mankind are commonly said to be polytheists, *i. e.*, believers in many gods. This statement needs qualification, since the philosophy of idolatry is, in general, that there is

but one Infinite Spirit, and that the various gods and goddesses whose idols are worshiped are emanations from or representatives of him. See IDOLATRY; IMAGE-WORSHIP.

Montanists, a Christian sect which arose in Phrygia in the second century, deriving its name from an enthusiastic fanatic named Montanus. He pretended to be a divinely-commissioned prophet, announced the judgments impending over the persecutors of the Church, and the approach of the millennial reign. In connection with him were two women, Priscilla and Maximilla, who pretended to be prophetesses. The Montanists preached the most rigid asceticism, were encouraged to wish for martyrdom, and condemned second marriages. They were called Phrygians, Cataphrygians, and also Pepuzians. The latter title was given them because they believed the millennial reign of Christ would begin at Pepuza. They found an able apologist in Tertullian, and continued to exist till the sixth century.

Month. It is very difficult to determine either the length of the Hebrew month or the mode by which it was calculated. The terms for "month" and "moon" have the same close connection in the Hebrew language as in our own; and though it may fairly be presumed, from these terms, that the month originally corresponded to a lunation, no reliance can be placed on the mere verbal argument to prove its exact length in historical times. From the time of the institution of the Mosaic law downward the month was a lunar one, and the cycle of religious feasts, commencing with the Passover, depended not on the month only, but on the moon. Thus, the 14th of Abib was coincident with the full moon, and the new moons themselves were the occasions of regular festivals. Besides this, the commencement of the month was generally decided by observation of the new moon. The usual number of months in a year was twelve, as implied in 1 Kings iv., 7; 1 Chron. xxvii., 1–15; but inasmuch as the Hebrew months coincided with the seasons, an additional month must have been inserted about every third year. Of this intercalary month no notice is taken in the Bible; but in the modern Jewish calendar it is introduced seven times in every nineteen years. The months were usually designated by their numerical order; *e. g.*, "the second month," "the fourth month;" and this method was generally retained even when the names were given; *e. g.*, "in the month Zif, which is the second month," "in the third month, that is, the month Sivan," Abib, however, is always mentioned by name alone. The practice of the writers of the post-Babylonian period in this respect varied.[1] The names of the months belong to two distinct periods: first, we have those peculiar to the period of Jewish independence, of which four only are mentioned, even including Abib (which we hardly regard as a proper name), viz., Abib, in which the Passover fell, and which was established as the first month in commemoration of the Exodus; Zif, the second month; Bul, the eighth; and Ethanim, the seventh.[1] Second, we have the names which prevailed subsequently to the Babylonish Captivity; of these, the following seven appear in the Bible: Nisan, the first, in which the Passover was held; Sivan, the third; Elul, the sixth; Chisleu, the ninth; Tebeth, the tenth; Sebat, the eleventh; and Adar, the twelfth. The names of the remaining five occur in the Talmud and other works; they were—Iyar, the second; Tammuz, the fourth; Ab, the fifth; Tisri, the seventh; and Marcheshvan, the eighth. The name of the intercalary month was Veadar, *i. e.*, the *additional* Adar.[2] The identification of the Jewish months with our own can not be effected with precision on account of the variations that must inevitably exist between the lunar and the solar month, each of the former ranging over portions of two of the latter. It must, therefore, be understood that the following remarks apply to general identity on an average of years. As the Jews still retain the ancient names, it would be needless to do more than refer the reader to a modern almanac, were it not evident that the modern Nisan does not correspond to the ancient one. At present Nisan answers to March, but in early times it coincided with April; for the barley harvest, the first-fruits of which were to be presented on the fifteenth of that month, does not take place, even in the warm district about Jericho, until the middle of April, nor in the upland districts before the end of that month. Josephus, too, identifies Nisan with the Egyptian Pharmuth, which commenced on the 27th of March, and with the Macedonian Xanthicus, which answers generally to the early part of April. He also informs us that the Passover took place when the sun was in Aries, which it does not enter until near the end of March. Assuming then, from these data, that Abib, or Nisan, answers to April, the Hebrew months would correspond nearly, though not exactly, with ours, as shown in the following table:

Abib, or Nisan.	April.
Zif, or Iyar.	May.
Sivan.	June.
Tammuz.	July.
Ab.	August.
Elul.	September.
Ethanim, or Tisri.	October.
Bul, or Marcheshvan.	November.
Chisleu.	December.
Tebeth.	January.
Sebat.	February.
Adar.	March.

[1] Gen. vii., 11; Exod. xiii., 4; xxiii., 15; Numb. x., 10; xxviii., 11–14; Deut. xvi., 1; 1 Kings vi., 1; 2 Kings xxv., 3; Esth. viii., 9.

[1] Exod. xii., 2; xiii., 4; xxiii., 15; xxxiv., 18; Deut. xvi., 1; 1 Kings vi., 1, 37, 38; viii., 2.—[2] 2 Chron. xxx., 2; Neh. i., 1; ii., 1; vi., 15; Esth. ii., 16; iii., 7; viii., 9, 12; Zech. i., 7; vii., 1.

For characteristics of respective months, see SEASONS; see also YEAR.

Moon. In the history of the Creation, this secondary planet appears simultaneously with the sun. It was to be the great light-bearer of the night, ruling, so to speak, among the stars, and testifying to the glorious power of the Creator. It was appointed, conjointly with the sun, "for signs, and for seasons, and for days, and years," though in this respect it exercised the more important influence.[1] The Hebrew years were lunar years, and the cycle of their feasts was regulated by the moon. The day of the new moon was observed as a holy-day. It was one of those feasts announced by the sound of trumpets, and celebrated with special sacrifices. As on the Sabbath, trade and handicraft-work were stopped, and the Temple was opened for public worship. The new moons seem to have been regarded as a peculiar class of holy days, distinguished from the solemn feasts and the Sabbaths.[2] The seventh new moon of the religious year, being that of the month Tisri, commenced the civil year, and had a special significance, and rites of its own, which are described under the heading NEW YEAR (FEAST OF THE). The following method of determining the beginning of the month seven times in the year, by observing the first appearance of the moon, continued in use during the existence of the Sanhedrim, and is said by tradition to have derived its origin from Moses. On the 30th day of the month watchmen were placed on commanding heights round Jerusalem to watch the sky. As soon as each of them detected the moon, he hastened to a house in the city which was kept for the purpose, and was there examined by the president of the Sanhedrim. When the evidence of the appearance was deemed satisfactory, the president rose up and formally announced it, uttering the words, "It is consecrated." The information was immediately sent throughout the land from the Mount of Olives, by beacon-fires on the tops of the hills. This practice has been discontinued since the dispersion of the Jews, except by the Caraites (q. v.), who still adhere to the ancient custom.

The *festival of the new moon* seems to have been observed for some time after the introduction of Christianity. A festival called *Neomenia* was observed by the ancient Greeks at the beginning of every lunar month, in honor of all the gods, but especially of Apollo, or the sun. At the new moon the Phœnicians feasted in honor of Ashtoreth, and sacrificed children to Molech. The Chinese consecrate both the new and the full moon to the memory of their ancestors.

In Eastern nations, generally, the moon was more extensively worshiped than the sun. It was commonly regarded as feminine —as the passive productive power of that nature of which the sun was the active generative principle—and honored under various forms and names. The ancient Arabians adored this planet under the name of *Alilat*, the Greeks under that of *Artemis*, and the Romans as *Diana*. The Israelites appear to have learned the practice of moon-worship from the Phœnicians and Canaanites, who worshiped it as the goddess Astarte, or Ashtoreth (q. v.). Moses warned his people against imitating this idolatry, but in vain. They burned incense to the moon, and their women especially adored her as the "queen of heaven," offering her cakes, as was done among other peoples.[1] By many of the ancient heathen nations the moon was considered as exercising a peculiar influence over the affairs of men, and the success of an undertaking was dependent upon the phase of the moon under which it was inaugurated. The religion of the ancient Persians reckons the moon not among the deities, but among the seven archangels of the heavenly hierarchy.

Moral Science, the science of morals as distinguished from theology, or the science God and divine things. The questions which divide moral philosophies into opposing schools may be classed under two great divisions — first, By what faculty or power does the human soul determine questions of right and wrong? second, What is the standard by which those questions are to be settled? The first question has been considered under the title CONSCIENCE. Here we can only state, without discussing, the various theories propounded in answer to the second. In general, these theories may be regarded as of two kinds; one class of thinkers looking for the standard in something exterior, the other to something within man. The first class generally regard the will of God as the final standard of right and wrong; for we may pass with a bare mention the theory of Hobbes, which is only noteworthy as a curiosity in the history of philosophy, that the will of the human sovereign is the final arbiter. According to the theory of those who find in the divine will the standard of ethics, certain courses are right and others wrong, *because the one has been commanded and the other forbidden by God.* If we could conceive it possible that he had commanded theft and falsehood, that commandment would have changed the moral obligations of the race, which are all summed up in the one law, to love and obey God. It is true, say the advocates of this theory, God has not given his written law to all nations, but he has written the law in the con-

[1] Gen. i., 14–18; Psa. viii., 3, 4; cxlviii., 3.—[2] Numb. x., 10; xxviii., 11–15; 1 Sam. xx., 5, 24–27; 1 Chron. xxiii., 31; 2 Chron. ii., 4; viii., 13; xxxi., 3; Ezra iii., 5; Neh. x., 33; Psa. lxxxi., 3; Isa. i., 14; lxvi., 23; Ezek. xlv., 17; xlvi., 3; Amos viii., 5.

[1] Deut. iv., 19; xvii., 3; 2 Kings xxiii., 5; Jer. vii., 18; viii., 2; xliv., 17–19, 25.

sciences of men and in the nature of society; but to disobey the demands of conscience and disregard the interests of society is wrong, not because they are superior in and of themselves, but because they are interpreters and revealers of the divine will. The other class of philosophers regard the will of God *as itself an exposition of a law of right and wrong which, according to them, is inherent in the nature of things.* Right is right, and wrong wrong, irrespective of any divine laws; God does not create, but only enforces and interprets, the rules of right and wrong. This class of philosophers are not agreed among themselves, however, as to what constitutes the basis, or standard, of this inherent and eternal rule of right and wrong. Some place it in a sense of moral beauty; others, in an eternal and essential fitness of things; others, in a proper and wise regard to one's own self-interest; others—and this appears to be the theory of Mr. Darwin—in the social instinct, and the consequent pleasure which both men and animals are led to take in the good opinion of their fellows; still others, in an inherent obligation of benevolence, *i. e.*, an inherent, essential, and universal obligation, which applies to God as well as to man, to consult in every act the greatest good of the greatest number. The latter view is known as the Utilitarian philosophy, because it rests all morality upon the utility of the act or mental state. Utilitarians do not, however, as is sometimes charged, hold themselves at liberty to violate a general law for the sake of some special benefit, as to tell a lie in order to give pleasure or escape suffering; but they hold that all moral laws, as the law of truth, for example, are founded upon the fact that their general observance conduces to the well-being of the universe. For a history of moral philosophy, and a fuller account of the various schools, the reader must be referred to the large treatises.

Moravians (*Unitas Fratrum*, or *United Brethren*). This sect traces its history back through the *Bohemian Brethren* to the *Hussites*, the followers of John Huss, who was born in 1369, at a village called Hussinetz, a small market-town of Bohemia. He was of humble parentage, but his talents being of a high order, he was sent to the University of Prague, with the view of studying for the Church. Here he distinguished himself by his extensive attainments as a scholar. By means of Wycliffe's works, which at that time had spread as far as Prague, John Huss was led to recognize some of the most obvious errors of the Church, and he was not ashamed to avow his adherence to most of the doctrinal opinions of the English reformer. He was therefore exposed to the frowns and the reproaches of both his professors and fellow-students, although he attracted great notice at the university by the solidity and extent of his learning. His public career began in 1398, when he was appointed a professor in the university. In 1401 he became dean of its theological faculty, and in 1402 its rector; but it was not before the year 1409 that he commenced his public attacks upon the Established Church. The first abuse to which he called the attention of the synods was the corruption of the clergy. He had already intrenched himself in popular favor, not only by preaching in the vernacular tongue, but by introducing, in conjunction with his friend, Jerome of Prague, such alterations into the constitution of the university that the Germans were compelled to quit it. The popularity which Huss had thus obtained contributed more than any thing else to spread his doctrines in Bohemia. He was now elected rector of the University of Prague; and the high position which he had reached as a theologian and a popular preacher gave him great influence over the people. He translated several of the works of Wycliffe, and sent them to the principal noblemen of Bohemia and Moravia. Such a course called forth the most determined opposition from the clergy; but Huss and his friend Jerome continued to protest against the ecclesiastical abuses until they both were brought, through great suffering, to a martyr's death. Their bodies were burned, and the ashes thrown into the Rhine.

The death of Huss gave impulse and energy to his friends and followers, who now began to be called Hussites; and their number was daily on the increase. One of their chief points was, their demand for communion in both kinds. Unfortunately, however, they began to differ among themselves, some of the body repudiating entirely the authority of the Church, and admitting no other rule than the Holy Scriptures; while others were contented with communion in both kinds, the free preaching of the Gospel, and some reforms of minor importance. The former party afterward took the name of *Taborites*, and the latter of *Calixtines*. The authorities at Rome endeavored to intimidate the Hussites, and adopted the most stringent measures to quell the heretics of Bohemia. The Hussites felt that the time had come when they were imperatively called upon to take arms in defense of their religious liberties, and, under their leader, John Trocznowski, known in Europe by the name of Ziska, or the *one-eyed*, a Bohemian nobleman of extraordinary talents and the most indomitable energy, they sustained themselves against the papal authority, enforced as it was by the arms of Sigismund, emperor of Germany. Although the death of Ziska caused divisions among the Hussites, they still continued to repulse their assailants, who at length resolved to seek by negotiation the end they could not reach by

force; and, after much deliberation, a compact was signed on the 30th of November, 1433, although the extreme Hussites were much dissatisfied with the arrangement, being still unwilling to recognize Sigismund as their king. A deadly feud now arose between the Calixtines, who were the main instruments in obtaining the *Compactata*, and the extreme Hussite parties, headed by Procopius. The two armies met in mortal combat on the plains of Lipau, about four miles from Prague, when Procopius, the successor of Ziska, was defeated and slain. With this unhappy battle between two divisions of the Hussites themselves may be said to have ended the Hussite war, in which the comparatively small kingdom of Bohemia for fifteen years withstood the armies of Germany and Hungary, and even laid waste large provinces of these hostile countries.

The Calixtines and Roman Catholics now received the Emperor Sigismund as their lawful monarch. The Taborites silently, though sullenly, acquiesced, and no longer mingling in public affairs, they sought peacefully to discharge their duties as private citizens. About 1450 they dropped the name of *Taborites*, exchanging it for that of the Bohemian Brethren; and, in the face of all opposition, they established themselves as a regular Christian denomination, being the first Protestant Slavonic Church which was ever formed. The organization of the body only brought upon them more determined opposition, and the Church was compelled to hold its synods and to perform divine worship in dens, caves, and forests, while its members were loaded with the most opprobrious epithets. Notwithstanding all the sufferings which they were called to endure, so rapidly did the Bohemian Brethren increase in numbers, that in 1500 they were able to reckon two hundred places of worship. But this prosperity was short-lived, and by long-continued and sore persecution they were scattered and almost annihilated. But the leaven of a true Christian spirit was still at work, and holding mainly the doctrines of the Hussites, a new organization arose under the title of Brethren of the Law of Christ, changed afterward to *Unitas Fratrum*, or Unity of the Brethren. They maintained a good degree of prosperity for nearly two centuries, and then for nearly a hundred years disappeared again. The seed, however, was not destroyed, and John Amos Comenius, the last bishop of the Moravian line, not only published several works by which the history, doctrines, and discipline of the Brethren were preserved, but also provided for the continuance of the episcopate. In Moravia many families remained who secretly entertained the views of their fathers. Among these an awakening took place in the first quarter of the eighteenth century, through the instrumentality of a Moravian exile named Christian David. In consequence of this awakening, the desire to live in a Protestant country was felt more and more. Just fifty years after the death of Comenius, in the night of May 27, 1722, two families of Moravians escaped from their native country, and, after a journey of eleven days, safely reached Berthelsdorf, an estate in Saxony belonging to Count Zinzendorf, a pious young nobleman, who had offered them a refuge. Other Moravians soon joined them, and in five years a colony of three hundred persons lived on Count Zinzendorf's estate. They built a town, and called it Herrnhut—from which circumstance the Moravians are sometimes called Herrnhutters—introduced the discipline of their fathers, preserved by the publications of Comenius, and in 1735 obtained the episcopal succession of the *Unitas Fratrum*. In this way the ancient Church was renewed. Zinzendorf soon relinquished all worldly honors, became a bishop of the Brethren, and devoted himself entirely to their service; and churches were established in various parts of the Continent, in North America, and in Great Britain.

The modern Moravians are recognized by the state in Germany as Protestants attached to the Augsburg Confession. They have no symbolical books of their own, although they drew up a simple and brief confession of their faith in 1727, and a brief statement of principles was enunciated by a synod held in 1775. They profess to be connected with the Moravian Brethren of former times by a regular succession of bishops. The bishops, however, exercise no episcopal authority, and their chief function is that of ordination, of which they alone have the power. Every congregation is governed by a Conference of Elders. The elders are bound to visit each family once in three months, and to report concerning the conduct of the brethren. It is also their duty to visit the sick and the poor, and to aid those in need with money contributed by the brethren. The whole Church is governed by synods, which meet, always in Germany, at intervals of ten or twelve years, and are composed not only of bishops but of other members of the brotherhood. All affairs are managed in the intervening time by a Conference of Elders appointed by the synod.

The Moravians prefer, where it is possible, to live in colonies, or separate societies, and in these they carry out some very peculiar parts of their organization, particularly a division into *choirs* of children, youths, maidens, unmarried brethren and sisters, widowers and widows, each having a separate leader or pastor. Unmarried brethren, unmarried sisters, widowers, and widows, reside in separate houses; married couples in houses of their own. Colonies of Moravians exist in England, America, Holland, and other countries, but are most numerous in Ger-

many. The most important colonies, however, are perhaps those in the mission fields which exist in the West Indies, Greenland, Labrador, Cape of Good Hope, and in other heathen countries. They have at their mission stations about 70,000 converts from heathenism.

The religious services of the Moravians are conducted with great simplicity. They meet for worship daily in the evening, the service being much like that of a prayer-meeting among other Christians. They use a litany on the Lord's Day; but extemporary prayer is frequent. They admit the use of instrumental music, maintain the practice of washing the feet, both in choirs and in congregations, before the communion, and meet on the last day of the year to bring in the new year with prayer and other exercises of religion.

According to Chambers's "Cyclopædia," there were in 1868, in Europe, 68 congregations of Moravians, with 6768 communicants. The membership in the United States is reported in the "New York Observer Year-book for 1872" as 7500. There are 5 bishops, 63 congregations, and about 100 clergymen in actual service. There are large schools for the education of women at Bethlehem and Lititz, Penn., Salem, N. C., and Hope, Ind.

Mordecai (meaning is uncertain), a Jew, of the tribe of Benjamin, and cousin of Esther, who, under his direction, delivered the Jews in Persia from the destruction planned by Haman and decreed by Ahasuerus. His ancestor Kish, not he himself,[1] was taken captive under Nebuchadnezzar. He remained in Persia, and upon Vashti's deposition introduced Esther to the court, who was accepted by the king in the place of the deposed queen. For an account of his part in the subsequent crisis and delivery of the nation, see AHASUERUS. He seems subsequently to have returned to Jerusalem,[2] though it is possible that by this name may have been meant another person. The Scripture account represents Mordecai as an admirable specimen of early Phariseeism, before it had degenerated from a sturdy principle to a stereotyped form. He was calm, cool, courageous; neither depressed by danger nor elated by prosperity. His shrewd counsel to Esther to conceal her nationality; his contemptuous refusal, in spite of the king's command, to pay to Haman the homage which all other attendants upon the court were paying; his refusal to flee from the danger which threatened his nation—a danger from which he personally might probably have escaped with ease; his open and public identification of himself with his despised nation after the decree for their extermination, and despite the protests of the queen; his clandestine correspondence with her; his response to her fears; his quiet resumption of his old place at the king's gate after the honors put upon him at the king's command by Haman[1]—all speak a character strong, resolute, courageous, possessed of great faith in God and an intense patriotism, but also of an inflexible pride of character which bordered upon haughtiness. In Jewish estimation, he stands very high as the deliverer of his people, being designated by the appellation of "The Just." He is identified by many scholars with a certain Matacas, or Natacas, who is described by profane history as Xerxes's chief favorite, and of whom the story is told that he was commissioned by his king to plunder the temple of Apollo at Delphi, and to insult the god, a commission which no one else would undertake, but which he performed with alacrity. It is certain that such a commission would not be unacceptable to a Jew of the type of character of Mordecai. It is to be added that Matacas was a eunuch, and that Mordecai was one also appears probable from the fact that he seems to have had neither wife nor child of his own, that he had access to the court of the women, and that he was raised to the highest post of power in the kingdom, which was often the case with the king's eunuchs.

[1] Esth. ii., 5, 6. See, for a full discussion of this point, M'Clintock and Strong's "Cyclopædia," article MORDECAI.—[2] Ezra ii., 2; Neh. vii., 7.

Moreh (*stretching*). **1.** THE PLAIN OF.—The first recorded halting-place of Abraham after his entrance into the land of Canaan.[2] It was at the "place of Shechem," close to the mountains of Ebal and Gerizim.[3] The proper rendering of the original in all these references would be rather oaks of Moreh, than plain of Moreh. There is reason for believing that the place so designated, the scene of so important an occurrence in Abraham's early residence in Canaan, may have been also that of one even more important, the crisis of his later life, the offering of Isaac on a mountain in "the land of Moriah."

2. THE HILL OF.—At the foot of this hill the Midianites and Amalekites were encamped before Gideon's attack upon them.[4] A comparison of Judg. vi., 33, with vii., 1, makes it evident that it lay in the valley of Jezreel, rather on the north side of the valley, and north also of the eminence on which Gideon's little band of heroes was clustered. These conditions are most accurately fulfilled if we assume the "Little Hermon" of the modern travelers to be Moreh, the *Ain-Jalood* to be the spring of Harod, and Gideon's position to have been on the north-east slope of Mount Gilboa, between the village of *Nuris* and the last-mentioned spring.

Moriah (*chosen of Jehovah*), the name of a region to which Abraham was commanded to go, and on one of the hills offer his son Isaac for a burnt sacrifice. On Mount Moriah, also,

[1] Esth. ii., 10; iii., 2; iv., 1–14; vi., 12.—[2] Gen. xii., 6.—[3] Deut. xi., 30.—[4] Judg. vii., 1.

Solomon is said to have built the Temple at Jerusalem. Some question has been raised as to whether these two places are identical. Dean Stanley, following some German scholars, has maintained that the mountain on which Abraham prepared to offer his son Isaac was at or about Mount Gerizim. This view has not, however, been generally accepted, and, despite the ingenuity of his argument, we think the better opinion is that which locates the scene of Abraham's sacrifice on the hill afterward occupied by Solomon's Temple. [Gen. xxii., 2; 2 Chron. iii., 1.]

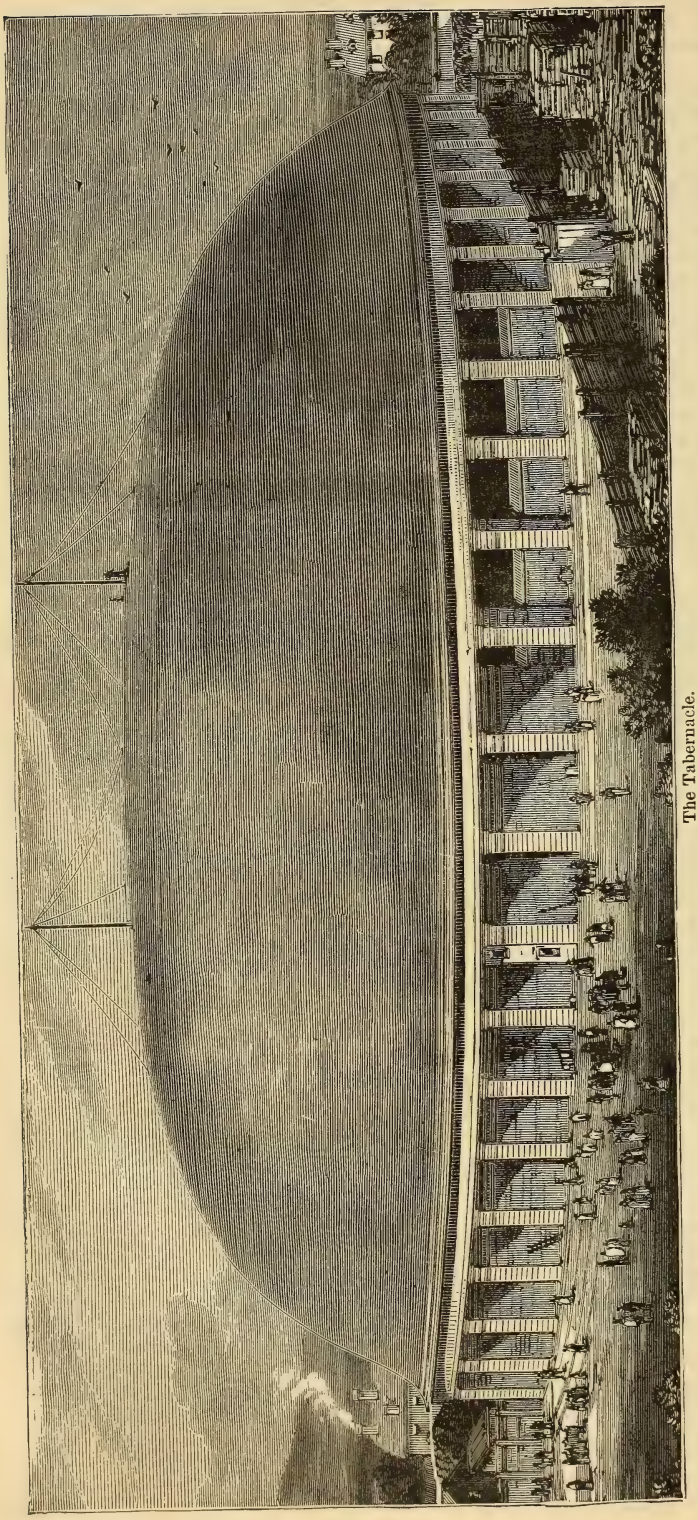
Mormons, the name popularly given to a religious sect in the United States of America, whose assumed title is the Church of Jesus Christ of Latter Day Saints.

I. *History.*—This sect was founded by one Joseph Smith, a native of Sharon, Vermont. The reputation of his family is said to have been of the worst kind. A rude, sensual religiosity, however, appears to have been mixed up in this cion of a bad stock with his more carnal conduct; and this forms the clue to the otherwise unaccountable pertinacity of purpose and moral heroism displayed by him in the midst of fierce persecution. From his own account of himself, at the age of fourteen years commenced the religious work in him which eventuated in so remarkable and wide an influence. One evening in September, 1823, the house he occupied was filled with consuming fire, and an angelic personage stood before him whom he particularly describes. He announced to Smith forgiveness of his sins, and that his prayers were heard, and, further, that the fulfillment of God's ancient covenant to his people Israel was at hand; that the preparatory work of the second coming of the Messiah was speedily to commence, and that he, Smith, was a chosen instrument for this work. The angel also revealed to him remarkable facts in the history of the aborigines of America; and in this connection was disclosed to him the place where were deposited some plates containing an abridgment of the records of certain ancient prophets. The angel appeared to Smith thrice that night, and afterward made him many visits. He told him that the records were deposited "on the west side of a hill, not far from the top, about four miles from Palmyra, in the County of Ontario, and near the mail-road which leads thence to the little town of Manchester, and advised him to go and view them, which Smith did; but the prophet was not yet holy enough to obtain possession of them.

At length, after due disciplinary probation, the angel of the Lord, on the 22d September, 1827, placed in Smith's hands the wonderful records. They were engraven on small plates, bound together by three rings. They represented, in their hieroglyphical characters, an unknown language, called the reformed Egyptian. A part of the little volume was sealed up. With these records was found a curious instrument, called by Smith "Urim and Thummim," consisting of two transparent stones, set in the rim on a bow fastened by a breastplate. By means of these stone spectacles God enabled him to understand and translate these records. The records contain the primitive history of America, from its first settlement by a colony from the Tower of Babel to the beginning of the fifth century of the Christian era —a history of international warfare among the "bad Hebrews," in which millions were slain and the country depopulated. After a time of silence a new race, six hundred years B.C., came direct from Jerusalem. Another era of unbrotherly quarreling was initiated, and in punishment thereof they and all their posterity were condemned to dark skins, to idleness, mischief, and subtlety, and to seek their subsistence in the wilderness. In the time of their ruler, Nephi the Second, an awful earthquake announced the Crucifixion.



Brigham Young.

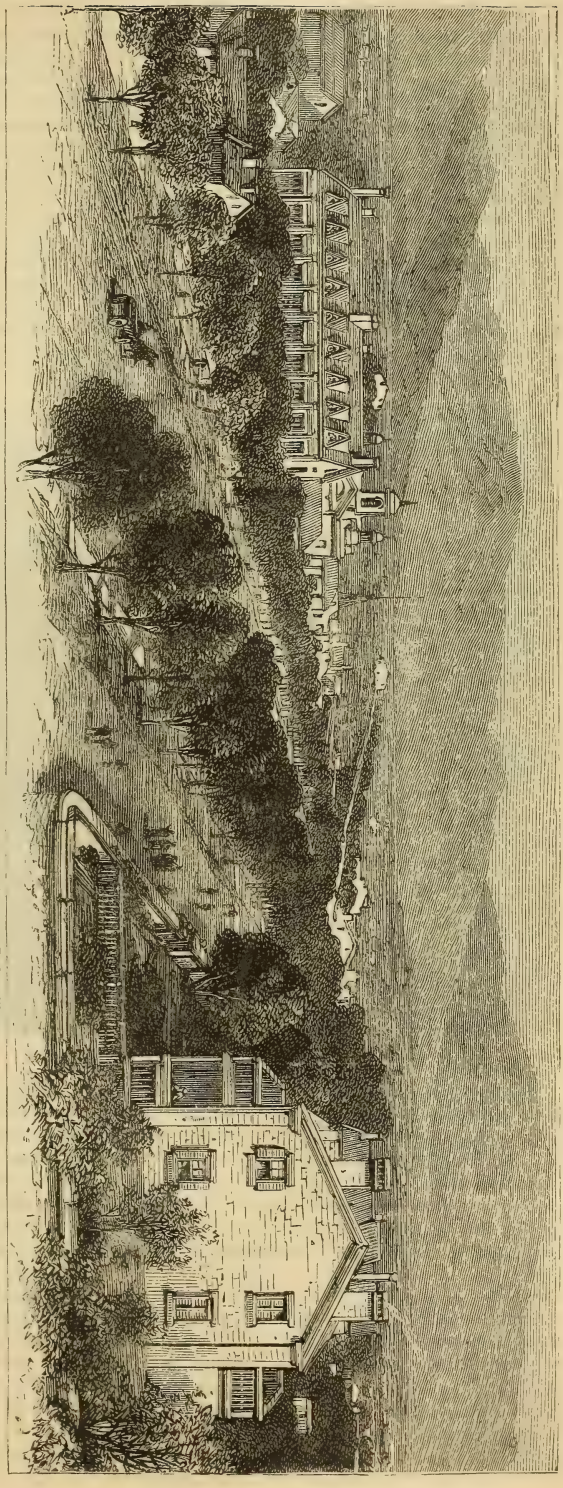


The Tabernacle.

Three days afterward Christ himself appeared to them out of heaven, instructed them in the doctrines of Christian faith, and organized the Church as on the Eastern continent. The purity of their faith gradually yielded to old feuds; and finally, in 384 A.D., a decisive conflict took place at the Hill Cumorah, in Western New York. Shortly before this, however, a prophet called Mormon had been commissioned by God to write an abridgment of all their prophecies, histories, etc., and to hide it in the earth until God should see fit to bring it forth to be supplemented with the Bible—for the accomplishment of his purposes in the last days. This is the famous Book of Mormon. In 420 A.D. they were finally sealed up where Smith found them, by one of the survivors of the battle of Cumorah. Smith, with the assistance of an amanuensis, translated the records. A farmer by the name of Martin Harris supplied the necessary funds for printing: these, with nine other witnesses, including his father and two brothers, appended their names in testimony that an angel of God had come down from heaven and had shown them these plates: these, however, are the

only persons who have been so privileged. So far we have followed Smith's account of their origin. That account, however, it is hardly necessary to say, obtains no credence except among the more ignorant of the Mormons. Other testimony, of quite an opposite character, shows the whole thing to be a plagiarism of an old manuscript romance, with ungrammatical and peculiarly modern interpolations.

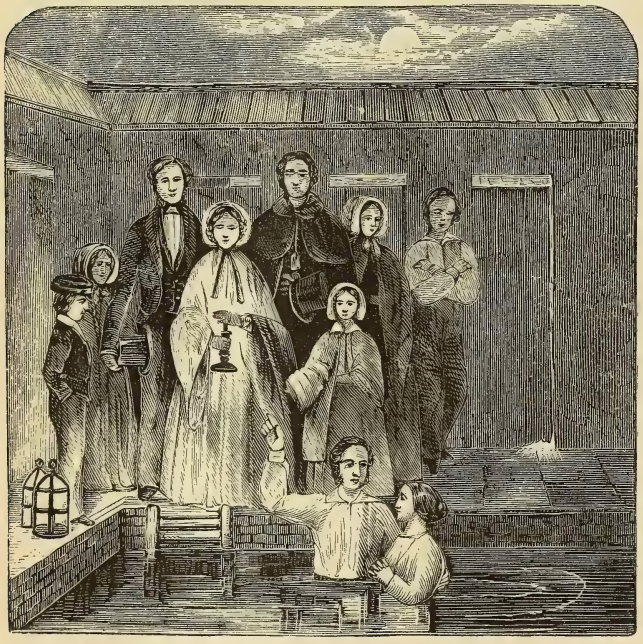
In 1835 a new development of the hierarchy occurred in the institution of a body of twelve apostles. One of these twelve was the famous Brigham Young. He and others were sent out to the world as missionaries. Large accessions were through them made in England and throughout the world. The prophet, in July, 1843, testified to having received a revelation authorizing polygamy. The murder of Smith while in prison, in 1844, was the one thing needed at this crisis to give a new impulse to Mormonism. Brigham Young was elected by the twelve apostles as successor to Smith, and about six years after was appointed governor of Utah by the President of the United States, but was subsequently displaced for open disregard of United States laws. The subsequent history of Mormonism, until a very recent period, has been one of fraud, corruption, violence, and treachery, which is almost without a parallel in modern times. The Mormons call themselves saints. They number, it is believed, about 200,000, one half of whom are scattered over the Old World; the remainder are chiefly in Utah.



The Residences of Brigham Young and Daniel H. Wells, Salt Lake City.

II. *Ecclesiastical Organization.*—Mormonism is a pure theocracy; its priesthood, who rule in matters temporal and ecclesiastical, are divided into various orders. The highest is the first presidency, composed of three, who are said to represent

Peter, James, and John in the Gospel Church. Of these Brigham Young is head, or chief. These possess supreme authority. The second office is that of Patriarch, dispenser of blessings; next comes the Council of "The Twelve," whose important functions are to ordain all officers, elders, priests, teachers, and deacons, to administer the sacraments, and to take the lead in meetings; fourth in order come the Seventies, who are propagandists and missionaries. There are also high-priests, bishops (of secular things), elders, priests, teachers, and deacons. The whole priesthood is divided into two classes—the Melchizedek and the Aaronic. The latter can be held only by "literal descendants of Aaron," who are pointed out by special revelation.



Mormon Baptism.

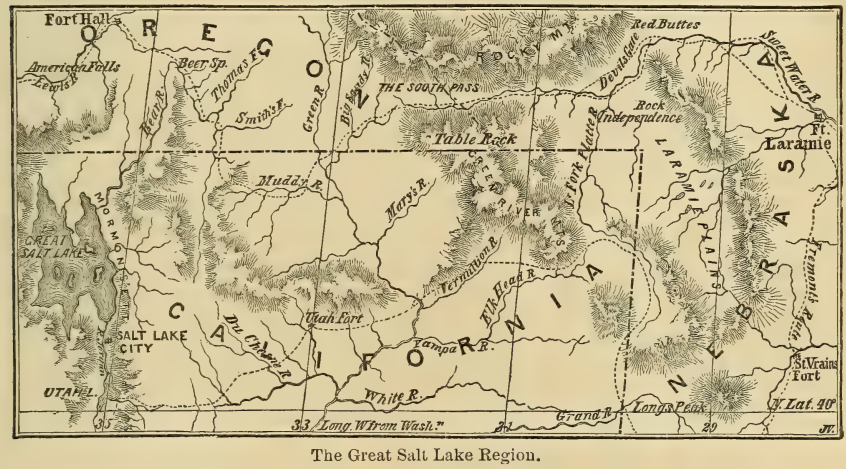
The people are, or until very recently have been, under the absolute control of the priesthood, and every attempt at insubordination has put not only the property but the life of the offender in danger. In theory, the Mormons recognize the right of private judgment; in fact, the attempt to exercise that right has been always at the hazard of life itself.

III. *Doctrines.*—These are an extraordinary admixture of truth and falsehood, of philosophy and fanaticism; and it is not an easy matter to disentangle them, and reduce them to any thing like an orderly system. The Mormons accept the Bible as a divinely inspired book; but they also declare that the word of God is to be found not only in the Bible and the Book of Mormon, but also in all good books. They believe in the doctrine of the Trinity, but entangle and obscure it in statements so wild and mystical that it is impossible to explain what the doctrine is, as they hold it. They maintain a doctrine of faith in Christ and of repentance, but both; as explained by their religious teachers, resemble only in name faith and repentance as taught by those who accept the evangelical system of religious truth. They administer baptism to candidates at eight years of age. They maintain a literal resurrection of the body from the dead, but assert that only the flesh and bones will arise, the blood being the principle of mortality. They believe in the literal second coming of Christ, and his reign upon the earth, and the establishment under that reign of the new Zion on the Western Continent, of which they are the saints; hence their title, — "Latter Day Saints." There is in their chief town, Salt Lake City, an immense tabernacle, where their religious services are held, and where one or more of their prophets preach to them every Sabbath. "The gatherings and services," says Mr. Bowles, describing a service which he attended,[1] "both in speaking and singing, reminded me of the Methodist camp-meetings of fifteen or twenty years ago. The singing, as on the latter occasions, was the best part of the exercises, simple, sweet, and fervent. 'Daughter of Zion,' as sung by the large choir one Sunday morning, was prayer, sermon, song, and all. The preacher that day was Apostle Richards; but beyond setting forth the superiority of the Mormon Church system, through its presidents, councils, bishops, elders, and seventies, for the work made incumbent upon Christians, and claiming that its preachers were inspired like those of old, his discourse was a rambling, unimpressive exhortation." * * * "The Bible, both Old and New Testaments, is used with the same authority as by all Protestants; the Mormon scriptures are simply new and added books, confirming and supplementing the teachings of the original Scriptures. The rite of the sacrament [of the Lord's Supper] is administered every Sunday, water being used instead of wine,

[1] "Our New West," p. 243.

and the distribution proceeds among the whole congregation, men, women, and children, numbering from three to five thousand, while the singing and the preaching are in progress. The prayers are few and simple, undistinguishable, except in these characteristics, from those heard in all Protestant churches, and the congregation all join in the Amen." * * * "The next Sunday, especially for our edification, Brigham Young himself preached; but he was very unsatisfactory and disappointing in his effort." * * * "His address lacked logic, lacked effect, lacked, wholly, magnetism or impressiveness. It was a curious medley of Scriptural exposition and exhortation, bold and bare statement, coarse denunciation and vulgar allusion, cheap rant and poor cant. So far as his statement of Mormon belief went, it amounted to this: That God was a human material person, with like flesh and blood and passions to ourselves, only perfect in all things; that person can not be a Christian, neither have salvation."

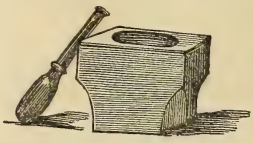
As a class, the people are honest and industrious; much can not be said for their other virtues, nor for their intelligence. The basis of their social civilization is polygamy. This is not, indeed, as most suppose, essential to their religious system: on the contrary, it was at first unknown among them. From 1830 to 1843 they were monogamists; but in the latter of these years, as we have seen, Smith obtained a revelation permitting, and even recommending, a plurality of wives. Still, it does not appear to have become the practice among the Mormons till their journey across the prairies to the valley of the Salt Lake. Since then it has been boldly avowed, and defended against other Christians by an appeal to Scripture. Mormons are permitted to be monogamists, but encouraged to be polygamists, by the revelation given to the prophet, that "the rank


Fort Hall
OREGON
American Falls
Lewis
Beer Sp.
Thomas Fk
Bear R.
Smiths F.
Green R.
Big Sandy R.
ROCKY MTS.
THE SOUTH PASS
Red Buttes
Devils Gate
Sweet Water R.
Rock Independence
Table Rock
Ft. Laramie
Muddy R.
Medicine Bow Creek
Platte R.
W. Fork Platte R.
LARAMIE PLAINS
NEBRASKA
Timmons Peak
Bear R.
GREAT SALT LAKE
Marys R.
Bitter Creek
Green River
Bitter Creek Mts.
Fifteen Mile Creek
Fifteen Mile Creek
Fifteen Mile Creek
Termination R.
Fifteen Mile Creek
Fifteen Mile Creek
Fifteen Mile Creek

teaching him to despise and domineer over his wives, over all women. It breeds jealousy, distrust, and tempts to infidelity; but the police system of the Church and the community is so strict and constant, that it is claimed and believed the latter vice is very rare. As I have said, we had little direct communication with the women of the saints; but their testimony came to us in a hundred ways—sad, tragic, heart-rending. One woman, an educated, handsome person, as yet a single wife, said, with bated breath and almost hissing fury, to one of our party, in some aside discussion of the subject, 'Polygamy is tolerable enough for the men, but it is hell for the women!'" It is very certain that polygamy, and, it is probable, that Mormonism, is on the decline. The supreme autocratic power which Brigham Young formerly exercised, he exercises no longer. For years the United States authority was openly defied; it is now respected. Brigham Young himself has been recently arrested on a charge of conspiracy and murder, and has escaped trial only because of some informality or uncertainty respecting the constitution of the court. The proposition has been semi-officially made, as from him, to abandon polygamy, on condition that the United States government will recognize the legitimacy of children heretofore born of polygamous marriages. The railroad has opened up the country, so that it is no longer cut off from civilization. Gentiles take up their residence in Salt Lake City freely, and are no longer in peril of their lives; missionaries are preaching the Gospel of Jesus Christ in the midst of the people, and there is no power able to stop them. Several Protestant Christian churches have been organized there (1872); and a recent movement among the Mormons themselves repudiates the authority of Brigham Young and the hierarchy; and though, like all reactions from priestly authority, its tendency is unmistakably toward flagrant infidelity, it is nevertheless a sign of the breaking up of the entire system.

Since this article was written, other indications of the decay of the entire system have shown themselves. Mr. T. B. H. Stenhouse, formerly a Mormon elder and missionary, and editor of a Mormon paper, has issued a history of Mormonism whose revelations of the foul and unnatural crimes which have stained its entire history are made the more impressive by the calmness and moderation of his language, and the official and indisputable evidence which he has with assiduity gathered to sustain them; and it is rumored that Brigham Young is preparing for another exodus of the entire community to regions yet more remote from the incursion of civilization.

Mortar. **1.** *A utensil.* The simplest, and probably most ancient, method of preparing grain for food was by pounding it between two stones. Convenience suggested that the lower of the two stones should be hollowed, that the corn might not escape, and that the upper should be shaped so as to be convenient for holding. Thus the pestle and mortar must have existed from a very early period.[1] At the present day stone mortars are used by the Arabs to pound wheat for their national dish, *kibby*. There is no necessity for supposing an allusion in Prov. xxvii., 22, to a mode of punishment by which criminals were put to death by being pounded in a mortar. A custom of this kind existed among the Turks, but there is no distinct trace of it among the Hebrews.



Mortar and Pestle.

2. *A kind of cement.* Moistened clay and a composition of lime, ashes, and sand are generally used in the East as cement, or mortar. The latter composition must be very carefully mixed, in order to resist the action of water. The "untempered mortar" of Ezek. xiii., 10–15, was probably mud or clay without lime, and hence unable to resist heavy rains. Stubble, or straw, is sometimes intermixed. The builders in the plain of Shinar employed "slime," *i. e.*, asphalt or bitumen (q. v.), for mortar. It hardens in the sun; and since it is brittle by itself, is combined, when melted, with tar. Its use as mortar seems to have been confined to Babylonia.

Moses (Heb. *drawn out,* or, Copt., *water-saved*), the legislator of the Jewish people, and, in a certain sense, the founder of the Jewish religion, was the son of Amram and Jochebed, of the family of Kohath, of the tribe of Levi. The story of his birth is thoroughly Egyptian in its scene. The beauty of the new-born babe induced the mother to make extraordinary efforts for its preservation from the general destruction of the male children of Israel. For three months the child was hidden in the house; but concealment soon became too hazardous, and Jochebed placed her babe in a little ark of papyrus, closed against the water by bitumen, and hid him among the aquatic vegetation of the shores of one of the canals of the Nile. His sister Miriam was set to watch her brother's fate. After the Homeric simplicity of the age, the Egyptian princess came with her maidens to bathe in the sacred river. Espying the little ark among the flags, she had it brought to her. The infant was beautiful, and moved the princess to compassion. She determined to rear it as her own; and Miriam, embracing the opportunity, brought as a nurse the child's own mother, who was given the boy, with a charge to tend it carefully.

[1] Numb. xi., 8.

The child was brought up as the princess's son, and the memory of the incident was long cherished in the name given to the foundling of the water's side.[1]

Adopted by the princess, Moses must for many years be considered as an Egyptian. Of this time the Pentateuch says nothing; but in the N. T. he is represented as "learned in all the wisdom of the Egyptians," and as "mighty in words and in deeds."[2] He is described by tradition as mastering all branches of learning, and also as heading the armies of Pharaoh against the Ethiopians. Certain it is that splendid prospects were spread before him. And if he had chosen to separate himself from his own people, to renounce his father's God, and to grasp the pleasures of sin, he might have had the highest worldly honors, might, perhaps, have wielded the Egyptian sceptre, and have founded a new dynasty of Pharaohs. But he was influenced by a nobler principle. He was aware of the promise of God to visit Israel, and he expected its accomplishment. Seeing an Israelite suffering violence from an Egyptian, and thinking that they were alone, he slew the Egyptian, and buried the corpse in the sand. For this he was obliged to flee for his life; and it is characteristic of the faithfulness of the Jewish records, that his flight is there represented as occasioned rather by the malignity of his countrymen than by the enmity of the Egyptians. He wandered away to Midian; and while resting one evening by a well, watching the watering of the flocks, the chivalrous spirit which had already broken forth in behalf of his oppressed countrymen broke forth again in behalf of seven distressed maidens whom the Arabian shepherds rudely drove away from the water. This incident led to his becoming the shepherd of Jethro, the chief of one of those tribes that dwelt by the eastern gulf of the Red Sea. Thus Moses, who up to this time had been "an Egyptian," became for forty years an Arabian. He married Zipporah, one of the daughters of his Midianitish master, paying for her probably by service, just as Jacob had served Laban for Rachel. It was in the seclusion and simplicity of this shepherd life that he received his preparation and his call as a prophet. While tending his sheep at Horeb, he was startled by the strange sight of a bush that burned, but was not consumed. It was probably the well-known acacia, the thorn-tree of the desert, spreading out its tangled branches, thick-set with white thorn, over the rocky ground, which became the symbol of the divine presence. The rocky ground at once became holy, and, putting off his sandals, the shepherd heard revealed the solemn covenant name of Jehovah, and received his sacred mission to deliver his people. His leading characteristic again displays itself. He is not ambitious enough to desire the high pre-eminence, and repeatedly excuses himself on account of his want of influence and his slowness of speech. Forty years had cooled the ardor he might once have felt. But he is told that the Lord, who pronounced to him his solemn covenant-name, would be with him; certain signs are given to assure him; and it is promised that his eloquent brother Aaron, even now on the way to meet him, shall accompany him as his spokesman. Moses no longer hesitates, but returns to Egypt from his exile. After the incident recorded in Exod. iv., 24–26 (for an explanation of which the reader is referred to the article ZIPPORAH), he apparently parts from his wife and children, who return to their Midianitish home, to see him no more till after the fulfillment of his mission in the deliverance of Israel. Aaron meanwhile is sent by God to meet him. Together the two enter Egypt, prepared for their high mission; and the elders of Israel being assembled, are speedily convinced that these two brothers are indeed commissioned by God.

It was a sublime attitude in which Moses now stood, demanding of the haughty Pharaoh the release of Israel. We find at first occasional misgivings; but ere long, convinced that Jehovah's might would really be put forth, he insisted on his demands, and in ominous words described the miseries which resistance would inflict on Egypt, and the ultimate destruction of their bravest and their best. No wonder that when he had discomfited the magicians, and when, at his word, plagues, such as neither they nor their fathers had felt, fell upon them—no wonder that this "man Moses was very great in the land of Egypt, in the sight of Pharaoh's servants, and in the sight of the people."[1] At length the last fatal blow was struck; and at midnight a loud universal wail rang through the land. "There was not a house where there was not one dead." And then Moses, who had prepared his people, and had instructed them to celebrate the passover, placed himself at their head, and under the guidance of a marvelous pillar of cloud which went before them, led their long files toward the wilderness and the Red Sea.[2] Henceforth the history of Moses is the history of Israel for forty years. Up to the time of the Exodus Moses and Aaron appear almost on an equality. But after that, the former is usually mentioned alone, and is incontestably the chief personage of the history. There are three main characters in which he appears—as a Leader, as a Prophet, and as a Lawgiver.

1. As a leader, his life divides itself into the three epochs—those of the march to Sinai, the march from Sinai to Kadesh, and

[1] Exod. ii., 1–10; vi., 16–20; Acts vii., 20, 21; Heb. xi., 23.—[2] Acts vii., 22.

[1] Exod. xi., 3. See PLAGUES OF EGYPT.—[2] Exod. xii.; xiii.

the conquest of the trans-Jordanic kingdoms. Of his natural gifts in this capacity we have but little means of judging. The two main difficulties which he encountered were the reluctance of the people to submit to his guidance, and the impracticable nature of the country which they had to traverse. The route through the wilderness is described as having been made under his leadership. The particular spot of the encampment is fixed by the cloudy pillar, but the direction of the people, first to the Red Sea, and then to Mount Sinai, is communicated through or given by Moses. On approaching Palestine, the office of the leader becomes blended with that of the general, or the conqueror. By Moses the spies were sent to explore the country, and against his advice took place the first disastrous battle at Hormah. To his direction is ascribed the circuitous route by which the nation approached Palestine from the east, and to his generalship the two successful campaigns in which Sihon and Og were defeated. The narrative is told so briefly, that we are in danger of forgetting that at this last stage of his life Moses must have been as much a conqueror and victorious soldier as Joshua.

2. His character as a prophet is, from the nature of the case, more distinctly brought out. He is the first, as he is the greatest, example of a prophet in the O. T. In a certain sense, he appears as the centre of a prophetic circle, but high above them all. With him the divine revelations were made "mouth to mouth, even apparently, and not in dark speeches," and he beheld the "similitude of Jehovah."[1] In the beginning, at the first appearance of God to him in the flaming bush, there is no form described; only the Angel or Messenger is spoken of as being in the flame. But later, the revelation becomes more distinct; twice he penetrates the cloud of thick darkness which environs Mount Sinai, to remain there in absolute seclusion, and in communion with God, for forty days. This prepared the way for a revelation yet more wondrous. In the despondency produced by the apostasy of the molten calf, he besought Jehovah to show him "his glory." The divine answer announced that an actual vision of God was impossible. "Thou canst not see my face; for there shall no man see my face and live." But God commanded him to come absolutely alone and place himself in a cleft in the rock, and passed by him in a cloud, partly revealed, while at the same time he proclaimed the two immutable attributes of God, Justice and Love, in words which became part of the religious creed of Israel, and thence of the world. The fourth method of divine manifestation, which commenced at this juncture and continued with more or less continuity through the rest of his career, was his communication with God in the sacred "tabernacle of the congregation." There is also another form of the prophetic gift, in which Moses more nearly resembles the later prophets — the poetical. Though in his other characters as leader, prophet, and lawgiver, he is so pre-eminent that few think of him as also among the sacred poets, yet it is true that some of the finest specimens of Hebrew poetry are attributed in the Bible to his pen.[1]

3. It is, however, as a lawgiver and statesman that he stands pre-eminent. As a leader, Joshua was perhaps his equal; as a prophet and poet, Samuel, David, Isaiah, and the later writers, were certainly his equals, if not his superiors. But as an organizer and statesman, he stands without a peer, not only in Jewish, but in all history. Of all the sons of men, he has exerted the widest influence, not merely on the permanent institutions of his own people, but on those of other lands. The ritual which, under divine inspiration, he prescribed, not only lasted as long as the nation, but was founded upon principles as universal as the human race, and foreshadowed truths which Christianity has realized. The Passover, which, under divine direction, he instituted, became the type of another and more sacred feast, the memorial of a more grand deliverance, and celebrated in all lands where the Bible is known and read. And though the tabernacle, and the temple which grew out of it, have long since fallen in ruins, and the system of sacrifices, which he was the means of prescribing, is no longer maintained even by the Jews themselves, the three ideas which underlaid them, of expiation, consecration, and thanksgiving, are preserved in some form in every Christian land, and in all phases of Christian faith.[2] As a statesman, his influence has been, if possible, even more wide-spread. The principles which underlaid the Jewish Commonwealth, as he established it, we have discussed elsewhere;[3] it is, however, safe to say here, that after over three thousand years of political instruction, the most advanced nations of the globe are but just beginning to realize and accept those principles of individual and national liberty which he incorporated, by the direction and authority of God, in the constitution of the Hebrew nation.

The life that was so grand and so serviceable to mankind ended in a death inexpressibly touching and pathetic. He that had lived not for himself ended his life of self-sacrifice by dying not unto himself. The land which he had set out to possess for himself and his people he was permitted to see, but not to enter. The sin for which this penalty was imposed is stated in Numb. xx.,

[1] Numb. xi., 25–27; xii., 8.

[1] Exod. xv., 1–19; xvii., 16; xxxii., 18; Deut. xxxii., 1–43; xxxiii., 1–29; Psa. xc.—[2] See Sacrifice; Offering.—[3] See Jews. 1. Commonwealth.

12; xxvii., 14; Deut. xxxii., 51. The command was inexorable; and without a murmur the lawgiver, in what is in some sense the grandest act of his life, submitted to the divine decree. Up one of the summits of the Pisgah range, a peak dedicated to Nebo (q. v.), he went, calmly, to die. From this his tomb he could look upon the land he might not enter. Beneath him lay the tents of Israel, ready for the march; and over against them, distinctly visible in its grove of palm-trees, the stately Jericho, key of the Land of Promise. Beyond was spread out the whole range of the mountains of Palestine, in its fourfold masses — all Gilead, with Hermon and Lebanon in the east and north; the hills of Galilee, overhanging the Lake of Gennesaret; the wide opening where lay the plain of Esdraelon, the future battle-field of the nations; the rounded summits of Ebal and Gerizim; immediately in front of him the hills of Judea; and, amidst them, seen distinctly through the rents in their rocky walls, Bethlehem on its narrow ridge, and the invincible fortress of Jebus. All this he saw. He "saw it with his eyes, but he was not to go over thither." It was his last view. From that height he came down no more. The Mussulmans, regardless of the actual scene of his death, have raised to him a tomb on the western side of the Jordan, frequented by thousands of Mussulman devotees. But the silence of the sacred narrative refuses to be broken. "In" that strange land, "the land of Moab, Moses the servant of the Lord died, according to the word of the Lord." "He buried him in a ravine in the land of Moab, over against the idol-temple of Peor," apart from his countrymen, honored by no funeral obsequies, visited by no grateful pilgrimages; and "no man knoweth of his sepulchre unto this day."[1]

We have left ourselves little room to speak of the personal character of Moses; but in the presence of such a character there is little occasion for speech. He is his own best eulogy. "Meekest of men" he is called in our English Bible; most enduring would be a nearer expression of the meaning. Most self-sacrificing certainly of all political leaders he was; in this one respect of his character without a superior, if not without a peer. As we now look back upon his life, we clearly see that the path he chose was the path of permanent honor. But it did not seem so then. In abandoning the sceptre of one nation, he never imagined that he was to be the founder of another. He only knew that he would rather be a Hebrew herdsman than an Egyptian prince; that he preferred to follow God in the wilderness rather than to walk godless in the most alluring path which luxury carpets, and culture strews with flowers, and influence and honor brighten with their sunshine. When once he had entered on his mission, he never hesitated, never once regretted his choice, never inclined to draw back. The people perpetually imputed to him all their troubles. He bore their murmurings with a patience as touching as it was wonderful. His courage never faltered; his faith in the fulfillment of God's promise never wavered. Even when brother and sister turned against him, he maintained the same calm and unruffled composure of spirit. And when Joshua sought to forbid the unauthorized prophesying of Eldad and Medad, his only answer was one which reminds us of Christ's rebuke, fifteen hundred years later, of a similar spirit in the apostle John.[1]

Refusing the crown, Moses has received it. Mankind have already forgotten the name of the Egyptian monarch whose successor he might, perhaps, have become. Despite the royal works this Pharaoh accomplished at so great a cost, history has engraved his name so lightly, that, effaced by time, scholarship spells it with difficulty, and pronounces it with uncertainty. The name of Moses, more enduring than the tables of stone on which, by divine command, the fundamental precepts of the Hebrew law were preserved, more enduring than even the awful mount where he met Jehovah and talked with him face to face, will live on in imperishable renown so long as humanity continues to honor the heroism of a true self-sacrifice. While the world stands, the story of Moses—his rejection of rank, purchasable only at the expense of fidelity to his own convictions, and his deliberate choice of a life of honorable obscurity, together with its marvelous and unexpected results—this will be told from generation to generation, a striking exemplification of the truth of Christ's paradox, "the last shall be first, and the first last."

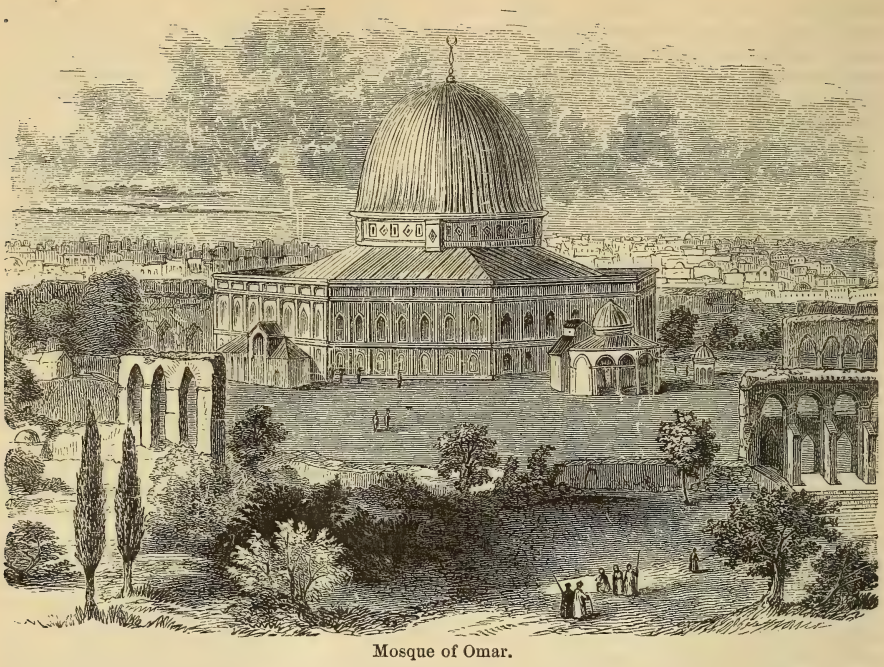
Moslems, a name derived from the Arabic verb *salama*, to be devoted to God, and applied to those who believe in the Koran, and who, in the Mohammedan sense of the word, form the body of the faithful. See MOHAMMEDANISM.

Mosque, a Mohammedan place of worship. The Arabic term is *Musjid*, an oratory, or place of prayer. Like the term church with us, the word is used to designate both the building and the ecclesiastical institution.

The building is constructed usually of stone, and in the figure of a square. In front of the principal gate is a square court, paved with white marble; and all round the court are low galleries, the roofs of which are supported by marble pillars. In these the Mohammedans perform their ablutions before entering the place of prayer. The walls of the mosques are all white, except where the

[1] See Stanley, "Sinai and Palestine," chap. viii., 11.

[1] Comp. Numb. xi., 26–29, with Luke ix., 49, 50.



Mosque of Omar.

name of God or passages from the Koran are written in large Arabic characters. In each mosque there are a great number of lamps, between which hang crystal rings, ostrich eggs, and other curiosities, which make a fine show when the lamps are lighted. About the mosque there are generally six high towers, each having three little open galleries raised one above another. These towers, which are called *minarets*, are covered with lead, and adorned with gilding and other ornaments; and from these minarets the people are summoned to prayer by certain officers appointed for the purpose, whom they call Muezzins. Most of the mosques have a kind of hospital attached to them, in which travelers, whether believers or infidels, may find entertainment for three days. Each mosque has also a place called *Tarbé*, which is the burying-place of its founders; within which there is a tomb six or seven feet in length, and covered with velvet or green satin. At each end are two wax-tapers; and around it are several seats provided for those who read the Koran and pray for the souls of the deceased. No person is allowed to enter a mosque with his shoes or stockings on. With many of the larger mosques there are schools, academies, and hospitals connected, and public kitchens, in which food is prepared for the poor.

The mosque, as an ecclesiastical institution, has three great duties to perform: first, to conduct the religious worship of the people five times a day, at the five canonical hours of prayer, and on Friday (which they call assembly or congregation day) to instruct the people in the duties of religion. Second, they must establish schools for both secular and theological education. The so-called Meddresses, connected with the chief mosques, are theological institutions with special endowments from government, or often from pious individuals. Third, the mosques have the management of nearly all the benevolent legacies which pious Mussulmans have left for hospitals and schools, and for the poor. These are very numerous, and have not in all cases been any too faithfully administered. The mosques have in these ways come into the possession of great estates, and the Mussulman clergy wield an immense influence. The mosques are supported by revenues derived from land. On all sales of lands three per cent. is collected by the mosque; and if one dies without direct heirs — that is, without children — his lands revert to the mosque again, and are sold at auction. There is immense dishonesty in the management and administration of this whole system.

Moth. The Hebrew word which has been so translated is derived from a root signifying to fall away, suggesting moth-eaten clothes. The creature intended is evidently the clothes-moth. Almost all the Scripture allusions to the moth refer to its destructive habits. In the East large stores of clothing are kept by the wealthy; not only for their own use, but as presents for guests. Hence the peculiar significance to the Jews, in Christ's reference to the insecurity of

earthly store-houses,[1] to which these insidious little foes might find entrance, and secretly destroy the hoarded wealth. The word occurs several times as a figure expressive of gradual destruction.[2]

Mourning. The modes of giving expression to sorrow have varied in different ages and countries. In the East the mourner has always been remarkable for his worn and haggard aspect. His dress is slovenly, his hair disheveled, his beard untrimmed, and his whole apparel in a state of negligence and disorder. The Israelites of old were wont to rend their garments, sprinkle dust upon their heads, and to put on sackcloth and other mourning apparel. When the armies of Israel were driven before their enemies, Joshua "rent his clothes, and fell to the earth upon his face before the ark of the Lord until even-tide, he and the elders of Israel, and put dust upon their heads."[3] On the Egyptian monuments, also, are represented various instances of extreme grief indicated by similar tokens, and very like the mode of lamentation usual in Egypt at the present day. When any one dies, the females of the family raise the cry of lament, one after another, with increased vehemence and piercing shrieks; and many of the neighbors as well as friends of the family join in the lamentation. Hired mourning-women are also engaged, who utter cries of grief, and praise the virtues of the deceased, while the females of the house rend their clothes, beat themselves, and make other violent demonstrations of sorrow. A sort of funeral dirge is also chanted by the mourning women, to the sound of the tamborine, from which the tinkling-plates have been removed. This continues until the funeral takes place, which, if the person died in the morning, is performed the same day; but if in the afternoon or evening, is deferred until the morning; and the lamentations are kept up through the night. Mohammed forbade the wailing of women at funerals; but notwithstanding this prohibition, the custom is still found, even where the Koran is in other respects most rigidly adhered to. Mr. Lane tells us that in modern Egypt he has seen mourning-women of the lower classes following a bier, having their unveiled faces and their head-coverings and their bosoms besmeared with mud. The same writer informs us that the funeral of a devout sheik differs in some respect from that of ordinary mortals; and the women, instead of wailing, rend the air with shrill and quavering cries of joy, called *Zughareet*. If these cries are discontinued but for a moment, the bearers of the bier stop, protesting that a supernatural power rivets them to the spot.

The noisy mourning of the Egyptians appears to have been imitated by the Israelites, who hired professional mourners eminently skilled in the art of lamentation. These, commencing their doleful strains immediately after the person had expired, continued them at intervals until the body had been buried. Instrumental music was afterward introduced on these occasions, the trumpet being used at the funerals of the wealthy, and the pipe or flute at those of the humbler classes. Such were the minstrels whom our Lord found in the house of Jairus, making a noise round the bed on which the dead body of his daughter lay.[1] The mournful wailing over the dead was particularly violent when the women were washing the corpse, when it was perfumed, and when it was carried out for burial. While the funeral procession was on its way to the place of interment, the melancholy cries of the women were intermingled with the devout singing of the men. Hired mourners were in use among the Greeks at least as early as the times of the Trojan war, as is seen in the description which Homer gives of a band of mourners surrounding the body of Hector, whose funeral dirge they sung with many sighs and tears. The Chinese women make loud lamentations and wailings over the dead, particularly upon the death of the head of a family. Among various tribes of negroes in Africa, when a person of consequence dies, the relations and neighbors meet together and engage in loud wailings. The same practice is followed at an Irish wake, where the *keeners*, or professional mourners, give way to the most vociferous expressions of grief. Another mode of expressing intense sorrow in the East, among the relations of the dead, was by cutting their bodies with daggers and knives. This barbarous practice is alluded to by Jeremiah, and forbidden by Moses.[2] The Persians express their sorrow with similar extravagance, when celebrating the anniversary of the death of Hossein, one of their great religious heroes. The time of mourning anciently was longer or shorter according to the dignity of the person who had died. The Egyptians mourned for Jacob seventy days.[3] Among the ancient Greeks the mourning lasted till the thirtieth day after the funeral. At Sparta the time of mourning was limited to eleven days. During the period allotted to mourning the relatives remained at home in strict seclusion, never appearing in public. They were accustomed to wear black, and they tore, cut off, and sometimes shaved their hair. The Jews also, in ordinary cases of sorrow, let their hair hang loose and disheveled upon their shoulders; when their grief was more severe, they cut off their hair; and in a sudden or violent paroxysm of

[1] Matt. vi., 19. — [2] Psa. xxxix., 11; Hos. v., 12. — [3] Josh. vii., 6.

[1] Mark v., 38. — [2] Lev. xix., 28; Deut. xiv., 1; Jer. xlviii., 37. See CUTTINGS IN THE FLESH. — [3] Gen. l., 3.

grief, they plucked the hair out with their hands.[1]

It has been usual, from remote ages, for mourners to wear for a time a dress or badge of a particular color. The official mourners at an ancient Egyptian funeral bound their head with fillets of blue. The same color is still adopted by mourners in modern Egypt. The dress worn by the chief mourners at a Chinese funeral is composed of coarse white cloth, with bandages of the same worn round the head. In Burmah, also, white is the mourning color. The ancient Greeks, as we have already noticed, wore outer garments of black; and the same color was worn by mourners of both sexes among the ancient Romans, under the Republic. Under the Empire, however, a change was made, and white veils were worn by the women, while the men continued to wear a black dress. Men wore mourning but for a few days, but women for a year, when they lost a husband or parent. From the time of Domitian the women wore only white garments, without any ornaments. The men let their hair and beards grow, and wore no flowers, while mourning lasted. The Greeks never mourned for children under three years old. It was an invariable custom among Oriental mourners to lay aside all jewels and ornaments. In Judea mourners were often clothed in sackcloth of hair. In the O. T. we find various instances of individuals expressing their sorrow by sprinkling themselves with ashes. To sit in sackcloth and ashes is a very frequent Oriental expression to denote mourning. In deep sorrow persons sometimes threw themselves on the ground and rolled in the dust. In some cases of great distress they covered their heads. To cover the face, also, was, among the Jews, as among almost all nations, a sign of deep mourning; and a very ancient sign of mourning was covering the lips.[2]

Among the modern Jews the mourning which follows the death of a relative continues for seven days, during which the mourners do not venture abroad, nor transact any business. They do not allow themselves to shave their beards, cut their nails, or wash themselves, for thirty days.

The early Christians, who were accustomed to contemplate death not as a melancholy but a joyful event, gave no countenance to immoderate grief or excessive mourning on the occasion of death, and completely discarded the mourning customs of the Jews as inconsistent with Christian faith and hope. Some of the fathers actually censure the practice of wearing black as a sign of mourning. No rules were laid down in the early Christian Church as to the duration of mourning for the dead. This matter was left to custom and the feeling of the parties concerned. Little by little, however, heathen customs crept into the Church.

In modern Europe and this country the ordinary color for mourning is black; in Turkey, violet; in China, white; in Egypt, yellow; in Ethiopia, brown. It was white in Spain until 1498.

An affecting form of mourning is practiced at the present day by the Jews in Jerusalem—bewailing the desolations of the Holy City and the sacred and beautiful house where their fathers worshiped. A considerable portion of the lower part of the walls which inclose the mosque of Omar is the same which formed part of Solomon's Temple. At one place, where the remains of this old wall are the most considerable and most massive—where two courses of massive masonry thirty feet in height meet—is what is called the wailing-place of the Jews. At the foot of this wall is an open place paved with flags, where the Jews assemble every Friday, and in small numbers on either day, for the purpose of prayer and for bewailing the desolations of their holy places. Neither Jews nor Christians are allowed to enter the harem, which is consecrated to Mohammedan worship; and this part of the wall is the nearest approach they can make to what they regard as the precise spot within the forbidden inclosure on which the ancient Temple stood. The Jews keep the pavement swept with great care, and take off their shoes as on holy ground. Standing or kneeling, with their faces toward the ancient wall, they gaze upon it in silence, or pour forth their complaints in half suppressed though audible tones. Sometimes they sob aloud, and still, after the lapse of centuries, find tears to flow out over the desolation of their beautiful house. "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

Mouse. The original word so translated denotes a field ravager; it seems to be used as a generic term, comprehending many species of the small gnawing animals which abound in Palestine. It is probable that in the reference "the mice that mar the land,"[1] the allusion is particularly to the short-tailed field-mice, which abound in large numbers, and commit great depredations in the corn-lands of Syria. As this little creature would not be very attractive food, we may suppose that the prohibition in the Mosaic law has more especial reference to some of its larger relatives, some of which are at the present day used as food in Northern Syria.

Muezzin, or **Mueddin**, an officer belonging to a Mohammedan mosque, whose duty it was to summon the faithful to prayers five times a day at the appointed hours. Sta-

[1] Ezra ix., 3.—[2] Josh. vii., 6; 2 Sam. xix., 4; Esth. vi., 12; Ezek. xxiv., 16–18, 22, 23.

[1] 1 Sam. vi., 5.

tioned on one of the minarets, he chants in a peculiar manner the form of proclamation. The office of a muezzin is generally intrusted to blind men only, lest they might, from their elevation, have too free a view over the surrounding terraces and harems.

Mufflers. The word so rendered in Isa. iii., 19, is derived from a root signifying *to tremble.* It denotes light thin veils, so called from their tremulous or fluttering motion. They consisted of two pieces, united by clasps near the eyes, and hung over the face to protect it from the sun.

Mulberry-tree. Although the mulberry-tree is found in Palestine, it is difficult to think of any reason which should have led the translators to adopt it as a translation for the Hebrew in 2 Sam. v., 23, 24, and 1 Chron. xiv., 14, 15. The Septuagint rendering is pear-trees, but there are many presumptions in favor of some kind of poplar, such as the aspen, which, with its peculiar leaf-stalk, trembles at the lightest breath of air.

Mule, a name given properly to the offspring of an ass (q. v.) and a mare, but frequently applied to any description of hybrid. The Scripture contains no mention of mules till the time of David—just when the Israelites were becoming well acquainted with horses: after the first half of David's reign, they became very common. As the Levitical law forbade the coupling together of animals of different species,[1] we must suppose that the mules were imported, unless the Jews became subsequently less strict in their observance of the ceremonial injunctions, and bred their mules. In Solomon's time, it is possible that mules from Egypt occasionally accompanied the horses, which we know the King of Israel obtained from that country. It would appear that only kings and great men were in the habit of riding on mules. We do not read of mules at all in the N. T.; perhaps because they had ceased to be imported. Various explanations have been attempted in regard to that passage in Genesis, "This was that Anah that found the *mules* in the wilderness, as he fed the asses of Zibeon his father.[2] As at this time horses were unknown in Canaan, mules could not have been bred there. Modern scholars generally suppose that the disputed word should be translated "warm springs."

Murder. The law of God, as early as the days of Noah, provided for the punishment of murder by the death of the murderer.[3] It was left, however, in the absence of any established government, for the next of kin, as the one most interested, to execute the law and avenge the murder; and this is, in fact, the practice in most semi-civilized nations. To prevent this punishment from degenerating into a blind revenge, careful guards (for that age of the world and stage of society) were thrown around any one who had killed by accident, or was otherwise guiltless of the crime imputed to him. The principal Mosaic laws on the subject are to be found in Exod. xxi., 12, 14, 18, 19, 25, 28–30; Deut. iv., 41–43; xix., 4–13; xxi., 1–9; Numb. xxxv., 9–28; Lev. xxiv., 19, 20. They provide that willful murder shall be punished by death, without sanctuary, reprieve, or satisfaction; death by neglect shall be also punished by death; the death of a slave under the rod shall be punished, but the punishment is not prescribed; murder committed by an unknown assassin shall be expiated by a formal ceremonial by the elders of the nearest city; assault shall be punished, and the committer of an accidental homicide shall find succor in the cities of refuge (q. v.).

Murrain, the fifth plague of Egypt. The word murrain (*a great mortality*) exactly expresses the meaning. The disease does not appear to have been common in ancient times, and no distinct notice is found on the monuments. Within the last few years the murrain has thrice fallen upon Egypt—in 1842, 1863, and 1866 (also sixty years previously)—when nearly the whole of the herds have been destroyed.

Music. A musical element entered into the religious services of the Jews from the very earliest date. Music is referred to both in Genesis and Job, the two oldest books of the Bible; by music the divine deliverance of the Jews from the Egyptians, and subsequently from Jabin and the children of Ammon, was celebrated;[1] silver trumpets were made in connection with the Tabernacle to direct the movements of the camp, by a kind of male martial music; with music David was greeted after the slaughter of the Philistines; and the earlier prophets accompanied themselves with music, which seems to have been an essential part of their practice.[2] Up to the time of David, however, the musical service of Judaism was probably of a rude description. The sweet singer of Israel, who was indebted for his first introduction to court to his musical attainments, organized an elaborate musical service, the germ of which is to be found in his first steps for the removal of the ark to Jerusalem.[3] From among the Levites he organized a chorus and orchestra composed of four thousand men, divided into twenty-four courses, each with its own president, or leader. The orchestra was provided with the various musical instruments (q. v.) of the age, and many of the psalms were written for the Temple-service, and were sung by the choir, with orchestral accompaniments.[4] Antiphonal chanting constituted a feature of this service, the choir being divided into two parts, who sang responsively.

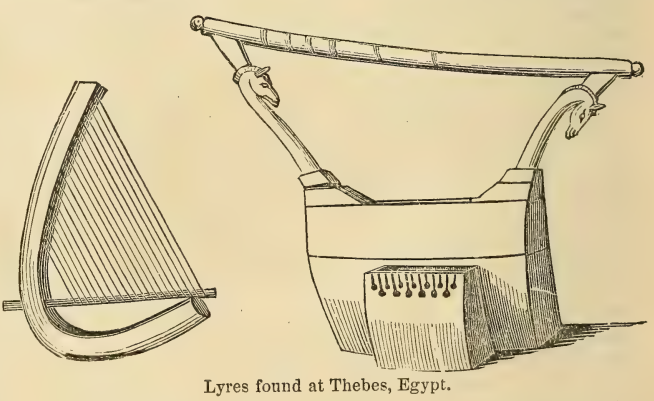
[1] Lev. xix., 19.—[2] Gen. xxxvi., 24.—[3] Gen. ix., 5, 6.

[1] Exod. xv.; Judg. v.—[2] Numb. x., 1–10; 1 Sam. x., 5; xviii, 6, 7.—[3] 2 Sam. vi., 5.—[4] Compare 1 Chron. xv., 16–24; xxiii., 5; xxv.

Psalm xxiv., for example, was doubtless sung in this way. Striking illustrations of special musical services in the Temple are afforded by 2 Chron. v., 12, 13; vii., 6; xxix., 27, 28. It is doubtful whether any modern service has ever afforded a more magnificent musical effect than that produced at the dedication of the Temple by the singing in unison of the whole chorus, accompanied by the entire orchestra, apparently the entire four thousand singers and musicians, the melody led by a hundred and twenty trumpets.[1] The pictorial representation of music in heaven afforded in Rev. v. is doubtless taken from the Temple-service; and the language of that passage, as well as some phrases in the Psalms, indicate that the congregation at times joined in the musical service.[2] Music appears to have been in vogue in the Christian Church from its inception, the singing of a hymn, probably Psalm cxviii.,[3] being part of the service which accompanied the institution of the Lord's Supper, and music from this time forth having a prominent part in the services of the infant Church.[4] This musical service was probably vocal only, and was certainly participated in by all. The Psalms of David probably furnished the words; the music was most likely a kind of chant. About the fourth century, a subordinate order of clergy, analogous to the order of Levites, was set apart for the musical service, and the Council of Laodicea even forbade all others from singing; possibly the musical service had become disorderly, and the measure was thought necessary to a reformation. It is certain, however—indeed this decree itself proves it—that the singing of the early Church was largely congregational, though sometimes led by a precentor or choir. For a long time harmony was comparatively unknown, the early chorals being sung in octaves and unisons. The invention and adoption of the organ, in the thirteenth century, gave a great impetus to sacred music, while, at the same time, it probably tended to withdraw the musical service from the congregation and leave it in the hands of a choir. This tendency undoubtedly has been increased in the Roman Catholic Church by the widening gulf between the priests, or administrators of the service, and the people. The musical service in that Church is, accordingly, conducted almost exclusively by choirs. This Church also employs the orchestra in church service. The Reformation, which tended to obliterate the distinction between priest and people, re-awakened a taste for congregational singing. This taste was developed and strengthened by Luther, who adapted the religious hymns of the Reformation to simple and popular chorals. In our own country Lowell Mason may almost be said to be the father of church music. The Puritans made little of the musical service of the church, and it is only during the last quarter century that music has begun to regain its place in the public services of those churches of which they were the founders.

Musical Instruments. The musical instruments of the Hebrews were of three main kinds — stringed instruments, wind instruments, and instruments of percussion; but we have no exact notions of the forms of the instruments mentioned in the Bible, and must content ourselves with the most probable of all the different theories concerning them. The accompanying illustrations indicate the nature of some of the ancient instruments, so far as their character is portrayed either by pictures on the Egyptian monuments or by modern musical instruments of the East. It is not improbable that these pictures will give a more vivid idea of the probable character of the instruments of O. T. times than can be conveyed by verbal description.

Stringed instruments were of different kinds. There are especially mentioned two which were in common use. The first, that designated by the Hebrew word *khinnor*—the instrument upon which David excelled—had, according to Josephus, ten strings, which were touched with the *plectrum*;[1] while the sacred text says positively that David played the *khinnor* with his hand. They played perhaps with two hands, according to the size of the instruments. As to the form of the *khinnor* opinions differ.

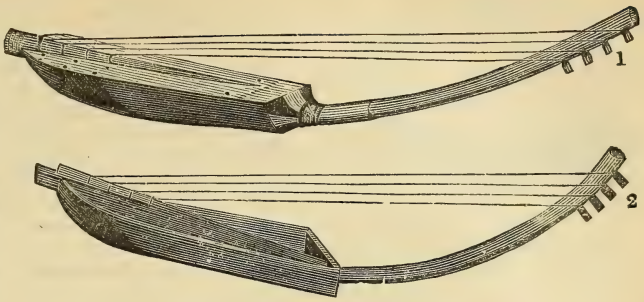


Lyres found at Thebes, Egypt.

[1] 2 Chron. v., 12–14. Compare 1 Chron. xxiii., 5.—[2] Psa. lxvii., 3, 5; cxlviii., 11–13; cl., 6.—[3] See HALLEL.—[4] Matt. xxvi., 30; Acts ii., 47; Eph. v., 19; Col. iii., 16.

[1] A small instrument of ivory used by the ancients, commonly in playing the lyre.

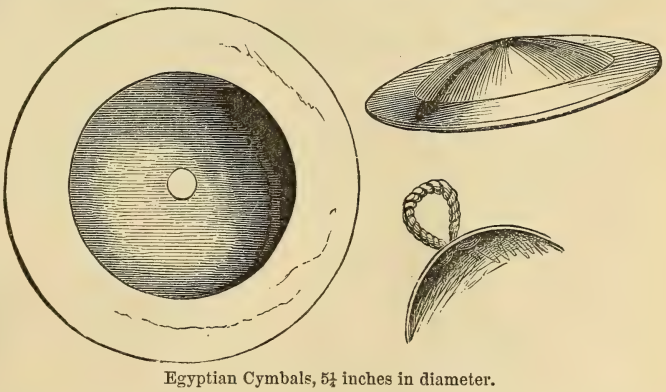
Some think it an instrument resembling our harp; others, a species of guitar. St. Jerome attributes to it twenty-four strings, and the form of a triangle. Probably the number of strings was not always the same. It appears that they had a particular kind of *khinnor*, with eight strings, called *sheminith*;[1] for it is not probable that the Hebrews used this word in the modern sense of octave. Upon the Egyptian monuments are seen harps with eight strings. The second—the *nebel*—had, according to Josephus, twelve strings, and was played on with the fingers. In regard to its figure there is no more certainty than in regard to that of the *khinnor*. The word *nebel* has also the signification of *bottle*, and some think, from this, that the instrument bore some resemblance to the bottle, or flask, which served to preserve wine. According to St. Jerome and others, it had the form of a triangle standing upon its point, and is still found in a species of Oriental lyre which has that form, upon a leather-covered base of wood. This instrument has, it is true, but five strings; but the number might have been greater formerly. There was certainly a *nebel* with ten strings[2]—the *nebel'-âsôr*. The *khinnor* and the *nebel* are the only stringed instruments which we can with certainty attribute to the ancient Hebrews. The one or the other of these served as well for secular as for sacred music. The harlots who sang in the streets accompanied themselves upon the *khinnor*.[3] These are the words (representing stringed instruments generally) which are translated in the Bible by *harp* and *psaltery;* and the *sackbut* of Dan. iii., 5, 7, 10, 15—no doubt an erroneous translation—seems to have been a species of the same genus of instrument.



Egyptian Viol.

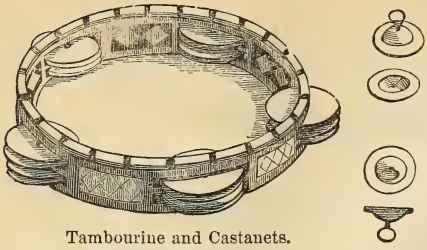

Egyptian Reed Pipes.

The wind instruments which we find among the Hebrews are four in number: 1. The *ougab*, the form of which is unknown, according to the Bible rendering, was a kind of flute, or organ. Some suppose it to be a double pipe, consisting of two tubes with a common mouth-piece, or two tubes with a sack, the same as the *sampogna* still in use among the Italians, the *sambonya* of Asia Minor, and the instrument designated by the Chaldee word *sumphonia*, which is translated *dulcimer* in Dan. iii., 5, 10, 15. Others identify the *ougab* with the Pandean pipes, an instrument common in the East, and of unquestionably ancient origin. 2. The *halil*, or *nehila*, was a flute, or pipe, made of reed, wood, or horn, and probably of different forms. This "pipe" of the Scriptures is still used in Palestine. 3. The *hatzotzerah*[1] was a straight trumpet of metal, such as is figured upon the arch of Titus. 4. The *schophar* was a curved trumpet, of horn, also designated by the names *keren*, "horn," and *yobel*,[2] and sometimes translated *trumpet*, and sometimes *cornet*. "Cornet" is also found as the translation of another Hebrew term, *mena'an'im*—probably an instrument of percussion.


Egyptian Cymbals, 5¼ inches in diameter.

[1] 1 Chron. xv 21.—[2] Psa. xxxiii., 2; cxliv., 9.—[3] Isa. xxiii., 16.

[1] Numb. x., 2; 2 Chron. v., 12, 13.—[2] Exod. xix., 13, 16; Dan. v., 5, 7, 10, 15.



Tambourine and Castanets.

Instruments of percussion were also four in number. 1. The *toph*, rendered *tabret* and *timbrel*, was, without doubt, much the same instrument which the Arabs still call *doff*, and the Spaniards *adufa*—that is to say, the tambourine, which the women, especially, played with the hand, accompanying the music by dancing and singing. 2. *Celcelim*, or *mecilthaim*,[1] one of which is the plural and the other the dual form of the same word, designates the cymbals of the ancients. There were among them, as among the Orientals, two kinds: one consisted of four little pieces of wood or iron, which were held between the fingers, two in each hand, and which are now known under the name of "castanets;" the other was composed of two large hemispheres of metal. In Psa. cl., 5, this distinction is made, and the castanets



Rude Model of a Listrum.

are termed the "loud," and the others the "high-sounding" cymbals. 3. *Mena'an'im*,[2] the "cornet" of 2 Sam. vi., 5, was probably a kind of rattle giving a tinkling sound when shaken—like the *sistrum* used in the worship of the Egyptian Isis; which was from eight to eighteen inches in length, of bronze or brass, with loose rings on transverse bars. 4. *Schalischim*, which we see in the hands of the women,[1] though possibly three-stringed instruments, are more probably the triangles, which are of Syrian origin. In addition to these words, which have been represented in our version by some modern word, there are other terms, which are vaguely or generally rendered. These are *dachăvân*, rendered "instruments of music," in Dan. vi., 18; the meaning is most probably that approved by Gesenius, "concubines;" *minnim*, rendered, with great probability, "stringed instruments," in Psa. cl., 4, appears to be a general term; but beyond this nothing is known of it; *âsôr*, "an instrument of ten strings;" the full phrase is *nebel' âsôr*, "a ten-stringed psaltery," as in Psa. xxxiii., 2; cxliv., 9, and the true rendering would be, "upon a ten-stringed lute;" *shiddah veshiddoth*, in Eccles. ii., 8, only, "musical instruments, and that of all sorts:" the most probable interpretation of these words is that suggested by a usage of the Talmud, where *shîdâh* denotes a "palanquin," or "litter" for women. There are, also, some other words connected with music which we find untranslated in the inscriptions of many Psalms, such as *alamoth*, "after the manner of maidens," *i. e.*, "treble," or "soprano." These words, which some have regarded as the names of instruments, more probably designate certain modes of song. Thus *neginah*, and its plural, *neginoth*, indicate "instrumental accompaniment;" *nehiloth*, the "accompaniment of wind instruments;" *mahalath*, and *mahalath leannoth*, with "stringed instruments for singing," *i. e.*, vocal accompaniment; *gittith*, probably from Gath, a wine-press, hence a vintage song, betokens a light joyous air; and *shigionoth*, in Hab. iii., 1, a wild and



Ancient Egyptian Military Band.

[1] 2 Sam. vi., 5; 1 Chron. xiii., 8.—[2] The "cornet" of 2 Sam. vi., 5.

[1] 1 Sam. xviii., 6.

mournful strain. Sometimes the melody appears to be indicated by the first words of a song then generally known. This, without doubt, is the explanation of the words *al-taschith*, "destroy not;" *aijeleth-shahar*, "hind of the dawn;" *jónath-élem-rechókim*, "the dumb dove of distant places;" *muth-labben*, probably "on the death of a son;" *shushan-eduth*, "lily of the testimony;" *ahoshannim*, "lilies;" *shoshannim-eduth*, "lilies of the testimony." *Maschil*, however, "a song," "a poem;" *michtam*, "a writing," "a poem;" and *shiggaion*, which indicates a wild and mournful ode, serve rather to describe the composition than to direct in its performance.

Mustard. Mustard, with us, is an annual plant. It is always small, and is properly an herb. The Hebrew writers speak of the mustard-tree as one on which they could *climb*, as on a fig-tree. All plants of that



Wild Mustard.

nature grow much larger in a warm climate, like that of Palestine, than in colder regions. The seeds of this tree were remarkably small, so that they, with the great size of the plant, were an apt illustration of the progress of the Church and of the nature of faith. "I have seen," says Dr. Thomson, "this plant, on the rich plain of Akkar, as tall as the horse and his rider. To furnish an adequate basis for the proverb, it is necessary to suppose that a variety of it was cultivated, in the time of our Saviour, which grew to an enormous size, and shot forth large branches, so that the fowls of the air could lodge in the branches of it. It may have been perennial, and have grown to a considerable tree; and there are traditions in the country of specimens so large that a man could climb into them. After having seen *red pepper* bushes grow on, year after year, into tall shrubs, and the *castor-bean* line the brooks about Damascus like the willows and the poplars, I can readily credit the existence of mustard-trees large enough to meet all the demands of our Lord's parable." [Matt. xiii., 31, 32.]

Myrrh. This word is used in Scripture as a translation of two Hebrew words designating very different articles. The reference in Gen. xxxvii., 25, xliii., 11, is probably to gum ladanum, a product of the oak-rose, a shrub about two feet high. Formerly the goats gathered this substance, which adhered to their hair and beards, whence it was afterward scraped off. At the present time the shrubs are beaten with a kind of whip furnished with thongs, which, when filled with the resin of the plant, are scraped with a knife.

The other substance, entitled myrrh in the Scripture, is the product of a species of thorny mimosa, and is obtained by making incisions in the bark, where it slowly gathers, and oozes thence in little tear-like drops, in very minute quantities; wherefore its value is greatly enhanced from scarcity. These tiny drops harden by exposure into a reddish-yellow substance, and look almost like little gems, lustrous and transparent, and so friable that they are easily shivered into flakes like crystal. The taste is bitter, but the smell very fragrant, as is the wood of the tree likewise. The openings in the bark are made twice a year, and the droppings are secured on rush mats, which are placed under the tree. It is imported in granules of various sizes and shapes; as the drop fell, and singly hardened into one separate shining gem, or as several flowed together in a cluster, while in a half oily state. The myrrh used in Palestine comes from Arabia, but the finest is obtained from that country of ivory and gold and musk, of strange and rich commodities—Abyssinia. That its strange, penetrating odor was highly esteemed in the earliest times, we have abundant evidence in the Scriptures, where myrrh, aloes, cinnamon, and frankincense are so often alluded to. It was valued not only for its peculiar aromatic

odor, but for its medicinal properties. It was an ingredient in the holy anointing oil, in unguents, in embalming, in perfumes, and is notable in Christian literature from having been among the gifts of the Magi to the infant Redeemer. [Esth. ii., 12; Psa. xlv. 8; Prov. vii., 17; Sol. Song i., 13; iii., 6; v., 5; Matt. ii., 11; Mark xv., 23; John xix., 39.]

Myrtle. Although the myrtle has disappeared from the Mount of Olives, where it grew in the days of Nehemiah, it still flourishes in many parts of Palestine, more especially in the northern provinces; and in the lands of their dispersion, wherever they are able, the Jews still adorn their booths with its branches at the Feast of Tabernacles, as did their fathers of old. A more delicious canopy can scarcely be conceived; for the fallen leaves, crushed under foot, are as fragrant as the branches overhead are beautiful. With its pure starry blossoms shining through its dark foliage; with its leaves so delightfully scented, and with flexible sprays which so readily twist into garlands, there is no wonder that every nation familiar with it has loved this exquisite evergreen. [Neh. viii., 15; Isa. xli., 19; lv., 13; Zech. i., 8, 10, 11.]

Mysia, a province of Asia Minor, bounded on the north by the Propontis, or Sea of Marmora, and the Hellespont; on the east by Bythinia and Phrygia; on the south by Lydia; and on the west by the Ægean Sea. In it lies the site of ancient Troy. It was one of the richest and most populous regions of Asia Minor. The soil is rich and fertile, the climate genial and healthy, and the scenery among the most beautiful in the world. [Acts xvi., 7, 8.]

Mysteries, certain rites and ceremonies in ancient religions, chiefly the Greek and Roman, only known to, and practiced by, congregations of certain initiated men and women, at appointed seasons, and in strict seclusion. They consisted of purifications, sacrificial offerings, processions, songs, dances, dramatic performances, and the like. The hold which the secrecy of these meetings must naturally have taken upon the popular mind was increased by all the mechanical contrivances of the effects of light and sound which the priests could command. Mysterious voices were heard singing, whispering, and sighing, all around; lights gleamed in manifold colors from above and below; figures appeared and disappeared; all the arts, in fact, were taxed to their very utmost to make these performances as attractive and imposing as possible. It is to these mysteries, probably, that Paul alludes in such passages as 1 Cor. ii., 7–9; Eph. iii., 9. Their spirit entered into the Christian Church, and gave to it the Miracle Plays (q. v.) of the Middle Ages.

Mystics, Mysticism. The name of Mystics is given, in theological history, to a sect which is commonly said to have borrowed its philosophy from Plato, but which represents a type of mind as old as human nature itself; while, historically, its chief influence in theology was felt about the twelfth century. Philosophical mysticism represents the opposite pole of thought from that of rationalism—that is to say, rationalism regards the reason as the chief faculty, and the sole arbiter in all matters of religious doctrine. It reduces all religion to propositions which the intellect recognizes, and the truth of which the intellect demonstrates. Mysticism, on the other hand, declares, in the language of Pascal, that the head has reasons of its own that the reason knows not of; or, in the words of Paul, that the wisdom of God is a mystery which the natural man receiveth not.[1] In this general sense nearly all Christians now recognize an element of mysticism in the Gospel; *i. e.*, they recognize that Christian experience has depths which the natural reason can not sound; that there are truths which the spiritual sense perceives, which the natural sense, or reason, can not recognize or demonstrate, though it may perceive that they are consonant with, or at least not antagonistic to, reason. It will be readily perceived, however, that this doctrine is liable to perversion; and, historically, it has been perverted. The mystics embrace various classes, from those who held the orthodox doctrines of the Church, but in the form of an experience, rather than as a dogma or system of philosophy, to those who not only undervalue but actually repudiate all doctrinal theology, and reduce religion from a system of truth to a dream. The study of Mysticism in this latter sense of the word is very unprofitable, except to the professed student of ecclesiastical history. It must suffice here to indicate in these general terms the fundamental character of Mysticism, leaving the reader curious to study its lore to other and larger works. Historically, Mysticism is opposed to Scholasticism (q. v.). The name Quietists is given to one sect of Mystics, who regard the purely passive state of meditation on God and divine things as the highest religious exercise. The name Pietists is given to another sect, distinguished for their repudiation of doctrinal theology and the stress they laid upon the religion of feeling.

[1] 1 Cor. ii., 6-16.

N.

Naaman (*pleasantness*) the Syrian, as he is usually called,[1] was captain of the host of Ben-hadad, king of Syria—the prime minister, apparently, of that monarch, and held in great regard by him, because through him "the Lord had given deliverance to Syria."[2] How Naaman had been the means of achieving this deliverance is not stated. An ancient Jewish tradition has sought to render an explanation by identifying Naaman with the person who shot the well-aimed arrow that gave the mortal wound to Ahab when fighting with Syria.[3] The most natural explanation, perhaps, is, that Naaman, in delivering his country, had killed one who was the enemy of Jehovah not less than he was of Syria. In the midst of his prosperity Naaman was afflicted with a stroke of leprosy (q. v.), which was understood to be beyond the cure of human skill. The simple utterance of a little captive maid from the land of Israel led Naaman to seek relief by applying to the prophet Elisha; and by following his directions the wished-for cure was actually accomplished. His religious sentiments seem to have undergone as complete a change as his physical frame. His request for two mules' burden of earth seems to be the expression of the grateful convert's feelings. He wished for some sensible memorial of what had happened, very probably with the intention of erecting an altar to Jehovah. We have no information concerning his future life. [2 Kings v.]

Nabal (*fool*) was an inhabitant of Maon, on the southern side of Carmel, and probably a descendant of Caleb. His wealth was great, amounting, we are told, to three thousand sheep and one thousand goats.[4] It was the custom of the shepherds to drive their flocks into the wild downs on the slopes of Carmel, where, from the very nature of the region, they must have been exposed to many depredations. Here David and his party sought a refuge from the violence of Saul; and, while sojourning there, not only abstained from all interference with Nabal's property, but probably acted as a protection to it.[5] Emboldened by this service, David sent ten of his young men to Carmel to salute Nabal, and to beg of him a gift of whatever might come to his hand.[6] They met, however, with a bluff refusal, and were treated in the most insulting manner, as a band of desperadoes. On hearing this report from his young men, David was extremely incensed, and immediately prepared to inflict summary vengeance on Nabal. Abigail (q. v.), Nabal's wife, who seems to have been the good angel of the household, by her wisdom and tact averted this evil. Having learned from one of the shepherds the treatment which David's men had received, she hastily made up a present of the best her house afforded, and rode away to meet David. By her respectful demeanor and earnest entreaty, she succeeded in pacifying David's anger, and in turning him from his purpose. He gladly accepted the peace-offering she had brought, and she returned home in safety. Nabal, who was a man not only of a churlish spirit, but of intemperate habits, was in the midst of a feast when his wife returned, and was so "very drunken"[1] that she delayed till the next day informing him of the imminent danger from which she had rescued him. But when he heard the tidings "his heart died within him, and he became as stone." It was as if a stroke of apoplexy or paralysis had fallen upon him. Ten days he lingered, and then "the Lord smote Nabal, that he died." [1 Sam. xxv.]

Naboth (*fruit*) was a Jezreelite, and owner of a vineyard near the palace of King Ahab. The king wishing to get possession of this vineyard, offered to purchase it; but Naboth refused to sell the inheritance of his fathers. The immoderate grief of Ahab on account of this disappointment caused Jezebel to take the matter into her own hands. Under her instructions, and by means of false witnesses, Naboth was accused of blasphemy, and he, with his sons, was dragged out of the city and stoned to death, the usual punishment for the crime of blasphemy. His property being forfeited to the crown, Ahab gained his coveted treasure; but it brought with it fearful denunciations from the prophet Elijah, and final punishment in the destruction of his dynasty. [1 Kings xxi.; 2 Kings ix., 26.]

Nadab (*liberal*). **1.** Eldest son of Aaron and Elisheba, struck dead with his brother Abihu for kindling incense in their censers with "strange," *i. e.*, not sacred, fire. See ABIHU. [Exod. vi., 23; xxiv., 1; Lev. x.; Numb. iii., 2.]

2. Son of Jeroboam I., and second king of Israel, B.C. 954–953. He is said to have begun to reign in the second year of Asa, king of Judah. As Asa began his reign in the twentieth year of Jeroboam, and Jeroboam reigned twenty-two years, it is conjectured that Nadab may have shared his father's throne. He was assassinated by Baasha, with all his father's house, so that the dynasty established by Jeroboam perished in his person. See BAASHA. [1 Kings xv., 25–31.]

[1] Luke iv., 27.—[2] 2 Kings v., 1.—[3] 1 Kings xxii., 34.—[4] 1 Sam. xxv., 2.—[5] 1 Sam. xxv., 7.—[6] 1 Sam. xxv., 6–8.

[1] 1 Sam. xxv., 36.

Nahash (*serpent*). **1.** A king of the Ammonites, defeated by Saul while besieging Ramoth-gilead. He, or perhaps his son of the same name, was on friendly terms with David. [1 Sam. xi.; 2 Sam. x., 2.]

2. According to 2 Sam. xvii., 25, Abigail was the daughter of a person named Nahash; while according to 1 Chron. ii., 16, both she and Zeruiah were sisters of David. An ancient Jewish tradition declares that Jesse and Nahash were identical. Another opinion is, that Jesse's wife was first married to Nahash, possibly the Ammonite king, and subsequently divorced and married to Jesse. This would partially account for Nahash's subsequent kindness to David. See DAVID.

Nahum (*comfort*). Owing to the paucity of information respecting the prophet Nahum, little can be said in regard to his life or times. All that we know of him personally is, that he was a native of a town or village called Elkosh.[1] It has been thought, and not without reason, by some that Capernaum, most properly rendered *the village of Nahum*, derived its name from the prophet having resided in it, though he may have been born elsewhere in the vicinity, just as it was said to have been the city of our Lord, though he was born in Bethlehem. The only historical data furnished by the book itself, with respect to the period in which Nahum flourished, are the humiliation of the kingdoms of Israel and Judah by the Assyrian power; the final invasion of Judah by that power; and the conquest of Thebes in Upper Egypt.[2] Nahum appears, from these data,[3] to have prophesied during the reign of Hezekiah, about B.C. 712, and to have uttered his prophecy against Nineveh nearly one hundred years before its accomplishment; for Nineveh was overthrown and the Assyrian power destroyed B.C. 625. Where the prophet was when he delivered his predictions is not specified; but from his familiar reference to Lebanon, Carmel, and Bashan, it may be inferred that he prophesied in Palestine; while the very graphic manner in which he describes the appearance of Sennacherib and his army[4] would seem to indicate that he was either in or near Jerusalem at the time. The subject of the prophecy is the destruction of Nineveh, which Nahum introduces, after having in the first chapter, and at the beginning of the second, depicted the desolate condition to which the country of the ten tribes had been reduced by the Assyrian power, the invasion of Judah by Sennacherib, whose destruction he predicts, and the joyful restoration of the captives to their own land, and the enjoyment of their former privileges. The book is not to be divided into three separate parts or prophecies, composed at different times, as some have imagined, but is to be regarded as one entire poem. The style of Nahum is of a very high order. He is inferior to none of the minor prophets, and scarcely to Isaiah himself, in animation, boldness, and sublimity, or, to the extent and proportion of his book, in the variety, freshness, richness, and elegance of his imagery. The rhythm is regular, and singularly beautiful; and with the exception of a few foreign or provincial words, his language possesses the highest degree of classical purity. His description of the Divine character at the commencement is truly majestic; that of the siege and fall of Nineveh, inimitably graphic, vivid, and impressive.

Nain, a city mentioned only in Luke vii., 11. Its remains, the little village of Nain, lie on the south side of the Little Hermon, looking down into the plain of Esdraelon, two or three hours' distance from Nazareth, on the road to Jerusalem.

Naioth, or, more fully, "Naioth in Ramah," a place in which Samuel and David took refuge together after the latter had made his escape from the jealous fury of Saul. The name signifies "habitations," and probably means the huts or dwellings of a school or college of prophets over which Samuel presided, as Elisha did over those at Gilgal and Jericho. See RAMAH. [1 Sam. xix., 18, 19, 22, 23; xx., 1.]

Nantes (Edict of). During the reign of Henry IV., of France, the city of Nantes had become the head-quarters of the Huguenots, and here was promulgated, in 1598, the celebrated edict which secured religious liberty to the French Protestants. It was in reality a new confirmation of former treaties between the French Government and the Huguenots, by which all verdicts against them were erased from the rolls of the courts, and their unlimited liberty of conscience was recognized. This edict was confirmed by Louis XIII. in 1610, and by Louis XIV. in 1652. Nevertheless, the Huguenots did not have uninterrupted enjoyment of the privileges granted them; and in 1685 the edict was revoked by Louis XIV., at the instigation of the Jesuits. Although its provisions had, in fact, long been repealed by various ordinances forbidding the profession of the Reformed faith under severe penalties, the act of revocation was the death-knell of the Huguenots. It authorized the destruction of all Protestant churches, and prohibited all public and private worship; it banished all Protestant pastors from France; demanded the closing of all Protestant schools, and parents were forbidden to instruct their children in the Reformed faith, but enjoined to bring them up in the Roman Catholic religion. If any persons were detected in the act of attempting to escape from France, men were condemned to the galleys for life, and women were imprisoned for life. Such were some of the inhuman provisions of

[1] See ELKOSH.—[2] Nahum i., 9, 11; ii., 3; iii., 10.—[3] Compare account of Sennacherib's invasion in Hezekiah with Nahum i., 9–12; ii.—[4] Nahum i., 9–12.

the Edict of Revocation, which cost France about half a million of her most useful citizens, who, braving all dangers, escaped to other countries, where they found freedom to worship God. See HUGUENOTS; BARTHOLOMEW, ST. (MASSACRE OF).

Naphtali (*my wrestling*), the son of Jacob by Bilhah, Rachel's maid. He had his name from the earnest struggles of Rachel with God to obtain offspring.[1] Of Naphtali's personal history we know nothing further than that he had four sons, who became heads of the families of the tribe.

The number of the males in the tribe of Naphtali at the first census after leaving Egypt was 53,400; its place on march was the rear-guard. At the time of the second census the number had diminished. It was then only 45,400.[2] The limits of the territory assigned to this tribe[3] show that it possessed one of the finest and most fertile districts of Upper Galilee, extending from the Lake of Gennesaret and the border of Zebulun on the south to the sources of the Jordan and the spurs of Lebanon on the north, and from the Jordan on the east to the borders of Asher on the west. It included the sources of Jordan, the Sea of Merom, and the hilly region called Mount Naphtali, now called Djebel Safed. Among its considerable towns were Hazor, Kedesh, Chinnereth (afterward Gennesaret), and Migdal-el, afterward Magdala. The men of Naphtali did not immediately take possession of the whole of the land assigned them by Joshua. They did not "drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites, the inhabitants of the land; nevertheless, the inhabitants of Beth-shemesh and Beth-anath became tributaries unto them." This circumstance, and the geographical position of the district upon the northern border of the country, which necessarily led to a considerable admixture of their heathen neighbors with the Naphtalites, gave occasion to that part of the land being called *the district of the Gentiles*, and from this, again, first the frontier, and afterward the whole of North Palestine came to be called Galilee (or circuit) of the Gentiles.[4] Their position on the northern frontier laid the tribe open, of course, to the first dangers of invasion in that direction, and they are repeatedly mentioned with honor in the days of Barak and Gideon for their services in the cause of the nation's independence. But except when the immediate pressure of the northern invaders rallied the northern group of tribes —Naphtali, Zebulun, Asher, and Issachar— first round Barak, and then round Gideon, in the plain of Esdraelon, they hardly ever appear in the events of the Jewish history. Like Asher, Issachar, and Zebulun, they were content with their rich mountain valleys and with the thoroughfare and traffic of the Sea of Galilee, "satisfied with favor, and full with the blessing of the Lord."[1] Naphtali shared in the revolt of the ten tribes, and shared also largely in the desolations which that division of the strength of a small nation brought upon both sections at the hands of their powerful neighbors. Their territory was ravaged by Ben-hadad, king of Syria, and the inhabitants were, at a later period, carried into captivity by Tiglath-pileser. But at length on Naphtali and Zebulun there dawned the brighter light predicted by Isaiah;[2] and through many of the towns and villages of Naphtali (the N. T. Nephthalim) spread widely the glorious gospel of Christ.[3]



Map of the Tribe of Naphtali.

Naphtuhim, a Mizraite nation or tribe, mentioned only in the account of the descendants of Noah. If we may judge from their position in the list of the Mizraites, the Naphtuhim were probably settled at first either in Egypt, or immediately to the west of it. [Gen. x., 13; 1 Chron. i., 11.]

[1] Gen. xxx., 8.—[2] Gen. xxx., 8; xxxv., 25; xlvi., 24; Exod. i., 4; Numb. ii., 29, 30; xxvi., 48–50; 1 Chron. ii., 2.—[3] Josh. xix., 32–39.—[4] Josh. xx., 7; xxi., 32; Judg. i., 33; Isa. ix., 1.

[1] Deut. xxxiii., 23; Judg. v., 18; vi., 35; vii., 23.—[2] Isa. ix., 1, 2.—[3] 1 Kings xv., 20; Isa. ix., 1, 2; Matt. iv., 15, 16.

Narthex, the name given by early Christians to that portion of a church which formed its outer division within the walls. It was an oblong section of the building, extending across and occupying the front part of the interior of the house. It was entered by three doors leading from the outer porch. From the narthex there were also three entrances, and the different classes of worshipers entered the nave at different doors, which were appropriated to them. The vessel, or font, of water for purification, which stood at one time outside the church, was afterward introduced into the narthex. In this part of the church the penitents and catechumens stood during divine service to hear the Psalms and Scriptures read, and the sermon preached, after which they were dismissed without any prayers or solemn benediction. In the narthex, also, Jews, heathens, heretics, and schismatics were sometimes allowed to take their place, in the hope that hearing the Scriptures might result in their conversion. The term narthex seems to have been applied to the ante-temple of a church, because it was of an oblong figure.

Nathan (*whom God has given*), a prophet who acted a conspicuous part in the history of David. It was he with whom the king took counsel when he intended to build the Temple. It was Nathan who was sent by the Lord to bring David to a knowledge and sense of his sin in taking the wife of Uriah. Once again, in David's old age, Nathan chiefly had the arrangements to make for securing the succession of Solomon to the throne and defeating the conspiracy of Abiathar. Like many of the later prophets, he seems to have employed himself to a considerable extent in writing the history of his people and their kings; and it is evident that he lived beyond the time of David's death, though probably not beyond the death of Solomon. [2 Sam. vii., 1–17; xii., 1–15, 25; 1 Kings i., 10–14, 22–27, 32–45; 1 Chron. xxix., 29; 2 Chron. ix., 29; xxix., 25.]

Nathanael (*given of God*), a native of Cana, and one of the earliest disciples of our Lord. He is more generally known as Bartholomew, *i. e.*, the son of Talmai; for that the two are to be regarded as one and the same can hardly be doubted. He is called Nathanael only by John. He was one of the twelve apostles. Little or nothing is known of his personal history except his call and ordination; but, according to tradition, he preached the Gospel in India, and was there flayed alive, and then crucified with his head downward. [Matt. x., 3; Mark iii., 18; Luke vi., 14; John i., 45–51; xxi., 2; Acts i., 13.]

Nazarenes, a term of reproach applied by the Jews to the early Christians.[1] A Christian sect similarly entitled appears to have existed in the second century of the Church. They maintained the obligation of the Jewish law, including circumcision, and denied the divinity, while they maintained the miraculous conception of Jesus Christ. It has been supposed by some Unitarian scholars that this sect was really composed of the primitive Christian converts from Judaism, who retained, however, their Jewish prejudices despite their conversion, and that their faith respecting Jesus Christ is to be taken as an illustration and evidence of the faith of the early Church. Among most writers, however, they are regarded as a small, obscure, and heretical sect, and it is certain that they were thus considered as far back as the third century.

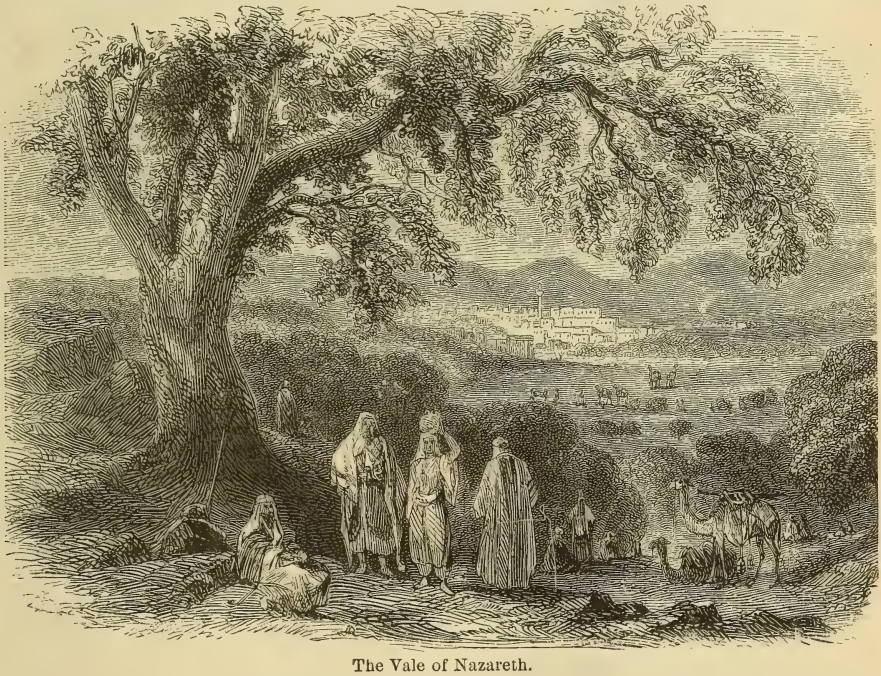
[1] Acts xxiv., 5.

Nazareth, the town of Joseph and Mary, to which they returned with the infant Jesus, after the accomplishment of the events connected with his birth and earliest infancy.[1] Previous to that event, the place is altogether unknown to history. It reposes in the bosom of a beautiful valley about five miles west of Tabor, secluded by surrounding hills, and filled with corn-fields, vineyards, and gardens. Sheltered from the bleaker winds of the north, it luxuriates in the fragrant blossoms and ripened fruits of the pomegranate, orange, fig, and olive. The neighboring hill behind the town commands a magnificent view of the surrounding country. From its summit Jesus must often have looked upon Galilee, spread out as a map beneath his feet. On the north the snowy peak of Hermon lifts itself up, in clear relief, against the background of the deep blue sky; on the east, over the intervening hills, a glimpse of the Lake Tiberias reveals itself. Close at hand was the mountain where, later, he preached that ever-memorable discourse known as the "Sermon on the Mount." Within the range of his vision were Acre, famous in its after-history for its successful resistance to the protracted siege of Napoleon; Cana, where the water was made wine; Nain, where the widow's son was raised; Endor, where the witch appeared to Saul; Jezreel, the royal residence of the infamous Ahab. Before him nestled his own beautiful village of Nazareth, while beyond it, Mount Carmel, the retreat of the ancient prophet Elijah, jutted out into the Mediterranean, the blue of whose waters, sparkling in the sun, was just discernible in the far northwest.

As regards the modern town itself, Dr. Robinson represents its present population as consisting of the following numbers and religious denominations, viz., Greek Church, 1040; Greek Catholics, 520; Latins, 480; Maronites, 400; Moslems, 680—making, in all, 3120 persons. This population is, in all probability, considerably greater than that which it possessed in the time of our Lord. Of its condition during the earlier centuries of the

[1] Matt. ii., 22, 23; Luke ii., 39.

Christian era next to nothing is known. Though there is every reason to suppose that the modern town stands on the site of the ancient village, the one has entirely superseded the other. The stone of the place is of a soft and crumbling character; and during the time of Judea's desolation, subsequently to the destruction of Jerusalem by the Romans, and to the driving of the Jews into exile from their native land, the original Nazareth must have entirely disappeared. That it was rebuilt, after those terrible times, on or about the old foundations, seems all the more likely, from the fact that there are still close beside it, and beneath some parts of it, cliffs of from thirty to forty feet in height, answering exactly to the account



The Vale of Nazareth.

given of the position and character of those described in the Scripture narrative of the assault upon our Lord,[1] any one of which might have been the true mount of precipitation. There can not well be a single track or pathway in or around this sequestered spot which has not been trodden many a time by the feet of Jesus. So closely and inseparably was he identified with it, that its very name was to cleave to him to the end of time. "He came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken of him, He shall be called a Nazarene."[2] Though the monks point out with the greatest confidence the various sacred sites in and about the village, not the slightest reliance is to be placed in the ecclesiastical traditions which form the basis of their information.

[1] Luke iv., 29.—[2] Matt. ii., 23.

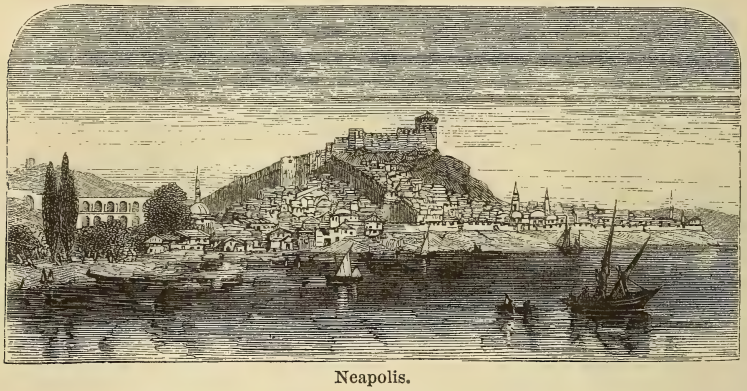
Nazarite, a person separated and devoted to the Lord by a special vow, the terms of which were carefully prescribed. It has been imagined that this kind of vow already existed in Egypt, and that it was thence adopted into Israel with particular regulations. There is, however, no certain proof of this. Either male or female might become a Nazarite.

The restrictions of the vow were threefold. There must be entire abstinence from all strong drink, from the juice of the grape, and from every thing belonging to the vine. The hair of the Nazarite was to be permitted to grow, no razor touching his head during all the days of his separation, and he should on no account defile himself for the dead. If, unavoidably, he became so defiled, he was to shave his head, bring a trespass-offering for the discharge of the debt he had thus contracted to the Lord, also a sin-offering and a burnt-offering, and to begin again his vow, all the time before the defilement being lost. When the term of the vow expired, the Nazarite brought a sin-offering, a burnt-offering, and a peace-offering, with the usual appendages, his hair being shorn or shaven, and cast into the fire under the sacrifice of the peace-offerings, indicating the ordinary state of friendly communion with God.

The customary term of the Nazarite vow, according to the rabbins, was thirty days. But sometimes it continued for life. Three

instances are recorded in Scripture of persons so sanctified—Samson, Samuel, and John the Baptist. It is doubtful whether the vow which St. Paul had upon him was that of the Nazarite.[1] It will not escape notice that the Nazarites were not bound to celibacy: their vow, therefore, gives no countenance to any profession involving such a restriction. [Numb. vi., 1–21; Judg. xiii., 5; 1 Sam. i., 11; Luke i., 15.]

Neapolis (*new town*), a sea-port on the coast of the Ægean Sea, originally belonging to Thrace, and about ten miles from Philippi, the frontier Macedonian town; but it was attached to the province of Macedonia by Vespasian. St. Paul landed there on his voyage to Europe. The village of Kavalla is on the site of Neapolis, and contains at present about 5000 or 6000 inhabitants. [Acts xvi., 11.]



Neapolis.

Nebaioth, or **Nebajoth** (*heights*). Nebaioth was the eldest son of Ishmael, called Nebajoth in Gen. xxv., 13; xxviii., 9; xxxvi., 3. His descendants may probably be identified with the Nabathæans, a most distinguished Arabian tribe. They originally devoted themselves to the feeding of cattle; their habits were simple, and their principles independent. Afterward they built towns, especially the noted Petra. They were under a monarchical government, but the power of their king was limited. In later times they applied themselves to commerce. Josephus says of them that they were not given to war. They seem to have attained a high degree of civilization and culture, and they raised their capital to the rank of one of the most important centres of commerce in the ancient world. [1 Chron. i., 29; Isa. lx., 7.]

Nebo (*interpreter*). **1.** This word occurs both in Isa. xlvi., 1, and Jer. xlviii., 1, as the name of a Chaldean god, and is a well-known deity of the Babylonians and Assyrians. He was the god who presided over learning and letters. His general character corresponds to that of the Egyptian Thoth, the Greek Hermes, and the Latin Mercury. Astronomically, he is identified with Mercury, the planet nearest the sun. In Babylonia Nebo held a prominent place from an early time. The ancient town of Borsippa was especially under his protection, and the great temple there was dedicated to him from a very remote age. He was the tutelar god of the most important Babylonian kings, in whose names the word *Nabu*, or Nebo, appears as an element.

2. The mountain from which Moses took his first and last view of the Promised Land. It is described as in the land of Moab, facing Jericho—the head or summit of a mountain called the Pisgah. Recent travelers identify it with a peak, or rather with one of a succession of peaks, of the Abarim, or Moab mountains on the east of Jordan, and about three miles south-west of Heshbon. See MOSES. [Deut. xxxii., 49; xxxiv., 1.]

3. A town of Reuben, on the eastern side of the Jordan, which, after the captivity of the trans-Jordanic tribes, seems to have fallen under the power of Moab. Eusebius and Jerome locate it eight miles south of Heshbon. [Numb. xxxii., 3, 38; 1 Chron. v., 8; Isa. xv., 2; Jer. xlviii., 1, 22.]

4. A place belonging to Judah, called, for distinction's sake, "the other Nebo." It is possibly the modern *Beit Nubah*, about twelve miles north-west of Jerusalem. [Ezra ii., 29; x., 43; Neh. vii., 33.]

Nebuchadnezzar (*protector against misfortune*), the greatest and most powerful of the Babylonian kings, was the son and successor of Nabopolassar, the founder of the Babylonian Empire. During the lifetime of his father he conducted a campaign against Pharaoh-necho, king of Egypt, defeated him in a great battle,[1] and, marching southward, took Jerusalem in the third year of the reign of Jehoiakim. During this expedition Nabopolassar died, and his son hastened home to take possession of the throne, which he did without disturbance, about B.C. 604. He had not reigned more than

[1] Acts xviii., 18; xxi., 23–26.

[1] Jer. xlvi., 2.

three years, when Jehoiakim revolted, and at the same time Phœnicia threw off the Babylonian yoke. Nebuchadnezzar took the field in person, marched first against Tyre, and, having invested that city with one portion of his army, pressed on with another against Jerusalem, which, according to Josephus, made no resistance, and his revolted vassal was put to death.[1] Jehoiachin, the new king, soon displeased his foreign lord, and a third time Nebuchadnezzar, whether in person or not is uncertain, came against the city, deposed the king, plundered the Temple, carried captive to Babylon the royal household and a large portion of the population, leaving Zedekiah a vassal-king over a feeble remnant. Nine years after, Zedekiah having rebelled, Nebuchadnezzar commenced the final siege of Jerusalem, B.C. 588, and, after two terrible years of siege, took it. The country was pillaged and depopulated; "so Judah was carried away out of their own land."[2] The conquest of Jerusalem was followed by the fall of Tyre, and the complete submission of Phœnicia to the Babylonian arms. Nebuchadnezzar's victories were then pushed into Egypt, which he devastated without mercy. Beyond this point, his military successes can not be minutely traced.

The Chaldean monarch is famed as much for his architectural works, as for his successful invasions and battles. He restored and adorned the capital, and surrounded it with several lines of fortifications. Babylon rose a new city under his hands; and the temples and palaces constructed by his orders still attest, in the hugeness of their ruins, the gigantic works he planned and executed. In every way he strove to develop the agricultural and commercial resources of his empire. No element of national prosperity was overlooked; the useful was combined with the ornamental—canals, reservoirs, aqueducts, roads, temples, palaces, hanging gardens. Ancient authors describe the grandeur of his erections, and the monuments catalogue his works. The bricks dug up from the ruins of Babylon bear no other name than his, and the bricks of a hundred towns in the neighborhood of Bagdad bear no other inscription than that of "Nebuchadnezzar, son of Nabopolassar king of Babylon."

Toward the close of his reign the glory of Nebuchadnezzar suffered a temporary eclipse. The strange malady that fell on him has given rise to many conjectures. It was probably a species of *lycanthropy*, a mysterious monomania, in which one imagines himself transformed into an animal, and acts accordingly. "A beast's heart was given to him, till his hairs were grown like eagles' feathers, and his nails like birds' claws."[3] Similar forms of insanity have often been recorded. After an interval of four, or perhaps seven, years, Nebuchadnezzar's malady left him. We are told that "his reason returned," and that he "was established in his kingdom, and excellent majesty was added to him."[1] The wealth, greatness, and prosperity of Nebuchadnezzar are strikingly depicted in the Book of Daniel. The golden image there described, which the king set up in the plain of Dura, was probably one of his patron gods —Bel-merodach. The dedication of such a statue is in keeping with his religious character, which is apparent from his numerous inscriptions of homage to the same divinity, after whom he named his son and successor. Nebuchadnezzar died B.C. 561, after a reign of forty-three years, at the advanced age of eighty-four. [2 Kings xxiv., 1, 10–17; xxv., 1–22; 2 Chron. xxxvi., 6–20; Ezra i., 7; ii., 1; v., 12; Jer. xxxix., 1–13; xlvi., 2; Ezek. xxvi., 7–11; Dan. i., 1, 2; ii.; iii.; iv.]

Necrology (*discourse of the dead*), a book anciently kept in churches and monasteries, wherein were registered the benefactors of the same, the time of their deaths, and the days of their commemoration, as also the deaths of the priors, abbots, religious canons, etc. This record was also called *calendar* and *obituary*.

Nehemiah was the son of Hachaliah,[2] and born at Babylon during the Captivity. All that is known of him is contained in the book that bears his name, which determines nothing of the circumstances of either his birth or death. By some he was supposed to be of the race of the priests; by others, of the tribe of Judah; and by others still, of the royal family. Scripture gives him the name of Tirshatha,[3] that is, *cup-bearer;* and he is first introduced to us at Shushan, the winter residence of the kings of Persia, holding this office under King Artaxerxes Longimanus.[4] In the twentieth year of that king's reign, B.C. 445, some Jews arrived from Judea, and gave Nehemiah a deplorable account of the state of Jerusalem. He was greatly troubled by the evil news he had heard, and gained the king's permission to go to Jerusalem with a commission as a governor, but was under a promise to return at a stated time.[5] Nehemiah's great work was to rebuild the walls of Jerusalem, for the first time since their destruction by Nebuzar-adan, and to restore that city to its former state and dignity as a fortified town. To this great object he directed all his energies without delay. He assembled the chiefs of the people, produced his commission and letters, and, under his direction, the work of repairing the gates and walls of the city was immediately commenced. He was not allowed, however, to pursue his work unmolested. The enemies of the Jews, headed by Sanballat (q. v.) and

[1] Comp. Jer. xxii., 18, 19; xxxvi., 30.—[2] 2 Kings xxv., 21. See ZEDEKIAH.—[3] Dan. iv., 16, 33.

[1] Dan. iv., 36.—[2] Neh. i., 1.—[3] Neh. viii., 9.—[4] Neh. ii., 1.—[5] Neh. ii., 6.

Tobiah, who were greatly exasperated at the appointment of Nehemiah, at first used threats, and finally made a conspiracy to put a stop to the undertaking. Nehemiah, however, defeated all their stratagems, and completed his work of rebuilding the walls in fifty-two days.[1] The next date in Scripture that we have is in chapter xiii., verse 6, where he speaks of returning to Babylon in the thirty-second year of Artaxerxes. No information is given as to whether he continued in Jerusalem during all of these twelve years. After an interval, perhaps of some years, he was again permitted to return to Jerusalem, and to crown his work by repairing the Temple and dedicating its walls. He then applied himself to the reforming of the corruptions which had crept into public affairs. He repressed the exactions of the nobles and the usury of the rich; rescued the poor of the land from spoliation and slavery; dissolved the unlawful marriages with the heathen; made provision for the maintenance of the priests and Levites; enforced the observance of the Sabbath, and by his resolute conduct succeeded in repressing the lawless traffic on that day of rest.[2] During his whole term of office, he refused to receive his lawful allowance as governor from the people, in consideration of their poverty, and kept, at his own charge, a table for one hundred and fifty Jews, at which any who returned from captivity were welcome.[3] His administration lasted about thirty years, including the interval that he was absent.

Nehemiah (Book of). The opinion is held by some that Ezra, Nehemiah, and Chronicles, or at least Ezra and Nehemiah, formed one single work, which was afterward broken up into the separate books as at present appearing in our copy of the O. T.; for these books treat of contemporary events. But the better opinion claims for the book of Nehemiah an independent position, inasmuch as this independent position has been assigned to it from time immemorial. Moreover, the book contains within itself evidence of its independent integrity. It has a title of its own, as distinct as that of any book of the O. T.; and it is difficult to believe that the same writer would have given the two lists of people who returned from Babylon as they are given in Ezra ii., and Nehemiah viii., without removing the differences which appear in the details. The general language and style is exactly that of the books purporting to be of the same age; and in this respect the book is similar to Chronicles or Ezra. But the author has quite his own manner, and certain phrases and modes of expression peculiar to himself. That the author was Nehemiah, whose name the book bears, and who was cup-bearer to Artaxerxes Longimanus, is beyond reasonable doubt. Some maintain that the whole was from his pen, but there are some serious objections to this belief. By far the principal portion, indeed, is the work of Nehemiah, but other portions appear to be either extracts from various chronicles and registers, or supplementary narratives and reflections. It is true that some of the arguments urged, as that taken from the use of different divine names, are not of much weight; still, when we find a perceptible diversity of diction, when in parts of the book Nehemiah seems to retire into the background, when his own title varies and the designation of the nobles is not the same, when we see lists extended beyond what we can reasonably imagine was the limit of Nehemiah's life, we can hardly help coming to the conclusion that various hands contributed to this book in its present form. And as much of the book, though not the whole, was written by Nehemiah, we may believe that it was ultimately arranged in its present form by some one who, under Divine guidance, has transmitted to future ages of the Church this most instructive narrative which forms the close of the Scripture history.

The main history contained in the book of Nehemiah covers about twelve years, viz., from the twentieth to the thirty-second year of Artaxerxes Longimanus, *i. e.*, from B.C. 445 to 433. The whole narrative gives us a graphic and interesting account of the state of Jerusalem and the returned captives in the writer's times, and, incidentally, of the nature of the Persian Government and the condition of its remote provinces. The documents appended to it also give some further information as to the times of Zerubbabel on the one hand, and as to the continuation of the genealogical registers and the succession of the high-priesthood to the close of the Persian Empire on the other. The view given of the rise of two factions among the Jews—the one the strict religious party, the other the gentilizing party—sets before us the germ of much that we meet with in a more developed state in later Jewish history. In this history, as in the book of Ezra, we see the bitter enmity between the Jews and Samaritans acquiring strength and definitive form on both religious and political grounds. The book also throws much light upon the domestic institutions of the Jews. Some of its details give us incidentally information of great historical importance. The account of the building and dedication of the wall contains the most valuable materials for settling the topography of Jerusalem to be found in Scripture.[1] The list of returned captives, who came under different leaders, from the time of Zerubbabel to that of Nehemiah—amounting in all to only 42,360 adult males, and 7337 servants—conveys a faithful picture of the political weakness of the Jewish nation as compared

[1] Neh. vi., 15.—[2] Neh. xiii., 15–20.—[3] Neh. v., 14–19.

[1] Neh. iii.; xii.

with the times when Judah alone numbered 470,000 fighting men.[1] The lists of leaders, priests, Levites, and of those who signed the covenant, reveal incidentally much of the national spirit, as well as of the social habits of the captives, derived from older times. Thus the fact that *twelve* leaders are named in Neh. vii., 7, indicates the feeling of the captives that they represented the *twelve* tribes — a feeling further evidenced in the expression "the men of the people of Israel." Among other information, the book shows us the hereditary crafts pursued by certain priestly families; and by its statistics it reminds one of the Domesday-Book of England. There is no quotation from it in the N. T.

Neophytes (*new-born, or regenerated*), a term sometimes applied in ancient times to those who were newly baptized, or to new converts to Christianity. It has also been often used to denote those who had recently joined a religious order.

Ner (*light*), son of Jehiel, and, according to 1 Chron. viii., 33; ix., 39, father of Kish and Abner, and therefore grandfather of King Saul. In 1 Chron. ix., 36, Kish and Ner are described as both sons of Jehiel; but son is sometimes used for grandson, and is probably so used here. Jehiel and Abiel are probably the same.

Nergal (*hero*), a well-known Assyrian god, mentioned in 2 Kings xvii., 30, as made by the men of Cuth, who emigrated to Samaria. In one inscription in the British Museum, Nergal is said to "live" in Cutha, so that men of Cutha, transplanted into Northern Palestine, naturally made an image of him as their god. According to an old Arabian legend, Cutha is the city of Nimrod, and Nergal's patronage of the chase, seen especially in the inscriptions of Tiglath-pileser and Sardanapalus, may be a reminiscence of the "mighty hunter." [2 Kings xvii., 30.]

Nergal-sharezer (*Nergal fire-prince*), the name of two Babylonian grandees who were present at the taking of Jerusalem. The last-named is styled Rab-mag; that is, *president of the Magi*. He was probably the person known as Neriglissar, who, having married a daughter of Nebuchadnezzar, put Evil-merodach to death and succeeded to his throne. He reigned between three and four years—559–556 B.C.—and built a palace on the right bank of the Euphrates. Bricks have been discovered there bearing his name and title, Rab-mag. [Jer. xxxix., 3, 13.]

Nero. L. Domitius Nero succeeded Claudius as emperor of Rome, 54 A.D., and killed himself to avoid a public execution, 68 A.D. In his reign that war commenced between the Jews and Romans which terminated subsequently in the destruction of Jerusalem by Titus and the overthrow of the Jewish polity. It was under Nero, too, that a fierce persecution of the Christians began, about 64 A.D., which lasted till his death. St. Paul suffered martyrdom in it at Rome. So great were this monarch's cruelties, that his name has ever since served specially to distinguish a tyrant. He is frequently indicated as Cæsar in the N. T., and in Acts xxv., 21, 25, as Augustus; but his name Nero does not occur. [Acts xxv., 8, 10–12; xxvi., 32; xxviii., 19; Phil. iv., 22.]

Nestorians, a sect of the fifth century, so called from its founder, Nestorius, a patriarch of Constantinople, 428 A.D. Soon after his consecration a controversy arose as to the divine and human natures of our Lord, in which Nestorius took a leading part, and in which he exaggerated the distinction of two natures in our Lord into a distinction of two persons, the human person of Christ and the Divine person of the Word. For this he was tried, condemned, and deposed; and, adhering to his views, died in exile. How far Nestorius himself maintained the doctrine which in theological literature is termed Nestorianism is uncertain; that doctrine, at all events, involves a denial of the unity of Christ's character. "The Nestorian Christ," says Dr. Shedd, in his "History of Christian Doctrine," "is two persons—one divine, and one human. The important distinction between a 'nature' and a 'person' is not observed, and the consequence is, that there are two separate and diverse selves in Jesus Christ. Instead of a blending of the two natures into only one self, the Nestorian scheme places two selves side by side, and allows only a moral and sympathetic union between them. The result is, the acts of each nature derive no character from the qualities of the other. There is no divine humiliation, because the humanity is confessedly the seat of humiliation, and the humanity is by itself, unblended in the unity of a common self-consciousness. And there is no exaltation of the humanity, because the divinity is confessedly the source of the exaltation, and this also is insulated and isolated, for the same reason. There is God, and there is man; but there is no God-man."

The modern Nestorians are found only in Persia, their chief seat being in the mountain-ranges of Kurdistan. They are at present a poor and illiterate race, numbering about 140,000, and subject to a patriarch and eighteen bishops. All these are bound to observe celibacy, but marriage is permitted to the priests and inferior clergy. Their liturgical books recognize seven sacraments, but confession is infrequent, if not altogether disused. Marriage is dissoluble by the sentence of the patriarch; communion is administered in both kinds; and although the language of the liturgy plainly implies the belief of transubstantiation, yet it is said not to be popularly held among them. The fasts are strict, and of very long duration, amounting to very nearly one-half the entire year.

[1] 1 Chron. xxi., 5; Neh. vii.

The Nestorians pray for the dead, but are said to reject the notion of purgatory, and the only sacred image which they use or reverence is that of the cross. They are very scrupulous respecting their religious ceremonies and fasts, but not respecting their daily life. They are, as a class, ignorant and superstitious; lying, profanity, and intemperance are common vices; the clergy are generally illiterate; there is but little preaching, and their public services are carried on in the Syriac—a language which the common people do not understand. There is also another body of Nestorians, who have existed in India from an early period, and who are called by the name of Syrian Christians. Their chief seat is in Travancore, where they number about 100,000, and are subject to a patriarch.

Nethinim, inferior officers employed in the service of the ancient Jewish tabernacle and temple, chiefly in cutting wood and drawing water, to be used in the sacrifices. They were not originally of Hebrew descent, but are generally supposed to have been the posterity of the Gibeonites, who in the time of Joshua were doomed by God to perform menial offices. Among them were probably some prisoners of war who had become Jewish proselytes. In the discharge of these humble duties, they continued till the time of Nehemiah, who mentions that great numbers of them returned from Babylon to rebuild Jerusalem and the Temple. Ezra brought 220 of them into Judea. Those who followed Zerubbabel made up 392. This number seems not to have been sufficient for the discharge of the duties required of them, and hence Josephus speaks of a solemnity called *Hylophoria*, in which the people generally carried wood to the Temple, to keep up the fire on the altar of burnt sacrifices. When the *Nethinim* were on duty at the Temple, they lodged in the tower of Ophel, or in a street adjacent, that they might be near the east gate of the Temple, which was the usual entrance. They were not allowed to lodge within the courts of the Temple, because they were not of the tribe of Levi. When their week of ministration was ended they returned to the cities and villages assigned to them as their places of residence.

Nettle. There are two Hebrew words so rendered in our version. One occurs in Job xxx., 7; Prov. xxiv., 31; Zeph. ii., 9. Its meaning is uncertain; it is perhaps a species of wild mustard. Another word is found in Isa. xxxiv., 13; Hos. ix., 6: it means a prickly weed, and probably designates some species of thistle.

New Year (Feast of the). The observance of the first day of the year as a sacred festival is of very ancient origin. In the law of Moses (Numb. xxix., 1, 2) the following command is given: "And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you. And ye shall offer a burnt-offering for a sweet savor unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish." On this festival, which received, and still bears among the Jews, the name of the Feast of Trumpets, the people assembled from all parts of Palestine at Jerusalem; sacrifices were offered up; silver trumpets were blown from morning till night; the Levites read passages from the law, and gave instructions to the people. The season was reckoned peculiarly favorable for the commencement of any undertaking. How far this idea was carried is illustrated by the rabbinical notion that the world was created on this day, and that God sits in judgment on mankind on this first day of the year. Among the modern Jews the first and second days of Tisri are still celebrated by a cessation from all unnecessary labor, and the observance of protracted service in the synagogues. Psalm lxxxi. is used in the service of the day. Trumpets are still blown on the first day of the seventh month, and on the morning of each preceding day for a month; also at sunset on the Day of Atonement. This blowing of the trumpet is considered as a memorial of the joyous day of creation; as a call to repentance; as a reminder of the law, the prophets, the destruction of the Temple, the binding of Isaac, the day of judgment, and the resurrection; and also as a call to prayer for the restoration of Israel. No pious Jew neglects attendance at this solemn rite on the first of Tisri.

The old Roman year began in March; and on the first day of that month the festival *Ancylia* was celebrated, when the *Salii*, or priests of Mars, carried the sacred shield in procession through the city, and the people spent the day in feasting and rejoicing. They counted it lucky to begin any new enterprise, or to enter upon any new office, on New-year's-day. The same sacredness was attached to the first day of the year after the change took place in the Roman calendar, which made January the commencing month instead of March; and Pliny tells us that on the first of January people wished each other health and prosperity, and sent presents to each other. It was accounted a public holiday, and games were celebrated in the Campus Martius. The people gave themselves up to riotous excess, and various kinds of heathen superstition. It was only to oppose a counter influence to this pagan celebration, and to protect Christians against its contagious debauchery and superstition, that Christian assemblies were at last held on the first day of January. The early disciples strove to exhibit in their life the contrast between the Christian and the heathen temper, to substitute alms for New-year's

gifts, edification from Scripture for merry songs, and fasts for riotous feasting. This principle was gradually adopted in the practice of the Western Church, and three days of penitence and fasting were opposed to the pagan celebration of January, until, the time being designated, the festival of Christ's circumcision was transferred to this season. Thus a Jewish rite was opposed to pagan observance, and its symbolical reference to the circumcision of the heart by repentance, to heathen revelry.

The Hindoos call the first day of the year the day of the Lord of creation. It is sacred to the god of Wisdom, to whom they sacrifice male kids and wild deer, while they celebrate the festival with illuminations and general rejoicings. The Chinese begin their year about the vernal equinox, and the festival observed on the occasion is one of the most splendid of their religious feasts. All the people, including the emperor, mingle in free and unrestrained intercourse, and unite in thanksgiving for mercies received, as well as in prayers for a genial season and an abundant crop. In Japan the day is spent in visiting and feasting.

Among the ancient Persians prisoners were liberated and offenders forgiven on this day; in short, the Persian New-year resembled the Sabbatical year of the Jews. There is a curious Oriental custom peculiar to this day, and called by the Arabs and Persians the *game of the beardless river*. A deformed man whose hair has been shaved off, and his face ludicrously painted with variegated colors, rides through the streets on an ass, and behaves in the most whimsical and extravagant manner, to the great delight of the multitude that follow him. In this manner he proceeds from door to door soliciting small pieces of money. A similar custom is still found in various parts of Scotland, under the name of guizarding.

On the 10th of March, the commencement of the year among the Druids, the famous ceremony of cutting the mistletoe was performed. Beneath the oak where it grew preparations were made for a banquet and sacrifices, and two white bulls, hitherto unbound, were for the first time tied by the horns. Then one of the Druids, clothed in white, mounted the tree, and cut off the mistletoe with a golden sickle, receiving it into a white cloak laid over his hand. The sacrifices were then performed, and prayers were offered to God to send a blessing upon his own gift. The plant thus gathered was supposed to bestow fertility upon man and beast, and to be a specific against all sorts of poisons. On the first day of the year the Mexicans carefully adorned their houses and temples, and employed themselves in various religious ceremonies. One, which was at first, perhaps, peculiar to this season, though it became subsequently of more frequent occurrence, was the offering to the gods of a human sacrifice. Indeed the rites connected with New-year's-day may be traced back to the remotest times, and have been universally celebrated in all ages and nations. Though of a festive and cheerful, they have been uniformly of an essentially religious character.

Nibhaz (*barker?*), an idol worshiped by the Avites. The rabbinical writers say that it was figured as a dog: it may, therefore, have been identical with the Egyptian Anubis. According to De la Roque, the colossal figure of a dog was found, three days' journey from Beirût on the road to Tripolis, to which the inhabitants of the locality paid divine honors. [2 Kings xvii., 31.]

Nicodemus, a man of wealth, of Pharisaic learning, of extended influence, a member of the Sanhedrim, and himself a teacher of the Jewish laws. A fair type of the class to which he belonged, the better portion of the Pharisees, he possessed culture without courage; moral taste without manly strength; an appreciation of the truth, but no irresistible craving for it; curiosity to learn of Christ, no self-denying earnestness of purpose to follow him. It was to such Christ was afterward accustomed to say, "Whosoever doth not bear his cross and come after me, can not be my disciple." He sought an interview with Jesus at night, not for fear of the Jews, as is sometimes alleged—for as yet there was no imbittered enmity, but only an aroused curiosity among the people—but for more quiet conversation, or, perhaps, from an unwillingness to commit himself to this as yet unknown Galilean. In this conversation he may be said to represent the rationalism of his age; he acknowledges Christ as a teacher sent from God, and impliedly seeks instruction from him. Christ's answer is in effect that it is not instruction, but new moral power, that humanity needs. After this first interview we do not meet Nicodemus again till toward the close of Christ's ministry. He then speaks fearlessly in the council against pronouncing any judgment without first hearing Christ in his own defense, and subsequently unites with Joseph of Arimathea in the burial of Jesus. From these circumstances we judge that Christ's conversation had in time produced its due effect, and that Nicodemus acquired at last the courage to confess Christ, which at first he seems to have lacked. [John iii., 1–21; vii., 50–52; xix., 38–42.]

Nicolaitans, an heretical sect referred to in Rev. ii., 6, 15. It is supposed by some that they were followers of Nicolas, the proselyte of Antioch, of whom nothing is known except the reference in Acts vi., 5, but who, it is on this hypothesis assumed, departed from the Christian faith and communion. Others regard the Nicolaitans as the same with those who held "the doctrine of Balaam,"[1] and re-

[1] Rev. ii., 14.

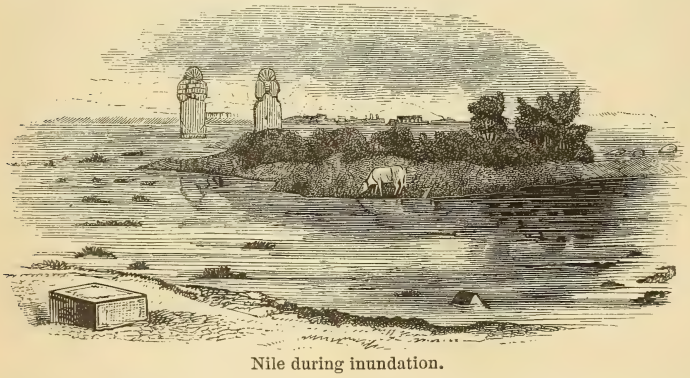
gard their heresy as consisting of an attempt to introduce heathen licentiousness into the early Church. Both hypotheses are surmises; nothing is known with certainty concerning their doctrine or their origin.

Nicopolis (*city of victory*). There were many ancient cities which bore this name, and no less than three of these are claimed as the one spoken of in Titus iii., 12: Nicopolis in the north-eastern corner of Cilicia, Nicopolis in Thrace, near the borders of Macedonia, and Nicopolis in Epirus, founded by Augustus in honor of his victory at Actium. This last Nicopolis, situated on a peninsula to the west of the Bay of Actium, is most probably the one referred to by Paul.

Night. The Scriptural use of this term, as regards the general division of time indicated by it, and the subdivisions under which it was thrown, have been noticed under DAY. Figuratively, the term is used with some variety, yet never so as to occasion any perplexity even to the unlettered reader. Periods of distress or trouble are so designated. In a moral or spiritual respect, "children of the night" are those who practice the deeds of depravity and corruption—such as naturally shun the light of day.[1] And though the Christian life, on account of its comparative fullness of light and privilege, is frequently spoken of as day, in contradistinction to the previous darkness or twilight, yet when brought into comparison with the effulgence of the glorious future, it is regarded as a sort of night. Thus the apostle says, "the night is far spent, the day is at hand." [Rom. xiii., 12.]

Nile. The Hebrew names of the Nile are *Shihor*, "the black" (river); *Yeor*, "the river;" "the river of Egypt;" and "the river of Cush," or "Ethiopia." Of these, *Shihor*, when it occurs without any adjunct, undoubtedly refers to the Nile, but the "Sihor which is before Egypt," and the "Shihor of Egypt," must denote a more easterly stream, the modern *Wady el-Areesh*, as the south-western boundary of Canaan.[2] *Yeor*, "the river," in the singular, is used of the Nile alone, except in Dan. xii., 5, 6, 7; where the Tigris may be intended; and in the plural, of the branches, canals, and perhaps tributaries of the Nile.[1] "The river of Egypt," in Gen. xv., 18 (Heb., Nahar-mitzraim), is very probably the Nile; but the "river" or "stream of Egypt" spoken of elsewhere is the translation of a different Hebrew phrase (Nachal-mitzraim), and is most probably not the Nile, but identical with the Sihor of Egypt, which was of old, and is to-day, the modern Wady el-Areesh, the boundary between Palestine and Egypt. It comes from the passes of Jebel et-Tih toward Sinai, and reaches the sea without a permanent stream. Near its mouth is a small village, el-Arish, on the site of the ancient Rhinocolura.[2] By the "rivers of Cush" we must understand the confluents or tributaries of the Nile. The Nile is sometimes poetically called a sea.[3]

The inundation of the Nile fertilizes and sustains Egypt, and is the chief blessing of the country; a very low inundation, or failure of rising, being the cause of famine. On this account, the god of the Nile was anciently worshiped under the sacred name of *Hapee, or Hapee Mu;* the rise of the river was anxiously looked for, and welcomed by a grand festival and the performance of rites, which were thought essential to secure a full overflow. Even at the present day the rise of the Nile is hailed by all classes with excessive joy; and the sacredness with which it was regarded by the Egyptians is still preserved among the Arabs who have settled in Egypt, who are accustomed to speak of the river as most holy. The flood begins in June, about the summer solstice, and increases to September, at which time all the lowlands are overflowed. The welcome stream is carried everywhere by canals, continues stationary for a few days, and gradually passes away, leaving the fields, generally by the end of November, covered with a deposit of rich brown slime, and ready for the labors of the husbandman.



Nile during inundation.

The problem of the sources of the Nile was solved by the explorations of Captains Speke and Grant, and Sir S. W. Baker, in 1860–64. Its main stream, the White Nile, flows out

[1] 1 Thess. v., 5.—[2] Josh. xiii., 3; 1 Chron. xiii., 5; Isa. xxiii., 3; Jer. ii., 18.

[1] Gen. xli., 1; Exod. i., 22; ii., 3; vii., 1, 15, 18; Amos viii., 8.—[2] Josh. xv., 4, 47; 1 Kings viii., 65; 2 Kings xxiv., 7; Isa. xxvii., 12.—[3] Job xli., 31; Isa. xviii., 2; Nah. iii., 8.

of the lakes Victoria and Albert Nyanza. Of these vast lakes, situated at the Equator, the Albert Nyanza, which receives the drainage of a ten months' rain-fall, is probably the principal source; but the southern extremity of the Victoria Nyanza marks the greatest distance yet measured, and gives to the Nile a total length of 2300 miles. This White Nile, which furnishes the great body of water, is joined at Khartoom, now the seat of Government of Soodan, by the Blue Nile, which rises in the mountains of Abyssinia, and carries down from them the great quantity of decayed vegetable matter and alluvium which makes the stream the fertilizer of Egypt and Nubia. In Upper Egypt the Nile is a very broad stream, flowing rapidly between high, steep mud-banks, while on either side the valley rise the bare yellow hills, rarely one thousand feet high. These, which look from the river like cliffs, are often honey-combed with the entrances of the tombs which make Egypt one great city of the dead, and reveal to us the meaning of that murmur of the Israelites to Moses: "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"[1] In Lower Egypt the view is spread out over one rich plain, bounded on the east and west by the sandy desert-edges, and watered by the two branches into which the river divides a short distance below Cairo. Through these two branches, which are narrower than the undivided stream, the Nile pours its waters into the Mediterranean. During the inundation the whole valley is covered with sheets of water, above which rise the villages like islands. The country appears as though overwhelmed by a destructive flood, whose vast turbid stream seems all the more powerful as it is beaten into waves by the north wind, that blows ceaselessly during the period of inundation. The prophets more than once allude to this striking condition of the Nile.[2]

The river itself abounds in fish; and, during low Nile, crocodiles, the emblem of Egypt, bask upon the shoals. The banks are enlivened by the women who come to draw water, or, like Pharaoh's daughter, to bathe, and the herds of kine and buffaloes which are driven down to drink and wash, or feed "in the marsh grass," like those that Pharaoh saw in his dream.[3] The great difference between the stream of the present day and the stream of old is caused by the failure of some of its branches, and the extinction of some of its chief vegetable products. The chief change in the aspect of the cultivable land, as dependent on the Nile, is the result of the ruin of the fish-pools and their conduits, and the consequent decline of the fisheries. The river was famous for its seven principal branches, and under the Roman dominion four more subordinate ones were counted. According to the monuments and the narratives of ancient writers, the Egyptian Nile was of old a stream bordered by flags and reeds, the covert of abundant wild fowl, and bearing on its waters the fragrant flowers of the various-colored lotus. Now the famous papyrus is nearly if not quite extinct, the lotus almost unknown, and the reeds have well-nigh perished.[1] Then the great river must have shown a fairer and busier scene than now. Its banks were bordered by light summer pavilions, beautiful gardens, and the painted walls of temples. Its surface was dotted with vessels of many kinds, from the pleasure-galley, with its one great square sail, to the little papyrus skiff, bearing the seekers of amusement to spots in which they could shoot with arrows, or knock down with the throw-stick, the wild fowl that abounded among the reeds, or engage in the dangerous chase of the hippopotamus or the crocodile. The Nile is constantly before us in the history of Israel in Egypt. Into it the male children were cast. Into one of the many recesses of its shores the ark of Moses was placed, and found by Pharaoh's daughter when she went down to bathe. When the plagues were sent, the sacred river — a main support of the people—and its waters everywhere were turned into blood. [Exod. i., 22; ii., 3–6; vii., 20, 21.]

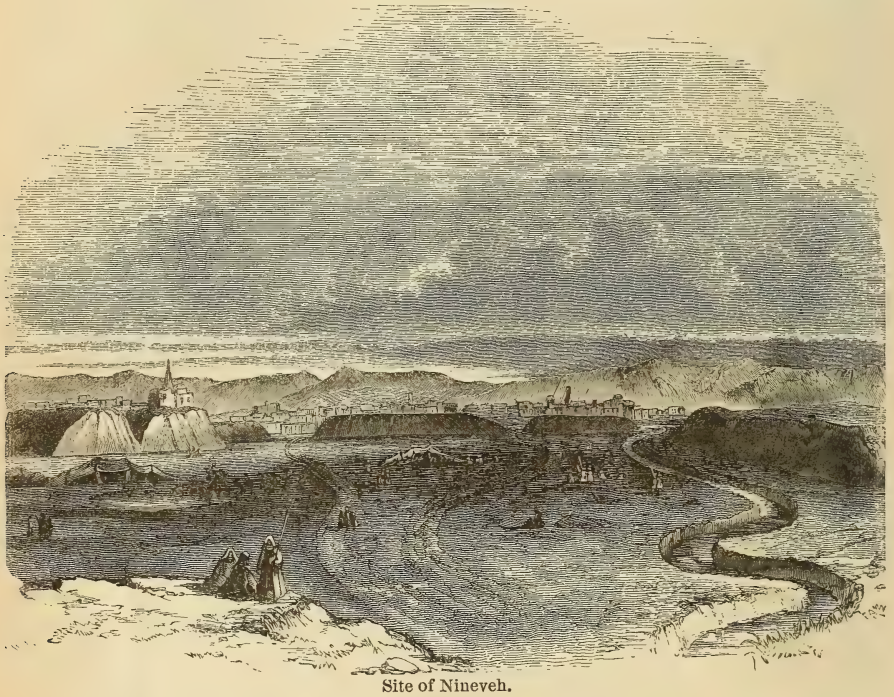
Nimrod (*a rebel*), an eminent early warrior and king; the son of Cush, and grandson of Ham. His history is briefly summed up in a few verses.[2] The testimony of Scripture is that he was "a mighty one in the earth," "a mighty hunter," the establisher of a kingdom when kingdoms had scarcely begun to be known, the builder of four great and famous cities—Babel, Erech, Accad, and Calneh in the land of Shinar, or Mesopotamia. To him belongs the merit of selecting a site peculiarly fitted for the development of a great power in the early ages of the world, and of binding men together into a community, which events proved to possess within it the elements of prosperity and permanence. Whether he had, indeed, the rebellious and apostate character which numerous traditions—Jewish, Arabian, and Armenian—assign to him; whether he was in reality concerned in the building of the Tower of Babel,[3] we have no means of positively determining. The language of Scripture with regard to Nimrod is rather laudatory than the contrary, and it would seem to have been from a misapprehension of the Mosaic narrative that the traditions above mentioned originated. Nimrod had not in the days of Moses that ill reputation which attached to him in later ages, when he was regarded as the great Titan, or giant, who

[1] Exod. xiv., 11.—[2] Jer. xlvi., 7, 8; xlvii., 1, 2; Amos viii., 7, 8.—[3] Gen. xli., 1, 2; Exod. ii., 5; Ezek. xxix., 3.

[1] Isa. xix., 5–10.—[2] Gen. x., 8–12; 1 Chron. i., 10.—[3] Gen. xi.

made war upon the gods, and who was at once the builder of the Tower and the persecutor who forced Abraham to quit his original country. It is, at least, doubtful whether we ought to allow any weight at all to the additions and embellishments with which later writers, so much wiser than Moses, have overlaid the simplicity of his narrative.

Nineveh (*habitation of Ninus*, or perhaps compounded with the name of the Assyrian deity, *Nin*). This great city, the ancient metropolis of Assyria, is first mentioned in Gen. x., 11, where it is said to have been founded by Nimrod; it is not again noticed in the sacred history till many years subsequently. At the time of the mission of Jonah, we find it in the seat of a powerful monarchy, the centre of the Assyrian empire.[1] It is described in the book of that prophet as "an exceeding great city of three days' journey," with 120,000 children, "who knew not their right hand from their left;"[2] which would make a population of about 2,000,000. According to Diodorus Siculus, it was no less than fifty-five miles in circumference, built, no doubt, like the ancient cities of the East, with pastures and pleasure-grounds interspersed among streets and houses. Even in Babylon, which was of less extent than Nineveh, Diodorus says that there were gardens and orchards, and land sufficient to provide corn for all the people in case of a siege. After the mission of Jonah, which resulted in a temporary repentance, we find prophetic denunciations renewed by Nahum. His prophecy is almost exclusively directed against the city; the ruin of the country and the sovereign being, however, involved in the fall of the capital.[1] Zephaniah also predicts the destruction of Nineveh, with the kingdom of which it was the capital. In fulfillment of this prophecy, it was destroyed by Cyaxares, king of Media, and Nabopolassar, king of Babylon, in the seventh century B.C. Thenceforth the once populous metropolis became utterly waste. Even its very site was unknown. Herodotus passed near it; Xenophon encamped upon it; and yet neither of these historians seemed aware that they were close by the ancient mistress of nations. It was disputed, indeed, whether it had not been built upon the Euphrates; and those travelers who were at all acquainted with its true position could tell of little but waste mounds and accumulations of rubbish. A noted city, Mosul, was afterward built on the opposite bank of the Tigris; but, though the neighborhood was thus the haunt of men, few had any curiosity to explore the heaps which lay at hand. In 1840, Dr. Layard and M. Botta commenced a series of explorations in the mounds and rubbish which mark what is the site of ancient Nineveh. The results of these explorations it would take volumes

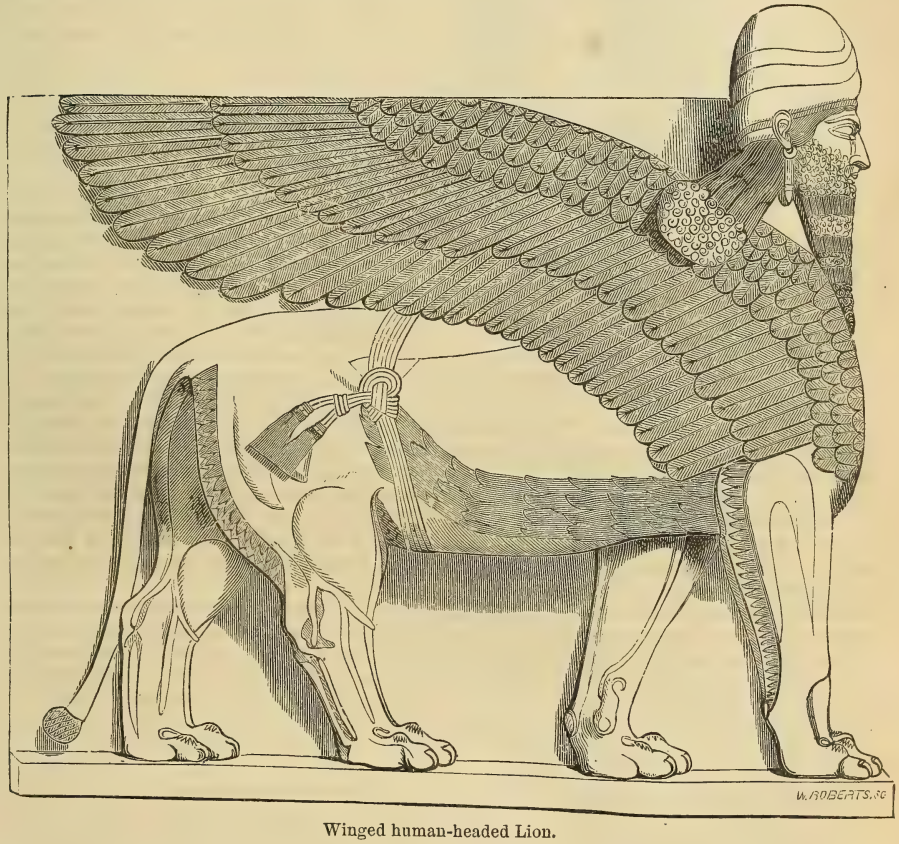


Site of Nineveh.

[1] 2 Kings xix., 36; Isa. xxxvii., 37; Jon. iv., 11.—[2] Jon. iii., 3; iv., 11.

[1] Nahum iii., 12, 18.

to give. They have revealed the ruins of palaces and buildings full of sculptures, and covered with inscriptions which afford silent and unanswerable testimony to the truth of Scripture in many particulars, throw much light on ancient manners and customs, and give us the materials for constructing an accurate and trustworthy picture of ancient civilization.[1] Among the most remarkable monuments recovered, and now in the British Museum, are two winged, human-headed lions, twelve feet high, and as many in length; winged human-headed bulls, of similar dimensions with the lions; winged sphinxes; and a famous obelisk of black marble, sculptured on four sides. On this last are represented a victory, a prisoner prostrate at the feet of the king, and foreign people offering tribute, and leading such animals as the Bactrian camel, elephant, lion, rhinoceros—animals found only in lands far east of the Tigris. The bass-reliefs are very numerous, exhibiting especially war and hunting. The march, the onset, the pursuit, the siege, the passage of the rivers, the submission and treatment of captives, secretaries noting the number of heads taken in battle, and the amount of spoil, the chase of the lion, of the antelope, of the wild ass, and other animals. Such are the favorite subjects of the Assyrian sculptor. Nor are they treated in the conventional style of Egypt, but in a manner which, for grace, spirit, correctness, and delicacy of execution, excels every thing else known in Asiatic art. The labor bestowed on the careful finish of a priest's dress, and in the tasteful decorations of an article of furniture, proves them to be the work of an ingenious and pains-taking people. Jars, bronzes, glass bottles, carved ornaments in ivory and mother-of-pearl, engraved gems, bells, ear-rings, arms, and utensils of various descriptions, have been discovered, all of excellent workmanship. The ornaments especially are in good taste, and evince no inconsiderable skill in the working of metals. For a condensed account of these explorations, see Smith's "Ancient History of the East," chap. xii., and Rawlinson's "Ancient Empires," vol. i., chap. iv. For a fuller account, "Layard's Nineveh and its Remains," and "Layard's Nineveh and Babylon."



Winged human-headed Lion.

[1] See Assyria.

Nisroch (*great eagle?*), an Assyrian deity, in whose house or temple Sennacherib was worshiping when he was slain by his sons



Supposed Figure of Asshur, the tutelary Deity of the ancient Assyrians. From the Monuments.

Adrammelech and Sharezer. Very little is known of this god. He is probably identical with Asshur, the supreme deity of the Assyrians. [2 Kings xix., 37; Isa. xxxvii., 38.]

Nitre occurs in Prov. xxv., 20, and in Jer. ii., 22. The substance denoted is not that which we now understand by the term *nitre*, *i. e.*, nitrate of potassa, saltpetre, but the *nitrum* of the Latins, the *natron* or native carbonate of soda of modern chemistry. This is found abundantly in certain Egyptian lakes, fifty miles west of Cairo. The Egyptians use it in bread and for soap.

Noah (*rest*), an eminent patriarch, and ninth in descent after Adam. He is described as a "just man," and perfect in his generations, and as "walking with God." When, therefore, God determined to destroy the world by a flood (q. v.), Noah was chosen not only to preserve and perpetuate the race, but also, as we learn from the N. T., to warn the ungodly of the coming judgment.[1] All that we know of him after the cessation of the flood, is the incident recorded in Gen. ix., 18–27, and the statement of Scripture that he lived after the flood 350 years, attaining in all the age of 950 years. According to the chronology of the Hebrew text, he died in the year of the world 2006, two years before the birth of Abraham, and was thus within 126 years of filling up the long interval between the death of Adam and the birth of Abraham. But it is to be remembered that in this respect, as in all others where Hebrew chronology is concerned, there is great uncertainty as to dates.[1]

[1] 2 Pet. ii., 5.

Nob (*hill*), a city in Benjamin, on the great road from the north to Jerusalem, in the immediate neighborhood of which it must have been. The tabernacle seems to have been here in the time of Saul, who, for the alleged favor shown by the high-priest Ahimelech to David, destroyed the city, which was, however, afterward rebuilt. [1 Sam. xxi., 1; xxii., 9–19; Neh. xi., 32; Isa. x., 32.]

Non-jurors, an appellation given to those Scottish Episcopalians who, from religious scruples, at the Revolution of 1688, adhered to the banished family of the Stuarts, and refused to take the oath of allegiance to William and Mary. At the death of the last of the Stuart family, in 1788, this body transferred their loyalty from the House of Stuart to that of Hanover, and thus ceased to be Non-jurors.

Non-residence, the name given in Church Law to the offense of a person holding a spiritual benefice in the Established Church who absents himself without legal justification from the local precincts within which the duties attached to the benefice are prescribed to be performed. The obligation of residence is very clear, and from the constant tendency to relaxation on the part of the clergy, has been an unfailing subject of legislation, ecclesiastical and civil, from the very earliest times. The English and Roman Catholic churches enforce their decrees by heavy penalties, yet great abuses prevail, a clergyman not infrequently receiving all the emoluments from a parish without once visiting it, or manifesting any care for the parishioners.

North. In the great majority of cases, the use of this word in Scripture is perfectly simple, and requires no explanation. But it is sometimes employed by the prophets for those nations which lie to the north of Palestine. [Jer. i., 13; iii., 12; iv., 6; vi., 1; xlvi., 10; Ezek. viii., 3, 14; Zeph. ii., 13.]

Novices, in countries where monachism prevails, are those persons who are candidates, or probationers, for a religious life. The time of their probation is called the *Novitiate;* after which, if their behavior is approved, they are professed, *i. e.*, admitted into the order. See MONACHISM; NUNS.

Numbers. The fourth book of the Pentateuch. Its name in the Septuagint and Vulgate—whence our "Numbers"—is evidently suggested by the two numberings of the people, recorded in it in chapters i. and xxvi. The Jews sometimes designate it after their ordinary mode, by its first word, *Vayedabber*, or more frequently by its first distinctive word, *Bemidbar*. The book narrates the history of the Israelites during

[1] See CHRONOLOGY.

their sojourn in the wilderness, from the completion of the lawgiving at Sinai, to their mustering in the plains of Moab for actual entry into the land of promise. Its contents may be divided into four parts: 1. The preparations for the departure from Sinai; 2. The journey from Sinai to the borders of Canaan; 3. A notice of various occurrences and enactments belonging to the thirty-eight years of penal wandering in the wilderness; 4. The history of the last year spent in the wilderness, the fortieth after the Exodus. The incidents are generally given in their chronological order, except in the third part. The five chapters comprised in this part deal with a long period, from which only isolated episodes are given, and of these the dates can only be conjectured. Referring to the article PENTATEUCH for the general discussion as to the unity, antiquity, authorship, and credibility of that portion of Scripture ascribed to Moses, it is only necessary to remark in this place that this, like the other books of the Pentateuch, is supposed by a certain class of critics to consist of a compilation from two or three, or more, earlier documents. But the grounds on which this distinction of documents rests are in every respect most unsatisfactory. The book is unmistakably, in substance, the work of the great lawgiver; and while many portions were probably committed to writing years before the whole was completed, yet the concluding chapters were not written until toward the close of the fortieth year after the Exodus. The Book of Numbers is rich in fragments of ancient poetry, some of them of great beauty, and all throwing an interesting light on the character of the times in which they were composed. Such, for instance, is the blessing of the high-priest, in chap. vi., 24–26. Such, too, are the chants which were the signal for the Ark to move when the people journeyed, and for it to rest when they were about to encamp; and such the "Book of the Wars of the Lord."

Nun, Nunnery. As there were ascetics in the Church long before there were any monks, so there were virgins who made public and open profession of virginity before the monastic life or name was known. Before monasteries existed, Cyprian and Tertullian speak of virgins dedicating themselves to Christ. These are sometimes called ecclesiastical virgins, to distinguish them from such as embraced the monastic life. The ecclesiastical virgins were commonly enrolled in the canon of the Church, that is, in the catalogue of ecclesiastics; and hence they were sometimes called canonical virgins. They lived privately, at home, and were maintained by their parents, or, in cases of necessity, by the Church, instead of living in communities and upon their own labor, as did the monastical virgins or nuns confined to cloisters in after ages. Whether these ecclesiastical virgins indicated their intentions to remain in that state all their lives by a solemn vow, or a simple profession, is not clear; but it appears from ancient writings that the profession of virginity was not so strict as to make after-marriage a crime worthy of ecclesiastical censure. But gradually it became a subject of censure, and by the fourth and fifth centuries the Church became decided and rigorous in its treatment of the marriage of professed virgins, condemning such to severe penance, though such marriages "were not rescinded" or pronounced null. Indeed, the law gave great liberty and indulgence to all virgins that were consecrated before the age of forty. For though some canons allowed them to be consecrated at twenty-five, and others at sixteen or seventeen, other canons required virgins to be forty years old before they were veiled; and the law not only required that age in consecrated virgins, but further decreed, That if any virgin was veiled before that age, either by the violence or hatred of her parents (which was a case that often happened), she should have liberty to marry. There appears, therefore, a very wide difference between the practice of the ancient churches and that of the Church of Rome in this matter. The consecration itself was usually performed publicly in the church, by the bishop, or some presbyter particularly deputed by the bishop for that purpose. When a virgin had signified to the bishop her desire for the usual consecration, she made a public profession of her resolution in the church, and the bishop put upon her the accustomed habit of sacred virgins. This change of habit is frequently mentioned in the ancient councils, but in what it consisted is not plain. A veil, and a purple and gold mitre is spoken of, but it is said that they did not use them for any sacrament or mystery, but only as a badge of distinction, and to signify to whose service they belonged. The introduction of the custom of cutting off the hair of consecrated virgins called forth the condemnation of the council of Gangra, which passed a decree that, If any woman, under pretense of an ascetic life, cut off her hair, which God hath given her for a memorial of subjection, let her be anathema, as one that disannuls the decree of subjection; and Theodosius the Great added a civil sanction to confirm the ecclesiastical decree made against this practice. Although the virgins were not ordained to special office in the Church, as the deaconesses were, they were of great esteem in the Church, and had some particular honors paid to them. They were specially protected by the law, and ladies of high rank were accustomed to entertain them, and to seek their salutations and embraces. Our English name, nun, probably comes from *nonna*, which was an ancient name of the ecclesiastical virgins. The widows of the Church were gen-

erally under the same laws and rules as the ecclesiastical virgins were, concerning their habit, consecration, profession, and maintenance.

The nunneries, or convents, as they are generally termed, though with less accuracy, since convent properly signifies a religious house for either men or women, are now generally devoted to some form of work for the Church. For an account of their houses and their work in the United States at the present time, see article MONACHISM. No outsider is permitted to enter the Nunnery. The rules of the different nunneries differ widely, but all agree in requiring absolute obedience of all the members. The superiors of nunneries are termed Abbess, Princess, or Mother Superior. The authority of the Mother Superior is very comprehensive; but it is strictly defined and separated from that of the priest.

Nunc Dimittis (*now lettest thou depart*), a name given to the song of Simeon, from the first words of it in Latin, "Lord, now lettest thou thy servant depart in peace, according to thy word." It appears to have been used in public worship in very ancient times, as it is found in the *Apostolical Constitutions*. It is appointed to be used in the rubric of the Church of England after the second lesson at Even-song.

Nuncio, an ambassador from the Pope to some Roman Catholic prince or state. Sometimes he is deputed to appear as the Pope's representative at a congress or diplomatic assembly.

Nut. The "nuts" of Gen. xliii., 11, are pistachio-nuts. The pistachio-tree is frequently found in Palestine and Syria. It thrives best in a dry and rocky soil; but it is of slow growth. It attains a height of twelve to twenty, sometimes thirty, feet. The stem is not thick; but the branches are numerous, and much divided. It is in full bloom in April; and the blossoms are whitish and in clusters. The shell of the nut is odoriferous. These nuts are a favorite fruit in the East; they have a spicy taste, and are eaten either dry or preserved. It has been imagined that the kernel strengthened the stomach, and was a specific against the bite of serpents. In India the seeds are eaten with sweetmeats, or fried with pepper and salt. Another word is translated "nuts" in Sol. Song vi., 11. Possibly walnuts may be there intended.

O.

Oak. In our version of the Bible several Hebrew words are rendered *oak*. There has been some difference of opinion as to whether the oak or terebinth tree is intended. The later, and we think the better, opinion is that our translators have correctly rendered the Hebrew. There are five species of oak found in Palestine at the present day. 1. The *evergreen oak*. This is a tall but not wide-spreading tree, and the timber, being very hard, is much used for purposes in which compactness and durability are required. 2. The *holly-leaved Montpelier oak*, another evergreen. This tree, also, is a native of Southern Europe, and is markedly distinguished from the former by its numerous straggling branches, and the thick underdown of its leaves. 3. The *hairy-cupped oak*, so called from the bristly appearance of the calyx. It grows to a considerable size, and furnishes an excellent timber, much used by the Turks in the building of ships and houses. 4. The *great prickly-cupped oak*, which takes its name from its large prickly calyx. This species is common in the Levant, where it is a handsome tree, which it is not in our ungenial climate, though it has long been cultivated. The wood of this species is of little worth; but its acorns form the valonia of commerce, of which 150,000 cwt. are yearly imported



Syrian Oak.



Terebinth.

into this country for the use of tanners. 5. The *kermes oak* takes its name from an insect (*kermes*, of the genus *coccus*) which adheres to the branches of this bushy evergreen shrub, in the form of small reddish balls about the size of a pea. This affords a crimson dye, formerly celebrated, but now superseded by cochineal. The dye was used by the ancient Hebrews. From the hints of travelers there appear to be some other species of oaks in Palestine, but their information is not sufficiently distinct to enable us to identify them. The Druids esteemed the oak the most sacred object in nature, and they believed the mistletoe also, which grew upon it to partake of its sacred character. Hence originated the famous ceremony of cutting the mistletoe, which took place at the commencement of the year.

Oath. The form of administering oaths among the ancient Jews was laying the hand of the witness on the head of the accused,[1] and putting the hand under the thigh of the person to whom the promise sanctioned by an oath was made;[2] a covenant was ratified by dividing a sacrificial victim and passing between the pieces.[3] In later times a common method of putting one under oath was that employed by the high-priest on Christ's trial. In daily life and common conversation, an ordinary form of oath was, "As the Lord liveth." Perjury in criminal trial was punished by the same penalty which would have been inflicted for the crime to which the perjurer testified.[4]

The law, "Thou shalt not take the name of the Lord thy God in vain," is capable of a twofold signification; it may be regarded as prohibiting either false swearing or idle swearing, and probably includes both. Both are clearly prohibited by Lev. xix., 12. Notwithstanding this prohibition, profane swearing was a common vice in the time of Christ, as it is in the present day in the East. The rabbis held that certain common oaths were not forbidden by the law. Christ gives that law a large signification in his comments on it in Matt. v., 33–37. The essence of an oath consists in the fact that it is an appeal to the Omniscient to witness to the truth of an assertion. Christ declares that all oaths possess this character, even one by the head or by the life, since it is an appeal, in fact, to him who is the author of all being.

Obadiah (*worshiper of Jehovah*). The author of the shortest prophetic book in the Old Testament, consisting only of twenty-one verses. He has been called "the least of the prophets in number of verses, but not in ideas." Of his origin, life, and circumstances nothing is known, except what can be gathered from his short book. That he lived after the capture of Jerusalem is inferred by his reference to that event;[1] therefore, it is supposed that he lived after, or was contemporary with, Jeremiah. In all probability, his prophecy was delivered between B.C. 588 and 583. Of its style little can be said, owing to its extreme brevity. Its principal features are animation, regularity, and perspicuity. The subjects of the prophecy are the judgments to be inflicted upon the Idumeans on account of their cruel conduct toward the Jews at the time of the Chaldean invasion, and the restoration of the latter from captivity.

By some the prophet has been identified with the Obadiah who was "governor of the house of Ahab;[2] but this seems to be a mere Hebrew tradition. This officer seems to have had great influence with the idolatrous king; for, though a devout worshiper of Jehovah, he retained his position during the fierce persecution of the prophets by Jezebel. The circumstance of his concealing in a cave, and sustaining a hundred prophets of the Lord, shows him to have been at the same time a faithful servant of God. [1 Kings xviii., 3–17.]

Obed-edom (*servant of Edom*), a Levite who lived in the days of David, and to

[1] Gen. xiv. 22; Lev. xxiv., 14; Isa. iii., 7.—[2] Gen. xxiv., 2; xlvii., 29.—[3] Gen. xv., 10, 17; Jer. xxxiv., 18.—[4] Exod. xx., 7; Lev. xix., 12; Deut. xvi., 19; Psa. xv., 4; Jer. v., 2; vii., 9; Ezek. xvi., 59; Hos. x., 4; Zech. viii., 17.

[1] Obad. 11–14.—[2] 1 Kings xviii.

whose house the ark was carried after the death of Uzzah (q. v.). It continued there three months, and its presence brought a blessing upon Obed-edom and his household. The significant expression, "for God blessed him,"[1] evidently alludes to the special blessing obtained by him when he received the ark of God in his house. He is also spoken of as one of those who were appointed to minister before the Lord with psalteries and harps.[2] The site of Obed-edom's house is still a remarkable spot. About two miles from Kirjath-jearim, on the way to Jerusalem, is a high and prominent ridge, on which is a flat plateau of three or four acres of land surrounded by a belt of trees, and called the Abode of the Blessed One. This spot, a striking object from all the surrounding heights, is intensely green, more so than any other in all the Holy Land, except the King's Gardens near the Pool of Siloam, at Jerusalem.

There are mere allusions to two other persons of the same name.[3] [2 Sam. vi., 10–12; 1 Chron. xiii., 13, 14; xxvi., 4, 5, 6; xvi., 5.]

Obit, an office performed at funerals, when the corpse was in the church before it was buried; it afterward came to be performed on the anniversary of the death of a benefactor. Thus, in many colleges, the obit, or anniversary of the death of the founder, is piously observed. There have been since the Reformation *commemoration* days at Oxford and Cambridge, on which the names of all the known benefactors to the universities are proclaimed and a special service recited.

Oblations. At the administration of the Lord's Supper, in the primitive Christian churches, the communicants were required to bring presents, called *oblations*, from which the sacramental element was taken. The custom of offering oblations was discontinued during the 12th and 13th centuries. In very early times — that is, in the 1st and 2d centuries — the Christian Church had no revenues except the *oblations*, or voluntary contributions of the people, which were divided among the bishop, the presbyters, the deacons, and the poor of the Church. These voluntary oblations were received in place of tithes; but as the number of Christians increased, a fixed maintenance became necessary for the clergy; but still oblations continued to be made by the people through zeal for the cause of Christ and the maintenance of his Gospel. In the Church of England, whatever is offered at the altar is termed an oblation. They are principally alms, the bread and wine for the Lord's Supper, and prayers. The four days in the year — Christmas, Easter, Whitsuntide, and All Saints-day — on which oblations are more especially made, are called offering-days; and that portion of the Roman Catholic and English church service at which time the offerings are presented is called the offertory.

Octave, in the ecclesiastical calendar, the eighth day after any of the principal festivals. It was anciently observed with much devotion, including the whole period also from the festival to the octave.

Offerings. Viewed generally, offerings express the consciousness of our dependence upon God, our gratitude to him, and our desire to secure his favor. The same impulse which leads men to praise and prayer, prompts them to acts of sacrifice. The principles of such offerings have been discussed under SACRIFICE (q. v.); this article will speak briefly of the offerings themselves. Since the conciliation of deity has been considered, as well in the Jewish as in all other religions, as the one thing needful, offerings have always constituted an essential part of public worship and private piety. Among the Hebrews we find a whole code of regulations, prescribing in the minutest detail a complex and multiform system of offerings, extending through the entire circle of divine worship.[1] They are grouped under various forms, each having its peculiar signification; (*a.*) *The burnt-offering*—SELF-DEDICATORY. (*b.*) *The meat-offering* (*unbloody*); *the peace-offering* (*bloody*) —EUCHARISTIC. (*c.*) *The sin-offering; the trespass-offering*—EXPIATORY. To these may be added, (*d.*) *The incense*, offered after sacrifice in the Holy Place, and in the Holy of Holies on the Day of Atonement, the symbol of the intercession of the priest, accompanying and making efficacious the prayer of the people. In the consecration of Aaron and his sons, we find these offered in what became ever afterward the appointed order: first, came the sin-offering, to prepare access to God; next, the burnt-offering, to mark their dedication to his service; and thirdly, the meat-offering of thanksgiving. In its widest sense the term offering indicates, in the Hebrew ritual, a very great number of things; as, the firstlings of the flock, first-fruits, tithes, incense, shew-bread. The objects offered were salt, meal, baked and roasted grain, olive-oil, clean animals. The animals were required to be spotless, and—with the exception of doves—at least eight days old. The smaller beasts, such as sheep, goats, and calves, were commonly one year old. Oxen were offered at three years of age; in Judges one is spoken of which is seven years old. As to sex, option was sometimes left to the offerer, *e. g.*, in peace and sin offerings; sometimes, as in burnt-offerings, males were required, for, contrary to classical usage, the male was considered the more perfect. In burnt-offerings and in thank-offerings the kind of animal was left to the choice of the

[1] 1 Chron. xvi., 5.—[2] 1 Chron. xvi., 4, 5.—[3] 1 Chron. xvi., 38 (second clause); 2 Chron. xxv., 24.

[1] Lev. i.–vii.

worshiper; but in trespass and sin offerings it was regulated by law.

The offerings which have been enumerated might be made as occasion should require, or were the voluntary expression, the free-will-offering, of a loving heart. But there were certain sacrificial rites necessary to be performed—the daily, weekly, monthly, and annual. The daily sacrifice was a burnt-offering, consisting of two lambs, offered every day, morning and evening, at the third and ninth hours. They were burnt as holocausts, but by a small fire, that they might continue burning the longer; a bread-offering and a drink-offering accompanied each. Incense also was to be burned every morning and evening. The weekly offering on the Sabbath was equal to the daily offering, and was in addition to it. The monthly sacrifice at the new moon consisted of two young bullocks, one ram, and seven lambs of a year old, for a burnt-offering, with a suitable meat and drink offering, and a kid for a sin-offering. There were, besides, the five yearly offerings—at the Passover, on the Day of Pentecost, on the first of the seventh month or beginning of the civil year, on the tenth of the same month or day of expiation, and at the Feast of Tabernacles. The objects to be offered and the ceremonial for these are carefully prescribed.[1]

There were perpetually arising other occasions when offerings were to be made, such as purification-offerings for women after childbirth, at the cleansing of the leper, and of other persons who had been unclean; offerings at dedications, marriages, and similar joyous ceremonies; and families seem sometimes to have had yearly sacrifices.[2] The only place where offerings were to be presented was the outer court of the national sanctuary, at first the tabernacle, afterward the temple. Offerings were forbidden to be made elsewhere under pain of death. This rule, however, was not strictly preserved in the troubled period of the Judges, nor until the time of David. Offerings were made in other places than the door of the tabernacle; high places, which from long use by the Canaanites retained a certain sanctity, were honored with offerings. Even the loyal Samuel followed this practice, and David endured it. In the kingdom of Israel, cut off as its subjects were from the holy city, the national shrine was neglected.[3]

The regular sacrifices in the Temple-service were, (*a.*) BURNT-OFFERINGS. 1. The daily burnt-offerings. 2. The double burnt-offerings on the Sabbath. 3. The burnt-offerings at the great festivals.[4] (*b.*) MEAT-OFFERINGS. 1. The daily meat-offerings, accompanying the daily burnt-offerings. 2. The shew-bread, renewed every Sabbath. 3. The special meat-offerings at the Sabbath and the great festivals. 4. The first-fruits, at the Passover, at Pentecost; the first-fruits of the dough and threshing-floor at the harvest-time.[1] (*c.*) SIN-OFFERINGS. 1. Sin-offering each new moon. 2. Sin-offerings at the Passover, Pentecost, Feast of Trumpets, and Tabernacles. 3. The offering of the two goats for the people, and of the bullock for the priest himself, on the Great Day of Atonement.[2] (*d.*) INCENSE. 1. The morning and evening incense. 2. The incense on the Great Day of Atonement.[3] Such, briefly, were the ceremonial offerings of the first dispensation, rites by which some of the great lessons of the law were continually presented to the mind. Very beautiful and impressive were the lessons taught to the devout Israelite by the series of offerings prescribed—not a mere collection of unmeaning, burdensome services, but full of instruction, intended and adapted to prepare for the better covenant wherein the shadows would have their abiding substance. But under the multiplicity of these outward oblations, the Hebrews lost the thought in the symbol, the thing signified in the sign; and failing in those devotional sentiments and that practical obedience which offerings were intended to prefigure and cultivate, sank into the practice of mere dead works. Whereupon the prophets began to utter their admonitions, to which the world is indebted for so many graphic descriptions of the real nature of religion and the only true offerings to Almighty God.[4]

Offices, the forms of prayer used in Romish and Episcopal churches. Before the Reformation the offices of the Church consisted in missals, breviaries, psalteries, graduals, and pontificals. See under respective title.

Og (*long-necked?* or *prince?*), the gigantic king of Bashan, an Amoritish prince, who reigned in Ashtaroth and Edrei. He attacked the Israelites, and was overthrown and destroyed by them, and his kingdom was taken possession of and given to the half-tribe of Manasseh. His bedstead was preserved in Rabbath of Ammon, as an evidence of his stature. It was of iron, nine cubits long, and four cubits broad. [Numb. xxi., 33–35; xxxii., 33; Deut. i., 4; iii., 1–13; iv., 47; xxix., 7, 8; xxxi., 4; Josh. ii., 10; ix., 10; xii., 4, 5; xiii., 12, 30, 31; 1 Kings iv., 19; Neh. ix., 22; Psa. cxxxv., 11; cxxxvi., 20.]

Oil. Oil was very extensively used among the ancient Hebrews, just as it is at the present time throughout Western Asia. For culinary purposes it is much preferred to animal

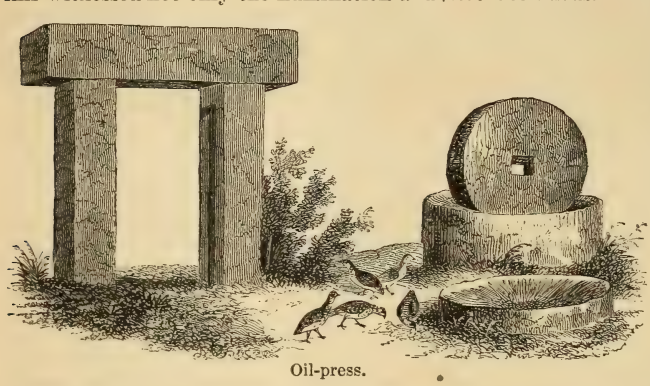
[1] Exod. xxix., 38–42; xxx., 7, 8; Numb. xxviii.; xxix. —[2] Lev. xii.; xiv., 1–32; xv., 13–33; Numb. vi., 9–21; 1 Sam. xx., 6–29.—[3] Lev. i., 3; iii., 2; Judg. ii., 5; vi., 26; xiii., 19; 1 Sam. vii., 17; 1 Kings iii., 2, 3.—[4] Exod. xxix., 38–42; Numb. xxviii., 9; xxix., 39.

[1] Exod. xxix., 40, 41; Lev. xxiii., 10–14, 17–20; xxiv., 5, 9; Numb. xv., 20, 21; xxviii.; xxix.; Deut. xxvi., 1–11.—[2] Lev. xvi.; Numb. xxviii., 15, 22, 30; xxix., 5, 6, 19, 22, 25, 28, 31, 34, 38.—[3] Exod. xxx., 7, 8; Lev. xvi., 12.—[4] Isa. i., 11; Jer. vi., 20; vii., 21 sq.; Hos. vi., 6; Amos v., 22; Mic. vi., 6 sq.; compare Psa. xl., 6; li., 17 sq.; Prov. xxi., 3.

fat or butter, which is likely to be soon rancid, or to melt, in a warm climate. It was used in some of the offerings mingled with the meal, or for the making of unleavened cakes; but it was excluded from the sin-offering, and from the jealousy-offering, on account of their character of humiliation.[1] It was applied to the person in anointing (q. v.), and was an ingredient in perfumes or ointment.[2] It was employed for medicinal purposes, and symbolically used at the miraculous cures of sick persons. The bodies of the dead, too, as among the Greeks and Romans, would seem to have been anointed with oil, or at least some unguent.[3] Oil was also used for burning in lamps.[4] In all these cases olive-oil was considered the best. From this extensive use of oil many illustrations are derived in Scripture. The use of oil betokened gladness; the omission of it, sorrow. It signified also spiritual blessing.[5] It may be added that the first-fruits and tithes of oil were to be offered to the Lord. See CHRISM; ANOINTING; OLIVE.

Olive. No tree is more closely associated with the history of man. Its foliage is the earliest mentioned by name when the waters of the Flood began to retire. Next, we find it the most prominent tree in the earliest allegory. With David it is the emblem of prosperity and the divine blessing; and the later prophets use it as the symbol of beauty, luxuriance, and strength. After the Captivity, when the Israelites kept the Feast of Tabernacles, we find them, among other branches for the booths, bringing "olive branches" from the "Mount," doubtless the famous Olivet, or Mount of Olives. We can not forget that the trees of this sacred hill witnessed not only the humiliation and sorrow of David in Absalom's rebellion, but also some of the most solemn scenes in the life of David's Son and Lord—the prophecy over Jerusalem, the agony in the garden, and the ascension, after his resurrection, to heaven.[1]

The olive grows freely almost everywhere on the shores of the Mediterranean, but was peculiarly abundant in Palestine.[2] The cultivation of the olive-tree had the closest connection with the domestic life of the Israelites, their trade, and even their public ceremonies and religious worship. Too much of this product was supplied for home consumption: hence we find the country sending it as an export to Tyre and to Egypt.[3] The oil was used in coronations; was mixed with the offerings in sacrifice; was used for burning in lamps; was employed in anointing the hair and skin; and was valued for medicinal purposes.[4] The berries which produce the oil were sometimes gathered by shaking the tree, sometimes by beating it. Then followed the processes[5] for obtaining the oil. This was done sometimes by treading with the foot,[6] sometimes by pressing in a mill. The ruins of some of the ancient oil-mills still remain in Palestine. Our illustration gives a fair idea of these ruins. In the groove which the reader will perceive in the face of the upright posts, a plank was moved down by a lever playing upon the huge stone above, so as to press the oil out of the olives into a stone trough or basin near by. The olive-tree thrives best in even and sunny situations. It is of moderate height, with knotty, gnarled trunks, and a smooth, ash-colored bark. The wood is hard and solid, with a fine grain, and a pleasing yellowish tint. It grows slowly, but it lives to an immense age. Its look is singularly indicative of tenacious vigor. The leaves, too, are not deciduous. Those who see the olive-tree for the first time are occasionally disappointed by the dusty color of its foliage; but those who are familiar with it find an inexpressible charm in the rippling changes of these slender, gray-green leaves. [Deut. xxxiii., 24; 1 Kings vi., 23, 31, 32, 33; Job xv., 33; Amos iv., 9; Hab. iii., 17, 18; Zech. iv., 3, 11–14; Mark vi., 13; Rom. xi., 16–25; Jas. v., 14; Rev. xi., 3, 4.]



Oil-press.

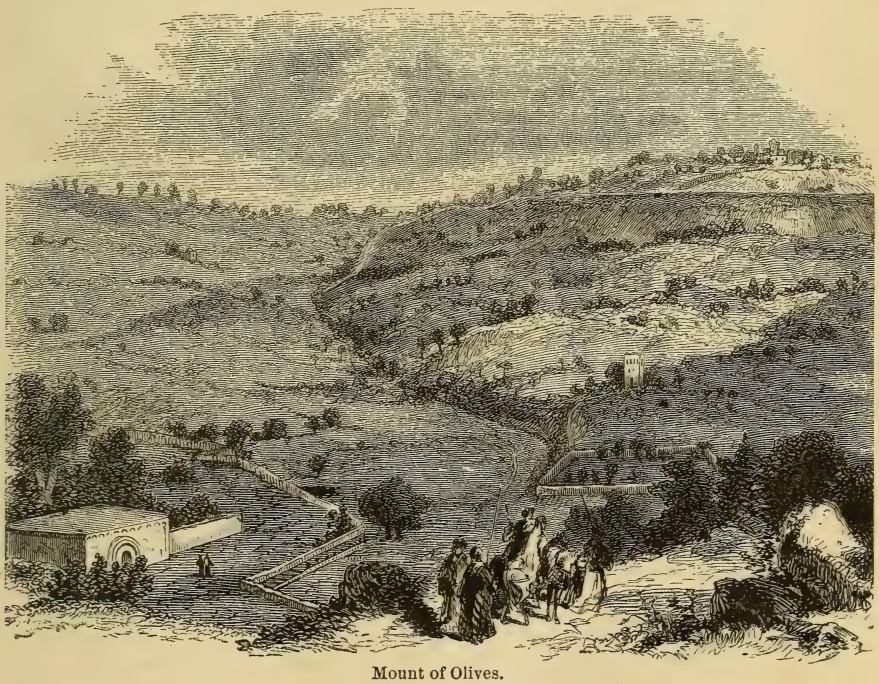
Olives—Mount of Olivet. Directly east of Jerusalem is a long ridge, with four distinct summits, one outlier starting off to

[1] Exod. xxix., 40; Lev. v., 11; vii., 12; Numb. v., 15; vi., 15; Deut. xxxii., 13; Ezek. xvi., 13.—[2] Exod. xxx., 24, 25; 1 Sam. x., 1; xvi., 13; 2 Sam. xiv., 2; Psa. xxiii., 5; xcii., 10; civ., 15; Luke vii., 46.—[3] Isa. i., 6; Matt. xxvi., 12; Mark vi., 13; Luke x., 34; Jas. v., 14, 15.—[4] Exod. xxvii., 20; Matt. xxv., 3, 4, 8.—[5] 2 Sam. xiv., 2; Psa. xlv., 7.

[1] Gen. viii., 11; Judg. ix., 8, 9; 2 Sam. xv., 30; Neh. viii., 15; Psa. lii., 8; cxxviii., 3; Hos. xiv., 6; Matt. xxiv., 3; xxvi., 30; Acts i., 12.—[2] Deut. vi., 11; xxviii., 40; 1 Chron. xxvii., 28.—[3] Ezek. xxvii., 17; Hos. xii., 1.—[4] Exod. xxvii., 20; Lev. ii., 1–15; 1 Sam. x., 1; xii., 3, 5; Psa. xxiii., 5; Matt. vi., 17; xxv., 3–8; Luke x., 34.—[5] Deut. xxiv., 20; xxxiii., 24; Isa. xxiv., 13.—[6] Mic. vi., 15.

the north, and another to the south. This ridge is that known both in the O. T. and N. T. as the Mount of Olives, or of Olivet. Its four summits are now distinguished by traditional names: 1. The "Galilee," from the supposition that there the angels stood and said, "Ye men of Galilee;" 2. The "Ascension," the supposed scene of that event, and now covered by the village and mosque and church of the Gebel et-Tur; 3. The "Prophets," from the curious catacombs, called the "Prophets' Tombs," on its side; 4. The "Mount of Offense," or "Mount of Corruption,"[1] so called from Solomon's idol-worship. The northern outlier has been in modern times usually called "Scopus;" the southern, the "Hill of Evil Counsel," marked from afar by the single wind-driven tree, called the "Tree of Judas." From Jerusalem this long ridge forms a familiar feature, so near, so immediately overhanging the town, that it almost seems to be within it. The olives and olive-yards, from which it derived its name, must in earlier times have clothed it far more completely than at present. Now it is only in the deeper and more secluded slope leading up to the northernmost summit that these venerable trees spread into any thing like a forest. In those times, as we see from the name of Bethany (*house of dates*), and from the allusions after the Captivity and in gospel history, myrtle-groves, pines, and palm-trees—all of which have now disappeared—must have made it a constant resort for pleasure and seclusion. The olive and fig now alone remain: the olive, still in more or less abundance; the fig, here and there on the roadside; but both enough to justify the Mussulman's belief that in the oath in the Koran, "By the olive and the fig," the Almighty swears by his favorite city of Jerusalem, with this adjacent mountain.

The Mount of Olives was the "park" of Jerusalem. Its green slopes, as seen in the early spring, even now stand out in refreshing contrast to the dreary and withered ruins of the city at its foot. It was also, from its situation, the bulwark against any enemy approaching from the east, and the thoroughfare of any going or coming in the direction of the great Jordan Valley. In accordance with this are the few notices we find of it in the older history. The sacrifice of the "red heifer," the only sacrifice which was to be performed outside the camp in the wilderness, was by analogy excluded from the Temple-courts, and yet was celebrated as near as possible to them. The slope of Olivet was the spot selected. David, before the Temple was built, and while "high places" were still recognized scenes of religious services, was wont to "worship God at the top of the Mount."[1] Solomon, when in his later years he tolerated or adopted the idolatrous rites of his foreign wives, made "high places" of the three summits "on the right hand of the



Mount of Olives.

[1] 2 Kings xxiii., 13.

[1] 2 Sam. xv., 32.

Mount of Corruption."[1] With the exception of these general allusions, there is but one event in the O. T. which lends any interest to its heights. It was by the ascent of Mount Olivet that David went up, on his flight from Jerusalem to Mahanaim, at the news of Absalom's revolt.[2] It was at the top that he encountered Ziba and the asses, laden with provisions. It was, as he descended the rough road on the other side, that "Shimei went along on the side of the mountain over against him, and threw stones at him and cast dust."[3] The picture of this mournful procession stands alone in the earlier history of the Mount of Olives. But the Mount is intimately associated in the N. T. with the last scenes in the life of Christ. Thither, during the last days of teaching in the Temple, he was wont to resort. Over it he passed on the day when he entered Jerusalem in triumphal procession, and from its palm-groves the people gathered the branches which they strewed beneath his feet. From Olivet, while the plaudits of the multitude still rang in his ears, he looked upon the doomed city, and reflecting upon the miseries so soon to overtake it, wept over it bitter tears of sympathetic sorrow. On one of the rocky banks of the mountain he sat over against the Temple as the setting sun bathed the domes and spires of the city in gold, and foretold to his awe-stricken disciples its inevitable doom. And from Olivet, when all was done, the great atonement made, the victory over death achieved by the glorious resurrection, and the last charge given to the disciples, Christ ascended, to reign till every enemy should be subdued beneath his feet. [Matt. xxiv., 3; xxvi., 30; Mark xi., 1–20; xiii., 3; xiv., 26; Luke xix., 29–44; xxi., 37; xxii., 39; John viii., 1; Acts i., 9–12.]

Omnipotence (*all power*), the attribute of infinite power belonging to God alone. Among the distinct declarations of Scripture attributing such power to God are the following, but they are by no means all of even the most important: Gen. xvii., 1; Exod. xv., 11, 12; Deut. iii., 24; 1 Sam. xiv., 6; Psa. lxii., 11; lxv., 6; cxlvii., 5; Dan. iv., 35; Matt. vi., 13; xix., 26; Eph. i., 19; iii., 20; 1 Pet. i., 5; Rev. xix., 6. An examination of these passages will show that the doctrine as declared in Scripture involves an absolute power over nature, and an equally absolute power over the souls of men. Both doctrines are denied by modern philosophy. Materialistic philosophy asserts that the world of nature is governed by natural laws, and practically denies to God the possibility of interfering with them. On this assumption its advocates base their denial of the doctrine of prayer, special Providence, and the miracles. Under the latter title we have shown that these doctrines do not necessarily involve a setting aside of the laws of nature, but only the employment or direction of them, and that even man possesses that power in a limited degree. Again, the fear of fatalism has led some men, in the interest of the doctrine of free-will, to deny the power of God over the human soul. It is difficult to frame any philosophy which can reconcile the two doctrines, the divine omnipotence and human freedom, yet Scripture and reason testify to the one, and human consciousness to the other; nor is it necessary to deny either, because in our imperfect knowledge we are unable to harmonize them. The doctrine of God's omnipotence involves the other, that human wickedness can go no further than God permits, and is at the basis of such promises as John x., 28. See LAW; MIRACLES; PREDESTINATION.

Omnipresence (*presence in every place*), the attribute of divinity which enables God to be everywhere present at the same instant, or, in other words, the doctrine of divine omnipresence implies that his will and power pervade equally the entire universe. It may be illustrated by the relation which the soul bears to the human body. As the soul pervades and controls equally the whole body, and is alike in every part of it, so God pervades and controls all the physical realm. The doctrine of the omnipresence of God differs radically from pantheism (q. v.), in that the latter regards God as identical with nature, while the Christian doctrine of his omnipresence regards him only as pervading and controlling all nature. Among the principal Scripture texts supporting this doctrine are Psa. cxxxix., 1–12; Isa. lvii., 15; Jer. xxiii., 23, 24; Matt. xxviii., 20; Acts xvii., 24–28.

Omniscience. This word is composed of two Latin words, meaning all knowledge. It is used to designate one of the attributes of God, and to signify that all things are perfectly known to him. It differs from human knowledge in several particulars; and especially in that:

1. It is perfect and absolute. We may be said not to know any thing absolutely. Our knowledge of the external world depends upon our senses. But our senses often deceive us, as in dreams and optical illusions. Our knowledge of ourselves and what is passing in our own minds depends upon self-consciousness. But this often deceives; so often that it may be truly said that no man knows himself. Our knowledge of the past depends upon testimony often inaccurate; and our knowledge of the future is only surmise, or at best a conclusion based upon premises and reasonings which may prove to be false. God's knowledge is absolutely perfect. Nothing is seen by him dimly or uncertainly. [Job xxxvi., 4; xxxvii., 16.]

2. Our knowledge is limited. In the whole

[1] 1 Kings xi., 7; 2 Kings xxiii., 13.—[2] 2 Sam. xv., 30.—[3] 2 Sam. xvi.

realm of even knowable things we know but little; are as those that examine the stars and see but a few amidst the endless myriads which fill the sky. And there are innumerable subjects which utterly surpass our comprehension, are to us unknowable. But God's knowledge is complete and illimitable. It is absolutely boundless, embraces all things, present, past, and future. [Job xxvi., 6; xxviii., 24; Psa. cxxxix., 1–24; cxlvii., 5.]

3. Our knowledge is to a large extent confined to the external world, so much so that some philosophers maintain that all knowledge comes to us through the senses. We accordingly judge of men by their external conduct, and, indeed, are bidden to do so. But God sees the heart, and knows, without possibility of error, what passes within the soul; knows us better than we can know ourselves. [Deut. xxxi., 21; 1 Chron. xxviii., 9; Matt. vi., 4.]

4. Properly speaking, our knowledge is confined to things past. But God is declared in the Scripture to know the future as the past. Even those events which depend on the free-will of man are represented as being absolutely foreknown to God. The difficulty of reconciling this doctrine with the absolute and unfettered freedom of the soul has led some philosophers to question it, but the declarations of the Bible respecting his foreknowledge are very clear and emphatic, and the whole doctrine of inspired prophecy rests upon it. [Job xxiii., 10; Isa. xlvi., 10; xlviii., 5; Matt. vi., 8; Rom. viii., 29; 1 Pet. i., 2.]

Omri (prob. *servant of Jehovah*), sixth king of Israel, and founder of the third dynasty B.C. 929–918. On the murder of Elah by Zimri, Omri, who, as captain of the host, was absent at the siege of Gibbethon, was proclaimed king by the army, and returning took Tirzah, the Israelitish capital, which was surrendered without serious resistance, Zimri perishing in the flames of the palace. Omri, however, was not allowed to establish his dynasty without a struggle against Tibni, whom "half the people" desired to raise to the throne. The civil war lasted four, perhaps five years. After the defeat and death of Tibni, Omri reigned for six years in Tirzah; but at the end of that time he transferred his residence, probably from the proved inability of Tirzah to stand a siege, to the mountain Shomron, better known by its Greek name Samaria, which he bought for two talents of silver from a rich man, otherwise unknown, called Shemer. The wisdom of his selection was demonstrated by the fact that Samaria thenceforth continued the capital of Israel till the dissolution of the kingdom.[1] Dying after a reign of twelve years, he left the kingdom to his son Ahab. There is some difficulty in reconciling the statements of 1 Kings xvi., 15, with that of verse 23. Probably the first verse dates Omri's reign from the death of Zimri, the second from the death of Tibni and the close of the civil war. See ZIMRI; AHAB. [1 Kings xvi., 15–28.]

[1] See SAMARIA.

On, a town of Lower Egypt, which is mentioned in the Bible under at least two names, *Beth-shemesh*,[1] corresponding to the ancient Egyptian sacred name, HA-RA, "the abode of the sun," and *On*, corresponding to the common name, AN. It is also probably the Aven mentioned in Ezek. xxx., 17. *On* is better known under its Greek name, Heliopolis. It was situate on the east side of the Pelusiac branch of the Nile, just below the point of the Delta, and about twenty miles north-east of Memphis. The chief object of worship at Heliopolis was the sun, whose temple, described by Strabo, is now only represented by a single beautiful obelisk, which is of red granite, 68 feet 2 inches high above the pedestal. Heliopolis was anciently famous for its learning, and Eudoxus and Plato studied under its priests.

The first mention of this place in the Bible is in the history of Joseph, to whom, we read, Pharaoh gave "to wife Asenath, the daughter of Potipherah, priest of On."[2] Local tradition asserts that the ancient On was the place where the infant Saviour rested when brought by his parents into Egypt, where he remained "until the death of Herod, that (by his abode there) it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son." [Hos. xi., 1; Matt. ii., 15.]

Onesimus, the slave in whose behalf Paul wrote the Epistle to Philemon. He absconded from his master after having defrauded him,[3] fled to Rome, where, in the midst of its vast population, he could hope to be concealed, and there was converted to Christianity by the instrumentality of Paul. Being persuaded by him to return to his master, he was furnished with a letter to Philemon to recommend him, now no longer merely a servant, but a brother also, to his former master. Tradition says that he was afterward made bishop of Berea, and ultimately martyred at Rome. See PHILEMON (THE EPISTLE TO).

Onions. Referred to in Scripture only in Numb. xi., 5, as one of the good things of Egypt, the loss of which the Israelites regretted. Onions have been from time immemorial a favorite article of food among the Egyptians. They are much milder in flavor and less pungent than those of this country, and are so favorite an article of diet that the Turks in Egypt express the hope that they shall enjoy them in Paradise.

Onycha, a costly perfume imported from the East, probably neither a gum nor oil, but

[1] Jer. xliii., 13.—[2] Gen. xli., 45, 50; xlvi., 20.—[3] Philem. 18.

obtained from the shell of a very scarce muscle found on the coast of India. It emits a sweet musky odor when burned. It is mentioned only in Exod. xxx., 34.

Onyx. The onyx is mentioned in Gen. ii., 12, as a product of the land of Havilah. Two of these stones, upon which were engraven the names of the children of Israel, six on either stone, adorned the shoulders of the high-priest's ephod, and were to be worn as "stones of memorial." An onyx was also the second stone in the fourth row of the sacerdotal breastplate. Onyx stones were collected by David for adorning the Temple, and are mentioned as one of the treasures of the king of Tyre. There is nothing in the contexts of the several passages, where the Hebrew term occurs, to help us to determine its signification. Scholars differ in judgment, but the balance of authority is, we think, in favor of some variety of the stone known in modern times as the onyx. [Exod. xxviii., 9–12, 20; 1 Chron. xxix., 2; Ezek. xxviii., 13.]

Ophel (*a hill*), a hill or ridge on the east of Mount Zion, surrounded and fortified by a separate wall. Dr. Robinson identifies Ophel with the continuation of Moriah, southward toward Siloam, between the Valley of Jehoshaphat to the east, and the Tyropœon to the west. It is about 1550 feet in length, and 290 in breadth, and ends in a rocky bluff, forty or fifty feet above the Pool of Siloam. The ground is tilled and planted with olive and other fruit-trees. [2 Chron. xxvii., 3; xxxiii., 14; Neh. iii., 26, 27; xi., 21.]

Ophir. 1. The eleventh in order of the sons of Joktan, coming immediately after Sheba. From the way in which the sons of Joktan are here described, it is evident that this Ophir corresponds to some city, region, or tribe in Arabia. [Gen. x., 29; 1 Chron. i., 23.]

2. A sea-port or region with the same name is subsequently mentioned, from which the Hebrews, in the time of Solomon, obtained gold, in vessels which went thither in conjunction with Tyrian ships from Ezion-geber, near Elath, on that branch of the Red Sea which is now called the Gulf of Akabah. The gold was proverbial for its fineness, so that "gold of Ophir" is several times used as an expression for fine gold. In addition to gold, the vessels brought from Ophir almug-wood and precious stones. The precise geographical situation of Ophir has long been a subject of doubt and discussion. Some scholars have placed it in Arabia, others in India, others in Africa, while others have suggested the hypothesis that there were two different places bearing the same name. It is pretty clear that the region settled by the sons of Joktan was in Arabia, and we think, on the whole, that the better opinion regards the Ophir of later history as identical with it. There is no mention in the Bible or elsewhere of any other Ophir; and the idea of there having been two Ophirs evidently arose from a perception of the obvious meaning of the 10th chapter of Genesis, on the one hand, coupled with the erroneous opinion, on the other, that the Ophir of the Book of Kings could not have been in Arabia. There do not, however, appear to be sufficient data for determining in favor of any one locality in Arabia. [1 Kings ix., 26–29; x., 11; xxii., 48; 1 Chron. xxix., 4; 2 Chron. viii., 18; ix., 10; Psa. xlv., 9; Job xxviii., 16; Isa. xiii, 12.]

Opus Operatum (*a work wrought*), an expression used to denote a doctrine held by the Church of Rome, that effectual grace is necessarily connected with, and inseparable from, the outward administration of the sacraments (q. v.).

Oracle. This word is used in Scripture to denote the place where, and instrumentality through which, divine or supernatural instruction was given, or the instruction itself. Instances of its use in the first sense are found in the history of the building of the temple by Solomon.[1] These passages show that the term was applied to the holy of holies, and explain the meaning of Psa. xxviii., 2. The holy of holies was thus called the oracle, because it was the place of divine manifestation, where the oracular utterances of God were to be expected, and where the tables written originally by the finger of God were inclosed in the ark—a place proclaiming with a divine voice to the Jewish people the grandeur and sanctity of their religion. The word is used in the second sense in the passage which likens the counsel of Ahithophel to the oracle of God, and in the N. T., where it has but one meaning, "utterances."[2] The manner of such utterances was various. God spake to his people of old in sundry times and divers manners—face to face, as with Abraham and Moses; by dreams and visions, as with Joseph and Pharaoh; by signs and tokens, as with Gideon and Barak; by prophets; and by a regularly organized system of communication, as the Urim and Thummim. These last, which had a distinct locality, and were always accessible, were especially the Hebrew oracles, and occupied the same place among the ancient Jews as did the oracles of Delphi, Dodona, and Trophonius among the Greeks.[3] Heathen oracles are referred to several times, and that of Baalzebul or Baalzebub (q. v.) seems to have been very celebrated. They originated among the Egyptians, and by them were introduced, together with the art of divination, among the Greeks. The responses supposed to

[1] 1 Kings vi., 16 sq.; 2 Chron. iv., 20 sq.—[2] 2 Sam. xvi., 23; Acts vii., 38; Rom. iii., 2; Heb. v., 12; 1 Pet. iv., 11.—[3] 1 Sam. xxiii., 9; xxx., 7, 8. See URIM AND THUMMIM.

proceed from the gods were given in several ways. At Delphi the priestess of Apollo was seated on a tripod over a fissure in the rock, from which issued an intoxicating vapor, under the influence of which the priestess delivered incoherent hexameter verses, which were interpreted by the priests. At Dodona the responses were uttered from beneath the shade of a venerable oak. The oracle of Trophonius was in a cavern in which the inquirer spent the night. The god replied by visions, which were usually of so awful a character that it was said that he who had passed a night in the cave of Trophonius was never again seen to smile. And uniformly the answers of oracles were given in ambiguous terms, and capable of quite opposite and contradictory interpretations. The Romans, who had the Sibylline books, augury, and many other means of discovering the will of the gods, never adopted the oracle. The ancient Scandinavians had their oracles, and it was generally believed by all the Northern nations that the *Three Destinies* gave forth these oracles. Some, among whom were nearly all the fathers of the early Church, contend that these oracular responses were really given by demons; citing as proof a host of testimonies to their truth in ancient times, the fact that all oracles died away soon after the coming of Christ, who gave to the early Church miraculous gifts by which such utterances were stopped;[1] and arguing that much more glory is given to God by a theory which allowed the reality and continuance of diabolic power than by one which resolved all such wonders into mere fraud and imposture. Others, among whom are Clement of Alexandria, Origen, and Eusebius, maintain that they were but more or less refined examples of imposture; dwelling on the ambiguity of most of the recorded responses, which indeed were so contrived that, whatever happened, the event would justify the oracle, the merely traditional testimony concerning those cited as true, and observing that oracles continued after Christ, and that some of the most remarkable miracles claimed by the post-apostolic Church rest upon that continued existence.

Oratory, a name anciently given to places of public worship in general, as being houses of prayer; but in later times given to smaller or domestic chapels. Oratory is used among the Romanists to denote a closet or little apartment near a bed-chamber, furnished with a little altar, crucifix, and other furniture, suited, in their view, to a place for private devotion.

Orders, in theological language the general description of ecclesiastical officers of various ranks. Thus to "take orders" is to be ordained as a deacon or priest. The distinction in the primitive Church between the different orders of church officers has not been very clearly preserved, and, in fact, was not probably very clearly defined. The plainest statement is that contained in Eph. iv., 11; and this would seem to indicate four classes of officers, each of them preachers, viz.: apostles (q. v.), who were personal witnesses of Christ's resurrection; prophets (q. v.), who were endowed with special inspiration; evangelists, who were itinerant missionaries; and pastors (q. v.) and teachers, two names for the same officer, who would appear to have been intrusted with some special flock which he tended. In all Episcopal churches, including under that general description the Episcopal, Methodist, and Romish churches, three orders of clergy are recognized; the bishop (q. v.), the priest, or presbyter or pastor (q. v.), and the deacon (q. v.). In the non-Episcopal churches but two orders are recognized, pastor and deacon. The various higher officials in the Episcopal churches — archbishop, primate, metropolitan, etc.—all belong to the order of bishop; and the lower officials, curate, rector, parson, etc., all belong to the order of priests or presbyters. There are also minor orders in the Roman Catholic Church, including doorkeepers, readers, etc. See BISHOP; EPISCOPACY.

Ordinal, the book which contains the forms observed in the Church of England for the ordination and consecration of bishops, priests, and deacons. It was prepared in the time of Edward VI., and confirmed at the same time by the authority of Parliament.

Ordination, the rite or ceremony by which ministers of the Christian Church are dedicated to their sacred office. The use of a ceremonial for such purposes is traceable among the Jews;[1] and the N. T. contains frequent reference to the specific ceremonial of "imposition of hands."[2] All Episcopal churches, including under that title the Romish and Greek churches, hold that ordination can only be administered by a bishop. Many hold, therefore, that any one not so ordained is not a clergyman, and has no right to administer the sacraments, nor even, perhaps, to preach. Intimately connected with this doctrine is that of apostolic succession (q. v.). In Presbyterian churches the power of ordination rests with the Presbytery, and consists simply in the laying on of hands. In all Congregational churches, including the Baptist, ordination is only necessary for the preservation of church order, and is held to confer no special grace or divine authority. Ordination services are performed by pastors of other churches, usually of the same denomination. Among the Lutherans, in countries where Lutheranism is the established

[1] Acts xiii., 8; xvi., 16.

[1] Exod. xxix., 24; Lev. xxi., 10; Numb. iii., 3.—
[2] Acts vi., 1–7; xiii., 1–4; xiv., 23; 1 Tim. iv., 14; v., 22; 2 Tim. i., 6.

Church, the superintendent or bishop ordains; in other countries, the rite of ordination is administered by other clergy. The qualifications of candidates for ordination are also different in different churches. In the early Church every candidate for ordination was required to undergo a strict examination in regard both to his faith and to his morals and worldly condition. The conduct of the examination was intrusted chiefly to the bishops, but it was held in public, and the people were allowed to take a part in it. By a law of Justinian each candidate was required to give a written statement of his religious opinions in his own handwriting, and to take a solemn oath against simony. It was decreed also, by a council in the beginning of the ninth century, that every candidate should go through a course of preparation, or probation, previous to his being ordained. Some form of examination, or some public and solemn acceptance of the standards of the Church, is required by all modern denominations previous to ordination. Some few denominations, as the Plymouth Brethren, have no ceremony of ordination, and no ordained clergymen.

Oreb, the "raven" or "crow," the companion of Zeeb, the "wolf," was one of the chieftains of the Midianite host which invaded Israel, and was defeated and driven back by Gideon. The defeat is but slightly touched upon in the narrative of Judges, but the terms in which Isaiah refers to it are such as to imply that it was a truly awful slaughter. He places it in the same rank with the two most tremendous disasters recorded in the whole of the history of Israel —the destruction of the Egyptians in the Red Sea, and of the army of Sennacherib. The slaughter was concentrated round the rock at which Oreb fell, and which was long known by his name. [Judg. vii., 25; Isa. x., 26; compare Psa. lxxxiii.]

Original Sin. "By original sin," says Dr. Edwards, "as the phrase has been most commonly used by divines, is meant the innate sinful depravity of the heart." That there is a depravity of the passions, appetites, and will, which early leads the soul astray is doubted by few or none. The question of personal responsibility for this depraved nature has been a fruitful source of theological controversy. The fact is that all men are sinners, and sinners from infancy. The question is, how can they justly be held responsible for a sinful disposition, which was none of their choosing, but with which they were endowed by divine decree? Conscience condemns us for our sinful appetites and passions. But though this testimony of conscience is unanimous, the philosophers are not able to agree in stating the philosophical grounds on which this universal consciousness of guilt rests. Without entering into the controversy on the subject, we shall state the four principal hypotheses, to one or the other of which all the various explanations offered may probably be reduced.

1. The first theory is that the whole human race was literally in Adam as the oak is in the acorn, and thus participated in his transgression. In other words, the race is a unit, and God deals with it as a unit—not with individuals as individuals. Thus, though unconsciously, every soul participated in the first great transgression, and, in the words of the catechism, "sinned in him (Adam), and fell with him in that first transgression."

2. The second theory is that Adam was the representative of the race; that as a king, or as an ambassador, or a congress, represent the nation, and the entire nation is held responsible for the act of its representative, so Adam represented the human race, was chosen as the type to stand for humanity, and by his trial the whole race was tried, thus sinning in his sin, and falling in his fall. Acting thus as representative for the race, his sin was imputed, *i. e.*, charged to the whole race. It is said, moreover, that in point of fact this choice of Adam as a representative was not arbitrary, that Adam and Eve fairly represented the race, and that the continual sin of his descendants, placed in similar circumstances of trial, shows that no injustice was done by submitting them to a trial in the person of such a representative.

3. The third theory can perhaps hardly be termed a theory; it is rather a generalization. Adam, it is said, in fact fell, and, in falling, became a sinner. The universal law of nature is that like begets like. So all his descendants have inherited from him a nature like his own, a nature depraved and prone to sin. Those who maintain this theory add, usually, that man is not responsible for this depraved nature, and that he is not in any strict sense guilty before God for it; that while infants must be redeemed from it through the power of God in Christ Jesus, because nothing impure can enter heaven, still they can not be said to be guilty until they have arrived at an age when they are capable of choosing between good and evil, and that they are then held responsible for that voluntary choice, and for that alone. In other words, this school distinguishes between sin and depravity, holding all sin to consist in voluntary action, and depravity to be simply that disordered state of the soul which renders it prone to commit sin.[1]

4. The fourth theory, known in theological language, from its most eminent expounder, Pelagius, as Pelagianism, denies that there is any connection between Adam and his posterity, or that the race is in any sense held responsible for, or on account of, Adam's sin. Each soul, according to this theory, is created as was Adam, pure and innocent, and

[1] See DEPRAVITY; SIN.

undetermined toward either sin or holiness. Each soul for itself chooses its own destiny by its voluntary choice of good or evil, right or wrong. The universality of sinfulness, it is said, is sufficiently explained by the evil influence and example of those by whom the young are from their earliest years surrounded. According to this theory, it is possible, or at least quite conceivable, that a man should be utterly sinless, and in such a case there would be no need of any divine Saviour or any regenerating Spirit. That need is occasioned in each individual case by each individual deliberately choosing for himself the way of sin. A modification of this view, and by which there is an endeavor to combine with the others, is termed Semi-Pelagianism.

The first two of these views are held, one or the other of them, by those who are known in modern times as belonging to the Old School; the third is the view generally entertained by the New School divines in the Presbyterian Church, by a majority of the Congregationalists, and by large numbers among the Episcopalians and Methodists. The fourth view is that generally held by the Unitarians and Universalists. According to the first two the entire race is treated by God as a unit, and is, because of Adam's sin, under Divine condemnation, and, irrespective of the sin or the virtue of the individual, requires to be pardoned and redeemed; according to the third, mankind are overwhelmed in ruin, which Adam brought upon the race, but are not guilty except as they become so personally by their individual conduct; according to the fourth, there is no ruin except that which each individual brings upon himself, and no need of redemption except such as springs from the individual's own guilt in departing from God and disobeying his law. It has been well said that the first two represent man as morally dead, the third as morally sick, the fourth as morally well.

Orion. This word occurs three times in our version as the rendering of the Hebrew word *chesel;* and there can be little doubt that the translation is a just one, and that the well-known brilliant constellation south of Taurus and Gemini is intended. [Job ix., 9; xxxviii., 31; Amos v., 8.]

Ormuzd, the supremely Good Being, according to the system of the ancient Persians; not, however, original and underived, but the offspring of illimitable Time. They represent a perpetual contest between Ormuyd, the Prince of Light, and Ahriman (q. v.), the Prince of Darkness. A peace was finally concluded upon condition that the earth should be given over to Ahriman for 7000 years, and afterward restored to Ormuyd. Upon this restoration, they say, man shall become immortal, the earth shall resume her native beauty, and none but the righteous shall inhabit it.

Ornaments. I. *Ecclesiastical.*—Under this title we class the various minor utensils and articles of furniture of the ritualistic churches. Their number is great, especially in the Romish and Greek churches, and in the ritualistic churches of paganism. Without endeavoring to give a complete list of these, we embody in this article a concise description of the chief articles used in the ritualistic churches of Christendom, and their supposed significance, taking it largely from a curious little book written in defense of extreme ritualism, and entitled "The Ritual Reason Why."

The *altar-rail* is a rail which separates the altar from the rest of the chancel, because it symbolizes the Holy of Holies in the Temple; the *altar-cloth* veils it as a token of respect, and to mark the different seasons of the Church by a change of colors, which are five in number: the *lights* are emblematic of Christ, the light of the world, and also signs of spiritual light and joy; *flowers* are used for the same purpose; the *credence-table* (q. v.) is used for the preparation of the elements for the communion before they are placed on the altar; the *sedilia* are the seats of the lesser clergy, arranged according to their rank; the *paten* is a thin dish of gold or silver gilt, on which the altar breads are placed for consecration and for communion; the *ciborium* is a kind of shallow cup used for the same purpose; the *chalice* is the cup for holding the consecrated wine; the *chalice-veil* is a square of embroidered silk for covering it when empty; the *corporal* is a napkin of fine linen spread on the altar at the time of the communion; the *cruets* are vessels of glass or metal for holding the sacred wine, and for water; the *pyx* is a metal canister lined with linen in which the bread is kept till required for use; the *basin* and *napkin* are used for washing the priests' hands; the *piscina* is a small stone basin set in the wall, and used for the same purpose; the *lectern* (q. v.) is the name given to the reading-desk; the *censer*, or *thurible*, is a vessel of metal, usually in the shape of a cup, with a perforated cover, in which incense is offered; the *sanctus bell* is a small bell used to give notice of the elevation of the host, or eucharistic bread; the *houseling-cloth* is spread over the altar-rails, or before the communicants, to prevent any of the bread falling to the ground. There are other articles, especially different kinds of candles and candlesticks, used in and about the altar and in processions; but these are the most important, except such as are worn upon the person, for which see article VESTMENTS.

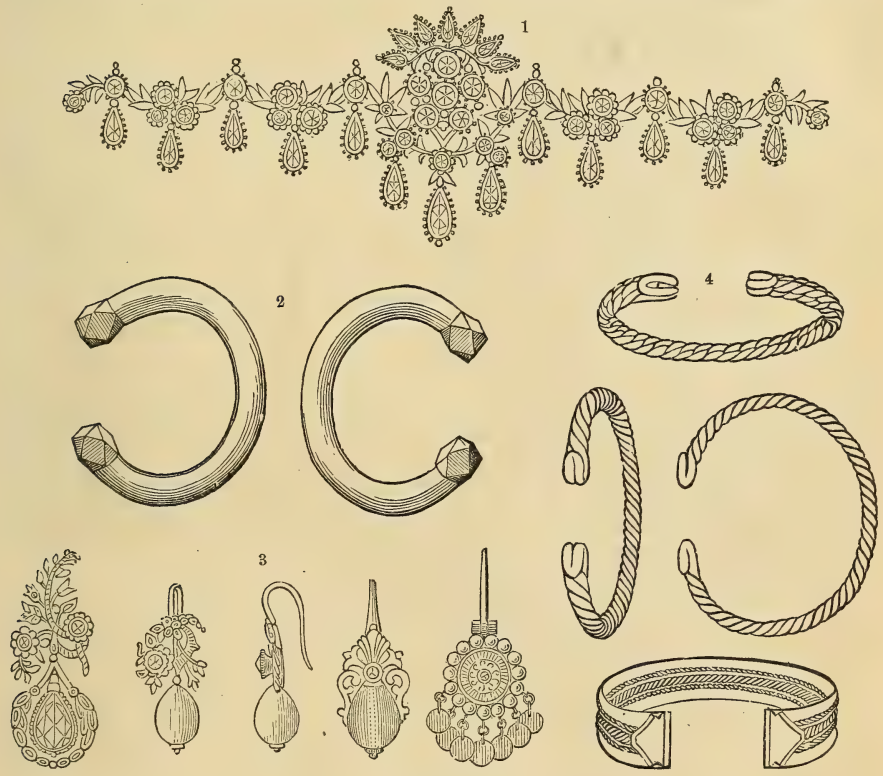
II. *Jewish.*—These ornaments were much worn by all the Oriental nations. Men, as well as women, wore bracelets, amulets, charms, and rings. They were especially used in times of festivity, and were taken



Ecclesiastical Ornaments and Vestments.

1. Cassock; 2. Cotta and Cassock; 3. Surplice and Cassock; 4. Rochet and Cassock; 5. Cope; 6. Stole; 7. Alb; 8. Chasuble; 9. Censer; 10. Chalice; 11. Cruet; 12. Maniple; 13. Amice; 14. Ciborium; 15. Burse; 16. Pyx; 17. Chalice-veil. [For description of the first eight figures, see article VESTMENTS.]

off in times of mourning. *Rings* were worn both in the nose and in the ears. The former were sometimes so large that they hung down over the mouth, and had to be lifted up while eating. Signet-rings ornamented and often loaded the fingers; and bracelets and armlets were worn by both men and women, often in such profusion as to cover the arm from the wrist to the elbow. The legs, also, were ornamented with anklets; these were fastened together by means of chains, so that the Oriental women were compelled to measure off even little steps, and walk with a mincing gait. So fond



Jewish Ornaments.

1. Necklace; 2. Anklets; 3. Ear-drops; 4. Bracelets.

were they of displaying these ornaments, that Mohammed, in the Koran, forbade the wearing of them. The heads were ornamented with "cauls," *i. e.*, caps of net-work, or perhaps spangles fastened into the hair, and with various head-dresses, as the tiara, the turban, and the muffler, the latter a thin slight veil in two parts, which covered the forehead and the lower part of the face, leaving an opening for the eyes. Round tires, in shape like the moon, were worn around the neck, and chains from which depended sacred amulets. Boxes of perfume were carried in the hand, while cosmetics of various description were freely and without concealment applied to the face. A graphic description of the dress of a Jewish belle is afforded in Isaiah iii., 18–24, but in terms which render it but partially intelligible to the ordinary reader.

Orthodox. This word is composed of two Greek words meaning *right opinion.* In theology it is employed to indicate the views of those who are sound in the Christian faith; as heterodox, *i. e., other opinion,* is used to indicate the views of those who are unsound in Christian faith. But as every one thinks that he is sound, and those who oppose him are unsound, of course each sect is, in its own opinion, orthodox. In ordinary usage, however, the term orthodox is employed to designate the common creed of Protestant Christendom. All those churches are said to be orthodox which accept the inspiration of the Bible, and base their theology upon it, maintaining the sinfulness of man, the forgiveness of sins through the atonement, and the doctrines of the Trinity, the resurrection of the dead, the judgment and eternal punishment. In New England the term is employed to distinguish those Congregational churches which hold this creed from the Unitarian and Universalist churches, which are also congregational in form of

government. See article EVANGELICAL, where the creed, held in common by the orthodox churches, is given.

Osprey, an unclean bird mentioned only in the Mosaic law. There is a difference of opinion in respect to it, but probably the translation of our version is correct. The osprey is spread over a very large range of country, being found in the New World as well as the Old.

In consequence of its peculiar habits, it is often called the fishing-eagle. It seems strange that a predacious bird allied to the eagles, none of which can swim, much less dive, should obtain its living from the water; yet the osprey does on a large scale what the kingfisher does on a small one, and contrives to take abundant food from the water.

The bird is furnished with long, very sharp, and boldly-hooked talons, which force themselves into the sides of a fish, and hold it as with grappling-irons while it is carried, struggling, to the shore to be devoured. [Lev. xi., 13; Deut. xiv., 12.]

Ossifrage (*bone-breaker*), an unclean bird, mentioned only in the Mosaic law. The word may be a general term for any of the larger falconidæ, but, from the etymology of the word, it is supposed that the bird specially intended is identical with the bearded vulture. It is one of the largest of the flying birds, its length often exceeding four feet, and the expanse of its wings being rather more than ten feet. In consequence of this great spread of wing, it looks, when flying, like a much larger bird than it really is. It has a curious habit of breaking the bones of the animals upon which it preys, in order to extract the marrow contained in them. The bird seizes the bone in its claws, rises to an immense height in the air, and then, balancing itself over some piece of rock, lets the bone fall and sweeps after it with great rapidity. It often breaks the shells of tortoises by the same means. [Lev. xi., 13; Deut. xiv., 12.]

Ostrich. The ostrich is mentioned eight times in Scripture, though the word appears only three times in our version, because a Hebrew term which undoubtedly refers to the ostrich has been rendered "owl" by our translators. In the vivid description of the bird in the book of Job,[1] the language is evidently poetical, presenting the appearance of the bird as seen by a casual observer. Scientific accuracy is not attempted. The plumes of the ostrich were formerly used as emblems of rank; perhaps the sacred poet alludes so prominently to the feathers because of their being held in such high estimation as princely ornaments. Several female ostriches lay their eggs in one nest, which is merely a hole scratched in the sand; the eggs are then covered over to the depth of about a foot, and are, in the case of those birds which are found within the tropics, generally left for the greater part of the day to the heat of the sun, the parent-birds taking their turns at incubation during the night. But an impression of carelessness in the bird is given by the multitude of supplementary eggs left scattered about on the sand, so that they may easily be crushed by the hoof of a horse, if not by foot of man, and are often eaten, not only by beasts, but also by birds of prey. Naturalists have discovered that these eggs are the mother's provision to nourish the young birds until they are able to forage for themselves. Probably the idea that the ostrich is cruel toward its young is derived from the fact that if a flock of ostriches be chased, and among them there be some very young birds, these are left behind by their parents, to fall a prey to the hunters. But in reality the ostrich has no choice in the matter. Nature has not furnished it with weapons by means of which it can fight for them; consequently, it is forced to use the only means of escape by which it can avoid sacrificing its own life as well as the lives of its young. The young are protected in some degree by their color. Their downy plumage harmonizes completely with the sandy and stony ground, even when they run; and when they crouch to the earth, as is their manner when alarmed, even the most practiced eye can scarcely discover them. The ostrich has several curious habits, which have given it such a reputation for stupidity, that "stupid as an ostrich" has become a proverb among the Arabs. When hunted, it will thrust its head into a bush, seeming to suppose that it is thus concealed from the hunter. It will swallow knives, stones, bits of bone or metal, and has even been known to surprise its stomach with bullets hot from the mold. The ostrich is the largest of all known birds, and swiftest of all running animals. Its wings are useless for flight, but are spread as sails, and so used, to assist it in running. The statement, "she scorneth the horse and his rider," seems literally true. Although the ostrich, like many other inhabitants of the desert, can live for a long time without water, yet it is forced to drink, and, like the camel, which it resembles in many of its characteristics, drinks enormously, taking in the water by a succession of gulps. The cry of the ostrich is a deep bellow, which so resembles the roar of the lion, that even practiced ears can scarcely distinguish the roar of the animal from the cry of the bird. It is evidently to this cry that the prophet Micah alludes: "I will make a wailing like the dragons, and *mourning* as the owls" (ostriches).[1]

[1] Job xxxix., 13–19.

[1] Mic. i., 8.

Othniel (*lion of God*), a valiant warrior of the tribe of Judah at the time of the conquest, and latterly designated a judge of Israel. When first mentioned, he is called "Othniel the son of Kenaz, the brother of Caleb."[1] It is a question whether the term "brother" here is understood of Kenaz the nearer name, or Othniel the more remote. The better opinion appears to be that Kenaz was the brother of Caleb, and Othniel his nephew. Othniel gained his wife Achsah as a reward for his valor in the capture of Kirjath-sepher, or Debir (q. v.). He subsequently delivered the Israelites from their heathen oppressors, and became the first of their judges. [Josh. xv., 17; Judg. i., 13; iii., 9–11.]

Owl. Owls are several times mentioned in Scripture; mistakes, however, have unquestionably been made by our translators in regard to some of the words which they have translated "owl." Thus, the "owl," forbidden as food in the Mosaic law, is certainly the ostrich. It is probable that the words translated "little owl" and "great owl" in the same passage have been correctly rendered, though scholars are not quite agreed on the question; and it is impossible to determine the particular species to which each word refers. It is supposed that "the little owl" may be a term including several of the smaller owls of Palestine. One of these seems identical with the little night owl of England; others represent our screech-owl and common barn-owl. "The great owl" is probably the Egyptian eagle owl, a bird which is closely allied to the Virginian eared owl of America. This fine bird measures some two feet in length, and looks much larger than its real size, owing to its thick, light feathers. It hides during the day in some dark deserted place, its enormous eyes not being able to endure the light of day. In the evening it comes out to seek its prey, which consists of smaller birds, quadrupeds, fish, reptiles, and even insects, when it can find nothing better. In the prophecy of Isaiah against Idumea, the owl is several times mentioned as a type of desolation. Some scholars have supposed that the "screech-owl," in verse 14, merely represents some mythological being, introduced to lend gloomy weirdness to the picture. [Lev. xi., 16; Deut. xiv., 15; Isa. xxxiv., 10–16.]

P.

Pacification (Edicts of), a name given to certain edicts issued by sovereigns of France, intended, under special circumstances, to afford toleration to the Reformed Church of that country. The first edict of this kind was granted by Charles IX., in 1562, and repeated the following year. The successive edicts proclaimed by Charles IX, instead of bringing relief to the Protestants, only served to lull them into a false and deceitful security, while the cruel monarch was preparing the way for the Bartholomew massacre, on the 25th of August, 1572.[2] The most famous edict of pacification, however, was the Edict of Nantes, issued by Henry IV. in 1598, the most effectual measure of relief which the French Protestants had ever enjoyed. By this edict of toleration they were allowed the free exercise of their religion, declared to be eligible to all public offices, and placed in all respects on a footing of equality with their Roman Catholic fellow-subjects.

Pagans (*country men*). It is said that this name is derived from the fact that, when Constantine and his successors forbade the worship of the heathen deities in the cities, its adherents retired to the villages, where they could practice their rites secretly and safely; whence they were called pagans, *i. e.*, country men. The name is now given to all those who not merely reject Christianity, but who worship other than the one true God. The whole human race may be said to be divided into Jews, Mohammedans, Christians, and Pagans. The pagan religions of the world may be briefly defined as follows: That of Japan, Buddhism and Sintoism; of China, Buddhism and Confucianism; of Tartary, Lamaism; of India, Brahmanism, Buddhism, Thugism, and the religion of the Parsees; of Persia, Mohammedanism and the Zoroastrian religion; of Africa, Fetichism; of Polynesia, Image-worship and Hero-worship; of the ancient aborigines of Lapland, Greenland, and North America, a peculiar combination of spirit and fetich worship, described under the article INDIANS. For an account of various forms of paganism, see under respective titles as given above. The entire pagan population of the world is estimated in Johnson's "Family Atlas" at 766,342,000, distributed as follows:

America	3,899,000
Asia	666,251,000
Africa	94,972,000
Australasia and Polynesia	1,220,000
	766,342,000

Against this there is an estimated Christian population, including Protestant, Roman Catholic, and Greek communions, of 369,969,000; a Mohammedan population of 160,823,000; and a Jewish population of 6,000,000.

Pagoda (*a house of idols*). In Hindoostan, Burmah, and China, it implies a temple in which idols are worshiped. The light of

[1] Josh. xv., 17.—[2] See BARTHOLOMEW, ST. (MASSACRE OF).

day is usually admitted only by the front door when thrown wide open, as there are few or no windows. Darkness is thus mingled with light in the idol cell, and tends to add to the mysteriousness of the scene. A pagoda for Hindoo worship generally consists of an outer court, usually a quadrangle, sometimes surrounded by a piazza, and a central edifice constituting the shrine, which again is divided into two parts, the *sabha*, or vestibule, and the *garbha-griha*, or adytum, in which the image is placed.

Paint, Painting. There is no reason to suppose that the art of painting was cultivated among the Hebrews. But buildings were decorated with painting. The walls and beams of houses were covered with vermilion; and figures, probably of idols, were depicted on the walls of temples. The Assyrian discoveries have illustrated these customs. Dr. Layard found the walls of various chambers in the palaces of Nimroud constructed of sun-dried brick, covered with plaster coating, on which were painted figures and ornamental devices. On the walls of Egyptian monuments, also, paintings have been discovered.

The use of paint as a cosmetic has prevailed in all ages in Eastern countries. It does not appear, however, to have been by any means universal among the Hebrews. The notices of it are few; and in each instance it seems to have been used as a meretricious art, unworthy of a woman of high character.[1] The Bible gives no indication of the substance out of which the dye was formed. A dye is at the present day produced from the henna-plant, and is extensively applied to the hands and hair. Antimony is also used for the purpose in Arabia and in Persia; but in Egypt a soot is produced by burning either a kind of frankincense or the shells of almonds. The dye-stuff was moistened with oil, and kept in a small jar. The probe with which it was applied was made either of wood, silver, or ivory, and had a blunted point. Both the probe and the jar have frequently been discovered in Egyptian tombs. Whether the custom of staining the hands and feet, particularly the nails, now so prevalent in the East, was known to the Hebrews is doubtful. See EYE.

Palace. This word, as used in Scripture, often denotes the entire mass of buildings, courts, and gardens contained within the external wall inclosing a royal residence. Sometimes, however, it designates a citadel or fortress, like the keep of a more modern castle. Some of the ancient palaces, as that at Shushan, for example, were of great magnificence. Solomon's palace occupied thirteen years in building; and we may readily suppose, from the unlimited resources at the sovereign's command, that it equaled, probably exceeded, any palace of which history gives account.[1] Modern plans of it have been drawn; they are, however, almost entirely conjectural. In the New Testament the name was given to the residence of any man of rank and wealth. The "palace" of Phil. i., 13, must have been the barrack of the Prætorian guards attached to the emperor's palace. [1 Kings vii., 1; Dan. i., 4; iv., 4, 29; Matt. xxvi., 3; Mark xiv., 66; Luke xi., 21; John xviii., 15.]

[1] 2 Kings ix., 30; Jer. iv., 30; Ezek. xxiii., 40.

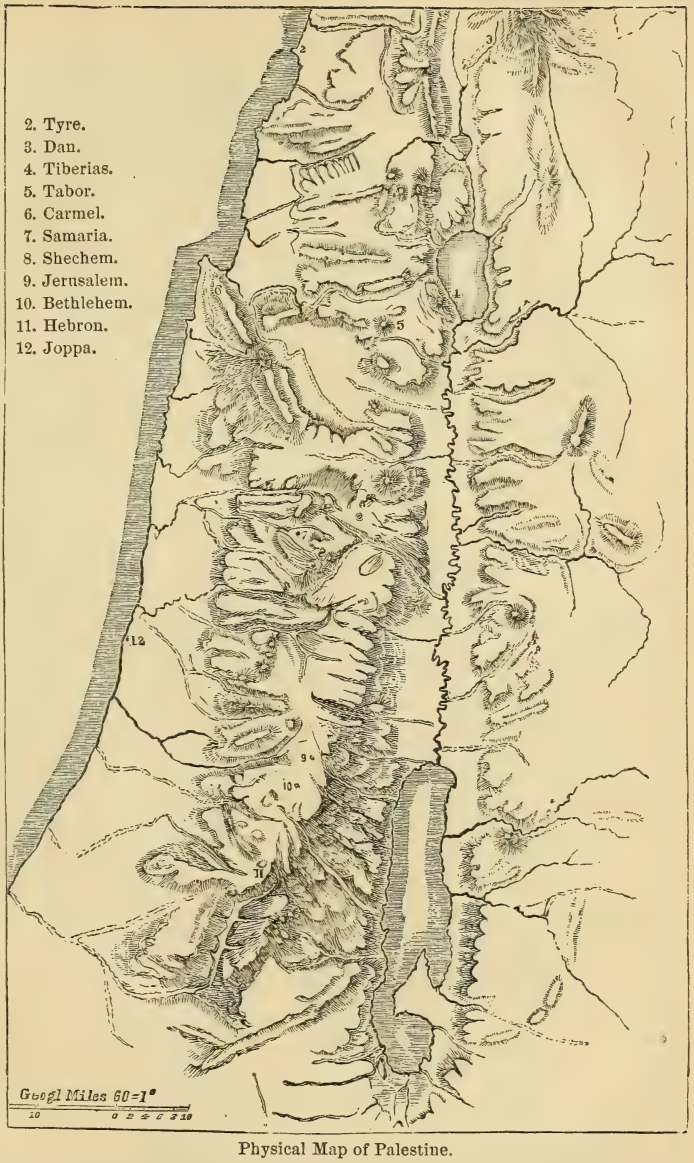
Palestine. This word and its correspondent, Palestina, occurs but three times in the English Bible,[2] and then refers not to the entire land now so designated, but to the plains in the south-west angle; in other words, to Philistia. But the name is now so universally applied to the country formerly inhabited by the Jewish nation, that we gather under this title the principal information respecting its physical and political geography, leaving its history, as the description of its special localities, to be treated of under other titles.

I. *The Name.*—The earliest name of Palestine appears to have been Canaan, or Land of Canaan, derived from the descendants of Moab, whose offspring were its first settlers. A little later came the name "Land of the Hebrews." Then the whole, receiving by accommodation the title which strictly belonged to a part only, was designated as "Judea" (q. v.), or the "Land of Judea," though properly only the southern province constituted Judea, and the northern province Israel. "The Land," "the Land of Promise," and "the Land of Jehovah," are also applied to it in the Bible. The term "Holy Land," though found in the rabbinical writers and in Philo, dates its extensive use from the days of the Crusades, and does not occur in Scripture at all.

II. *Physical Geography.*—The size of Palestine is in striking contrast with the important part it has played in the history of mankind. In size and shape it does not differ widely from Vermont. In round numbers, its length may be stated at 180 miles; its average breadth at 65. But within this area there commingle, in a remarkable degree, the characteristics of the three great continents at the junction of which it is placed. In Southern Judea the desert of Africa obtrudes from below. Bordering the Mediterranean Sea are plains whose fertility is not exceeded by that of any plain of Europe. In Central Palestine is repeated the hill country, which constitutes the characteristic feature of Southern Scotland. On its northern boundary are mountain-chains whose rugged steeps rival the White Mountains or the Alps. Embosomed in the hills of Galilee are lakes, unsurpassed for their great beauty. On the north Mount Hermon

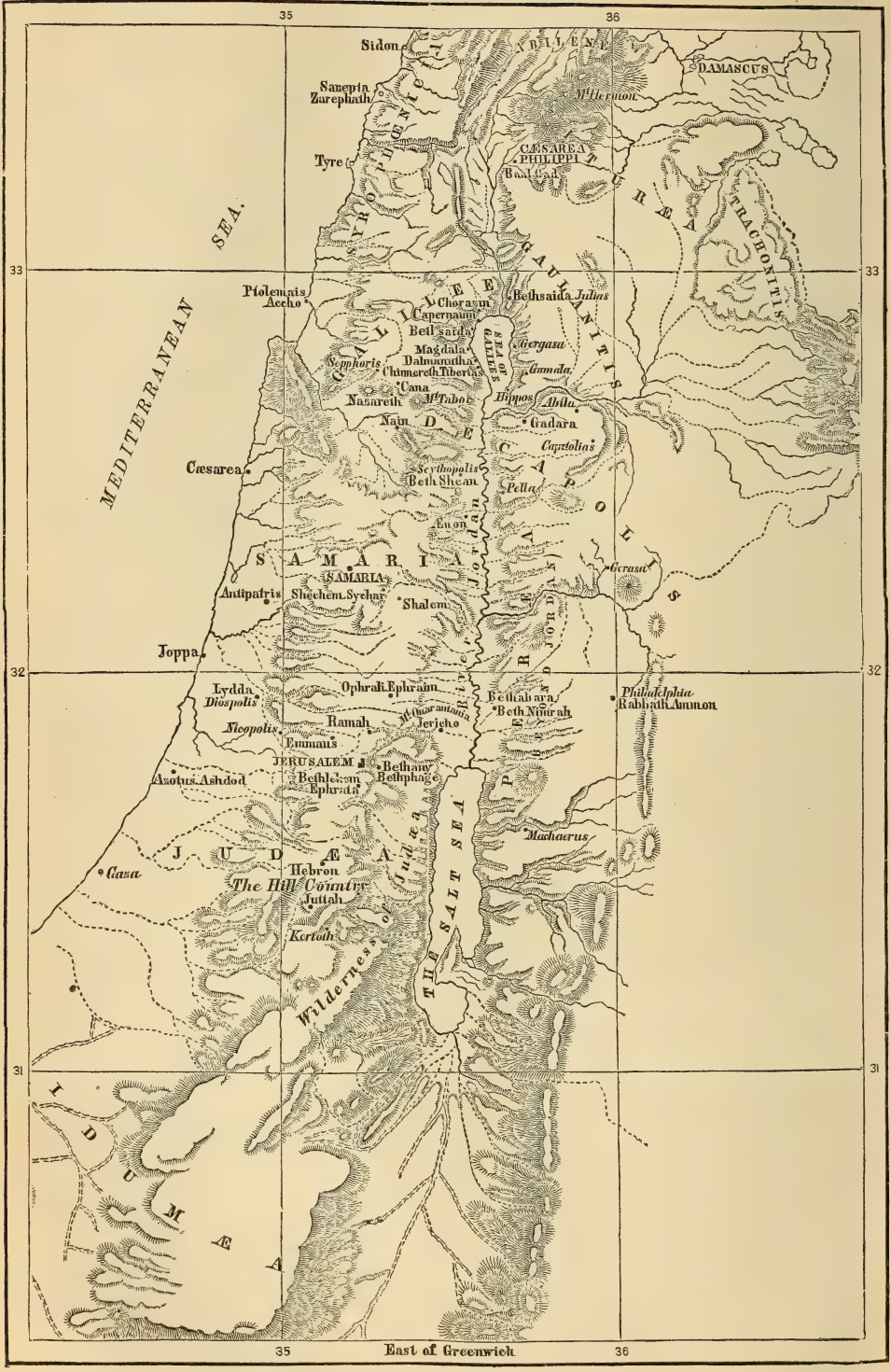
[1] See SOLOMON.—[2] Exod. xv., 14; Isa. xiv., 29, 31; Joel iii., 4.,

lifts its head, wrapped in perpetual snow, 3000 feet above our own Mount Washington. The waters of the Dead Sea lie in a basin scooped out of the solid rock, nearly, if not quite, as far below the level of the ocean as the deepest mines of Cornwall. The Jordan, a mountain stream whose tumultuous torrent finds no equal in any river of its size and length in the world, carries the snows of the one into the briny waters of the other. Within sight of its central hills beat the waves of the Mediterranean upon 150 miles of coast. So that in this one province, smaller than Massachusetts or Vermont, are mingled the ocean, the mountain, the valley, the river, the lake, the desert, and the plain. By its physical features, Palestine is divided into three long and narrow sections parallel to each other, and nearly parallel to the coast—the valley of the Jordan, with the Dead Sea; the hill country of Central Palestine; and the rich and fertile lowlands which border the Mediterranean.



Physical Map of Palestine.

I. *The Jordan Valley.*—This valley begins with the river at its remotest springs of Hasbeiya, on the north-west side of Hermon, and accompanies it to the lower end of the Dead Sea, a length of about 150 miles. During the whole of this distance its course is very winding, though its general direction is nearly due north and south. The springs of Hasbeiya are 1700 feet above the level of the Mediterranean, and the northern end of the Dead Sea is 1317 feet below it, so that between these two points the valley falls with more or less regularity through a height of more than 3000 feet. In width the valley varies. In its upper and shallower portion, as between Banias and Lake Merom (Hûleh), it is about five miles across. Between Lake Merom and the Sea of Galilee it contracts, and becomes more of an ordinary ravine or glen. It is in its third and lower portion that the valley assumes its more definite and regular character. During the greater part of this portion, it is about seven miles wide from the one wall to the other. The eastern mount-



Map of Palestine in the Time of Christ.

ains preserve their straight line of direction, and their massive horizontal wall-like aspect, during almost the whole distance. The western mountains are more irregular in height, their slopes less vertical. North of Jericho they recede in a kind of wide amphitheatre, and the valley becomes twelve miles broad —a breadth which it thenceforward retains to the southern extremity of the Dead Sea. Buried as it is between such lofty ranges, and shielded from every breeze, the climate of the Jordan Valley is extremely hot and relaxing. Its enervating influence is shown in the inhabitants of Jericho, who are to this day prone to the vices which brought destruction upon the people of Sodom and Gomorrah.

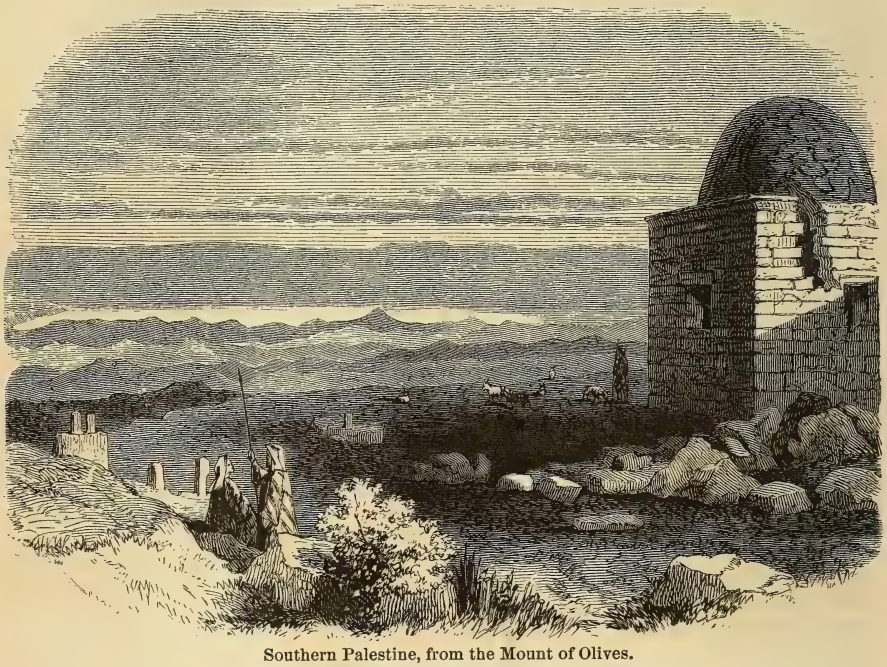
II. *The Hill Country.*—West of the Jordan Valley the land rises by an ascent in the south even precipitous, to an elevated range of hills. This central hill country, intersected by broad lowland plains, preserves from north to south a remarkably even and horizontal profile. Its average height may be taken as 1500 to 1800 feet above the Mediterranean. It can hardly be denominated a plateau, yet so evenly is the general level preserved, and so thickly do the hills stand behind and between one another, that, when seen from the coast or the western part of the maritime plain, it has quite the appearance of a wall, standing in the background of the rich district between it and the observer—a district which, from its gentle undulations, and its being so nearly on a level with the eye, appears almost immeasurable in extent. This general monotony of profile is, however, accentuated at intervals by certain centres of elevation. Beginning from the south, they are: Hebrôn, 3029 feet above the Mediterranean; Jerusalem, 2610; Mount of Olives, 2724; Bethel, 2400; Ebal and Gerizim, 2700; Little Hermon and Tabor (on the north side of the plain of Esdraelon), 1900; Safed, 2775; Jebel Jurmuk, 4000. Between these elevated points runs the water-shed of the country, sending off on either hand—to the Jordan Valley on the east and the Mediterranean on the west, the long tortuous arms of its many torrent beds. These valleys differ considerably in character. Those on the east — owing to the extraordinary depth of the Jordan Valley—are extremely steep and rugged, especially in the southern and middle portions of the country. The western valleys are more gradual in their slope. The level of the external plain on this side is higher, and therefore the fall less, while at the same time the distance to be traversed is much greater. Still, here the valleys are the only means of communication between the lowland and the highland. And these western valleys, though easier than those on the eastern side, are of such a nature as to present great difficulties to the passage of any large force encumbered with baggage. In fact, these mountain passes really formed the security of Israel; and if she had been wise enough to settle her own intestine quarrels without reference to foreigners, the nation might, humanly speaking, have stood to the present hour.

When the highlands of the country are closely examined, a considerable difference will be found to exist in the natural condition and appearance of their different portions. The south, being nearer the arid desert, and farther removed from the drainage of the mountains, is drier and less productive than the north. The tract below Hebron, which forms the link between the hills of Judah and the desert, was known to the ancient Hebrews by a term originally derived from its dryness. This was "The south country." It contained the territory which Caleb bestowed on his daughter, and which he had afterward to endow specially with the "upper and lower springs" of a less parched locality.[1] Here lived Nabal, so chary of his "water;"[2] and here may well have been the scene of the composition of the sixty-third Psalm—the "dry and thirsty land where no water is." As the traveler advances north of this tract there is an improvement; but perhaps no country equally cultivated is more monotonous, bare, or uninviting in its aspect than a great part of the highlands of Judah and Benjamin during the largest portion of the year. The spring covers even those bald gray rocks with verdure and color, and fills the ravines with torrents of rushing water; but the flowers, which for a few weeks give so brilliant and varied hues to whole districts, wither and vanish before the first fierce rays of the sun of summer; they are "to-day in the field, tomorrow cast into the oven." Rounded hills of moderate height fill up the view on every side; their coarse gray stone continually discovering itself through the thin coating of soil, and hardly distinguishable from the remains of the ancient terraces which run round them with the regularity of contour lines, or from the confused heaps of ruin which occupy the site of former village or fortress. Caverns, characteristic of all limestone districts, exist in the eastern portion of this district in astonishing numbers. Every hill and ravine is pierced with them, some very large and of curious formation—perhaps partly natural, partly artificial—others mere grottoes. Many of them are connected with most important and interesting events of the ancient history of the country. Machpelah, Makkedah, Adullam, En-gedi, names inseparably connected with the lives, adventures, and deaths of Abraham, Joshua, David, and other O. T. worthies, are all within the small circle of the territory of Judea. And there is perhaps hardly one of these caverns, however small, which has not

[1] Josh. xv., 19.—[2] 1 Sam. xxv., 11.

at some time or other furnished a hiding-place to some ancient Hebrew from the sweeping incursions of Philistine or Amalekite.

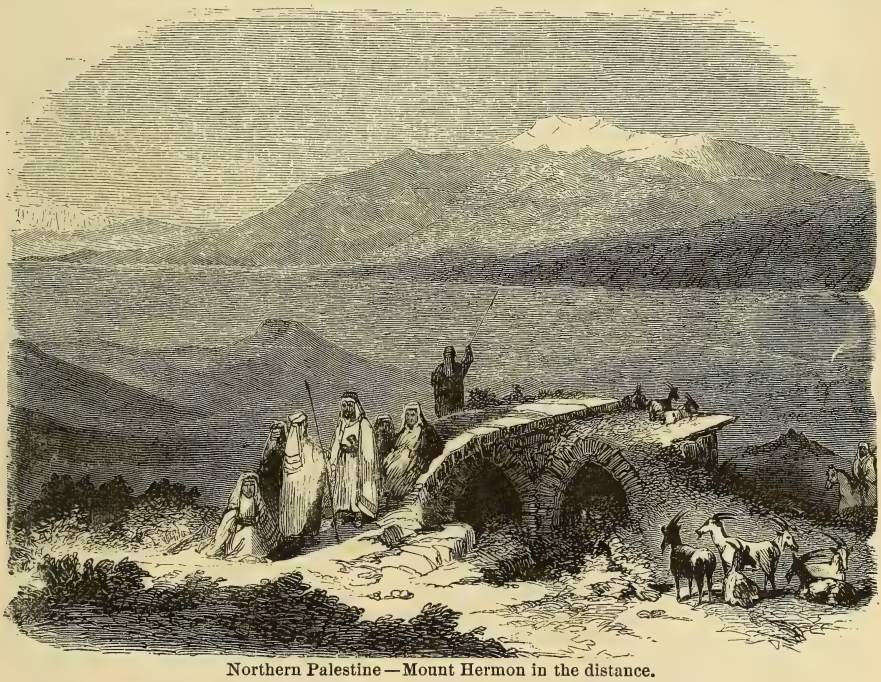
There is no country in which the ruined towns bear so large a proportion to those still existing, as they do in Southern Palestine. Hardly a hill-top of the many in sight that is not covered with the vestiges of some fortress or city. That this numerous population knew how most effectually to cultivate their rocky territory is shown by the remains of their ancient terraces, which constantly meet the eye, the only mode of husbanding so scanty a coating of soil, and preventing its being washed by the torrents into the valleys. Besides this, forests appear to have stood in many parts of Judea until the repeated invasions and sieges caused their fall, and the wretched Turks prevented their reinstatement.



Southern Palestine, from the Mount of Olives.

Advancing northward from Judea, the country becomes gradually more open and pleasant. Plains of good soil occur between the hills, at first small, but afterward comparatively large. The hills assume a more varied aspect than in the southern districts, springs are more abundant and more permanent, until at last, when the ancient Mount Ephraim is reached, the traveler encounters an atmosphere and an amount of vegetation and water greatly superior to any thing in Judea, and even sufficient to recall much of the scenery of the West. Such glorious fountains, welling out from deep blue recesses worn in the limestone rock, or eddying forth from the base of a lovely, wooded mound, or leaping headlong, foaming and roaring, from a mountain cave, are rarely met with out of rocky, mountainous countries, and, being such unusual sights, can hardly be looked on by the traveler without surprise and emotion. But, added to their natural impressiveness, there is the consideration of the prominent part which so many of these springs have played in history. Even the caverns are not more characteristic of Palestine, or oftener mentioned in the Biblical narrative. But with all its richness, there is a strange dearth of natural wood about this central district. No sooner, however, is the plain of Esdraelon passed than a considerable improvement is perceptible. The low hills which spread down from the mountains of Galilee, and form the barrier between the plains of Akka and Esdraelon, are covered with timber. Beyond, the natural growth increases at every step, until the timber becomes so abundant that large quantities of it are regularly carried to the sea-coast at Tyre, and there shipped as fuel to the towns on the coast. The notices of this romantic district in the Bible are but scanty; in fact, till the date of the N. T., when it had acquired the name of Galilee, it may be said, for all purposes of history, to be hardly mentioned. And even in the N. T. times the interest is confined to a very small portion, the south and southwest corner, containing Nazareth, Cana, and Nain, on the confines of Esdraelon, and Capernaum, Tiberias, Gennesaret, on the margin of the lake.

III. *The Plains.*—Upon the west the central plateau descends by a slope, far more gradual than on the east, to the maritime plains. These lowlands constitute the most fertile part of Palestine. Their average width is fifteen or sixteen miles. The climate is mild, the soil rich. This region, only slightly elevated above the level of the Mediterranean, extends without interruption from *el-Arish*, south of Gaza, to Mount Carmel. It naturally divides itself into two portions, each of about half its length; the lower and wider one, the plain of the Philistines, the upper and narrower one, the plain of Sharon. Viewed from the sea this maritime region appears as a long, low coast of white or cream-colored sand, its slight undulations rising occasionally into mounds or cliffs, which in one or two places, such as Jaffa and Um-khalid, almost aspire to the dignity of headlands. Over these white undulations, in the farthest background, stretches the faint blue level line of the highlands of Judea and Samaria.——The Philistine plain, called also Philistia,[1] is, on an average, fifteen or sixteen miles in width, from the coast to the first beginning of the belt of hills, which forms the gradual approach to the highlands of Judah. It is described by modern travelers as a beautiful, open country, consisting of low, calcareous hills, rising from the alluvial soil of broad, arable valleys, covered with inhabited villages and deserted ruins, and clothed with much natural shrubbery, and with large plantations of olives in a high state of cultivation; the whole gradually broadening down into the wide expanse of the plain itself. The larger towns, as Gaza and Ashdod, which stand near the shore, are surrounded with huge groves of olive, sycamore, and palm, as in the days of King David;[1] some of them among the most extensive in the country. The whole plain appears to consist of a brown loamy soil, light but rich, and almost without a stone. It is now, as when the Philistines possessed it, one enormous corn-field; an ocean of wheat covers the wide expanse between the hills and the sand domes of the sea-shore, without interruption of any kind—no break or hedge, hardly even a single olive-tree. Its fertility is marvelous; for the prodigious crops which it raises have been produced almost year by year for the last forty centuries, without any of the appliances which we find necessary for success—with no manure beyond that naturally supplied by the washing down of the hill-torrents—without irrigation, without succession of crops, and with only the rudest method of husbandry. No wonder that the Jews struggled hard to get, and the Philistines to keep, such a prize; no wonder that the hosts of Egypt and Assyria were content to traverse and re-traverse a region where their supplies of corn were so abundant and so easily obtained.——The plain of Sharon is about ten miles wide from



Northern Palestine—Mount Hermon in the distance.

[1] Psa. lx., 8; lxxxvii., 4.

[1] 1 Chron. xxvii., 28.

the sea to the foot of the mountains, which are here of a more abrupt character than those of Philistia, and without the intermediate hilly region there occurring. At the same time, it is more undulating and irregular than the former, and crossed by streams from the central hills, some of them of considerable size, and containing water during the whole year. Owing to the general level of the surface, and to the accumulation of sand on the shore, several of these streams spread out into wide marshes, which might without difficulty be turned to purposes of irrigation, but in their present neglected state form large boggy places. The soil is extremely rich, varying from bright red to deep black, and producing enormous crops of weeds or grain, as the case may be. Here and there, on the margins of the streams or the borders of the marshes, are large tracts of rank meadow, where many a herd of camels or cattle may be seen feeding, as the royal herds did in the time of David.[1] At its northern end Sharon is narrowed by the low hills which gather round the western flanks of Carmel, and gradually encroach upon it until it terminates entirely against the shoulder of the mountain itself, leaving only a narrow beach at the foot of the promontory by which to communicate with the plain on the north.

It is probable that the Jews never permanently occupied more than a small portion of these rich and favored plains. Their principal towns were, it is true, allotted to the different tribes; but this was in anticipation of the intended conquest.[2] The five cities of the Philistines remained in the Philistines' possession, and the district was independent of, and apart from, Israel.[3] In Roman times this region was considered the pride of the country, and some of the most important cities of the province stood in it—Cæsarea, Antipatris, Diospolis. The one ancient port of the Jews, the beautiful city of Joppa, occupied a position central between the Shefaleh and Sharon. Roads led from these various cities to each other—to Jerusalem, Neapolis, and Sebaste in the interior, and to Ptolemais and Gaza on the north and south. The commerce of Damascus, and beyond Damascus, of Persia and India, passed this way to Egypt, Rome, and the infant colonies of the West; and that traffic, and the constant movement of troops backward and forward, must have made this plain one of the busiest and most populous regions of Syria at the time of Christ. Now Cæsarea is a wave-washed ruin; Antipatris has vanished both in name and substance; Diospolis has shaken off the appellation which it bore in the days of its prosperity, and is a mere village, remarkable only for the ruin of its fine mediæval church, and for the palm-grove which shrouds it from view. Joppa alone maintains a dull life, surviving solely because it is the nearest point at which the sea-going travelers from the West can approach Jerusalem.

Climate and Productions.—This general description of the physical features of Palestine affords, perhaps, an adequate description of its climate and productions. The variety in the one produces an equal variety in the other. And though, partly owing to desolating wars, partly to bad government, and partly, perhaps, to natural causes, the country is now desolate, it is evident that it was formerly fruitful to an extraordinary degree. Its general climate corresponds with that of Northern Florida. But the mountains which border it on the north are never free from snow, while its central valleys never witness snow except from afar. Hence in no other district, not even on the southern slopes of the Himalaya, are the typical fauna of so many distinct regions and zones brought into such close juxtaposition. The bear of the snowy heights of Lebanon and the gazelle of the desert may be hunted within two days' journey of each other; sometimes even the ostrich approaches the southern borders of the land; the wolf of the North and the leopard of the tropics howl within hearing of the same bivouac; while the falcons, the linnets, and the buntings, familiar inhabitants of the temperate zone, mingle with some of the most brilliant types of the bird-life of Asia and South Africa. Tropical fruits and northern cereals grow also almost side by side. The fig-tree and the grape-vine produce their fruits in perfection on the sunny hillsides of Judea. The cedars clothe the rocky sides of Lebanon. The apple, the pear, the plum, the quince grow near neighbors with the date, the pomegranate, the banana, and the almond. The oak, the maple, and the evergreens of our Northern States make acquaintance with the sycamore, the fig, the olive, residents of Asiatic climes. In short, in a single day one may travel from the climate and productions of the Gulf States to such as characterize New England.

Imagine, then, the State of Vermont, its western shore bounded by the Atlantic Ocean instead of by Lake Champlain, the Connecticut Valley its eastern boundary—a deep and almost impassable ravine, cleft by some great convulsion in the solid rocks—the northern peaks of its Green Mountain range overtopping Mount Washington, its southern hills rounded like those of Western Connecticut, its northern climate and productions not widely different from those of the Middle States, its southern counties akin in both respects to the Gulf States, and the reader will have a tolerably accurate picture of that land which, the birth-

[1] 1 Chron. xxvii., 29.—[2] Josh. xiii., 3–6; xv., 45–47; xvi., 3; xvii., 11.—[3] 1 Sam. v.; xxi., 10; xxvii., 2; 1 Kings ii., 39; 2 Kings viii., 2, 3.

place and home of Jesus Christ, is the cradle of Christianity.

Pall, the name given to two very different portions of the vesture employed in the Romish and some other churches. One of these is the *funeral pall*, an ample covering of black velvet or other stuff, which is cast over the coffin while being borne to burial. The ends of the pall are held, during the funeral procession, by the most distinguished among the friends of the deceased, generally selected from among those unconnected by blood. In its second and most strictly liturgical use, the word pall is applied to one of the coverings used at the altar in the celebration of the mass. It is usually a linen cloth, but sometimes composed of richer materials.

Palm, Palm-tree. There are many species, several hundreds, it is said, of palm; but the *Phœnix dactylifera*, or date-palm, is that which is referred to in Scripture. It is



Palm-tree.

highly valued by Eastern nations; and travelers tell us that its fruit furnishes the inhabitants of Egypt, Persia, and Arabia with a considerable part of their subsistence. A conserve is also made of it with sugar; while the stones are ground in the hand-mills for the food of camels. Baskets, bags, and mats are manufactured of the leaves; the trunk is split up, and is serviceable in various ways; the web-like integuments at the bases of the leaves are twisted into ropes; the sap is collected, and is at first a sweetish mild beverage, but afterward ferments, and a kind of arrack is produced from it by distillation. Every part, therefore, of the tree has its use.

Formerly palm-trees abounded in Judea. The word *tamar*, a palm, enters into the names of several localities; as Baal-tamar, Hazezon-tamar, etc. Phœnicia received its name—phœnix-palm—from the Greeks, because of the abundance of its palm-trees. Jericho was termed "the city of palm-trees," and Bethany "the house of dates."[1] Few palms, however, are now left, except in gardens about Jerusalem and in the Philistine plain. The palm is a refreshing sight in a thirsty land; and, standing often alone, one solitary tree on the yellow waste can be seen by the weary and parched traveler from afar. He hails it with delight inexpressible; not alone because it will afford him the shade he has longed for under that intolerable glare, but because he knows that somewhere within reach of its roots, if not on the surface of the ground, water can be obtained; for this tree gives an unerring sign of the presence of water. Sometimes that which sustains the stately palm nourishes also a little moss, a cluster of flowers, and a few shrubs which the camels love to browse upon; and even this scant patch of greenness in the sand is a thing of joy. The tree itself is one of the most elegant in the world. There is no other to be compared to it for a certain stateliness and beauty. It rises straight up in a slender shaft, sometimes sixty, eighty, or even a hundred feet, like a column, without a branch to break the uniformity of its outline, and of the same thickness from the ground to the top, where it bears an inimitably graceful and exquisite crown of evergreen foliage. Its long, fringed leaves, sometimes four yards in length, droop with all the airy lightness of plumes, and, seen at that height, have an indescribable softness and delicacy. In Catholic countries, triumphant religious festivals are commemorated by bearing palm-branches, which are, for this purpose, regular articles of commerce. The practice is borrowed from the Scripture; the palm having been used both in O. T. and N. T. times, in a similar manner, as a symbol of joy and victory. [Lev. xxiii., 40; Deut. xxxiv., 3; Judg. iii., 13; 2 Chron. xxviii., 15; Neh. viii., 15; John xii., 13; Rev. vii., 9.]

Palmers, a class of itinerant monks which arose in the mediæval times. They had no fixed residence, professed voluntary poverty, observed celibacy, and visited at stated times the most remarkable sanctuaries of

[1] Deut. xxxiv., 3; Judg. iii., 13; 2 Chron. xxviii., 15.

the several countries of the West. The *Palmer*, properly so called, was a pilgrim who had performed the pilgrimage to the Holy Sepulchre. They received the name of *Palmer* from their carrying branches of the Oriental palm, in token of their accomplished expedition. On arriving at their home, they repaired to the church to return thanks to God, and offered the palm to the priest to be placed upon the altar. The palms so offered were frequently used in the procession of Palm-Sunday.

Palm-Sunday. The Sunday immediately preceding Easter (q. v.) is so called from the custom of blessing branches of the palm-tree or substitutes, and of carrying the blessed branches in procession, in commemoration of the triumphal entry of Jesus Christ into Jerusalem.[1] The date of the origin of this custom is uncertain, though the usage certainly existed in the seventh century. This festival is annually celebrated with great pomp at St. Peter's Church at Rome. The pope, magnificently arrayed, is carried into the church on the shoulders of eight men, attended by his court. The priests bring him palm branches, which he blesses and sprinkles with holy water; the procession then commences, and the whole is ended by high mass, after which thirty years' indulgence is granted to all who witness the ceremony. Each member of the congregation carries home his branch, which is regarded as a charm against diseases. Some of these branches are reserved to burn to ashes for the next Ash-Wednesday.

Palsy. Palsy, or paralysis (which last is a Greek word, signifying a loosening or relaxation), is a disease in which sensation or the power of motion is lost in some part of the body. There is a distinction between nerves of sensation and of motion; hence, according as one or other is affected, paralysis is loss of sensation or *anæsthesia*, or incapacity of moving. The two, however, may exist together, and power of motion and sensation be both lost. The disease varies in intensity and in the extent to which it prevails. Sometimes it is complete, all power, sensational or motive, being destroyed; sometimes incomplete, the powers being only impaired.

Mr. Barnes classifies the infirmities included under the general name of palsy in the N. T. as follows: 1st. The paralytic shock, affecting the whole body. 2d. The hemiplegy, affecting only one side of the body—the most frequent form of the disease. 3d. The paraplegy, affecting all the system below the neck. 4th. The catalepsy. This is caused by a contraction of the muscles in the whole or a part of the body, and is very dangerous; the effects are very violent and fatal. For instance, if, when a person is struck, he happens to have his hand extended, he is unable to draw it back; if not extended, he is unable to stretch it out. It gradually becomes diminished in size, and dried up in appearance; hence it was called the withered hand. 5th. The cramp. This, in Eastern countries, is a fearful malady, and by no means infrequent. It originates from chills in the night. The limbs, when seized by it, remain immovable, and the person afflicted with it resembles one undergoing a torture. This was probably the disease of the servant of the centurion. Death follows from this disease in a few days. Many persons described as palsied or paralytic were cured by our Lord and by the apostles. [Matt. iv., 24; viii., 5–13; ix., 2–7; xii., 10–13; Mark ii., 3–11; Luke vii., 2–10; Acts viii., 7; ix., 33, 34.]

Pamphylia, one of the southern provinces of Asia Minor, bounded on the north by Pisidia, on the west by Lycia, on the east by Cilicia, and on the south by the Levant. As in the case of most other provinces of Lesser Asia, the boundaries of Pamphylia were frequently changed, but it may be roughly said to have been separated from Pisidia by the Taurian range. The valleys are rich and fertile, but toward the sea unhealthy. At the time of Paul, it formed a province together with Lycia. It was then a flourishing commercial province; the rivers, now rendered useless for ships by the formation of bars across their mouths, were then navigable to a considerable extent. The inhabitants were mild and courteous in manners, and largely engaged in commerce, to which, indeed, they were led by the peculiarly favorable situation of the country. [Acts xiii., 13; xiv., 24, 25; xv., 38; xxvii., 5.]

Pantheism, the doctrine that God includes all existence and is identical with it, nothing besides him really existing. Of pantheism in its modern forms Spinoza may be said to be the founder. He was a German scholar of the seventeenth century, a man of a singularly pure spirit and self-denying life, and one who, in spite of his philosophy, was, though in a peculiar way, a devout man. His definition of pantheism may be taken as a trustworthy exposition of the system: "Besides God no substance can exist or be conceived to exist." He held, that is, that God is the only being, and that all forms of existence, both in the material world and in the souls of men, are only modes of the Divine existence, parts, or manifestations of the Divine essence. While pantheism conducts to the same result as atheism (q. v.), it is theoretically widely different, and starts from exactly the opposite premise. The atheist commences with nature, perceives and recognizes the material universe, but denies that there is any God; the pantheist starts with the assumption of the existence of a divine being as a truth which the soul can not deny, and maintains that he is

[1] John xii.

identical with nature—in other words, denies that there is any nature except God. The Christian maintains the existence of both God and nature, the one present everywhere in and controlling the other, as the soul the body, but distinct from it. Some attempts have been made to maintain that the germs of pantheism are to be found in the Bible, as in such declarations as that of 1 Cor. xv., 28, "That God may be all in all;" but it is evident that belief in an omnipresent God regnant in nature, and belief in an impersonal God identical with nature, are widely different. There are no distinguished advocates of pantheism in either England or America, but pantheistic sentiments and phrases are very common, especially in certain mystical literature, and in some modern poetry. See ATHEISM.

Paphos, a town at the west end of *Cyprus,* connected by a road with Salamis at the east end. The great characteristic of Paphos was the worship of Aphrodite, or Venus, who was here fabled to have risen from the sea. Her temple, however, was at "Old Paphos," now called *Kuklia.* The harbor and the chief town were at "New Paphos," at some little distance. The place is still called Baffa. To the Christian Paphos is chiefly interesting from the visit there of Paul and Barnabas on their first missionary tour. [Acts xiii., 6.]

Parables. There are three questions respecting the parables which properly require consideration in this article. 1st. What is a parable? 2d. What is the object of the parable—and, particularly, what was the reason that Christ employed this form of instruction so extensively? and, 3d. Are there any general rules for the interpretation of the parable—if so, what are they? In answering the first question, we borrow largely from "Trench on the Parables;" in answering the second, from Abbott's "Jesus of Nazareth;" in answering the third, from Rev. W. Milligan's admirable article in the "Imperial Bible Dictionary."

I. *What is a Parable?*—The original Greek signifies a comparison. All parables may be said to teach by comparison, *i. e.,* by employing some real or imaginary incident in life or nature for the purpose of conveying instruction, either by directly pointing out a parallel between it and the moral truth to be inculcated, or by indirectly suggesting such a parallel. Thus, for example, in the simple parable of the Two Sons,[1] Christ's hearers at once and instinctively recognize the truth that the son who really did his father's will was the obedient son, not the one who merely professed so to do, and were easily led to recognize, in the parallel between the fictitious characters of the parable and the two classes in the Jewish nation, the lesson which Christ wished to inculcate concerning the difference between the religion of profession and that of practical obedience. But it is not the parable alone which thus teaches by comparison. The same may be said of the fable, the proverb, and the allegory. It is in distinguishing the parable from these analogous forms of instruction that the writers on this subject have experienced their chief difficulty.

1. Some have identified the parable with the fable, but erroneously. The parable is constructed to set forth a truth spiritual and heavenly; this the fable, with all its value, does not. It is essentially of the earth, and never lifts itself above it. It never has a higher aim than to inculcate maxims of prudential morality, industry, caution, foresight, and the like; and these it will sometimes recommend even at the expense of the higher self-forgetting virtues. The fable just reaches that pitch of morality which the world will understand and approve; but it has no place in the Scripture, and in the nature of things could have none, for the purpose of Scripture excludes it; that purpose being the awakening of man to the consciousness of a divine Creator, the education of the reason, and of all which is spiritual in man, and not, except incidentally, the sharpening of the understanding. There is also another important point of difference between the fable and the parable. The one in its representation disregards the nature of things, and without perhaps violating the truth, since there is no intention to deceive, certainly does not conform to the truth in its representations. But in the parable there is never any transgression of the laws of nature. Christ never presents to us any speaking or reasoning beasts; and we should be at once conscious of an unfitness in his so doing. When animals are introduced, as in the parable of the Good Shepherd, they are introduced not as types of humanity, nor as though endowed with human reason, but as animals.

2. The parable is also clearly distinguishable from the *proverb,* though the words are sometimes used interchangeably in the N. T.[1] It is easy to account for this interchange of the words. Partly it arose from one word in Hebrew signifying both parable and proverb, which circumstance must have had considerable influence upon writers accustomed to think in that language, and is itself to be explained from the parable and proverb being alike enigmatical and somewhat obscure forms of speech—"dark sayings," uttering a part of their meaning, and leaving the rest to be inferred. This is obviously true of the parable, and is not, in fact, less true of the proverb. For though such proverbs as have become the heritage of an entire people, and have obtained universal currency,

[1] Matt. xxi., 28–31.

[1] Matt. xv., 14, 15; Luke iv., 23; v., 36; John x., 6; xvi., 25.

may be, or rather may have become, plain enough, yet in themselves proverbs are very often enigmatical, requiring for their right apprehension a quickness in detecting latent affinities, and not seldom a knowledge which shall enable one to catch more or less remote allusions. Still the proverb is sometimes a concentrated parable; for instance, "If the blind lead the blind, both shall fall into the ditch," might evidently be extended with ease into a parable.

3. It remains to consider wherein the parable differs from the *allegory*. This difference is one chiefly in form. In the allegory the symbol and the thing symbolized are both kept constantly and continuously before the mind, while in the parable the symbol is used alone, and the interpretation follows, or is left to be deduced by the reader. The allegory needs not, as the parable, an interpretation to be brought to it from without, since it contains its interpretation within itself; as it proceeds, the interpretation proceeds hand in hand with it, or, at least, never falls far behind it. Thus John xv., 1–8, where Christ compares himself to the vine, is allegorical in its character, while John x., 1–16, where he compares himself to a good shepherd, is parabolic.

To sum up all, then, the parable differs from the fable, moving as it does in a spiritual world, and never transgressing the actual and natural order of things; from the proverb, inasmuch as it is more fully carried out, and is not merely accidentally and occasionally, but necessarily figurative; from the allegory, comparing as it does one thing with another, but, at the same time, preserving them apart, and not transferring, as does the allegory, the properties and qualities and relations of one to the other.

"A parable, then, is a fictitious narrative, true to nature, yet undeceptive, veiling a spiritual truth under a symbol, for the purpose of conveying it to minds reluctant or indifferent. It differs from the proverb in being a *narrative*, from the fable in being *true to nature*, from the myth in being *undeceptive*, from the allegory in that it *veils the spiritual truth*."[1]

II. *What is the object of Parables?*—This question would not probably have given rise to much discussion, were it not for the singular expression concerning them by Christ, who declares that his instructions are put in the form of parables, "That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins be forgiven them."[2] Various explanations of this singular language have been proposed. Thus Mr. Barnes suggests that Christ would have hazarded his life if he had plainly and directly taught the truth concerning his kingdom, and that he therefore veiled them under parables. But this seems scarcely worthy the character of Christ, who never spoke obscurely for the sake of preserving his life, while many of the lessons taught by the parables, as in the case of the Sower, and that of the Prodigal Son, were not of a character to provoke anger. Kuinoel and Bloomfield suggest that the object of thus preaching obscurely was to compel the closer attention on the part of the people, if they would gain the benefit of the teaching; but this does not seem consistent with God's general plan in his revelation of truth, which is everywhere made plain and simple, so that he who runs may read. Scott and Doddridge make the explanation that Christ taught them thus obscurely as a punishment for the unbelief of the people. But this explanation is not altogether satisfactory, since one would expect Christ would punish their unbelief not by preaching blindly, but by refusing to preach at all. Moreover, all these explanations assume that the parabolic form of teaching is obscure, and difficult to be understood by the popular mind, while the reverse is the fact. And they do not consort with Christ's history, mission, or character; for at the time he first introduced the parables the people had not rejected his teaching; they received it with applause. Had it been otherwise, still he himself declared that he came not to judge the world, but that the world through him might be saved;[1] and while, certainly, a teacher might refuse further instruction to a willful people—might decline to cast his pearls before swine — it is inconceivable that he should go through the form of teaching only to mislead them.

The true explanation appears to be that Christ employed the parable to veil the truth only that he might thus secure for it an ultimate reception on the part of his hearers. It is the nature of the parable to introduce truth to hearts reluctant to receive it. This use is strikingly exemplified in one or two cases where Christ employed it in such a way as to make skeptical inquirers answer their own questions, or bigoted opponents utter their own condemnation.[2] Only souls spiritually enlightened can understand spiritual truth. It is only by a comparison with familiar and recognized truths that spiritual truth can be brought home to the natural understanding at all. He who has never experienced in his own heart the love of God does not and can not know what that love is; but he may know a father's love, and so, by the parable of the Prodigal Son experiencing the forgiveness of a loving father, may be taught something of the divine love which

[1] Abbott's "Commentary on the New Testament." —[2] Mark iv., 12.

[1] John iii., 17.—[2] See, for example, Matt. xxi., 28–32, 33–45; Luke x., 29–37.

he does not apprehend. Christ's declaration concerning his use of parables may then, perhaps, be paraphrased thus: "If the people were to understand that I was bringing them direct spiritual food, not only they could not understand it, but they would purposely close their hearts against its reception; for they have willfully hardened their hearts and closed their eyes and ears, that they might not be converted. Therefore, I teach in parables, that they may not at first notice the spiritual truth hidden in the parabolic dress, and so may be induced to receive it.[1]

III. It remains to consider whether there are any general rules for the interpretation of the parables of Christ, and if so, what they are.

1. It is evidently necessary that the story in which the instruction is conveyed be understood. All that can contribute to the elucidation of the story must be known, and the ordinary rules of grammatical and historical interpretation must be applied. Nor is this always an easy task. As the parables of our Lord are generally taken from common life, more than usual care is necessary so to translate ourselves into the world as it then was, that we may enter into the inmost feelings and aims and purposes of the actors. Thus, for example, in the parable of the Lost Sheep, the whole beauty of the parable is lost if we think only of a shepherd going, as he might do now, in search of a lost member of his flock. We must realize to ourselves the modes of thinking and feeling toward each of his sheep by which the Eastern shepherd was characterized.[2] So, also, as in the parable of the Good Samaritan, we miss its lesson of universal charity unless we thoroughly appreciate the estimation in which Samaritans, priests, and Levites were respectively held in Israel—the contempt and hatred entertained for the one, the halo of sanctity which appeared to surround the other.

2. In passing from the story itself to its interpretation, we must attend to those statements as to the object of the parable, which are frequently made, either by our Lord himself or by the evangelists. These statements are sometimes direct;[3] most commonly, however, they are only indirect, to be found in the connection in which the parable is introduced. Thus, for example, the parable of the Unmerciful Servant[4] is connected with our Lord's answer to the question of Peter, "How oft shall my brother sin against me and I forgive him? Until seven times?" The three parables in Luke xv.—the Lost Sheep, the Lost Coin, and the Prodigal Son —are addressed to the murmuring spoken of in the second verse of the chapter; while the parable of the Selfish Rich Man, in Luke xvi., 19–31, sets forth in striking representation the folly of that course of conduct with which Jesus had immediately before charged the Pharisees.[1] In all such cases the drift of the parable is explained by the connection in which it is introduced; and with few exceptions, such as the series of parables in Matt. xiii., aid of this kind is afforded by the evangelists. Of such aid the interpreter must diligently avail himself. He will thus understand the position in which the Saviour stood and the immediate object which he had in view; and such knowledge will be of the utmost moment in guiding him aright when he begins to interpret.

3. Each parable has one leading idea to which all its parts are subordinate. It is true that the individual parts of a parable may be full of instruction. In that of the Prodigal Son the description of the younger son's wandering from his father's house, of the famine that came upon him in the strange land, of his want and misery, and of the degrading service to which he was subjected, form a striking representation of the nature and consequences of sin which it is impossible to pass over. But in this, as in all other cases, such lessons must be kept subordinate to the main drift of the parable, and must be so treated as to bring more powerfully home to us its one leading idea. Ignoring this principle has often led to an undue and unscriptural pressing of specific traits of parables. Thus, in that of the laborers in the market-place, we might be easily led, by the last part of it,[2] to the supposition that, in the heavenly state, the rewards of all Christ's servants will be equal —a supposition at variance with many other passages of Scripture. So it has been erroneously argued that the doctrine of the Atonement was not taught by the Redeemer, because, in the parable of the Prodigal Son there is no mention made of expiation or intercession before the wanderer is welcomed to his father's house, and embraced in the arms of his father's love.

4. While there is thus one leading idea in each parable, there are even few of its smallest particulars which have not a meaning. The story is not told for its own sake, but for the sake of the lesson; and it is reasonable, therefore, to infer that it will be constructed in such a manner as to answer this end as far as possible in all its traits. And the course followed by our Lord confirms this opinion. This is illustrated by his explanation of the parable of the Sower: the field, the birds of the air, the heat of the sun, the thorns and brambles of the bad ground, the thirty, sixty, and hundred fold of the good ground, have all a meaning. So

[1] The Saviour himself explains his meaning in the parallel passage, Matt. xiii., 11–16. "The language quoted from Isaiah expresses," says Wordsworth, "the judicial power of the Divine Word, punishing those who despise it." (T. J. C.)—[2] See SHEPHERD.—[3] Luke xviii., 1, 2.—[4] Matt. xviii., 23–35.

[1] Luke xvi., 15.—[2] Matt. xx., 8–14.

in the parable of the Tares and the Wheat: the reapers, the field, the man who sowed good seed, the enemy who sowed tares, and the harvest, are each explained. There is hardly a trait in either parable that is destitute of force. It is true that a certain class of interpreters have sought for forced and fanciful analogies in detail of some of the parables, but this fact is not to prevent us from seeking truth in every part, so that we keep the details subordinate to the great leading truth which the parable is evidently intended to inculcate.

Various attempts have been made to classify the parables, and to deduce a complete system of truth from such a classification. This attempt belongs to a later date, to an age in which instruction is more scientific but less pictorial. Without attempting to follow any such classification (for none of them are very satisfactory), we shall content ourselves here with simply giving a list of the more important parables of both the Old and the New Testaments.

Parable of the Trees	Judg. ix., 8–15.
Ewe-lamb	2 Sam. xii., 1–6.
By the Woman of Tekoah	2 Sam. xiv., 5–12.
By a Prophet to Ahab	1 Kings xx., 39–42.
The Thistle and Cedar	2 Kings xiv., 9.
Vine from Egypt	Psa. lxxx., 8–16.
Wisdom Personified	Prov. viii., ix.
The Vineyard	Isa. v., 1–7.
The Husbandman	Isa. xxviii., 23–29.
Bottles filled with Wine	Jer. xiii., 12–14.
A Vine Branch	Ezek. xv.
Two Eagles and a Vine	Ezek. xvii.
Lion's Whelps	Ezek. xix., 1–9.
A Wasted Vine	Ezek. xix., 10–14.
Aholah and Aholibah	Ezek. xxiii.
Holy Flesh	Hagg. ii., 11–14.
The Sower	Matt. xiii., 3–8, 18–23.
The Tares	Matt. xiii., 24–30, 36–43.
The Mustard-seed	Mark iv., 30–32.
The Leaven	Luke xiii., 20, 21.
The Hid Treasure	Matt. xiii., 44.
The Pearl of Great Price	Matt. xiii., 45–46.
The Draw-net	Matt. xiii., 47–50.
The Unmerciful Servant	Matt. xviii., 21–35.
The Laborers in the Vineyard	Matt. xx., 1–16.
The Two Sons	Matt. xxi., 28–32.
The Wicked Husbandmen	Matt. xxi., 33–45.
The Marriage of the King's Son	Matt. xxii., 1–14.
The Ten Virgins	Matt. xxv., 1–13.
The Talents	Matt. xxv., 14–30.
The Seed Growing Secretly	Mark iv., 26–29.
The Two Debtors	Luke vii., 41–43.
The Good Samaritan	Luke x., 30–37.
The Friend at Midnight	Luke xi., 5–8.
The Rich Fool	Luke xii., 16–21.
The Barren Fig-tree	Luke xiii., 6–9.
The Great Supper	Luke xiv., 15–24.
The Lost Sheep	Matt. xviii., 12–14.
The Lost Piece of Money	Luke xv., 8–10.
The Prodigal Son	Luke xv., 11–32.
The Unjust Steward	Luke xvi., 1–9.
The Rich Man and Lazarus	Luke xvi., 19–31.
Unprofitable Servants	Luke xvii., 7–10.
The Unjust Judge	Luke xviii., 1–8.
The Pharisee and the Publican	Luke xviii., 9–14.
The Pounds	Luke xix., 11–27.

Paradise. This word occurs eight times only in the Bible. In Jewish theology it signifies that part of Hades, or the abode of the dead, where the souls of the righteous await resurrection. It seems also to have been employed sometimes to indicate the final abode of the blessed; at least, this is the signification imputed to it by some critics, as it occurs in Rev. ii., 7. In its ordinary use it did not differ widely from Abraham's bosom, or rather, perhaps, Abraham's bosom indicated a place of especial honor in Paradise. See ABRAHAM'S BOSOM; INTERMEDIATE STATE. [Luke xvi., 22; xxiii., 43; 2 Cor. xii., 4; Rev. ii., 7.]

Paran, El-paran (perhaps *region with caverns*), a desert region inhabited by nomad tribes, and celebrated in sacred song as the spot whence, in close connection with the solemn legislation of Sinai, the glory of the Lord shone forth. It lay to the south or south-west of Palestine, in the neighborhood of Beersheba and Kadesh, between Egypt and Edom, or Midian. The Israelites traversed it in their journey from Sinai, from which it was three days' march; and from it the spies were dispatched into Canaan. Paran, therefore, may be regarded as that elevated desert tract, now called *et-Tîh*, which extends from the wilderness of Shur in the west to the ridge Jebel et-Tîh in the south, the land of Edom in the east, and Canaan in the north, and is intersected by the Wady el-Arish, the direction of which is north-west. In the south and west it sinks into a sandy plain toward the Mediterranean; in the north-east it is rugged and mountainous; hence we find Mount Paran spoken of. At the point where it reached northward to the wilderness of Judah was the oak El-paran, to which extended the invasion of the confederate kings mentioned in Gen. xiv., 6. [Gen. xxi., 14, 21; Numb. x., 12, 33; xiii., 3, 17, 26; 1 Kings xi., 18; Hab. iii., 3.]

Pariah, the name given to the lowest class of the population of India; that class which, not belonging to any of the castes of the Brahmanical system, is shunned even by the lowest Hindoo professing the Brahmanical religion. The Pariahs seem to belong to a negro race, as appears from their short woolly hair, flat nose, and thick lips; they are, besides, of short stature, and their propensities are of the coarsest kind. It is scarcely possible to imagine a more degraded position than that which is occupied by these miserable beings. See CASTE.

Parish. In the law of England a parish is an important subdivision of the country for purposes of local self-government, most of the local rates and taxes being confined within that area, and to a certain extent self-imposed by the parties who pay them. One of the chief characteristics of a parish, however, is that there is a parish church, and an incumbent and church-wardens attached to it, and by this machinery the spiritual wants of the parishioners are attended to. These several parish churches, and the endowments connected therewith, belong, in a certain sense, to the nation, and the incumbents are members of the Established Church of England, and amenable to the discipline of the bishops and the spiritual courts. The right of presenting a clergyman to an incumbency is technically called an advowson (q. v.). The patron has an abso-

lute right (quite irrespective of the wishes of the parishioners) to present an ordained priest of the Church of England to a vacant benefice, and it is for the bishop to see to his qualifications. The incumbents of parish churches are called rectors, or vicars, or perpetual curates.[1] There are also in every parish church-wardens, appointed annually, who are leading parochial officers, and whose duty is partly ecclesiastical and partly civil. Each parish is bound to pay the expense of relieving its own poor, and all the highways within the parish must be kept in repair by the inhabitants.

In the United States the Episcopal Church adheres to the parish idea. The whole of each diocese is divided into parishes, and the spiritual wants of each geographical parish is confided to the local church and its pastor. But the parish is of course purely ecclesiastical. The civil functions of the parish officers of England are performed with us, in the main, by the town organization. The term parish is also used, in a popular but inaccurate way, to signify the members of the congregation worshiping in any local church of any denomination.

Parsees (*people of Pars*, or *Fars*, i. e., *Ancient Persia*), the name of the small remnant of the followers of the ancient Persian religion, as reformed by Zoroaster. They reside chiefly at Bombay, Surat, Nawsari, Achmedabad, and the vicinity, under English rule, and are recognized as one of the most respectable and thriving sections of the community, being, for the most part, merchants and landed proprietors. They bear the very highest character for honesty, industry, peacefulness, benevolence, and intelligence. In all civil matters they are subject to the laws of the country they inhabit, and its language is also theirs, except in the ritual of their religion, when the holy language of Zend is used by the priests, who, as a rule, have no more knowledge of it than the laity.

Their theoretical theology is substantially that of the Zoroastrian religion (q. v.). They do not eat any thing cooked by a person of another religion; they also object to beef, pork, and especially to ham. Marriages can only be contracted with persons of their own caste and creed. Polygamy is forbidden. Fornication and adultery are punishable with death. Their dead are not buried, but exposed on an iron grating in the Dokhma, or *Tower of Silence*, to the fowls of the air, to the dew, and to the sun, until the flesh has disappeared, and the bleaching bones fall through into a pit beneath, from which they are afterward removed to a subterranean cavern. Their religious rites consist chiefly of an adoration of fire as an emblem of the Deity. A schism has lately broken out among them, one party of "liberals" desiring to make some important reforms in their faith to adapt it to modern life and demands.

[1] See under these titles respectively.

Parson, a term employed in common language to designate the pastor of any charge. In English ecclesiastical law it is synonymous with rector (q. v.). It is derived from the Latin word *persona*, person, because he stands for the invisible Church in the eye of the law. In any action by or against the parish church the parson is the person who represents it.

Parthia, the designation of an Asiatic country south-east of the Caspian, called also Parthyæa and Parthyene. This country was peopled by an uncivilized and needy tribe, the Parthinians, and probably of Scythian origin. They were subject to the Persian kings, and passed over to the Macedonians at the conquest. Afterward Parthia revolted from the Syrian rule, and became the nucleus of a great monarchy—the Parthian empire. It was founded by Arsaces I., about 256 B.C., and ultimately comprised the provinces of the earlier Persian kingdom, extending itself westward till it met the Roman power on the Euphrates. The struggles of Parthia with Rome were long-continued, with varied fortunes; it was never conquered by the masters of the Western World, and continued till the third century after Christ. The term Parthians occurs in the Bible only in Acts ii., 9, where it is applied to Jews who had settled in Parthia, and had come up to Jerusalem to attend the Jewish feast of Pentecost.

Partridge (Heb. *kore*). This word occurs only twice in Scripture. It is generally accepted as signifying some kind of partridge, though, like most other Hebrew names of animals, the word is probably a collective one, including a considerable number of species. The bird to which David compared himself when hiding from Saul was, in all probability, the desert partridge, a species which especially haunts rocky and desert places, and even at the present day is exceedingly plentiful about the cave of Adullam. The males, when they think themselves unobserved, are fond of challenging, or calling to each other in a loud, ringing note—a peculiarity that has earned for the bird, in the Hebrew tongue, the name of "the caller." This partridge is at the present day hunted on the mountains, exactly as in the time of David. The usual hunters are boys, who pursue the bird from place to place till it becomes so weary that they can come close enough to strike it with their fowling-sticks. The eggs of the partridge are so valued for food, that at the proper time of year searching for them is made a regular business. Probably it is these eggs on which the partridge sits, but which are so often taken from her before her hope in them can be fulfilled, to which

the prophet Jeremiah refers. [1 Sam. xxvi., 20; Jer. xvii., 11.]

Passover. One of the three great Jewish festivals. It was originally instituted by command of God himself, in commemoration of the deliverance of the Israelites from Egyptian bondage, and the sparing of the first-born on the night previous to their departure. The feast lasted for seven days, during which it was unlawful to eat any other than unleavened bread. Hence the festival is frequently called in Scripture "the Feast of Unleavened Bread." On the first day of the feast there was to be killed a lamb without blemish, and this lamb being an eminent type of Christ, the apostle Paul speaks of Christ as "our Passover, sacrificed for us." The month Nisan, being that on which the Israelites left Egypt, was appointed to be the first month of the sacred, or ecclesiastical, year; and on the fourteenth day of this month the people were commanded to kill the Paschal lamb, and to abstain from leavened bread. The following day, the fifteenth, was the great Feast of the Passover, which continued seven days; but only the first and seventh days were particularly solemn. Each family killed a lamb or kid; and if the number of the family was not sufficient to eat the lamb, two families might be associated together. With the blood of the slain lamb they sprinkled the door-posts and lintel of each house, just as they had done on that dread night in Egypt, that the destroying angel noting it might pass over them. The lamb was roasted and eaten the same night, with unleavened bread and bitter herbs. It was to be eaten entire, and not a bone of it was to be broken. As on that night whose memory the feast perpetuated, the Jews partook of the Paschal lamb with their loins girt, shoes on their feet, and staves in their hands. The Jew who dared to neglect to keep the Passover was to be condemned to death. It could be observed only in Jerusalem. If any person arrived at that city too late for the feast, he was allowed to observe it upon the evening of the fourteenth day of the following month. Sacrifices peculiar to the festival were offered every day so long as it lasted; but on the first and last days no servile labor was permitted, and a sacred convocation was held. On these days, also, the first fruits or first sheaf of the harvest was presented.[1] In the course of time the strictness of the original rules for the observance of the Passover was probably relaxed in some particulars. Instead of the haste and preparations for a march which characterized the first Passover, the feast was afterward partaken in a sitting or reclining posture, thus, perhaps, betokening the condition of rest to which God had brought his people. Of course, since the destruction of Jerusalem and the overthrow of the Jewish polity the sacrificial offering has ceased; but, with few changes in the mode of its celebration, the Passover has been observed without intermission by the Jews from the period of their return from the Babylonish captivity to the present day. In the Christian Church it finds its counterfeit in Easter (q. v.). The institution and continued observance of the Passover is the strongest corroboration of the reality of the facts which it commemorated. No man could persuade a nation to commence and perpetuate such an observance were it not grounded in truth. And herein, as in so many other respects, the Jews are a proof of the credibility of the Bible.

The symbolical and typical meaning of this rite is full of interest. Instituted at the deliverance from the bondage of Egypt, its commemoration was to the Hebrews like a perpetual renewal of their youth. Its solemnities, repeated over and over again in so many details, brought afresh to their view the redemptive act to which they owed their national existence, and the heritage of life and blessing it secured for them. Its celebration was, therefore, a standing memorial of the Lord's mercy and the Lord's power; and we may well conceive the glowing triumph with which the faithful Hebrew, questioned by his children as to the meaning of such rites, would describe the wonderful works done of old time for their fathers. But while the Passover commemorated the past, it also typically pointed to the future. It prefigured a yet greater deliverance, and taught that befitting temper and purity of heart through which that deliverance might be gained. The Paschal lamb was slain; so still, "without the shedding of blood there is no remission of sins." The blood was sprinkled on the lintel and door-post of each house; the blood of the Lamb of God must be applied to the heart and evidenced by a public confession before men. The Lamb that was slain was also to be eaten: "Except," says Christ, "ye eat the flesh of the Son of Man and drink his blood, ye have no life in you"—an enigmatical saying, which Paul explains in saying, "If any man have not the spirit of Christ, he is none of his." In other words, it is not enough that we are pardoned through Christ; we must partake of him. The Israelite took of this feast with his loins girded, his shoes on, himself ready for a pilgrimage; so Christian faith is a preparation for Christian work, true piety for godly activity. The event which the Passover celebrated was emancipation; he whom Christ makes free is free indeed. This Supper celebrates the great emancipation of the soul from the law of sin and death.[1]

[1] Exod. xii.; xiii., 4–10; Lev. xxiii., 5–14; Numb. ix., 4–13; xxviii., 16–25; Deut. xvi., 1–8, 16.

[1] Rom. viii., 2.

The parallel is so perfect, even in its minutest details, that one needs no better evidence of the spiritual unity of the Old and New Testaments, and the spiritual significance and typical character of the sacrificial system of the former dispensation, than a comparison of the Jewish Passover with the Christian redemption through our Lord Jesus Christ, toward which the great Jewish feast, for so many years and so steadily, pointed the Jewish nation. For institution of Passover, see Exod. xii., 1–36.

Pastor (*shepherd*), a general term used by different denominations to designate an ordained clergyman when settled over a local parish. It differs in the common usage of America from *evangelist*, who is ordained, but travels from place to place, carrying on an itinerant ministry, and from *stated supplies*, a name sometimes given to a clergyman employed to perform pastoral work in a given parish for a definite time, but not ordained over it permanently. The term pastor is also used in several forms and in composition. Thus we have *pastorate*, signifying the office of a pastor; *pastoral work*, sometimes used to distinguish the personal work of the clergyman in visiting from house to house from his pulpit ministration; *pastoral theology*, that branch of theological science which treats of the practical duties of pastors in their work, in distinction from systematic theology, which treats of the doctrines in their relations to each other or as a system of truth; *pastoral letter*, a letter addressed by a bishop to the pastors under his charge respecting the general duties of their office or some especial duty which he wishes to enjoin upon them; and *pastoral charge*, an address made to the pastor on his ordination by some clergyman, and forming a usual part of the ordination services in the Presbyterian and Congregational denominations; and *pastoral staff*, or crosier (q. v.).

Pathros (*region of the south*), the proper name of what is said to be the native land of the Egyptians. It is ordinarily used to signify Upper Egypt. The inhabitants of Pathros were one of the tribes descended from Ham, and are found in the genealogical list of nations, under the title of Pathrusim. [Isa. xi., 11; Jer. xliv., 1, 15; Ezek. xxix., 14; xxx., 14.]

Patmos, a small island in the Icarian Sea, situated about twenty miles south of Samos, and about twenty-four west of the coast of Asia Minor, near Miletus. The principal interest of Patmos to the Bible student lies in the fact that St. John was banished here in the reign of Domitian, or, as others contend, during the reign of Nero, and here was permitted to behold those wonders which, at the command of the Spirit, he wrote down for the edification of the Church in all ages. It has no trees, and but a scanty vegetation. Its inhabitants subsist by fishing and the poor harvests their fields afford them. They are, as they ever have been, ignorant and superstitious, although quiet and peaceable. Patmos has been, in one respect, singularly favored. The Turks have never visited it, and the moderate tribute which they exact has been punctually paid, and sent by the islanders themselves to Smyrna. No mosque has ever been erected on the spot rendered sacred by the vision of the Apocalypse. Slavery is unknown, and piracy has never been practiced. The air is pure and wholesome. Its modern name is Patino, and its inhabitants are about six hundred in number. [Rev. i., 9.]

Patriarch (*father of a tribe*), the name given to the heads of families in the earliest O. T. history. In the later history of the Jews, too, after the destruction of Jerusalem, the name was used to designate the heads of the Sanhedrim, one of whom, the patriarch of the West, resided at Tiberias, in Galilee; the other, the patriarch of the Eastern Jews, at Babylon. The most familiar use of the word, however, is in the history of the Christian Church. Originally, the patriarch, like the pope, appears to have been simply a bishop; gradually, however, his jurisdiction was extended until it embraced a number of metropolitan sees included in his district, which was termed a patriarchate. Thus, supervising the clergy, were bishops, each in his own diocese; supervising the bishops were metropolitans, or archbishops; and supervising these were the patriarchs, the highest of all officials. The office is still retained in the Greek Church, though it has been abolished in the Russo-Greek Church, while in the Roman Catholic Church it is little more than an honorary title. The three principal patriarchates in the Eastern Church are those of Constantinople, Antioch, and Jerusalem.

Patron, Patronage. In the early ages of Christianity, the countries where the new religion had been adopted were parceled out into large districts or dioceses, under the superintendence of a bishop, who usually resided in the neighborhood of one of the religious houses. Within such districts the bishop had the nomination of the priests, who supplied religious instruction to the people. The priests were paid out of the episcopal treasury, and traveled about in the exercise of their duties, having their residence with the bishop. Occasionally a bishop endowed a church in his diocese, and attached a priest permanently to it. As Christianity became more universal, and the population increased, the proprietors of lands began to build and endow churches in their own possessions. In such cases the chaplain or priest was not paid by the bishop, but allowed to receive for his maintenance, and for the use of his church, the whole or a part of the profits of the lands with which

the founder had endowed it, and the offerings of those who frequented the church for worship. Eventually it came to be stipulated with the bishop that the founder and his heirs should have a share in the administration of the property, and have the right to nominate a person in holy orders to be the officiating minister whenever a vacancy occurred. Thus lay patronage has grown to be common both in England and on the Continent. When, in the reign of Henry VIII., the monasteries were abolished and their church property confiscated, it passed into the hands of the friends and supporters of the king, and so has descended to laymen to the present time. Thus in England the lay patrons were greatly increased in number, and in many cases the tithes and other income which before belonged to the church, and went to the support of its incumbent, passed directly into the hands of laymen. At the present time there is no common law governing the various parishes, but the financial government of each one depends largely upon its historical foundation. In some cases the patron has simply the right to present a candidate for the office of parson, who, when appointed, receives all the income of the parish, and who in such case is called rector (q. v.). In some cases a portion of the income belongs to the patron, while a portion is set apart to the incumbent, who in that case is called a vicar (q. v.). In some cases the incumbent is dependent on the will of the patron for his salary, in which case he is called curate (q. v.). The ecclesiastical living or preferment is called a benefice (q. v.), and the patron's right of presentation an advowson (q. v.). There has been of late years some earnest agitation in the Church of England to get rid of patronage altogether; and the evils of a system which places the appointment of the clergy in the hands of laymen, who are often indifferent to the spiritual interests of the Church, are conceded by all parties. But the vested rights are so immense, and the system is so incorporated in the whole organization of the Established Church, that for the abuses of patronage no adequate remedy has yet been discovered; and it is hardly too much to say that there is no radical remedy except in the abolition of the Church Establishment, and the substitution of the voluntary system of church support as maintained in the United States.

Paul (*little*), called also Saul, an apostle of Jesus Christ, though not one of the twelve. No adequate explanation is given of his double name. Perhaps the most reasonable explanation is that the former appellation was Roman, the latter Hebrew; and that he took his Roman name when he commenced his missionary career, partly to obtain the more readily the advantages which were afforded by his Roman citizenship, partly because it would better give him access to the Gentile world. In this article we shall give a brief biographical sketch of the great apostle, referring the reader for further information to the titles of the various topics incidentally referred to. For an account of the various churches which he organized, and the epistles which he wrote, the reader is also referred to those titles.

Education and Conversion.—Of Paul's early life all that we know is what little we can derive from his own reference to himself in occasional passages in his letters and speeches. Of these, perhaps the most important are Acts xxi., 39; xxii., 3; Phil. iii., 4–6. He was born in Tarsus of Cilicia. His father was a Roman citizen, and Paul was thus free-born. Cilicia was famous of old for the manufacture of the black tents of goats' hair which are to be seen to the present day on the plains of Tarsus. Jewish custom required every father to teach his son a trade, and young Saul was brought up to the occupation of a tent-maker. He learned the Greek language by reason of his intercourse with the Greek population of his native city, though there is no reason to believe that he received an education in the philosophical schools, for which Tarsus was then almost as famous as Athens. His parents were Pharisees, and of the stricter sect. They had, therefore, no respect for Greek culture, but rather an abhorrence of it. Saul was early sent to Jerusalem to complete his education, where he was "brought up," *i. e.*, from early youth, at the feet of the most distinguished doctor of the Jewish law, Gamaliel. He imbibed his precepts, but not his mind and timid spirit. He learned to regard the Jewish law as an object of almost idolatrous, certainly of superstitious, regard; and whatever seemed to weaken its authority he conceived to be a foe to God to be resisted to the death. When, therefore, we first meet Saul, it is as a leader of persecution against the early Christians. When Stephen, the first martyr, was slain, Saul is described as consenting to his death, and holding the outer garments of the witnesses who cast the first stones. This was but the beginning. His zeal against the new religion was intense. He persecuted the disciples from city to city, entering private houses, dragging out both men and women, pursuing them even to death. To use his own words, he was exceedingly mad against them.[1] At length, however, having driven them from Jerusalem, and hearing of their preaching in Damascus, he desired and obtained of the priests letters of authority to pursue them thither, and started upon his cruel errand. See his own testimony to his sincerity, in Acts xxvi., 9–11, and 1 Tim. i., 13.

Of the extraordinary event which arrested him in his course of persecution, and re-

[1] Acts xxvi., 11.

sulted in his conversion to Christ, we have three accounts, given respectively in Acts ix., xxii., and xxvi. These accounts differ in some unimportant details, but they agree perfectly in the substantial facts. Paul and his companions had nearly reached Damascus; they were within sight of its walls; the sun was shining brightly; suddenly it was overpowered by a brighter light from heaven; all the men saw the light, all fell to the ground, all were thus witnesses of the miracle, but Saul alone saw the cause of this sudden glory—the Son of God amidst the light;[1] he alone heard a voice; to the rest it was only a sound as of thunder; but to him it spoke in audible words. Saul yielded instantly; and he emphasizes his new allegiance by the question, "Lord, what wilt thou have me to do?" and by promptly obeying the command to go to Damascus and become the guest of one of the Christian disciples, named Judas, of whom nothing more is known. Here, after three days, during which he remained blind, his eyes were opened, and he was baptized, publicly professing his new faith in Christ. All three of the accounts of this miraculous conversion come evidently from Paul himself. Yet they possess, in two respects, a remarkable authentication. It is certain that Saul, who went to Damascus to persecute the Christians, remained to preach Jesus Christ, and that from this time he was a most ardent and zealous disciple of the very faith which he had before pursued with such bitterness. For this faith he yielded every thing which such a man could hold dear, and gave himself to a life of privation and suffering, ending in a cruel death. Those who can not believe that he was arrested in his way by a light and a voice from heaven, must find some other explanation for the phenomenon of the change in Saul, which was itself more marvelous than the supernatural appearance which led to it. In the second place, Saul subsequently referred to this event, and narrated it in great detail. The men who accompanied him on his journey were still living. They knew whether the tale was true or false. Jewish interest was keenly aroused to prove it false. But his account appears never to have been denied during his lifetime. Even in the Christian Church Paul's apostolic authority was denied by the faction which all his life-long he fought. He repeatedly referred to the appearance of Christ to him, and to the marks of the Lord Jesus Christ which he bore in his body as an evidence of his apostleship; and the argument appears never to have failed. At least, the fact never was questioned. What these marks were is uncertain. They are reasonably identified with the thorn in the flesh referred to in 2 Cor. xii., 7; and this, again, is thought to be identical with the "infirmity of the flesh" referred to in Gal. iv., 13–15. Noting the fact that here the apostle declares that the Galatians would have plucked out their eyes and have given them to him, and that at the time of his conversion he was struck with a blindness which lasted three days,[1] it has been not unreasonably surmised that in weakened eye-sight he carried with him to his grave the marks of that miraculous interview.[2]

From Paul's conversion to the commencement of his first missionary journey, his life is involved in some obscurity. The sacred historian does not give a biography of Paul, but only an account of his religious work; and our knowledge of this period of preparation is, therefore, derived almost entirely from incidental allusions and fragmentary and incomplete notices. These are contained chiefly in Acts ix., 19–30; xi., 22–30; xxii., 17–21; and Gal. i., 17–24. From these passages we gather that Paul commenced immediately to preach the Gospel at Damascus; and that he did not go up to Jerusalem, which was still the centre of the Christian Church, for three years; that the greater part of this time he spent in Arabia, probably in retirement, studying the Old Testament Scriptures, and acquiring that spiritual knowledge of them, as a prophecy of and preparation for Christ, which is so remarkable a character of his subsequent career, as evidenced by such of his writings and speeches as have been preserved; that his preaching at Damascus incited the Jews to compass his death, and that he escaped only by being let down by the wall in a basket, probably from the house of some Christian disciple which stood upon or constituted a part of the wall of the city; that when he first went to Jerusalem the disciples viewed him with suspicion, and that it was not till Barnabas told the story of his conversion that he was received among them; that his first desire was to preach the Gospel to his own nation, and that when the Lord appeared to him in a trance in the Temple and bade him leave Jerusalem, he, for the first and only time in his life, remonstrated, believing that because the Jews had known him as a persecutor they would be the more ready to receive his testimony to the power of the truth; that when the command was repeated, and enforced by threatened persecutions,[3] he yielded, and retreated to Tarsus, his native town, where he remained till Barnabas went after him, and brought him to

[1] This is implied in Acts ix., 7–17; xxii., 14; 1 Cor. ix., 1; xv., 8.

[1] Acts ix., 9.—[2] Five times he had been scourged, thrice beaten with rods, and once he had been stoned (2 Cor. xi., 24, 25). He bore the scars in his body; and these he calls "the marks of the Lord Jesus" (Gal. vi., 17), because received in his service, and borne as its trophies, and as proofs of fidelity to it. Some suppose an allusion to the mark branded or imprinted on the person of a bondman by the master to whom he owed service. (T. J. C.)—[3] Compare Acts xxii., 21, with ix., 29, 30.

Antioch. Of the spiritual struggles of this period of his life, the incertitude, the gradual coming out of darkness into light, the gradual casting off of all remnants of Judaism, and coming out into that perfect liberty of the Gospel, of which he became the greatest expounder, we can only surmise. His epistles contain hints from which we may reasonably conclude that there was such a struggle, that though his conversion was instantaneous, his spiritual education was not; but that is all.

First Missionary Journey.—Even as a persecutor, Saul had unwittingly laid the foundation for his future work. The early Christian Church was not suffered to rest quietly at Jerusalem, and there await the coming of the Lord. The persecution which Saul set on foot did nothing to lessen the Christian zeal of the disciples, but it scattered them far and wide, and wherever they went they preached the Gospel. One of the fruits of this primitive preaching was the Church at Antioch. There, apparently, the Gospel was first preached to the Greeks; here they first, in any great numbers, received it; hither Barnabas brought Paul, as one adapted, by his knowledge of the Greek language and character, to labor among these Greek converts; here the first line of division between Judaism and Christianity clearly showed itself, and the new religion appeared, not as a sect of Judaism, but as a new revelation to all mankind; here, therefore, the disciples were first called Christians; and here the first movement was inaugurated to carry the glad tidings of the Gospel to other lands and peoples.[1] The apostle to the Gentiles had been prepared for his work; the Church was made ready by the Spirit of God to second his labors. By the direction of the Holy Spirit, as the result, apparently, of a special occasion of prayer and fasting, possibly to consider the problem, What duty, if any, was owed to the heathen world? Saul and Barnabas were set apart as the first missionaries of the Cross; and after receiving the benediction of the Church in a simple service of ordination, accompanied with prayer and fasting, they set out on the first missionary expedition of the Christian Church, taking with them John Mark as a sort of subordinate minister. They embark at Seleucia, the port of Antioch, for the island of Cyprus. Here the Roman proconsul, Sergius Paulus, is converted, and Elymas, or Bar-jesus, is smitten with blindness. From this time, too, the apostle apparently adopts his new name, Paul, which is now mentioned for the first time, and by which he is always subsequently called. From the island of Cyprus John Mark returns, probably deterred by the dangers of the farther journey; while Paul and Barnabas cross over to Perga, on the main coast, intending thence to penetrate the districts of Pisidia and Lycaonia. This new enterprise was beset with dangers. The highlands of Pisidia could only be penetrated by passes subject to be swept by the sudden rise of the mountain torrents, and infested by the wildest banditti in the world; and the apostles went forward through "perils of rivers and perils of robbers," only to plunge into "perils from their kindred and perils from the heathen."[1] Their first halting-place was Antioch, in Pisidia, where Paul first preached the Gospel in the synagogue to the Jews, and then, when it was rejected by them, turned to the Gentiles. Driven thence by persecution, they go on their way, visiting in succession the cities of Iconium, Lystra, and Derbe. At Lystra a miracle performed upon a cripple brings together a throng of the ignorant people, who propose to offer sacrifice to the apostles as incarnate gods, from which idolatry they are barely restrained by the utmost endeavors of Paul and Barnabas. Forbidden this vent to their enthusiasm, a sudden revulsion in popular feeling takes place, incited by Jews from Antioch and Iconium, and Paul is stoned and left for dead, though only stunned. These experiences of persecution do not prevent him from taking all these cities on his way home again. Nor is he content with only preaching the Gospel; wherever there are converts, he organizes them into infant churches, with elders, whom, apparently, he selects and ordains.[2] And so he returns to Antioch, in Syria, after an absence which is supposed to have lasted about a year. The careful reader will notice with interest the specimen of Paul's preaching afforded by the sermon preached in the synagogue at Antioch, in Pisidia, during this journey, which was addressed to the Jews, and consists almost wholly of a commentary on the Jewish scriptures; and he will compare it with the address delivered at Lystra, of which only a fragmentary report is given us, but which, being delivered to heathen and idolaters, makes no reference to the Bible, but refers the hearers only to nature as a testimony to the truth that there is but one God.

The First Council.—We can hardly comprehend how radical and even revolutionary a step Paul had taken in venturing to carry the Gospel into such purely heathen regions as the districts of Pisidia and Lycaonia. To us the idea of sharing our spiritual blessings with other nations is a natural one. But this idea was abhorrent to the Jews. The proposal to extend to Greek and Roman nations the peculiar privileges belonging only to Abraham's children filled them with rage. The Christian Church did not itself understand clearly, as yet, that Christianity was any thing more than a reformed Judaism;

[1] Acts xi., 19–26.

[1] 2 Cor. xi., 26.—[2] Acts xiv., 23.

Christ himself had forbidden his disciples while he lived to preach his Gospel to the heathen, and though this prohibition had been rescinded, and the broad command given to preach the Gospel to every creature, it was evidently but very imperfectly understood.[1] There were many sincere disciples in the Church who were, at first, not prepared to go any further than to say that heathen might become Christians by first submitting to circumcision, accepting the Jewish law, and so becoming Jews. Paul and Barnabas, on the contrary, maintained that Christ was free to every creature, that "*all that believe* are justified from all things from which ye could not be justified through the law of Moses."[2] To settle this dispute a council was called at Jerusalem. The whole matter was discussed in a friendly spirit. It is evident that in this council there was no papal authority; Peter was not even the leader; that office appears to have been exercised by James, the one elsewhere known as the Lord's brother. The result of the council was a unanimous approval of the work of Paul and of the principles of which he was the expounder. As a concession to the prejudices of the Jews, it was recommended that the heathen converts abstain from meats offered to idols, from blood, and from things strangled. But at a later date Paul disowned this as a law, and, while he recommended his heathen converts to follow this advice out of regard to the conscience of their Jewish brethren, he emphatically denied that there was any thing in the ancient law on this subject which was of binding force.

Second Missionary Journey.—This journey was apparently commenced with very little expectation on the part of Paul of its extent or its results. He proposed to Barnabas to revisit the churches which they had established; but Barnabas insisted on taking John Mark with them, while Paul was equally determined not to do so. There was a sharp contention between them, which resulted in a temporary separation, though not in a permanent estrangement.[3] Paul took Silas, and departed for his former field of labor. But the Spirit of God did not suffer him to stop with a simple revisiting of the churches already formed, and the apostle showed himself ready to follow the leadings of God's providence, and the guidance of his Spirit, without counting the cost. This journey, the incidents of which are recorded in Acts xv., 36–xviii., 24, is memorable for its wide extent, its long duration, and, above all, for the introduction of Christianity into Europe, though the apostle's labors were still confined to that eastern division of the Roman Empire which was marked by the Adriatic. The journey extended over the space of more than three or four years, of which eighteen months were spent at Corinth. Beginning at Antioch, in Syria, it embraced Cilicia, Lycaonia, Phrygia, Galatia, Mysia, and the Troad; and, in Europe, Macedonia, Athens, and Corinth; thence Paul crossed the Ægean Sea to Ephesus, and thence, by Cæsarea, to Jerusalem, whence, after a hasty visit, he returned to Antioch, in Syria.

It was in the course of this journey that Paul first met with Timothy, whom, notwithstanding the decree of the council at Jerusalem, he circumcised out of regard to Jewish prejudices. It is difficult to avoid the conviction that, at a later date in his history, he would not have yielded to these prejudices.[1] He visited Galatia, and there established churches, which received him with an enthusiasm characteristic of their Celtic character, but soon fell away from the pure faith and the freedom of the Gospel. At Philippi a mob was incited by men whose trade had been taken from them by Paul's casting out the spirit of divination which possessed a certain damsel, who seems to have been in some way under their control. The Roman law at this time allowed comparative freedom to all religions, being really indifferent to all. The magistrates, however, arrested Paul and Silas, and commanded them to be beaten, evidently without any investigation of the case; for they did not even know that Paul was a Roman citizen. The imprisonment of the apostles, who, despite their suffering, occupied the midnight hours in singing praise, and the earthquake which followed, and yet more, the marvelous calmness of Paul and Silas, and their kindness to the jailer who had treated them with such indignity, and whom their expostulations saved from intended suicide, resulted in his conversion. The incident is important, as presenting in the simplest possible form the conditions of salvation. Here at Philippi was organized the Church to which he subsequently addressed the Epistle to the Philippians. There were but few Jews in the city, and the Christian Church was probably composed almost wholly of Gentile converts.

It was on this journey that Paul organized the church at Thessalonica, to which afterward he addressed the two Epistles to the Thessalonians. On this journey, too, he first preached the Gospel at Athens. His sermon, of which we have a pretty full report in Acts xvii., affords a remarkable illustration of Paul's method, but is unhappily rendered in our version. It was Paul's uniform practice to establish in his opening a sympathy between himself and his hearers. He almost never began an address or a letter by rebuking wrong or inveighing against error. The opening sentences of his

[1] Comp. Matt. x., 5, 6, with Matt. xxviii., 19, 20.—[2] Acts xiii., 39.—[3] Gal. ii., 1, 9, 13; 1 Cor. ix., 6; comp. Col. iv., 10; Philem. 24; 2 Tim. iv., 11.

[1] See Gal. v., 3, 4.

address at Athens are in reality a commendation, though in our English version they appear to be a criticism. Among the innumerable altars of Athens, where one of the ancient satirists had declared it was easier to find a god than a man, the apostle beheld an altar inscribed, "To The Unknown God," or, rather, "To an unknown God." When invited by the Athenians to describe to them his religion, he seized upon this as his text, beginning his address not by a denunciation of their superstition, but by a commendation of their mistaken zeal for religion. "Ye men of Athens," said he, "all things which I behold bear witness to your carefulness in religion. For as I passed through your city, and beheld the objects of your worship, I found among them an altar with this inscription, To The Unknown God. Whom, therefore, ye worship, though ye know him not, Him declare I unto you." It is equally noticeable, however, that while he commences his address by securing not only the attention but also the sympathy of his hearers, he brings out in strong prominence at its close that doctrine of the Gospel which would be most likely to awaken the opposition of the philosophical Athenians—the doctrine of the resurrection. Of this characteristic of his ministry his course in the next city to which he came, Corinth, affords an equally remarkable illustration. Corinth was the commercial capital of Greece, as corrupt as it was populous. It was a community to be captivated, one might suppose, by glowing pictures of the majesty and glory of the Godhead, and descriptions, appealing to the senses, of the magnificence and the enjoyments of the Christian's heaven. It called, so most men would reason, for all powers of eloquence and all the skill of the rhetorician. Paul, on the contrary, deliberately laid these aside, abandoned all attempt to entice with words of man's wisdom, and made the predominant staple of his preaching the doctrine least likely, humanly speaking, to obtain favor with a Corinthian audience, viz., that the glory of God is to be seen in the humiliation, the poverty, the sufferings, and the death of Jesus Christ.[1] The corruption of the city seems at first to have appalled the apostle. For a while he reasoned only in the synagogue upon the Sabbath, pursuing tent-making through the week. His condition of mind may be compared to that of Elijah when he thought that the kingdom of Israel was wholly given over to apostasy; nor was it until the Lord appeared to Paul in a special vision, assuring him that there were many ripe for the Gospel in the city, that he was relieved from this oppression, and commenced his more open and public ministry.[2] From Corinth he returned to Palestine, stopping at Ephesus on the way, where was organized the Church subsequently so dear to him, to which the letter to the Ephesians was subsequently written, from Rome. From Ephesus he sailed to Cæsarea, whence he went up to Jerusalem to attend one of the Jewish feasts (which one is not known), whence he returned to Antioch. This second missionary journey is supposed to have occupied from three to four years.

Third Missionary Journey.— Paul's heart was now fully set upon the work of preaching the Gospel to the Gentiles.[1] After a short rest he departed from Antioch, "and went over all the country of Galatia into Phrygia in order, strengthening all the disciples." This was but the beginning of a tour which lasted probably about four years, the account of which is contained in Acts xviii., 23–xxi., 17. At Ephesus, which, judging from the Epistle to the Ephesians, was at a later period distinguished by its living faith in the person and presence of the Holy Spirit, he found that certain of the disciples had not even heard of Christ's promise of "another comforter," and had only been baptized with "John's baptism," *i. e.*, with a baptism which was accepted as a symbol of repentance from sin, but not as a token of the gift of the Holy Spirit. Here the apostle remained for over two years; and his experience here affords a striking illustration of his moral courage. Ephesus, one of the chief cities of Greece, was a centre of idolatry and witchcraft, half Grecian, half Oriental. Its Temple of Diana is said to have been the most magnificent in the world, and there was, perhaps, no similar building about which was concentrated a greater amount of superstitious admiration and enthusiasm. Thousands of miniature temples, of wood, silver, and gold, were made at Ephesus, sold to pilgrims, and carried away to every part of Greece. Thus its religion became the basis of a profitable trade. Even the Jews felt the influence of the superstitious atmosphere of the place, and conspired with heathen priests in the exercise of magic arts. Paul boldly and vigorously grappled with this gigantic and organized superstition. He began, as we have seen, by setting the doctrine of the Holy Spirit against this pseudo-spiritualism of his times. Under his ministry, aided by the miracles wrought by his instrumentality, a reform began. No public signs were manifest of the change till after two years of preaching. When, however, it did begin, it shook the whole community. Pretended magicians yielded to the power of the Gospel, and publicly confessed their arts. The books of magic were brought to the apostle; he publicly burned them. How great was the reformation is indicated by the fact that the value of their books was estimated at fifty thousand pieces of silver,

[1] 1 Cor. i., 17–ii., 5.—[2] Comp. Acts xviii., 1–11, with 1 Cor. ii., 3.

[1] Rom. i., 14, 15; xv., 20–24.

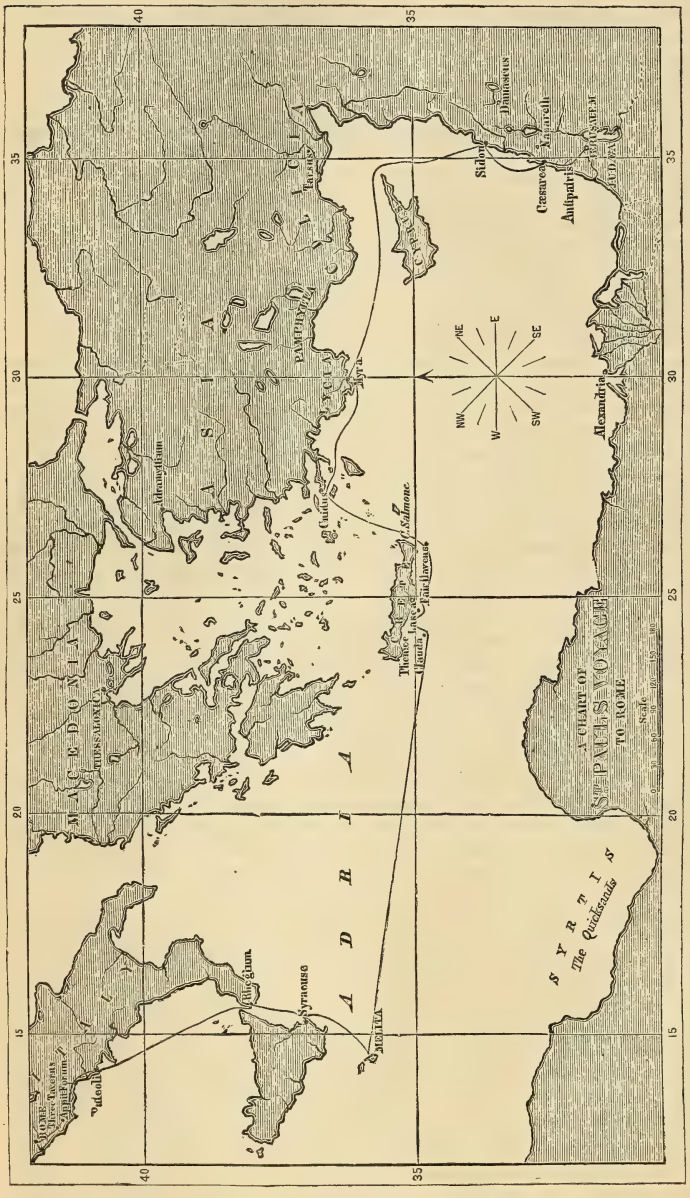
a sum equal to seven thousand five hundred dollars. In this work Paul stood alone—without constituency, almost without companions, and by his public assault threw away the protection of the Roman government, which suffered all religions, but permitted attack on none; and when at length the mob caught two of his companions, and gathered in a tumultuous assemblage in the theatre, Paul would have rushed in to make some endeavor on their behalf, if his friends had not prevented.[1] At Philippi he restored Eutychus to life; and at Miletus, journeying now toward Jerusalem, to carry with him the contributions of the churches, he held that most touching interview with the elders of the Church at Ephesus, recorded in Acts xx., 17–38. At Cæsarea his imprisonment was prophesied by Agabus, and his friends besought him not to go up to Jerusalem. Paul's nature was not one that could regard with indifference the expostulations of those dear to him; and his answer illustrates at once how strong were his affections, and how still stronger his sense of duty: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And to Jerusalem he went.

Paul's Arrest and Imprisonment.—Arriving at Jerusalem, the apostle finds himself confronted with the charge of teaching that Jews in Gentile lands were not subject to the ceremonial law, and need not circumcise their children. This was true in fact, though probably false as understood by those who made and those who received the charge. Its spirit is illustrated by the charge against which he defends his doctrine in Romans vi. It is probable, too, that the Christian Church at Jerusalem was far from having attained that knowledge of the freedom of the Gospel into which Paul had come. As a means of conquering these Jewish prejudices, the elders proposed that Paul should take four men with him, and share with them in the ceremonies which attended the payment of a religious vow. Whether the plan was wise or not we have not adequate data to decide. It is to be remembered, however, that the prejudices which Paul had to meet existed in the Christian Church, as well as among the Jews, and that to have refused to follow the counsel of the elders of the Church at Jerusalem would almost inevitably have produced, what Paul all his life contended against, a schism in the Church. The result of following their advice, though immediately disastrous to Paul, united the Christian Church and divided its foes. The Jews, so far from being satisfied with Paul's apparent compliance with the law, made it a pretext for a new attack, spread the report that he had carried Greeks with him into the Temple to pollute it, and incited a mob, from which he was only rescued by the Roman soldiery. In these fearful scenes Paul lost neither his courage nor his self-possession. No sooner was he rescued from the mob which had been beating him, than he asked and obtained permission to speak to them; and it significantly illustrates the magnetic power which, in common with all great orators, he possessed, that the beckoning of his hand secured their silence and attention. How his declaration that God sent him to the Gentiles re-aroused the violence of the mob; how his Roman citizenship saved him from a scourging, and secured the deference and protection of the Roman captain; how, by proclaiming himself a Pharisee, who was called in question for his faith in the doctrine of the resurrection, he succeeded in dividing the Sanhedrim when it was summoned to prefer charges against him; how a plot was formed for his assassination, from which he was saved by its disclosure to him by his nephew; how he was put upon his trial before Felix, and left to languish two years in prison, in hope of extorting from Paul or his friends a bribe; how a second time he was brought for trial before Festus, and how the latter's wily proposition to send Paul up to Jerusalem called forth an indignant response, and an appeal to Cæsar himself, an appeal which it was the right of every Roman citizen to take; how a third time he was put upon trial, for no other purpose than to afford an hour's entertainment to King Agrippa, and with what simple and noble eloquence he pleaded the cause of Christ before the court; with what grandeur he replied to the sarcasm of the king, "Almost thou persuadest me to be a Christian;" and how, not pleading for himself, he yet convinced both Festus and his guest of his own innocence, and secured from them the declaration, "This man doeth nothing worthy of death or of bonds"—all this is recorded in Acts xxii.–xxvi., and need not be described more in detail here.

The Voyage and Shipwreck.—It was no longer possible for Festus even to release his prisoner; the appeal had taken the case out of his jurisdiction. Paul must go to Rome for his trial. Acts xxvii. gives an account of the voyage to Rome. It describes in minute detail the course of the ships, the ports at which they stopped, the nature of the dangers which threatened, the character of the wind which drove them out of their course, and of the beach on which they were finally cast, and gives even the soundings off the coast of the island of Melita. Investigators have subsequently followed the course thus indicated, and have found the history verified in every particular. Indeed, there is no more striking illustration of the scrupulous fidelity of Scripture history than that which is afforded by Paul's voyage and shipwreck. The reader may,

[1] Acts xix., 29–31.

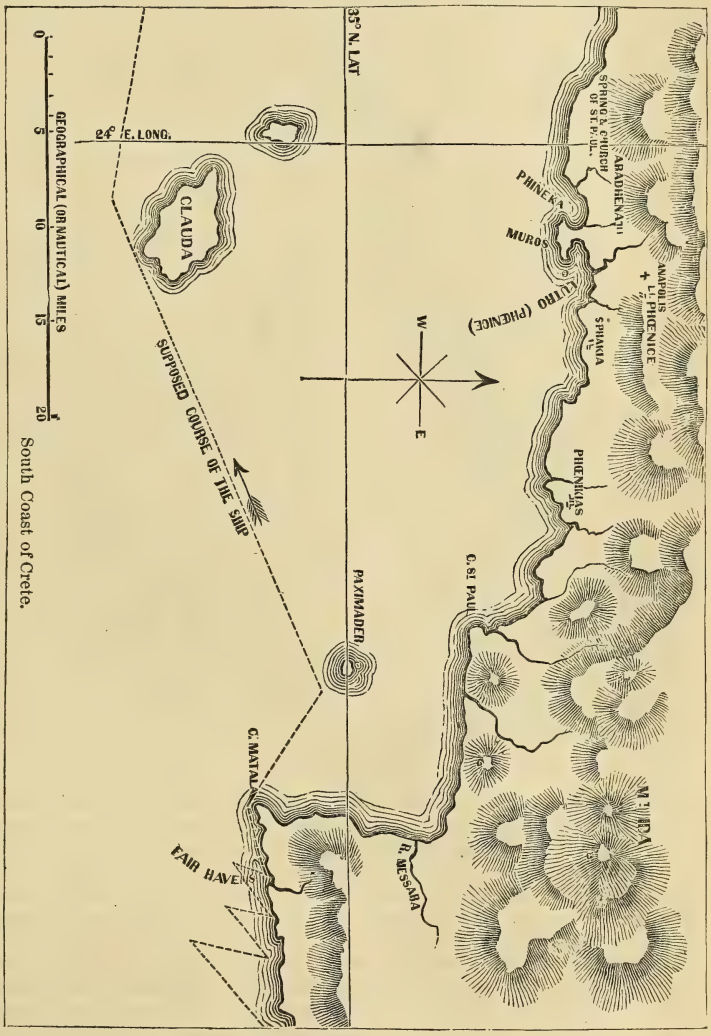
by aid of the accompanying maps, trace the course of the vessel in which Paul embarked from Cæsarea to Sidon, and thence by the north coast of Cyprus to Myra, in Lycia, where, with the centurion, the soldiers, and other prisoners, he re-embarked on an Alexandrian ship bound for Rome; thence he may trace the vessel's course along the coast of Asia Minor to Cnidus; thence a little west of south to the harbor of Fair Havens, on the southern coast of Crete. Here Paul recommended to winter. The fact that his recommendation on such a subject is noted shows that he had already secured, to a remarkable degree for a prisoner, the respect of the centurion. By looking on the smaller map the reader will perceive that Fair Havens affords but a poor harbor, while that of Phenice, or Lutro, as it is now called, is well protected. A gentle south wind springing up, the master of the ship believed that he could reach Phenice. He had hardly got beyond the protection of the coast, however, when a furious wind, probably from the north-east, struck the ship, and drove her before it. The course lay toward the coast of Africa, along which lie quicksands; if the vessel should strike on these, not only would it have been destroyed, but all on board must inevitably have perished. As soon, therefore, as the ship came under the island of Clauda she was brought round and made to lie to, with her head to the gale. In this position navigators calculate that she would drift, in a direction west by north, at the rate of thirty-six miles in twenty-four hours. Fourteen days of drifting in this direction at this rate would bring her to the island of Malta, and to that part of the island which tradition identifies with the scene of the shipwreck. In this respect, therefore, modern calculations exactly confirm the Scripture narrative. These days and nights of tempest had filled all on board with despair; Paul alone retained his courage. At length the sound of breakers warned them that they were approaching a coast. The sounding-line disclosed first twenty, then fifteen fathoms, measure-

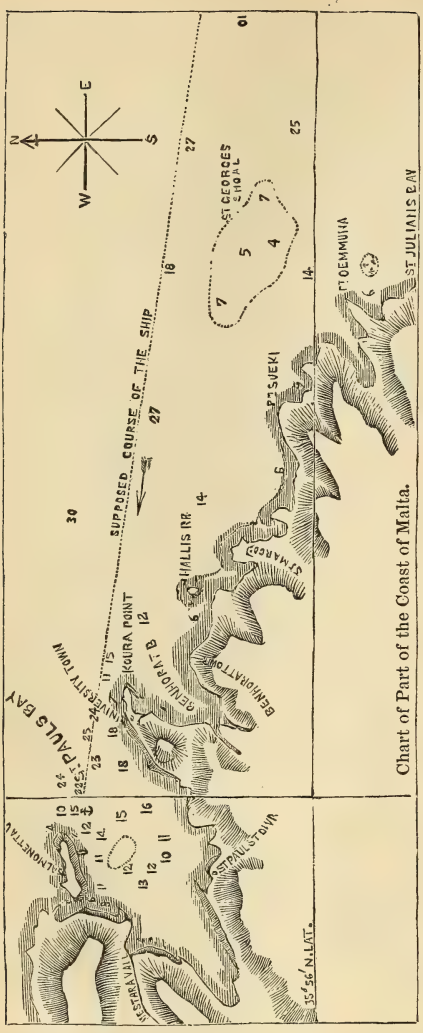


ments which modern investigations on the island of Malta confirm. The sailors anchored, "and wished for the day." Daylight, when it came, disclosed a creek with a shore on which it seemed practicable to beach the ship. This beach, with its tenacious clay, in which the forepart of the vessel would stick fast and remain immovable, and the place where the two seas meet, have been discovered, and are pointed out to the modern tourist. Of the rescue of the whole ship's company, of Paul's subsequent experiences upon the island, and of the final consummation of his journey, and his ministry in Rome itself, nothing need be said here to explain the account given in the book of Acts.

Subsequent History.—The concluding words of the book of "Acts" hint at the issue of the apostle's imprisonment by telling us that it lasted *two whole years*. What followed may be partly learned from his epistles, with some uncertain help from ecclesiastical tradition. The result is not entirely free from uncertainty. It appears probable, however, that at the end of these two years his case was heard by Nero, who acquitted him (A.D. 63); that he then spent a period, which some reckon at five years, others at two or three, in journeys of uncertain extent, but which brought him again to Ephesus. Here he is supposed to have been again arrested and carried to Rome; but, at all events, it is tolerably certain that he was imprisoned there a second time, condemned by Nero, and put to death in the great persecution of the Christians by that emperor. According to the uniform tradition, the apostle was beheaded, without scourging (as the privilege of his citizenship), outside the gate leading to the port of Ostia. The date of his death appears to have been about midsummer, A.D. 66 or 67.

It belongs rather to the theologian than to the historian to estimate the doctrine of which Paul was throughout his life an expounder. Our space does not permit us to attempt such an estimate here; nor is it possible in a paragraph to embody any just conception of his character. Christ originated Christianity; Paul organized it. Christ imparted to humanity spiritual life, and disclosed a hope of pardon and glorious immortality; Paul embodied in letters, which approximate systematic treatises, the truths which Christ left scattered in priceless gems, unwritten, save by his disciples, and gathered into church organizations, whose succes-





sors will last while the world stands, those individual souls to whom Christ had given spiritual life. Paul saw more clearly than any of his contemporaries the full meaning of Christianity and its future. A man by nature self-reliant, only John surpassed him in humility. In early life a zealous persecutor, his life is full of incidents which illustrate the tenderness and the sympathy of his later nature. By birth and education a Pharisee, his love for Christ became an overmastering passion; and the change which was wrought, not only in his life, but in his character, interpreted by such declarations as, "By the grace of God I am what I am," affords, perhaps, the strongest testimony which history, sacred or profane, affords of the omnipotence of Divine love. For an account of his writings, see under the titles of his various epistles.

Paulicians, a sect of the fourth century, concerning whose history and character there is much uncertainty. Roman Catholic writers charge it with maintaining the doctrines of the Manicheans (q. v.). Modern Protestant writers, on the contrary, assert that the distinctive characteristic of the doctrines of the Paulicians was the rejection of the worship of the Virgin, the saints, and the cross, the denial of the material presence of Christ in the Eucharist, and the assertion of a right freely to search the Scriptures, and that the charge of Manicheism was falsely brought against them by their persecutors.

Pax. It was customary in primitive times for Christians, in their public assemblies, to give one another a holy kiss, or kiss of peace. But when the practice was discontinued, in consequence of some appearance of scandal which had arisen out of it, the *pax* was introduced instead, consisting of a small tablet which first received the kiss of the officiating minister, after which it was presented to the deacon, and by him to the people, each of whom kissed it in turn, thus transmitting throughout the whole assembly the symbol of Christian love and peace.

Pax Vobiscum (*Peace be to you*), an ordinary salutation among the ancient Christians. This salutation, "Peace be with you," to which the people answered, "And with thy spirit," was addressed by the bishop or pastor to the people at his first entrance into the church, and also employed at the commencement of the different services. In the liturgy of the Church of England a similar salutation occurs.

Peace-offering. There were three different kinds of peace-offerings: those for thanksgiving, the adoring gratitude of a full heart, expressing its sense of rich, spontaneous mercy; for a vow, when, in consideration of a promise made, some benefit had been granted; and for a free-will offering, when something was devoted to the Lord, but without any special purpose or occasion. Of these, the first named would seem to stand in highest estimation. The ceremonial of the peace-offering is given in Lev. iii.; vii., 11–21. It was accompanied by a meat and drink offering, and was essentially eucharistic. There was, indeed, the imposition of hands upon the victim, and its blood was sprinkled upon the altar, yet it was the offering of a heart reconciled and in amity with God. This is expressed by the fact that a portion of it was to be eaten by the offerer with his friends, in token that he had a seat at God's table, and might rejoice before him. The rites of "heaving" and "waving" the offering were an inseparable accompaniment of peace-offerings. The right shoulder, the choicest part of the victim, was "heaved" and eaten by the priest alone; the breast was "waved" and eaten by the worshiper. According to Jewish tradition, the parts

were placed on the hands of the offerer; and then the priest, putting his hands underneath, moved them in a vertical direction for the heaving, in a horizontal one for the waving. This ceremony must have implied a presentation of the parts to God, and from it arose the terms "heave-offering" and "wave-offering." The same ceremony was practiced in some other cases. On the second day of the Passover a sheaf of corn, in the green ear, was to be waved, accompanied by the sacrifice of an unblemished lamb of the first year, and from the performance of this ceremony the days till Pentecost were to be counted. When that feast arrived two loaves, the first-fruits of the ripe corn, were to be offered with a burnt-offering, a sin-offering, and two lambs of the first year for a peace-offering. These likewise were to be waved. The Scriptural notices of these rites are to be found in Exod. xxix., 24, 28; Lev. vii., 30, 34; viii., 27; ix., 21; x., 14, 15; xxiii., 10, 15, 20; Numb. vi., 20; xviii., 11, 18, 26–29.

Peacock, a bird mentioned among the foreign valuables imported by Solomon into Palestine. There has been some discussion as to the identity of this bird; some Hebraists have rendered the word "parrots," while others have supposed that guinea-fowls are intended; but by far the stronger evidence seems in favor of peacocks. There is little doubt that Solomon's fleets visited India and Ceylon; and as this magnificent bird abounds in those countries, it could hardly have escaped the notice of those in quest of beautiful and curious objects with which to add to the glories of the court of the great king. *Peacock* also occurs in the English Bible as the translation of a word which scholars now understand as referring to the ostrich. [1 Kings x., 22; Job xxxix., 13.]

Pearl. This word occurs in the O. T. only in Job xxviii., 18, where its significance is very uncertain. In the N. T. pearls are frequently referred to as objects of commerce and as female ornaments. The reference in Rev. xxi., 21, to the gates of the heavenly Jerusalem, which are described as each one of one several pearl, is probably to the "mother-of-pearl." [Matt. vii., 6; xiii., 45, 46; 1 Tim. ii., 9; Rev. xvii., 4; xviii., 12, 16.]

Pekah (*open-eyed*), the son of Remaliah, a captain in the army of Pekahiah (q. v.), who conspired against the king, slew him, and usurped the throne. It is supposed, from 2 Kings xv., 25, that he was from Gilead. He was the eighteenth king of Israel, and reigned twenty years, B.C. 759–739. Pekah steadily applied himself to the restoration of the weakened power of Israel. For this purpose he fixed his mind upon the plunder of the sister kingdom of Judah, and entered into a league with Rezin, king of Damascus, to drive the house of David from the throne of Judah, and divide the territory between them. The execution of this plan was probably delayed by the righteous administration of Jotham (q. v.), king of Judah; but when his weak son Ahaz succeeded to the throne, the allies no longer hesitated, and laid siege to Jerusalem.[1] This league is remarkable as furnishing the occasion which called forth the great prophecies of Isaiah.[2] This war failed in its great object[3]—the dethronement of the king of Judah — but it succeeded for a time in bringing heavy calamities upon him.[4] At length, by the aid of Tiglath-pileser (q. v.), king of Assyria, the final overthrow of the confederates was accomplished. Rezin was put to death; and, in the midst of the confusion occasioned by these disturbances, Hoshea (q. v.) conspired against Pekah, assassinated him, and usurped the throne. This assassination seems to have been followed by some years of anarchy and confusion. At least it would appear that there was an interregnum of several years between the death of Pekah and the establishment of Hoshea upon the throne, which did not take place till B.C. 730, eight or nine years after.[5] [2 Kings xv., 25–31.]

Pekahiah (*whose eyes Jehovah opened*), the son and successor of Menahem, and seventeenth king of Israel, B.C. 761–759. After a short and worthless reign of scarcely two years, a conspiracy was organized against him by Pekah (q. v.), one of his captains, who killed him, and seized the throne. [2 Kings xv., 23–27.]

Peleg (*division*), son of Eber, and brother of Joktan. The only incident connected with his history is the statement that "in his days was the earth divided," an event which was embodied in his name. This refers to a division of the family of Eber himself, the younger branch of whom (the Joktanids) migrated into Southern Arabia, while the elder remained in Mesopotamia. [Gen. x., 25; xi., 16.]

Pelican, an unclean bird, forbidden as food in the Mosaic law. In three passages of Scripture it is mentioned as a type of solitude and desolation. In the two latter passages the name has been translated "cormorant" in the text of our Bible, but pelican is given in the margin. The pelican is a large aquatic bird, and is peculiarly averse to the neighborhood of human beings. It lives mostly on fish, which it catches dexterously, by a sort of sidelong snatch of its enormous bill, without diving or pursuing its prey under water. The skin under the lower part of its beak is so modified that it can form, when distended, an enormous pouch capable of holding a large quantity of fish. When it has filled the pouch, it usually flies to a retired spot, often many miles inland, to be undisturbed while it digests its supply

[1] 2 Kings xvi., 5.—[2] Isa. vii.-ix.—[3] 2 Kings xvi., 5.—[4] 2 Chron. xxviii., 6–8.—[5] See Chronological Table in Appendix.

of food. When the pelican feeds its young, it presses its beak against the pouch, so as to force out of it the inclosed fish. The tip of the beak is armed with a sharply-curved hook, of a bright scarlet color, looking, when the bird presses the beak against the white feathers, like a large drop of blood. Hence arose the curious legend which represents the pelican as feeding its young with its own blood, and tearing open its breast with its hooked bill. This legend is exemplified by the oft-recurring symbol of the "pelican feeding its young" in ecclesiastical art, as an emblem of Divine love. In his lament, "I am like a pelican of the wilderness," the Psalmist may have had in mind the melancholy appearance of the bird when gorged with food. It often sits for hours with its head sunk on its shoulders, so motionless that from a little distance it might easily be mistaken for a white stone. [Lev. xi., 18; Deut. xiv., 17; Psa. cii., 6; Isa. xxxiv., 11; Zeph. ii., 14.]

Penance, one of the seven sacraments of the Roman Catholic Church by which those sins are forgiven which are committed after baptism. To receive this sacrament, three things are necessary: *first*, sorrow for sins committed, along with a purpose to commit them no more; *secondly*, an entire confession of all the sins committed; *thirdly*, the performance of the penance enjoined by the confessor.[1] By penance, as ordinarily employed, at least in Protestant literature, is meant not the entire sacrament, but the satisfaction or the doing of the penance imposed by the priest after confession. According to Roman theology, by the atonement of Christ and the absolution of the confessor only the eternal punishment of sin is remitted. Where the penitent has intense contrition the temporal punishment is also remitted. But, ordinarily, the temporal penalties remain to be suffered either in this life or in purgatory. "Whoever," says the Council of Trent, "shall affirm that the entire punishment is always remitted by God, together with the fault, and therefore that penitents need no other satisfaction than faith, whereby they apprehend Christ who has made satisfaction for them, let him be accursed." Penance, accordingly, is imposed upon the sinner, not only to atone for the punishment due, but also to cure the bad effects left by sin. If penance be not performed in this life, the penalties remain to be suffered in purgatory (q. v.), unless they are remitted by indulgence (q. v.). The principal penances are prayer, fasting, and alms, though pilgrimages, scourging and bodily tortures of various kinds were not infrequently imposed during the Middle Ages.

Peniel (*face of God*), the place where Jacob had his mysterious conflict. The spot was probably to the south of the brook Jabbok. From early times it had a tower or castle called Penuel; this tower Gideon destroyed. The city was afterward rebuilt or fortified by Jeroboam I. [Gen. xxxii., 24–30; Judg. viii., 8–17.]

Penitential Priests, officers appointed in many ancient churches, when private confession was introduced, for the purpose of hearing confessions and imposing penances. The office originated in the time of the Decian persecution, and was abolished by Nectarius, bishop of Constantinople. The example of Nectarius was followed by all the bishops of the East, but the office was continued in the Western churches, and chiefly at Rome. The Council of Lateran, A.D. 1215, ordered all bishops to have a penitentiary. And such a dignitary is still connected with most Romish cathedrals, whose duties, however, are quite different from those of the original penitentiary.

Penitential Psalms, seven psalms, vi., xxxii., xxxviii., li., cii., cxxx., cxliii., which are appointed by the English Church to be read on Ash-Wednesdays, and are used in the Romish Church in token of special humiliation. The fifty-first Psalm is generally called the penitential psalm.

Penitents. The name given to those who, having fallen under ecclesiastical censure, had become impressed with a sincere sorrow for sin, and sought to be restored to the communion of the Christian Church. Penance in the primitive Church was wholly a voluntary act on the part of those who were subject to it. The Church not only would not enforce it, but they refused even to urge or invite any to submit to this discipline. It was to be sought as a favor, not inflicted as a penalty. But the offending person had no authority or permission to prescribe his own duties as a penitent. When once he had resolved to seek the forgiveness of and reconciliation with the Church, it was exclusively the prerogative of that body to prescribe the conditions on which this was to be effected. No one could even be received as a candidate for penance without permission first obtained of the bishop or presiding elder. The length of time through which the penance extended varied according to circumstances, reaching from three to ten years. The usual time for the restoration of penitents was Passion-week, which was hence called *Hebdomas Indulgentiæ*, or Indulgence-week.

Pentateuch. The Greek name given by the seventy translators to the five books of Moses, the name by which they were known among the Jews being *Torah*, "the Law." In the Scriptures it is called "the Book of the Law," "the Book of the Covenant," "the Book of the Law of the Lord," "the Law of Moses," "the Book of Moses," or "the Book

[1] For a consideration of the first two conditions, see Attrition; Contrition; and Confession.

of the Law of Moses."[1] The division into five books is thought by many to be also due to the Greek translators. The Jews, however, retain the division, calling the whole "the five quinquernions of the Law," though they only distinguish the several books by names derived from a leading word in the first verse of each, and retain the whole in a single MS. or volume, divided only into 54 larger and 669 smaller sections. The five books of the Pentateuch form a consecutive whole. Beginning with the record of creation, and the history of the primitive world, the work proceeds to deal more especially with the early history of the Jewish family. It gives at length the personal history of the three great fathers of the family, describes the growth of the family into a nation in Egypt, tells us of its oppression and deliverance, of its forty years' wandering in the wilderness, of the giving of the law, with all its enactments, both civil and religious, of the construction of the tabernacle, of the numbering of the people, of the many important events which befell them before their entrance into Canaan, and concludes with Moses's last discourses and his death. The unity of the work in its existing form is now generally recognized. It is not a mere collection of loose fragments, carelessly put together at different times, but bears evident traces of design and purpose in its composition. Even those who think they discover different authors in the earlier books, and who deny that Deuteronomy was written by Moses, are still of opinion that the work in its present form is a connected whole, and was at least reduced to its present shape by a single reviser or editor. If we except some heretical sects who, in the early Christian centuries, desired in all ways to disparage the O. T., it was the belief of all Jewish and Christian antiquity that Moses was the author and writer of the Pentateuch. The sacred narrative itself contains such uniform assertions of the authorship as to furnish a strong presumption in its favor. To substantiate this claim, it is not necessary to insist that every word of the Pentateuch was written down by Moses's own hand. He may have dictated much or all of it to Joshua, or to some secretary or scribe, or he may have merely superintended its writing and stamped it with his own authority. Though it is not necessary to assume this for that purpose, yet it may explain the fact that Moses is always spoken of in the third person. It may also explain some sayings concerning Moses which he might have allowed others to write, but would not have been likely to write himself. This may explain the difficulty—if, indeed, it be a difficulty—that the last chapter of Deuteronomy relates the death of Moses; for what more likely than that he who wrote at Moses's dictation the acts and words of Moses should have finished the work by recording Moses's death? It is not necessary to deny that the Pentateuch, though the work of the great lawgiver, may have undergone some recension in after times, as by Ezra or others. The Jews hold that all the books of the O. T. were submitted to a careful review by Ezra and the great synagogue; and the fathers of the Church generally believed in some such supervision. If Ezra collated MSS. and carefully edited the books of Moses, it is not impossible, and is not inconsistent with the original authorship, that he should have admitted explanatory notes, which some think, rightly or wrongly, to betray a post-Mosaic hand. Nor is it necessary to deny that Moses had certain documents or traditions referring to the patriarchal ages which he incorporated into his history. Indeed, it is most likely that such traditions should have come down through them and Abraham to Joseph and the Israelites in Egypt; and there can be no reason why an inspired historian should not have worked up such trustworthy material into the history of the ancestors of his people. It will be sufficient to show, 1. That Moses could have written the Pentateuch; 2. That according to the concurrent testimony of subsequent times, he did write the Pentateuch; 3. That the internal evidence points to him, and to him only, as the writer of the Pentateuch.

1. Moses could have written the Pentateuch. The most skeptical of modern objectors do not deny the existence of Moses, nor that he was a man of genius and energy, who led a nation out of captivity and settled them in a state of civil government in another land. He came out of the most civilized country in the world, and he most probably had acquired much of its civilization. There can, therefore, be no reason to doubt that he had acquired the art of writing, the early existence of which in Egypt is abundantly proved by recent researches, and which appears in history as a possession of the Semitic nations long before Moses. If, then, writing existed in Egypt and Israel, it is certain that Moses could have written a history, first, of the ancestors of his race, if it were only from the traditions which were sure to have been preserved among them, and secondly, of their wars and their wanderings, in which he himself had been their leader. And it is almost certain that he would do so. If there be any truth at all in history and tradition, the Hebrews grew from an oppressed race into a powerful people under the laws and system of training to which their wise leader subjected them before their settlement in Canaan. Was it not almost certain that he who gave them a nationality

[1] 2 Kings xxii., 8; xxiii., 2, 21; 2 Chron. xvii., 9; xxv., 4; xxxiv., 14, 30; xxxv., 12; Ezra vi., 18; vii., 6; Neh. viii., 1; xiii., 1.

would commit his laws to writing? Is it not highly probable that he should have tried to call out their national spirit by giving them a history of their ancestry, and of their own assertion of their national independence?

2. The concurrent testimony of subsequent times shows that Moses did write the books now known by his name. From the books of Joshua and Judges to the N. T. and the words of Jesus Christ we can trace a constant reference to and quotation of the laws, the history, and the words of Moses, which show them all to have been well known and universally accepted. We may fairly ask whether any book, ancient or modern, has such a stream of credible testimony in support of its claims to genuineness and authenticity.

3. The internal evidence points to Moses, and to him only, as the writer of the Pentateuch. (1.) The author of that work had an intimate acquaintance with Egypt, its literature, its laws, and its religion. The making of bricks among the Egyptians by captives is portrayed on the monuments in such close conformity with the language of the book of Exodus, that the one seems to be a description of the other. The ark of papyrus smeared with bitumen is suited to Egypt, and Egypt only; and the Mosaic laws and institutions are penetrated throughout by a knowledge of Egyptian customs. (2.) The history and the law of the Israelites both bear marks and tokens of their passage through, and long residence in, the wilderness. This is specially to be observed concerning the tabernacle, which was only the most sacred of the many tents of a migratory people. The materials recorded as used in the construction of the tabernacle and its vessels were such as could be best obtained in the desert. The elders, or chiefs of the tribes, correspond with the sheiks of the desert; the office never disappears in the history of the people till out of the sheiks of the desert grew the elders of the synagogues. Even the distinction of the different kinds of food permitted or forbidden points to the inevitable conclusion that the law had its origin in, and the legislator was intimately acquainted with, the wilderness of Sinai. (3.) It is patent throughout that the wording both of the laws and of the declarations of the lawgiver looks forward to a future in Canaan.[1] To the objections that these prophecies were pretended predictions, made after the events to which they refer, it may be answered that the very prophecies which speak so clearly of the future possession of Canaan are just such as would not have been written when the events had become known. Would any skillful forger have put words into the mouth of Moses apparently promising, immediately upon the conquest of Canaan, rest and peace and security, when it took five hundred years of restless and often unsuccessful war to attain security, and when the very next reign saw the nation rent by an incurable schism? No; as the Pentateuch bears all the traces on its brow of Egypt and the desert, so, also, it must have had its origin before the occupation of Canaan. (4.) The language of the Pentateuch is such as to suit the age and character of Moses. It is undoubtedly archaic. There are numerous words and forms to be found in it, and nowhere else, or only in manifest imitations of it.

Thus, multitudes of notes, both external and internal, combine to point out Moses as the author of the Pentateuch, and to exclude the possibility of its being written by any later prince or prophet. Neither Joshua, nor Samuel, nor David, nor Solomon, will supply the conditions required. A forger or *redacteur* could only have produced it by devoting himself with the utmost care to the study of Egyptian customs and antiquities, and to an acquaintance with the Sinaitic peninsula, and that, too, on the spot, in the midst of those countries. Not only must he have studied this with the most deliberate purpose, but he must have brought his study to bear with consummate skill. Where, in the times of Samuel, Solomon, Hezekiah, Josiah, or Ezra, can we find such a man? And beyond this, if modern critical theories be true, we must look, not for one wise head and skillful hand that should have produced such a result, but for half a dozen, who at different times made the fabric, bit by bit; who pieced their respective stories and their laws of many colors one into another, making out of shreds and patches a thing which has commanded the wonder of all ages, and every portion of which has the same archaic character, the same familiarity with the Egypt of the early dynasties, the same air of the desert, the same apparent impress of the great master's hand. Such a result, under the conditions of Jewish history, is inconceivable as the work of any man; but it is such as the wildest fancy can not attribute to an indefinite and widely separated succession of many men.

Pentecost (*the fiftieth*), one of the three great Jewish festivals. It derived its name from the circumstance that it was celebrated on the fiftieth day after the sixteenth of Nisan, which was the second day of the Passover. Moses calls it the Feast of Weeks, because it was fixed at the end of seven weeks from the offering of the sheaf. It was also celebrated as a thanksgiving for the harvest, and hence is also called the Feast of Harvest. Another name by which

[1] See Exod. xii., 25; xiii., 5; xxiii., 20–33; xxxiv., 11; Lev. xiv., 34; xviii., 3; xix., 23; xx., 22; xxiii., 10; xxv., 2; Numb. xv., 2, 18; xxxiv., 2; xxxv., 2–34; Deut. iv., 1; vi., 10; vii., 1; ix., 1; xii., 10.

it was known was the Day of First-fruits, because on this day the Jews offered to God the first-fruits of the wheat harvest in bread made of the new grain. The form of thanksgiving for this occasion is given in Deut. xxvi., 5–10. The Pentecost was considered as commemorating the giving of the law, which was delivered from Sinai on the fiftieth day after the departure from Egypt, that is, after the institution of the Passover.[1] Among the modern Jews this festival includes two days, which are days of holy convocation, and is celebrated with the same strictness as the first two days of the Passover. It is observed on the sixth and seventh days of the month Sivan. The three preceding days are called the "three days of bordering," because before the giving of the law God directed Moses to set bounds to the mountain that the people might not trespass upon it. In some countries the scenery of the open country is imitated, the synagogues are decorated with flowers, and the tables and floors of the houses are strewed with flowers and fragrant herbs. For it was not in a temple, but in the open country, that the law was promulgated.

It was on the first Pentecost after the resurrection of Christ, A.D. 33, that the promised outpouring of the Holy Spirit on the disciples and the assembled multitudes at Jerusalem occurred; and in remembrance of this remarkable event, and of Christ risen and glorified, the festival of Whitsunday, or Whitsuntide, was instituted in the Christian Church in the close of the second century. This is the Christian counterpart of the Jewish Pentecost. For as the law was at Pentecost given to the Jews from Sinai, so also the Christians upon this day received the new evangelical law from heaven, by the descent of the Holy Ghost. As to the name, the most received opinion is that the complete word is White-sunday, and that the day was so called from the white garments worn in the ancient Church by those who were baptized on this one of the solemn seasons of baptism. The fifty days which immediately followed Easter formed a season of festivity, and the last day of that period was called the Proper Pentecost. No fastings were observed during the whole fifty days, prayers were made in the standing, not in the kneeling posture, and in many of the churches the congregations assembled daily and partook of the communion. Afterward the celebration of Pentecost was limited to two special events, the ascension of Christ and the effusion of the Holy Spirit. The celebration of Whitsunday is confined to the liturgical churches.

Pentecostals, oblations made by the parishioners in the Church of England to their priests at the Feast of Pentecost. They are sometimes called Whitsun-farthings.

Perambulation. It is customary in England for the minister, church-wardens, and parishioners of each parish to go round, or make a perambulation, for the purpose of defining the parochial boundaries. This ceremony is gone through once a year, in or about Ascension-week, and there was a homily appointed to be used before setting out. It is now known as *beating parish bounds*, as the marks are struck with a stick.

Perea (*beyond*). East of the river Jordan lies a wild and romantic region, which is, to the present day, a *terra incognita*. Its mountains, walling out the eastern deserts, afford a fitting retreat for plundering tribes of Arabs. Few of the hosts of travelers who annually visit the Holy Land are venturesome enough to invade its territory. Even those whose erudite works are the standards of scholars leave us in ignorance of that portion of the ancient domain of Israel. Many of them seem even to imagine that the Jordan Valley constituted its eastern boundary. Even such writers as Stanley, Robinson, and Ritter give little or no account of this district, concerning which little is known except such scanty information as can be gathered from a few fugitive papers, and the reports of one or two travelers more adventurous than their fellows. This unknown region went, in the time of Christ, under the general name of Perea. The word is of Greek origin, and signifies *beyond*. It was used by the Western populace to describe the country beyond the Jordan. It included the districts known in earlier times as Bashan and Gilead (q. v.). A plateau, whose level plains are elevated two or three hundred feet above the level of the sea, it appears to possess a still greater elevation by reason of its western border, the Jordan Valley, which is sunk one thousand feet below that level. In the south a land "tossed into wild confusion of undulating plains," in the north its hills rise into mountains that merge at length in the range of Lebanon and anti-Lebanon. Its mountain streams and springs are never wholly dry; forests of oak cap its hill-tops; grassy downs afford on its plains admirable pasturage. Now, as in ancient times, it is a "place for cattle." It is difficult, if not impossible, to describe with any accuracy the bounds of this region, which was not, indeed, a political district, and is not mentioned by name in the Bible. In modern literature it is very often vaguely entitled the trans-Jordanic region. Little as is known of this district, there is enough to indicate that at the time of Christ it was fertile and populous. This region, which now only the boldest traveler dare venture into, was traversed by Roman roads, which aided to make it a favorite route for pilgrims from Gal-

[1] Exod. xxiii., 14–17; xxxiv., 22; Lev. xxiii., 15, 16; Numb. xxviii., 26–31; Deut. xvi., 9, 10, 16; Acts ii., 1, xx., 16; 1 Cor. xvi., 8.

ilee to Jerusalem. Where now are only to be seen the nomadic cities of the Bedouin Arabs, formerly ten flourishing cities, built by Roman hands, afforded permanent homes to an industrious population. These now deserted hills were dotted with a hundred villages; these now desolate but once grassy downs were covered with herds and flocks. The cities of Perea gave to its southern portion the name of Decapolis, and it is said that the Jordan valley alone contains the ruins of one hundred and twenty-seven villages.

A wild and rugged region, the early history of Perea partakes of its geographical character. Among the hills of Gilead Jephthah gathered the children of Israel for his successful campaign against his Southern neighbors, the children of Ammon; here David sought a refuge from the brief rebellion of his son; here the sons of Saul found a home after their father's death. From Gilead came the ascetic prophet of Judah's degenerate days, Elijah, the Bedouin wanderer, bold, active, circumspect, partaking of the very character of the scenery in the midst of which he was reared; and here John the Baptist, in spirit Elijah risen from the dead, prepared for his brief but significant ministry.[1]

The chief interest to the Biblical student in this region is derived, however, from its being the scene of an important part of Christ's ministry. He appears to have first preached the Gospel in Galilee, and to have been rejected there at the time of the Passover, after refusing the crown proffered to him by the people. He next preached in Judea, from the Feast of the Tabernacles to that of the Dedication, where he was threatened with assassination, twice narrowly escaping the mob with his life. Thence he went into Perea to offer the Gospel to the scattered Israelites dispersed throughout that district. Nearly all our information concerning this period of Christ's ministry is derived from Luke, chiefly chapters x.–xviii. It is, however, involved in great obscurity, and all scholars are not agreed in attributing to it the incidents which we place there. According to this hypothesis, however, the parable of the lost piece of money, the lost sheep, the prodigal son, the rich man and Lazarus, the unjust steward, the rich fool, and the householder, as well as the commission of the seventy, the instruction concerning divorce, and the rejection of the rich young nobleman, all come within the Perean ministry.

Perfectionists, a name given to those who hold that it is practicable for man in this life to attain a state of perfect sinlessness. This view is not held by any one sect, nor confined to any one denomination; but is advocated by some thinkers in different churches, chiefly in the Methodist and the Congregational denominations, though not accepted by the great body of believers in either. The clearest and most careful statement of the doctrine is to be found in a sermon by John Wesley on "Christian Perfection," from the text Heb. vi., 1, in which he earnestly contends for perfection as attainable in this life by believers, by arguments founded chiefly on the commandments and promises of Scripture concerning sanctification; guarding his doctrine, however, by saying that it is neither an angelic nor an Adamic perfection, and does not exclude ignorance and error of judgment, with consequent wrong affections, such as needless fear or ill-grounded hope, unreasonable love, or unreasonable aversion. He admits, also, that even in this sense it is a rare attainment, but asserts that several persons have enjoyed this blessing, without interruption, for many years, several enjoy it at this day, and not a few have enjoyed it unto their death, as they have declared with their latest breath, calmly witnessing that God had saved them from all sin, till their spirit returned to God. That perfection is attainable in this life is held also by the Franciscans, Jesuits, and Molinists in the Church of Rome, but denied by the Dominicans and Jansenists. In advocating the doctrine, its Roman Catholic supporters generally rest much on the distinction between mortal and venial sins.

This doctrine is often confounded with two others, from which, however, it is philosophically distinguishable. One of these is the doctrine of the simplicity of moral action, the most powerful advocate of which is the theological school at Oberlin, Ohio. According to this theory, it is impossible that sin and virtue should co-exist in the human heart at the same time; all moral action is single and indivisible; the soul is either wholly consecrated to Christ, or it has none of his Spirit. These two states may alternate; the man may be a Christian at one moment and a sinner the next, but he can not be at any one moment a sinful or imperfect Christian. The advocates of this view, however, deny that any one can claim to be a perfect Christian under this theory, because he does not remember any conscious failure, since "even present failure is not always a matter of distinct consciousness, and the past belongs to memory, and not to consciousness."

The other view, which is sometimes confounded with perfectionism, is that entitled by its advocates the doctrine of "perfect sanctification," or sometimes the "higher life." This is, in brief, the doctrine that Jesus Christ is a present Saviour from sin; that

[1] For a further account of these incidents in the history of Perea, some of which indicate its character, see Numb. xxxv., 1; Judg. xi., 29; 2 Sam. ii., 8; xvii., 22; 1 Kings xvii., 1; Luke i., 80.

he is able to keep those that trust in him from falling into any sin whatever; and that if the soul trusted him completely it would be preserved from all deliberate sin, and its unintentional wrong-doing — errors rather than sins—would not be imputed to it. It is true that some of the advocates of this view claim to have so lived in the presence of Christ as to have been for weeks and months unconscious of any sin; but more generally those who hold this view of the present redeeming power of Christ, while they insist that it is possible to live so near to him as to be kept by him "without sin," also confess that they fail to keep up a continual and undeviating trust in Christ, and so do in fact fall away from that condition in which they maintain it to be their privilege to walk. It should be added that this doctrine of the "higher life" is one of experience rather than philosophy, and it is difficult to afford clear and concise definition of it.

Pergamos, more commonly Pergamum, an ancient city of Mysia, on the river Caicus. At first it appears to have been a mere hill fortress of great natural strength; but it became an important city, owing to the circumstance of Lysimachus, one of Alexander's generals, having chosen it for the reception of his treasures, and intrusted them to his eunuch Philæterus, who rebelled against him (B.C. 283), and founded a kingdom, which lasted 150 years, when it was bequeathed by its last sovereign, Attalus III. (B.C. 133), to the Roman people. Pergamos possessed a magnificent library, founded by its sovereign Eumenes (B.C. 197–159), which subsequently was given by Antony to Cleopatra, and perished with that of Alexandria under Caliph Omar. Pergamos became the official capital of the Roman province of Asia. There was there a celebrated temple of Æsculapius. There is still a considerable city, containing, it is said, about three thousand nominal Christians. It is now called Bergamah. To the Church at Pergamus one of the apocalyptic epistles was addressed. In that epistle it is called Satan's seat, respecting which there have been various conjectures. The most probable is, perhaps, that persecution even to death was already rife there. [Rev. i., 11; ii., 12–17.]

Perizzites (*villages*), one of the tribes described as dwelling in Palestine, to be expelled by the Israelites. Taken in conjunction with Canaanites, the term seems sometimes to include all the inhabitants of the land. Some are disposed to believe, from the signification of the word, that the Perizzites were those who lived in open villages; so that the two appellations together comprise the dwellers in cities and the dwellers in the country. This would explain why Perizzites are named as residing in so many different parts of the country, in the mountains, in the wooded plains, in the territories allotted to Judah and Ephraim, and near Beth-el and Shechem. Some of them were left in the time of Solomon, and perhaps even after the captivity. [Gen. xiii., 7; xxxiv., 30; Josh. xvii., 15; Judg. i., 4, 5; 1 Kings ix., 20; 2 Chron. viii., 7; Ezra ix., 1.]

Perseverance of the Saints. The doctrine of the perseverance of the saints is thus stated in the Westminster Assembly's Confession of Faith: "They whom God hath accepted in his beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved." The doctrine is held by all Calvinistic divines, *i. e.*, by all in the Presbyterian Churches, and by most of those in the Congregational and regular Baptist churches. It is denied by the Methodists, who maintain, on the contrary, the doctrine of "falling away from grace," *i. e.*, the possibility that a soul once truly converted may reject Christ and return again to a life of sin. The Thirty-nine Articles of the Episcopal Church contain no explicit utterance on the subject, and that Church allows a difference of opinion respecting it.

The arguments for the doctrine of the perseverance of the saints rest upon two foundations: first, the Calvinistic theory of regeneration; second, specific texts of Scripture. According to the Calvinistic theory of regeneration, the soul is chosen by God from eternity, its conversion and regeneration are wholly the work of the Holy Spirit, and the work, having been begun by God for his own good pleasure, will not and can not be abandoned by him. Or, to quote again the words of the Westminster Assembly's Confession of Faith, "This perseverance of the saints depends not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father; upon the efficacy of the merit and intercession of Jesus Christ; the abiding of the Spirit, and of the seed of God within them; and the nature of the covenant of grace—from all which ariseth also the certainty and infallibility thereof." According to the Arminian theology, on the other hand, as entertained by the Methodist denomination, and by many Episcopalians, the Spirit of God is equally ready and willing to act upon all hearts; its efficacy over some rather than others depends solely upon their own free-will in choosing Christ, and yielding to the influence of the Spirit; hence, if they thereafter choose again to reject Christ and steel themselves against the continuing influences of the Holy Spirit, they can do so, in which case they are said to have fallen

from grace. Among the principal proof-texts quoted for the doctrine are Phil. i., 6; John x., 28, 29; 1 John iii., 9; 1 Pet. i., 5; Romans viii., 37–39; Heb. vii., 25; Jer. xxxii., 40. On the other side are quoted such passages as Phil. ii., 12, 13; 2 Pet. i., 10; Heb. vi., 4–6; Isa. i., 28; Luke xii., 45, 46; Psalm cxxv., 5. It should be added that those who hold to the doctrine of the final perseverance of the saints maintain that they may temporarily fall away into sin, and suffer loss by their inconsistency and backsliding, and also that those cases in which seeming Christians abandon their Christian profession and hope altogether are explained by the declaration that the conversion in such cases was a spurious one. Thus the difference between the Arminian and the Calvinistic churches on this subject, though very considerable, is less, practically, than has sometimes been supposed, since both agree that one may give all the external evidences of having commenced a Christian life, and yet fall away and be finally lost. The real difference between them is, that the Arminians hold that in such a case the professor of religion was really a Christian, but lost his religion by turning his back upon Christ; while the Calvinist holds that the appearances were deceitful, and the professed Christian was never really a child of God. Both, however, agree in urging all professed Christians to exercise diligence in making their calling and election sure, the one that they be not deceived, the other that they lose not what they have gained.

Persia. This name is generally applied in Scripture to the wide Persian monarchy. In Ezek. xxxviii., 5, however, it appears to designate the region which may be called Persia proper, the home of the dominant race. Persia proper seems to have corresponded nearly to that province of the modern Iran which still bears the ancient name, slightly modified, *Farsistan*, or *Fars*. There is, however, this important difference between the two, that whereas, in modern times, the tract called Kerman is regarded as a distinct and separate region, Carmania anciently was included within the limits of Persia. Persia proper lay upon the gulf to which it has given name, extending from the mouth of the Tab (Oroatis) to the point where the gulf joins the Indian Ocean. It was bounded on the west by Sersiana, on the north by Media Magna, on the east by Mycia, and on the south by the sea. Its length seems to have been about 450, and its average width about 250, miles. It thus contained an area of rather more than 100,000 square miles, little more than half that of Spain, and about one-fifth of the area of modern Persia.

In modern times it is customary to divide this province of Fars into the "warm district" and the "cold region." The "warm district," that portion which lies along the coast, is a sandy plain, often impregnated with salt, hardly habitable on account of the heat and pestilential winds. It is but a narrow strip of land, constituting scarcely more than an eighth part of the whole territory. The remaining seven-eighths belong to the "cold region," a high tract, along which lay the bulk of ancient Persia. This region is of varied character. Curiously intermixed with hills and lofty mountains, a large part of the year covered with snow, are many places picturesque and romantic almost beyond imagination—lovely wooded valleys, green mountain sides, and richly fertile plains. To the north the country is wild, fitted only for shepherds and migratory tribes. Among these beautiful valleys was born that quick and lively wit, that fancy and imagination, that sparkle and grotesqueness that runs through all the ancient Persian poetry. Among these extraordinary mountain gorges were nurtured that vigor and activity that carried these Persians — these *tigers*, as the name is thought to signify—through eighty years of war and conquest; that tenacity and stubbornness against which no nation of Asia or Africa was able to stand; that energy and courage that gave us Platæa and Thermopylæ, and was conquered only by the superior discipline, not valor, of the Greeks. The earliest appearance of the Persians in history is in the Assyrian inscriptions, which begin to notice them about the middle of the ninth century B.C. They are then, in South-western Armenia, in close contact with, but independent of, the Medes, a kindred people, both being branches of the great Aryan stock. Upon their next appearance they are no longer in Armenia, but have migrated along the line of the Zagros almost to the region to which they have given permanent name. It is probable that they did not complete their migrations, or settle into an organized monarchy, much before the fall of Nineveh. The establishment, about 647 B.C., of a powerful monarchy in neighboring Media might well provoke imitation in Persia; and, according to native tradition, Persian royalty then began in a certain Achæmenes, who united the ten tribes into one, and raised Persia into a power of some importance. Under these earlier monarchs Persia seems to have been a sort of Median fief—in much the same relation that Egypt now holds to Turkey — whose monarch was required to send his eldest son to the court of Media, where he was held as a sort of hostage, not being allowed to quit court without leave, but otherwise well treated. It was while in this sort of honorable captivity that Cyrus, whose father, Cambyses, was ruler of Persia, conceived the idea of freeing his own country by a revolt. In the course of this revolt the father of Cyrus fell, and upon the overthrow

and capture of Astyages, the Median king,[1] Cyrus was placed at the head of an empire, which he and his successors added to by conquest, until it extended from India to Egypt, including the wide regions between the Black Sea, the Caucasus, the Caspian Sea, the Persian Gulf and Indian Ocean, and the Arabian Desert, together with parts of Europe and Africa.

The Median dominions were his. The countries bordering on India owned his sway. He conquered Lydia, and captured Babylon. This conquest had been long foretold, and the conqueror named.[2] It was because the destinies of God's Church and people were involved that a just retribution was to be meted out to the haughty power that had enslaved them, and freedom proclaimed to the Jews to return to their own land. The prophecy was fulfilled; and in the first year of Cyrus's extended rule he published the remarkable edict recorded in Ezra i., 1–4. Cyrus died 529 B.C.: his tomb is said to be still at *Murgaub*, the site of the ancient capital, Pasargadæ. He was succeeded by his son Cambyses (most probably the Ahasuerus of Ezra iv., 6), who invaded Egypt. After him, Gomates, the Magian, who pretended to be Smerdis, son of Cyrus, usurped the throne. He is the Artaxerxes who forbade the rebuilding of the Temple. He was slain after a reign of seven months, and Darius, the son of Hystaspes, succeeded. He built palaces at Persepolis and Susa (Shushan), and was the sovereign under whom the Temple was completed.[3] He died 485 B.C., and left his crown to Xerxes, in all probability the Ahasuerus of Esther.[4]

Xerxes reduced Egypt to subjection, 484 B.C., and led the well-known expedition against Greece, which ended so disastrously for the invaders. Being assassinated, 465 B.C., through a conspiracy in the seraglio, his son, Artaxerxes, called by the Greeks the "long-handed," succeeded him after an interval of seven months, during which the conspirator, Artabanus, occupied the throne. This Artaxerxes, who reigned forty years, is beyond a doubt the king of that name who commissioned Ezra, and to whom Nehemiah was cup-bearer.[5] Other kings succeeded; of whom the only one that is mentioned in Scripture is Darius Codomannus,[6] who was also the last; his empire being overthrown by Alexander the Great, in accordance with the prophecy of Daniel.[7] In later ages the Persian monarchy revived; and Persia is still an important Asiatic power.

The Persians were vain and impulsive, but truthful and simple in their habits till they came into close contact with the Medes. Their own dress had been close-fitting, but they adopted the Median flowing robes and fondness for ornament, becoming by degrees a luxurious and effeminate nation. Polygamy was practiced among them. They worshiped a supreme god, Oromasdes, or Ormuzd (q. v.), but believed also in other inferior deities; as Mithra, the sun, and Homa, the moon. They imagined, too, that there was an independent and very powerful principle of evil, Arimanius, or Ahriman.[1] The language of ancient Persia was near akin to the Sanscrit; the modern speech is a modification of it, as Italian is derived from Latin.

[1] See MEDIA.—[2] Isa. xliv., 28; xlv., 1–7.—[3] Hag. i., 1; Zech. i., 1.—[4] See Dan. xi., 1, 2.—[5] Ezra vii.; Neh. ii., 1–9.—[6] xii., 22.—[7] Dan. viii., 5–8, 21, 22; xi., 3, 4.

Peter (*rock*). The apostle Peter, properly called Simon, or Simeon, was born at Bethsaida, on the Sea of Galilee, the son of one Jonas, or John, with whom and his brother Andrew he carried on the trade of a fisherman at Capernaum, where he afterward lived with his wife's mother, being a married man.[2] He became very early a disciple of our Lord, being brought to him by his brother Andrew, who was a disciple of John the Baptist, and had followed Jesus on hearing him designated by his master as the Lamb of God.[3] It was on this occasion that Jesus, looking on him, and foreseeing his disposition and worth in the work of his kingdom, gave him the name Cephas; in Greek, Petros, *a stone* or *rock*.[4] He does not, however, appear to have attached himself finally to our Lord till after two, or perhaps more, summons to do so;[5] meanwhile he carried on his fishing trade. It would be beside the present purpose to follow Peter through the well-known incidents of his apostolic life. His forwardness in reply and profession of warm affection, his thorough appreciation of our Lord's high office and person, the glorious promise made to him as the rock of the Church on that account,[6] his rashness and overconfidence in himself, issuing in his triple denial of Christ and his bitter repentance, his re-assurance by the gentle but searching words of his risen Master[7]—these are familiar to every Christian child; nor is there any one of the leading characters in the Gospel history which makes so deep an impression on the heart and affections of the young and susceptible. The weakness and the strength of our human love for Christ are both mercifully provided for in the character of this leader of the Twelve. After the Ascension we find Peter at once taking the lead in the Christian body,[8] and on the descent of the Holy Spirit he receives into the Church three thousand of Israel; and on another occasion, soon following, some thousands more.[9] This prominence of Peter in the Church continues till, by his specially directed ministry, the door into the privileges of the Gospel

[1] See ZOROASTRIAN RELIGION; MAGI.—[2] Matt. iv. 18; viii., 14; xvi., 17; Luke v., 3; John i., 43–45; xxi., 3; Acts xv., 14; 1 Cor. ix., 5; 2 Pet. i., 1.—[3] John i., 35–43.—[4] Mark iii., 16; John i., 43, etc.—[5] Matt. iv., 18; Luke v., 1–11.—[6] Matt. xvi., 16.—[7] John xxi., 15.—[8] Acts i., 15.—[9] Acts ii., 14–41; iv., 4.

covenant is opened also to the Gentiles by the baptism of Cornelius and his party.[1] But he was not to be the apostle of the Gentiles; and by this very procedure the way was made for the ministry of Paul. In the apostolic council, in Acts xv., we find him consistently carrying out the part which had been divinely assigned him in the admission of the Gentiles into the Church, and earnestly supporting the freedom of the Gentile converts from the observance of the Mosaic law. This is the last notice which we have of him, or, indeed, of any of the Twelve, in the Acts. But from Gal. ii., 11, we learn a circumstance which is singularly in keeping with his former character; that, when at Antioch, in all probability not long after the apostolic council, he was practicing the freedom which he had defended there, from fear of certain persons who came from James he withdrew himself, and separated from the Gentile converts, thereby incurring a severe rebuke from Paul.[2] From this time we depend on such scanty hints as the Epistles of Peter furnish, and upon ecclesiastical tradition, for further information. We may, indeed, from 1 Cor. ix., 5, infer that he traveled about on the missionary work, and took his wife with him; but in what part of the Roman Empire we know not. If the Babylon of 1 Pet. v., 13, is to be taken literally, he passed the boundaries of Rome into Parthia. Whether these travels ever took him to the city of Rome or not is at once a matter of great uncertainty and of little importance. The Roman Catholic theology insists on the trustworthiness of the legends which report that he was martyred there, and that his bones repose under the dome of St. Peter's. Protestant theology doubts the trustworthiness of these reports. It is, at all events, reasonably certain that he did not visit that city till the last year of his life, and not until after the founding of the Christian Church there. He was, according to tradition, martyred under Nero, being crucified with his head downward.

The claims made in the name of Peter since his death, never by him while he lived, have been the subject of much heated theological discussion. The Roman Catholic writers insist that Christ's declaration, "Thou art Peter (rock), and on this rock I will build my church," is to be interpreted literally, and that by these words he made Peter and his successors in office the head of the Christian Church, investing them with a permanent authority over the entire organization. But, in fact, Peter was any thing but rock-like in his personal character. He was an ardent, impetuous, overzealous, overconfident disciple. Least stable of the Twelve, he is least fitted to be a foundation-stone. When Christ walks on the wave, Peter, full of zeal, asks the privilege of going to him; when he reaches the water he cries out in fear, "Lord, save, or I perish." When Christ is arrested in the garden, Peter is first to draw his sword in an ardent but ill-advised resistance; when Christ commands to put it up, he is quick to flee. With temerity he enters the high-priest's palace, and sits down among the servants; when he is discovered, he denies his Lord, and sustains his falsehood with violent oaths. He is the first to preach the Gospel to the Gentiles; but when the conservatives in the Church object, he retracts. "I sometimes think," says Mr. Arnot, "the Papists acted wisely in making Peter the first pope. He serves better as a type for them than any of the Twelve, unless they had gone all the way and chosen Judas. None of the true men were so forward as Peter in giving their judgment, or so frequently wrong." His is by nature no rock-like character; he is not the stuff on which to build the Church of ages; nor was he, in fact, the master-builder. A man of ardent temperament, he was an orator by nature; was always the spokesman of the little band while Jesus lived; was their revival preacher when Jesus died; swayed great multitudes by the power of his passion, and won converts to the fold who were converted by thousands to the Christian Church. But John has contributed, by the quiet power of his pen, far more to the rich and permanent stores of thought and experience than Peter by his oratory; James, the Lord's brother, recognized as the unofficial head of the Church at Jerusalem, was more efficient as an organizer; and Paul, entering the Church at a later day, and never enrolled among the Twelve, did more than either, perhaps than all, to extend its influence and power among other nations.

Peter (The Epistles of). There are in the N. T. two epistles which bear the name of Peter. There is no doubt as to the genuineness and authenticity of the first of these epistles; the testimony of the ancient Church is unanimous in its favor, and the objections which some modern critics have brought against it may be safely disregarded as of no importance. It is said in the epistle itself to have been written from Babylon.[1] We see no reason to doubt that the well-known city of that name is intended, though there has been some attempt, chiefly by Roman Catholic commentators, founded on one or two passages in the Fathers, to show that the city of Rome is intended. The epistle itself indicates, in its opening verse, the persons to whom it is addressed: "The strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia." There are indications in the epistle itself that the letter was written during a time of persecution, apparently inflicted by Gentiles.[2] The date of the epistle is un-

[1] Acts x.—[2] Gal. ii., 11-14.

[1] 1 Pet. v., 13.—[2] 1 Pet. iv., 3, 4.

certain; it is attributed by Alford to a period between A.D. 63 and 67. The attempt has frequently been made to arrange the contents of this and the other epistle in a systematic order, but it has not been very successful. It must be remembered that Peter was an orator rather than a writer, and his epistles, which are hortatory in their nature, partake of the character of an extemporaneous address, in which one topic leads naturally, but without logical connection, to another.

The Second Epistle of Peter has, perhaps, less amount of ancient testimony in its favor than any other book in the N. T., and it is freely acknowledged by early writers that its authority was doubted; but by the fourth century after Christ it was generally received; and it is a reasonable assumption that the Fathers of that period did not accept it without satisfying themselves, with such evidence as they could command, that the objections which had been brought against it were untenable. The internal evidence is in its favor; and candid critics, while they concede that the subject is not unattended with difficulty, are also generally agreed in upholding its genuineness and canonicity. It appears to have been written toward the close of Peter's life;[1] but nothing more is known concerning the date or place of composition. A remarkable parallel is noticeable between Jude, verses 3–19, and 2 Peter ii., 1–19. The similarity of the passages is such that it has led some to the opinion that Peter has here borrowed from the Epistle of Jude.

Peter-pence, an annual tribute of one penny from every Roman Catholic family, paid at Rome at a festival of St. Peter. It is said to have been originated by the Saxon king, Ina, about the year 740, who gave it partly in recompense for a house for English pilgrims in Rome. It continued for a time to be a voluntary contribution; afterward became an impost; but was abolished in England in the reign of Henry VIII., when it was enacted that henceforth no person shall pay any pension, Peter-pence, or other impositions to the use of the see of Rome. With the decay of the pope's temporal power Peter-pence has ceased to be an impost, but the term is popularly applied to the voluntary contributions upon which, since the loss of his temporalities, the pope largely depends.

Pharaoh, the common title by which the native kings of Egypt are known in Scripture. It corresponds to the hieroglyphic P-Ra or P.H.-Ra, "the Sun," a name which the ancient Egyptians gave their kings, as the representatives on earth of the god Ra, or the sun. As but two of the Pharaohs mentioned in the Bible—Pharaoh-necho and Pharaoh-hophra—have any other name added to their title, it is important to discriminate them from each other.

1. *The Pharaoh of Abraham.*—At the time at which the patriarch went into Egypt, it is generally held that the country, or at least Lower Egypt, which would be first entered by one coming from the east, was ruled by the shepherd-kings, of whom the first and most powerful line was the fifteenth dynasty. The date at which Abraham visited Egypt was about B.C. 2081, which, according to our reckoning, would accord with the time of Salatis, the head of the fifteenth dynasty.[1]

2. *The Pharaoh of Joseph.*—The chief points for the identification of the line to which this Pharaoh belonged, are that he was a despotic monarch, ruling all Egypt; one who followed Egyptian customs, but did not hesitate to set them aside when he thought fit; who seems to have desired to gain complete power over the Egyptians; and who favored strangers. These particulars certainly lend support to the idea that he was an Egyptianized foreigner rather than an Egyptian, and one of the kings who ruled during the shepherd period. It is stated by Eusebius that the Pharaoh to whom Jacob came was one of the shepherd-kings, perhaps Apophis, who belonged to the fifteenth dynasty. He appears to have reigned from Joseph's appointment, or perhaps somewhat earlier, until Jacob's death, from about B.C. 1876 to B.C. 1850, a period of at least twenty-six years, and to have been the fifth or sixth king of the fifteenth dynasty.[2]

3. *The Pharaoh of the Oppression.*—The Pharaoh that knew not Joseph and endeavored to check the growth of the Israelites whom he had reduced to bondage, has been generally supposed to have been an Egyptian king of the eighteenth or nineteenth dynasty. But if we agree with R. S. Poole, of the British Museum, who places the whole sojourn of the Israelites in Egypt within the shepherd period, this Pharaoh must have been a shepherd-king of the sixteenth or seventeenth dynasty.[3] His reign probably commenced a little before the birth of Moses, which we place B.C. 1732, and seems to have lasted upward of forty years. It was the daughter of this prince who rescued and adopted the great lawgiver; but beyond this fact, as related in Scripture, nothing is known of her.[4]

4. *The Pharaoh of the Exodus.*—What is known of the Pharaoh of the Exodus is rather biographical than historical, and adds to our means of identifying the line of the oppressors only by the indications of race

[1] 2 Pet. i., 13–15.

[1] Gen. xii., 10–20.—[2] Gen. xl.; xlv.; xlvii., l.—[3] See his article on Egypt, in "Smith's Dictionary of the Bible." The other view, which identifies Pharaoh with Rameses II. of the nineteenth dynasty, is ably presented in Dr. William Smith's "Ancient History of the East," chap. vi., § 10. To these authorities the reader is referred for a full discussion of the question, one confessedly difficult and not really settled.—[4] Exod. i., 8–22; ii., 5–10.

his character affords. His acts show us a man at once impious and superstitious, alternately rebelling and submitting; praying that a plague might be removed, promising a concession to the Israelites, and, as soon as respited, failing to keep his word. This is not strange in a character influenced by fear, and history abounds in parallels to Pharaoh. His vacillation ended only in the overwhelming waters of the Red Sea, when the Israelites were delivered out of his hand. His character finds its like among the Assyrians rather than the Egyptians. His impiety and that of Sennacherib are remarkably similar, a resemblance which is not to be overlooked in connection with the idea that he was a shepherd-king, one of whom, at least, was an Assyrian. As to time, we can only say that he was reigning for about a year or more before the Exodus, which we place B.C. 1652.[1]

5. Of *Pharaoh*, father of Bithia, whom Mered married, nothing can be determined.[2]

6. The *Pharaoh* who gave to Hadad, as his wife, the sister of his own wife, Tahpenes, was probably a Tanite of the twenty-first dynasty,[3] but not the same as,

7. *Pharaoh*, whose daughter Solomon married, who seems, however, to have belonged to the same twenty-first dynasty. This Pharaoh led an expedition into Palestine.[4]

8. *Pharaoh, the opponent of Sennacherib*, must be the Sethos whom Herodotus mentions as the opponent of Sennacherib, and may reasonably be supposed to be the Zet of Manetho, the last king of the twenty-third dynasty. His comparison with a bent reed is remarkably illustrated by the fact that the hieroglyphic title of the king of Upper Egypt is a bent reed.[5]

9. *Pharaoh-necho*, who is also called simply Necho, was of the Saïte twenty-sixth dynasty, of which Manetho makes him either the fifth ruler or the sixth. Herodotus calls him Nekôs, and assigns to him a reign of sixteen years, which is confirmed by the monuments. He seems to have been an enterprising king, as he is related to have attempted to complete the canal connecting the Red Sea with the Nile, and to have sent an expedition of Phœnicians to circumnavigate Africa, which was successfully accomplished. At the commencement of his reign, B.C. 610, he made war against the king of Assyria, and, being encountered on his way by Josiah, defeated and slew the king of Judah at Megiddo. Necho himself seems to have soon returned to Egypt. His army was subsequently defeated at Carchemish by Nebuchadnezzar, B.C. 607, a battle which led to the loss of all the Asiatic dominions of Egypt.[6]

10. *Pharaoh-hophra*, the second successor of Necho, from whom he was separated by the six years' reign of Psammetichus II., came to the throne about B.C. 589, and ruled nineteen years. He was the Apries of secular historians, and most probably the king who attempted to raise the siege of Jerusalem. Failing in this, he kindly received the remnant of the Jews that fled into Egypt. We learn more of his history from the prophecies against Egypt and against these fugitives. Ezekiel describes him, in his arrogance, as a great crocodile lying in his rivers, and saying, "My river is mine own, and I have made it for myself." He was to be overthrown, and his country invaded by Nebuchadnezzar; and his fate was yet more distinctly prophesied by Jeremiah.[1]

No subsequent Pharaoh is mentioned in Scripture; but there are predictions, doubtless referring to the misfortunes of later princes until the second Persian conquest, when the prophecy,[2] "There shall be no more a prince of the land of Egypt," was fulfilled.

Pharisees (*separated*). This term meets us for the first time in the gospels as descriptive of a religious school or sect. From the gospels and the book of Acts, and from some incidental allusions in Paul's Epistles, we acquire our most trustworthy information concerning them. But in addition to these sources of information are the writings of Jewish authors, especially Josephus, and the Pharisaic writings as embodied in the Talmud. The Pharisees are generally defined as a Jewish sect; in fact, however, they constituted the orthodox party in Judaism, and undoubtedly embraced the great body of the people. Pharisaism was to the Holy Land in the time of Christ what Roman Catholicism was to Europe in the days of Luther, or Puritanism to New England in the time of Edwards—the religion of the country. Historically, it was a protest against heathen corruptions. Its origin is veiled in obscurity, but it is tolerably certain that it arose during the era which just preceded the closing of the O. T. canon and the opening of the N. T., and probably about the time that the Jews were suffering from the persecutions of Grecian conquerors, who were attempting to force upon them a heathen and idolatrous religion which was absolutely abhorrent to them. The Pharisees constituted at first the purists of Judaism; they were the reformers of the second century before Christ. They braved undaunted the bitterest persecution that untempered cruelty, armed with unlimited power, could heap upon them. In this experience they were sustained by a faith, at first devout, eventually fanatical, in the providence of God. Out of their sufferings they evolved the two characteristic features of their creed: faith in immortality, faith in the absolute decrees of God. They

[1] Exod. vii.–xii.; Psa. cxxxvi., 15.—[2] 1 Chron. iv., 18.—[3] 1 Kings xi., 18–20.—[4] 1 Kings iii., 1; ix., 16.—[5] 2 Kings xviii., 21; Isa. xxxvi., 6.—[6] 2 Kings xxiii., 29–35; xxiv., 7; 2 Chron. xxxv., 20–24; Jer. xlvi., 1, 2, 6.

[1] Jer. xxvii., 5–8; xliv., 30; xlvi., 25, 26; Ezek. xvii., 11–18; xxix.; xxx.; xxxi.; xxxii; comp. 2 Kings xxv., 1–4.—[2] Ezek. xxx., 13.

believed that all things were ordered by his will. Nothing, therefore, went wrong; all things that seemed so to do he would make right in the future. But in the maintenance of this faith they were met at the outset by an argument which sorely perplexed them. They borrowed their hope from the future. But when they were asked for the evidences of immortality in the laws of Moses, they were compelled to confess that those laws contained no clear revelation of any future state. On the contrary, they seemed, in the main, to represent God's government as administered by temporal rewards and punishments. If there were intimations of immortality which Christ afterward discovered, they were merely intimations. Nowhere was Job's question, "If a man die, shall he live again?" categorically answered. Nor were there any commands to prayer in the Pentateuch. The later books of the prophets, indeed, partially supplied this seeming omission. But it certainly was omitted from the Mosaic statutes. Pressed by opponents, who demanded authority for the faith which they rightly held, but the foundations whereof are in the intuitions of the soul rather than in the statutes of a commonwealth, they invented a singular fiction. They asserted that, during the forty days which Moses spent with God in the mount, Jehovah gave him an additional revelation. In this he promulgated the doctrine of a future life and the duty of prayer. In this, too, he afforded an authoritative interpretation of all the precepts of the written law. This additional revelation had been, they said, subsequently handed down from father to son. It constituted a body of traditions of equal binding force with the Scriptures which accompanied it. Such a doctrine, once incorporated in their religion, opened wide the door to corruption. The oral traditions soon overgrew the written word. The traditions became to the Pharisees what in the Middle Ages the decrees of the Church and the literature of the Fathers were to the Romanist. The Scriptures took a subordinate place. To read the Scriptures was considered as dangerous for the common people in the time of Christ as in the time of Luther. To read them, except in the light of the authoritative interpretation, was equivalent to atheism. Nor was it only the place of the Scriptures which this oral tradition usurped. It became the exclusive object of study among the learned of the land. To investigate Grecian philosophy subjected the student to an anathema. To teach a single precept of the law demanded the pupil's eternal gratitude; to forget a single point of doctrine endangered his soul.

It is impossible to comprehend the power and beauty of Christ's teaching without some knowledge of the instruction of the Pharisees, as subsequently embodied in the Talmud. Their interpretations of the Scripture were singularly fantastic. From the text, "Thou hast fashioned me behind and before," they deduced the conclusion that Adam was made with two faces, and that Eve was made by sawing him asunder. Their original discussions surpassed, if that were possible, their Scriptural commentaries. "If a man should be born with two heads, on which forehead should he bind the phylacteries?" is a sample of the subjects of their most serious discussions. In ceremonial instructions the Pharisaic rabbis were punctilious. To eat an egg laid on the first day of the week was seriously interdicted, because, presumably, it was prepared, in the order of nature, on the Sabbath. But to personal morals they were, for the most part, profoundly indifferent. On the Feast of Purim the pious Jew was recommended "to make himself so mellow that he shall not be able to distinguish between 'Cursed be Haman' and 'Blessed be Mordecai.'" From the Mosaic provision of divorce[1] the conclusion was deduced that a man might divorce his wife whenever he found a woman handsomer and more to his liking, since his wife no longer found "favor in his eyes." On matters in which the confession of ignorance is the height of wisdom, the Pharisaic doctors spoke with the most unblushing assumption of knowledge. They detailed with minute particularity the location, magnitude, and physical aspects of heaven and hell, and the classes, qualifications, offices, and conduct of the angels and demons. Concerning truth, duty, and practical righteousness, the masters of the schools, with some notable exceptions, were almost, if not altogether, silent. And while it is certainly true that some of the rabbis inculcated a pure and high-toned morality, more frequently the spirit of even the purest ethics was purely mercenary. "Consider for whom thou dost work, and what is thy master who will pay thee thy wages," if not the highest, was certainly the most common, incentive to such virtues as were occasionally commended by the purer portion of the Pharisaic party.[2]

Nevertheless, Pharisaism and its literature was a composite of contradictions, singular and perplexing to those who are unmindful of the self-contradictions of human nature, who forget that both Tetzel and Fénélon were Roman Catholics, both Barebones and Robinson were Puritans. Among the Pharisees were not a few who, possessing a partial appreciation of the spiritual significance of the law, were in some measure prepared for at least the ethical teachings of Jesus. Such were the young lawyer who declared that love to God and man was the first commandment of the law; the scribe who said that to love the Lord with all one's heart, and

[1] Deut. xxiv., 1.—[2] See TALMUD, which illustrates this peculiar characteristic of Pharisaism.

one's neighbor as himself, was more than all whole burnt-offerings and sacrifices; the rulers who believed on Jesus, but dared not profess his name for fear of the Jews; the Nicodemus who came to him by night; the Joseph of Arimathea, in whose tomb he was buried; perhaps the Simon at whose house he sat at meat; and, in later days, the Gamaliel who resisted in the Sanhedrim the policy of persecution; and those of the sect of the Pharisees who, retaining their reverence for the Jewish law, yet joined the Christian Church.[1] But this party was neither strong in numbers nor in courage. They possessed some appreciation of the truth, but dared not suffer for it. They were inclined to welcome Jesus as a new and rare teacher, but dared not avow themselves his disciples. They took no part in his condemnation, but, if they were present, dared not openly oppose it.[2] Their conservatism was overborne by the intolerant zeal of the sect whose principles they were far from justifying, but with whom, for ecclesiastical and political reasons, they were inseparably identified. The Romish Church had its Erasmus and its Fénélon, the Pharisaic party its Nicodemus and its Joseph of Arimathea; but neither can be accepted as a type of the party to which they severally belonged.

In spite, then, of some pure spirits in the Pharisaic party, and some pure precepts in their inculcations, the characteristic feature of their religion was a formalism which thinly covered a spirit in appearance intensely religious, in fact thoroughly opposed to that spirit of love which Moses, as well as Christ, declared to be the end of the law. They fasted and prayed with great regularity and precision, but generally in public, and for applause. They paid tithes of all they possessed, but their alms-giving was no free-handed utterance of loving hearts, but a formal, though scrupulous, observance of an ancient law. They manifested the religion they professed, not by engraving the divine precepts on their hearts and writing them in their lives, but by inscribing them on pieces of parchment, which they bound upon their foreheads, and by engraving them upon the lintels of their doors. Even their belief in immortality degraded their conception of virtue. Religion became a trade. They had no idea of serving God for naught. "Three things," so ran their proverb, "will make thee prosper—prayer, alms, and penitence." They kept strict accounts with Jehovah. They paid for their sins by their fastings. They strove to earn the kingdom of God by their observance of his ritual. They were by no means all hypocrites. There were many honest but mistaken souls among them. Such a one was Saul of Tarsus—a Pharisee of the Pharisees. But such a religion of mere outward observance always tends to produce hypocrites, and among the Pharisees were many who were leaders in the Church and were utterly indifferent respecting the spiritual laws of God, so long as they observed with scrupulous care the ceremonials of the Church. So that they made long prayers, they devoured widows' houses with untroubled consciences; for their hypocrisy was, for the most part, an unconscious hypocrisy, and they hid from themselves, even more effectually than from others, the selfishness of their hearts by the seeming piety of their lives.

This was the school (rather than the sect) which constituted Christ's bitterest foe while he lived, which compassed his death, and which endeavored in vain to crush his doctrine; and it is hardly too much to say that the spirit of Pharisaism which has survived the extinction of the school has continued to be, in all ages, the most dangerous and deadly enemy of Christianity, even when it has assumed the name and pretended to revere the memory of Jesus Christ.

Phenice, Phœnicia. 1. *A country.*—Notwithstanding the small extent of its territory, which consisted of a mere strip of land from one to twenty miles in width, and from one hundred and fifty to one hundred and eighty in length, between the crest of Lebanon and the sea, Phœnicia was one of the most important countries of the ancient world. A very fruitful country and admirably situated for commerce, the commercial spirit first showed itself in her as the dominant spirit of a nation. Phœnician fleets explored the Mediterranean at a time anterior to Homer, carrying to the Greeks and the other inhabitants of Europe and of Northern and Western Africa the wares of Assyria, Babylon, and Egypt.

Phœnicia was peopled by the descendants of Ham; for Sidon is said to have been the first-born of Canaan; and the Arkite, and probably the Sinite, the Arvadite, and the Zemarite, had their settlements in this region. At no time did they form even an organized confederacy; only in times of danger did their great cities, ordinarily separate and independent, unite under the leadership of the most powerful. Among these cities the chief were Sidon, Tyre, Berytus, Byblus, Tripolio, and Aradus. The Greeks professed to have borrowed letters from the Phœnicians, who unquestionably used characters older than the Hebrew, of which they were, perhaps, the origin. Their language was essentially Hebrew. Their religion, in its popular form, was that natural but debased and foolish worship paid to the sun, moon, and planets by the appellations of Baal and Ashtoreth (q. v.). Very pernicious effects were produced on Israel by their contact

[1] Luke x., 25–28; Mark xii., 33; John xii., 42; vii., 50; Mark xv., 43; Luke vii., 36; Acts v., 34–39; xv., 5. —[2] John vii., 50, 51. Comp. Luke xxiii., 50, 51, with xxii., 70, 71.



The Colossus of Golgos.

and alliance with the Phœnicians. Not only was idol-worship thus imported, but also the most cruel rites attendant upon it.[1]

Though the word Phenice, which is of Greek origin, occurs only in the book of Acts, the land itself is frequently referred to in the O. T., generally under the title of its chief cities, Tyre and Sidon. Recent explorations in the island of Cyprus by an Italian, Count de Cesnola, has brought to light a number of curious and interesting testimonies to the ancient civilization of Phœnicia. From an article published in *Harper's Magazine*, vol. xlv., p. 188, we take an illustration, representing a colossal head. This and other relics discovered show that great proficiency had been attained in working in glass and bronze and stone, as well as in engraving and the construction of jewelry. See TYRE; SIDON; CANAAN; HIRAM. [Acts xi., 19; xv., 3; xxi., 2; xxvii., 12.]

2. *A town.*—Phenice (it should be Phœnix)

[1] See AHAB. Jer. xix., 5; xxxii., 35.

occurs in Acts xxvii., 12, as the name of a town in Crete where the officers of the vessel in which Paul was shipwrecked desired to harbor. It has been identified with the modern *Lutro*. The inhabitants preserve the memory of the ancient name, *Phœniki*; and there are some ruins of the town remaining on a hill a little way from the shore.

Philadelphia (*brotherly love*), in Lydia, on the north-west side of Mount Smolus, twenty-eight miles south-east from Sardis. It was built by Attalus Philadelphus, king of Pergamus. Earthquakes were exceedingly prevalent in the district, and it was more than once nearly demolished by them. It defended itself against the Turks for some time, but was eventually taken by Bajazet in 1390. It is now a considerable town named Allahshat, containing ruins of its ancient wall, and of about twenty-four churches. [Rev. i., 11; iii., 7–13.]

Philemon (*one who kisses*), the name of the Christian to whom Paul addressed his epistle in behalf of Onesimus. It is evident from Col. iv., 9, 17, compared with Philem. 1, 2, that he resided at Colosse. He appears to have been a man of property and influence, since he is represented as the head of a numerous household, and as exercising an expensive liberality toward his friends and the poor in general. His character, as shadowed forth in the epistle to him, is one of the noblest which the sacred record makes known to us. Nothing is known with certainty concerning him except what may be derived from the epistle which bears his name.

Philemon (The Epistle to). This epistle is connected by the closest links with that to the Colossians. It was borne by Onesimus, one of the persons mentioned as carrying that epistle. The persons sending salutation are the same, with one exception. Both epistles were sent from Paul and Timotheus, and in both the apostle is a prisoner. This being so, we are justified in assuming that it was written at the same place and time as the epistles to the Colossians and Ephesians, viz., at Rome, and in the year 61 or 62.[1] Its occasion and object are plainly indicated in the epistle itself. Onesimus, a native of Colosse, had absconded, after having defrauded his master Philemon. He fled to Rome, and was there converted to Christianity by Paul, who persuaded him to return to his master, and furnished him with this letter to recommend him, now no longer a servant merely, but also a brother, to favorable reception by Philemon. This alone, and no didactic or general object, is discernible in the epistle, which is a remarkable illustration of Paul's tenderness and delicacy of character. Hence it has been termed with great propriety *the polite epistle*. Luther's description of it is very striking, and may well serve to close our notice of it: "This epistle showeth a right noble, lovely example of Christian love. Here we see how St. Paul layeth himself out for the poor Onesimus, and with all his means pleadeth his cause with his master, and so selleth himself as if he were Onesimus, and had himself done wrong to Philemon. Yet all this doeth he not with power or force as if he had right thereto; but he strippeth himself of his right, and thus enforceth Philemon to forego his right also. Even as Christ did for us with God the Father, thus also doth St. Paul for Onesimus with Philemon; for Christ also stripped himself of his right, and by love and humility enforced the Father to lay aside his wrath and power, and to take us to his grace for the sake of Christ, who lovingly pleadeth our cause, and with all his heart layeth himself out for us. For we are all his Onesimi, to my thinking."

[1] See Colossians (The Epistle to the).

Philip. 1. One of the twelve apostles. He was a native of Bethsaida, and probably already known to our Lord when he was called to follow him. It was he that brought Nathanael (probably the same as Bartholomew) to Jesus, and with Bartholomew he is generally named in the lists of the apostles. The few notices of Philip found in the Gospel history indicate that he was of an active, inquiring mind. Of the later life and labors of Philip nothing is certainly known. He is said to have preached in Phrygia, and met his death at Hierapolis; but traditions differ in regard to him. [John vi., 5–7; xii., 21, 22; xiv., 8, 9.]

2. One of the seven appointed to superintend the distribution of food and alms in the Apostolic Church. He was afterward a successful preacher of the Gospel. All that we know of his history is contained in the references to him and his work in Acts vi., 5; viii., 5–12, 26–40; xxi., 8, 9.

Philippi, a city of Macedonia, on the borders of Thrace, thirty-three Roman miles north-east of Amphipolis, and about ten miles from Neapolis, its port, where Paul landed. It was built by Philip, king of Macedon, and made a strong military station. The ancient name is still applied to the locality, but there are no inhabitants. The line of the walls may be traced, and there are two lofty gate-ways amidst the fragments that are left. There are also the remains of an amphitheatre on the sides of the overhanging hill, the seats of which are quite perfect. So far as the N. T. history directly informs us, Philippi was the first city in Europe which heard the Gospel message. The account of Paul's visit and of his founding of a Church there is given in Acts xvi. It is there called the chief city of that part of Macedonia. It should rather be the first city, *i. e.*, the first to which Paul and his companions came in their travels.

Philippians (Epistle to the). It has been all but universally believed that this epistle was written by Paul. Indeed, considering its peculiar character, the spontaneity and fervor of its effusions of feeling, the absence of all assignable motive for falsification, and the uniform testimony of the Fathers, it seems impossible to call this conclusion in question. It was written probably from Rome, during the imprisonment, whose beginning is related in Acts xxviii., 30, 31, and probably about the year A.D. 63. In style this epistle, like all those where Paul writes with fervor, is discontinuous and abrupt, passing rapidly from one theme to another. No epistle is so warm in its expressions of affection; again and again we have "beloved" and "brethren" recurring; and in chap. iv., 1, it seems as if the apostle could hardly find words to pour out the fullness of his love: "My brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved." The character of the Church and the occasion of the epistle throw light on this, its peculiar feature. The Church was founded by Paul, and twice after visited by him.[1] His sufferings at Philippi[2] strengthened the Christian bond between him and his Philippian converts. They alone sent supplies for his temporal wants; twice shortly after he had left them,[3] and a third time shortly before the writing of this epistle.[4] This fervent attachment was, perhaps, in part due to the fact that there were but few Jews in Philippi to sow the seeds of distrust. There was no synagogue, but merely a Jewish oratory by the river-side. Epaphroditus had brought to the apostle, in his confinement at Rome, the contributions from the Philippians; and on occasion of the return of Epaphroditus, Paul takes the opportunity of pouring out his heart to them in the fullness of the Spirit, refreshing himself and them alike by his expressions of affection, and thus led on by the inspiring Spirit of God to set forth truths, and dilate upon motives, which are alike precious to all ages and for every Church on earth.

Philistines (prob. *emigrants*). The origin of this celebrated people is involved in much obscurity. The probability seems to be that they were Hamites, driven out of Egypt by successive waves of population pressing them onward, and that, taking the natural course of journeying toward the north, they found a fertile and inviting settlement in Philistia. Perhaps the proper inference, from a combined view of all the Scripture passages, is, that the Philistines were originally a colony from Caphtor — most probably the Egyptian Coptos — and the names of their five principal towns are probably native terms in use among the Avim, whom they dispossessed.[1] Without losing ourselves in doubtful discussions as to their origin, it is obvious that they were a maritime nation, differing from the other great maritime power of Phœnicia in the North in the fact that, whereas the Phœnicians were, so far back as history extends, indigenous, the Philistines were emphatically "wanderers," as their name denotes; immigration characterized their history. They are said to have been a tall, well-proportioned people, with regular features, and complexion lighter than that of the Egyptians. They shaved the beard and whiskers entirely. Their language is generally supposed to have been Semitic, though nothing can be gleaned from the reference to the speech of Ashdod in Neh. xiii., 23, save that it was different from the Jews' language of that day.

Abraham found the Philistines in what is called the South country (q. v.), in the neighborhood of Gerar, and they were then but an inconsiderable pastoral tribe.[2] Between the times of Abraham and Joshua they had changed their quarters, and advanced northward into the plain of Philistia (q. v.) In this commercial country, the thoroughfare between Phœnicia and Syria on the north, and Egypt and Arabia in the south, they early obtained proficiency in the arts of peace, and seem in all respects to have been a wealthy and prosperous people. They appear to have traded in slaves and possessed ships. They cultivated the mechanical arts, worked in the precious metals, and must have had considerable skill in architecture.[3] Their government was a kind of federal union. The five principal cities had districts with towns and villages dependent on them; but in war they acted in concert. Those that are called the lords had considerable influence in affairs of state, controlling the king, as he is designated, of Gath. The gods they worshiped were specially Dagon, Ashtaroth, and Baal-zebub; also Derceto, not noticed in Scripture. They had priests and diviners, and carried their images with them in their campaigns.[4] They were fierce and indomitable warriors, carrying on many border raids against Judah, often as much for booty as for conquest or retaliation. Their own cities stood long sieges, and must have been strongly fortified; and they could forge excellent armor, as may be inferred from Goliath's harness.[5] Their arms and accoutrements were peculiar. Their head-dress presented an appearance like feathers set in a metal band, with a defense for the back of the head and the sides of the face. They wore corselets quilt-

[1] Acts xvi., 12; xx., 3-6. — [2] Acts xvi., 19, etc.— [3] Phil. iv., 15, 16.—[4] 2 Cor. iv., 10-18; xi., 9.

[1] Gen. x., 13, 14; Deut. ii., 23; Jer. xlvii., 4; Amos ix., 7.—[2] Gen. xx.; xxi., 22-32; xxvi., 12-23.—[3] Judg. xvi., 26-29; 1 Sam. vi., 4.—[4] Josh. xv., 45-47; Judg. xvi., 23; 1 Sam. v., 1-7; vi., 2; xxxi., 10; 2 Sam. v., 21; 2 Kings i., 2-6, 16; 1 Chron. x., 10; xviii., 1; xxix., 3-9. —[5] 1 Sam. xiii., 20; xvii., 5.

ed with leather or plates of metal. These were supported by shoulder-straps, and the arms were left free. They wore a girdle round the waist, from which hung a quilted skirt. They had circular shields, javelins, and spears as missile weapons, and poniards and long swords for close combat.

The Philistine country lay within the limits of the Promised Land; and the Israelites ought to have possessed themselves of it. Indeed, it was actually assigned (some of the principal towns being specified) to Judah and Dan. But the opportunity was neglected; and five lords of the Philistines remained in five chief towns, to be a scourge to Israel through almost the whole course of their existence.[1]

An outline only of Philistine history, as connected with that of Israel, can be given here. The tribe of Judah at first occupied three of their cities, but did not hold them long. And, in spite of the valor of different champions, such as Shamgar and Samson, the Philistine power grew so much that in the time of the later judges they had completely broken the spirit of the Israelites, and kept them (the Southern tribes, at least) in degrading servitude. They invaded and spoiled the country at their pleasure, and occupied various strongholds, pushing forward even to the Jordan, in order to prevent assistance from the trans-Jordanic tribes to their Western brethren. An attempt by the Israelites at freeing themselves in the time of Eli was signally defeated; and it was not till the administration of Samuel that any great advantage was gained. The result, however, of the day of Mizpeh was that the Philistines were for a time confined to their own country. In Samuel's later days, and in the beginning of Saul's reign, their power was again felt; and when Jonathan gave the signal for war by attacking a Philistine garrison, the people were so far from responding to the call that they dispersed and hid themselves, leaving the new king almost defenseless. Afterward, however, by Jonathan's valor in attacking a Philistine stronghold, and in consequence of an earthquake, a great and decisive victory was obtained by the Israelites; and for some time there was no further Philistine war. The next occasion on which we read of hostilities was when, just on the Philistine border, David slew Goliath, and Saul, with his commander-in-chief, Abner, defeated their army. But though they were worsted, the Philistines retained their own territory; and David found with Achish, king of Gath, a secure retreat from Saul's persecution. And then, taking advantage of the state into which Israel had been brought by Saul's misgovernment, the Philistines raised a vast body of troops, fought a successful battle in the heart of the Hebrew country, slew Saul and his sons, and established themselves in various cities and strongholds.[1]

When David became king over united Israel, the Philistines repeatedly attacked him, but always unsuccessfully; their champions were slain, and their country subdued, though probably there were occasional risings against the conqueror. Under Solomon, while retaining some of their petty chiefs, they were tributary. Gezer, at the extremity of the Philistine plain, was given to this king by Pharaoh; and he deemed it prudent to fortify it and some other border towns. When the kingdom was divided, we find both States from time to time involved in hostilities with the Philistines. And, though Jehoshaphat and Uzziah obtained advantages over them, it was not till the reign of Hezekiah that they were entirely subdued. In the Assyrian invasions and wars with Egypt, the Philistine plain was repeatedly traversed by armies; and some of their towns, being considered, in a military point of view, important places, underwent sieges. At the Babylonish captivity the old hatred against Israel broke out; but, on the return, alliances were made by the Jews with Philistine women.[2] Alexander the Great traversed their country, and took Gaza; and Philistia was involved in the fortunes of the Syrian, Egyptian, and Maccabean, and subsequent Jewish wars. At last it fell under the power of the Romans, and was disposed of by them.

Some suppose the Pelethites, named with Cherethites as David's body-guard, to have been Philistines. See CHERETHITES.

Phinehas (*mouth of brass*), the son of Eleazar, and grandson of Aaron. When an open act of licentiousness had been defiantly committed by the Simeonite chief, Zimri, with a Midianitish female of rank, Phinehas, with his own hand, inflicted on them both the just punishment of the law they had outraged. For this it was promised him that the priesthood should continue in his family. Phinehas was afterward appointed to accompany the expedition against the Midianites; and we hear of him again when the trans-Jordanic tribes had erected an altar in opposition, it was imagined, to the altar of the tabernacle, and in the war of Israel with Benjamin. He succeeded his father, Eleazar, as high-priest. A descendant of his accompanied Ezra from Babylon. The traditionary tomb of Phinehas is shown at Awertah, four miles from Nablous. [Exod. vi., 25; Numb.

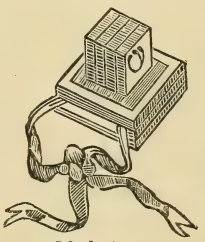
[1] Numb. xxxiv., 5, 6; Josh. xiii., 3; xv., 45–47; xix., 41–45; Judg. iii., 3.

[1] For a history of these successive events, see Judg. i., 18; iii., 31; xiv.–xvi.; 1 Sam. iv.; vii., 3–14; xiii.; xiv.; xvii.; xxvii.; xxviii., 1–6; xxix., 1, 2; xxxi.—
[2] See further Philistine wars with David: 2 Sam. v., 17–25; viii., 1; xxi., 15–22; 1 Chron. xi., 13–19; xviii., 1; xx., 4–8; under Solomon: 1 Kings ii., 39, 40; iv., 21, 24; ix., 15–17; subsequently, *Ib.*: xv., 27; xvi., 15; 2 Kings xviii., 8; 2 Chron. xvii., 11; xxi., 16, 17; xxvi., 6; Neh. xiii., 23, 24; Isa. xx., 1; Jer. xlvii., 1; Ezek. xxv., 15–17.

xxv., 6–15; xxxi., 6; Josh. xxii., 13, 30; xxiv., 33; Judg. xx., 28; Ezra viii., 2.]

Phrygia, a district of Asia Minor, twice mentioned in the N. T. The limits of Phrygia, as the term was used in the apostolic age, were very indefinite. Usually, they are represented as the Taurus range on the south, separating it from Pisidia; on the west and north, Caria, Lydia, Mysia, and Bithynia; on the east, Galatia, Cappadocia, and Lycaonia. Phrygia did not form properly a Roman province, but was included in the province designated Asia. The Phrygians were originally an Indo-Germanic race, who emigrated westward from Armenia, and are understood to have been the oldest inhabitants of a great part of Asia Minor, whence also they spread into the northern regions of Europe. The country is a pretty elevated table-land, well watered, and generally with a fertile soil. [Acts xvi., 6; xviii., 23.]

Phylactery (*safeguard*), a strip of parchment on which some verses of Scripture were written. These strips were inclosed in small leathern boxes, and worn by men during the time of prayer on the forehead between the eyebrows, or on the left arm near the region of the heart, being attached by leathern straps. Their use was to remind the worshiper that the law must be in his head and in his heart; and they were supposed to be preservatives against the power of demons; hence the name. The practice was founded upon a literal interpretation of Exod. xiii., 9, 16; Deut. vi., 8; xi., 18, and is continued to the present day.



Phylactery.

Pi-beseth (*abode of Pasht?*), a city of Egypt. It appears to have had its name from Pubasti, or Bubastis, an Egyptian goddess, in whose honor a great festive pilgrimage was yearly made thither. It was on the western side of the Pelusiac branch of the Nile; and, though its walls were destroyed by the Persians, it continued to be a place of consideration under the Romans. The site of the ancient city is now called Tel Basta, and is occupied by mounds of great extent, and masses of broken pottery. [Ezek. xxx., 17.]

Pilate (Pontius) was the Roman procurator, or resident governor, of Judea during the period of Christ's public ministry and death. Of his life before he became procurator nothing is known, except that his name indicates a probability that he was a freedman, or the descendant of a freedman, connected with the Pontian house. He succeeded Valerius Gratus, as procurator of Judea and Samaria, about the year 26 A.D., and he held the appointment for a period of ten years. Secular history shows him to have been unscrupulous in the exercise of his authority; and instances are recorded by Josephus of his contempt of the Jews. His behavior was equally tyrannical toward the Samaritans; and, on their complaint to Vitellius, president or prefect of Syria, Pilate was ordered to go to Rome to answer for his conduct before the emperor. His deposition must have occurred in A.D. 36, most probably prior to the Passover. Before he arrived in Rome, however, Tiberius was dead. Pilate is said to have been banished by Caligula to Vienne, in Gaul; according to Eusebius, he put an end to his own existence. Our chief knowledge of Pilate, however, is derived from the gospels; and it is only his connection with the trial, condemnation, and execution of Jesus of Nazareth that has given him an unhappy fame. From this account it is evident that he was a tool in the hands of stronger men. He had no inclination to yield to the Jewish priesthood, but he had still less to occasion a mob in the Holy City, and to bring upon himself the charge of not being Cæsar's friend. He tried to save the innocent life before him, but resorted for this purpose to a series of compromises and subterfuges. He had no moral courage. His crime was the crime of cowardice.

Pilate's Staircase. This celebrated staircase is contained within a little chapel near the church of St. John Lateran, at Rome. It consists of twenty-eight white marble steps, and it is alleged by Romanists that this is the holy staircase which Christ several times ascended and descended when he appeared before Pilate, and that it was carried by angels from Jerusalem to Rome. Multitudes of pilgrims at certain periods crawl up the steps of this staircase on their knees, with rosaries in their hands, and kissing each step as they ascend. On reaching the top, the pilgrim must repeat a short prayer. The performance of this ceremony is regarded as peculiarly meritorious, and entitling the devout pilgrim to a plenary indulgence. It was during this act of devotion that Martin Luther, then a monk, was startled by the remembrance of the text, "The just shall live by faith." He instantly saw the folly of such performances; and fleeing in shame from the place, became from that time a zealous reformer. By the Romanists this staircase is called *Scala Santa*, or *holy staircase.*

Pilgrimages, exercises of religious discipline, consisting of journeying to some place of reputed sanctity, frequently in discharge of a vow. In the Middle Ages pilgrimages were regarded as a mark of piety; it was between the eleventh and twelfth centuries, however, that the rage for pilgrimages came to its height. They are common in almost every country where Romanism prevails; and not only in Romish but in Mohammedan

countries, they are much in vogue. Among heathen nations, also, pilgrimages are greatly practiced, and they were common among the Jews, who were required to come up to the Temple at Jerusalem, especially on certain festivals. But the idea of peculiar sacredness being attached to special localities holds no place under the Christian dispensation.[1]

Pillars (consecrated). From the most remote ages the practice has prevailed of setting up stones of memorial to preserve the remembrance of important events. The first instance mentioned in Scripture is that of the stone which Jacob (q. v.) set up at Bethel. A pillar and a heap of stones were made memorials of a compact of peace ratified between Jacob and Laban. Moses, also, at the foot of Mount Sinai, built an altar, and set up twelve pillars representing the twelve tribes of Israel, in token of the covenant which they there made with God. For a similar reason Joshua took a great stone in Shechem, and "set it up under an oak that was by the sanctuary of the Lord." This pillar of stone was designed to be an enduring monument of the great transaction in which the Israelites had just been engaged. Sometimes stone pillars were erected to mark the burying-place of some relative, of which we have a remarkable instance in the pillar which Jacob erected over the grave of his beloved Rachel. Among the ancient Greeks and Romans the same custom appears to have existed. Among the Sclavonic nations of the North such sepulchral stones, marking the resting-place of the dead, are found in great numbers. These are the rough-hewn memorial stones, or *cromlechs*, of the Northern hordes—an intermediate link between the simple mound of earth and the gorgeous mausoleum of more modern days. To the rude stone pillars of earlier times succeeded the sculptured obelisks of later ages. In Egypt, in India, in Persia, such indications of a higher civilization have been found in great abundance. The towering stone pyramids of Egypt appear to have been only gigantic mausoleums containing vaulted chambers, a sarcophagus, and mouldering bones. The substitution of the sculptured for the rude pillar took place among the Israelites, probably at the introduction among them of the government of kings; and it is not unlikely that the monument by which Saul commemorated his victory over the Amalekites may have been a more polished and artistic structure than the simple pillars of earlier times. Traces of such refined monuments are still found, chiefly in the northern part of the Phœnician territory. Consecrated pillars were probably the most ancient monuments of idolatry, and, accordingly, the Israelites were forbidden to set them up as objects of worship. It is asserted that the Phœnicians worshiped Jacob's Stone, and afterward anointed others, to which they paid divine honors, and called Bactylia, in memory of Bethel, where Jacob anointed the stone. Sacred stones have frequently been worshiped by heathen nations, and traces of the practice are even yet to be found in various nations. [Gen. xxviii., 18; xxxv., 20; Exod. xiii., 21; xxiv., 4; Lev. xxvi., 1; 1 Sam. xv., 12; 2 Sam. xviii., 18.]

[1] John iv., 21-24.

Pine. We find "pine," or "pine-tree," only three times in our version of the Scripture. It is not clear what tree is meant. The elm, the palm-tree, the oak, the holm, and the ilex have all been suggested. [Neh. viii., 15; Isa. xli., 19; lx., 13.]

Pinnacle. It is probable that the pinnacle referred to in the account of Christ's temptation was the roof of Herod's royal portico, which overhung the ravine of the Kidron at such a height that, according to Josephus, if any one standing on it looked down into the valley, his eye could scarce reach the bottom. Recent excavations indicate that this description is hardly overdrawn, though, of course, not literally true. [Matt. iv., 5; Luke iv., 9.]

Pisgah (*divide*). There is no reason to doubt that Pisgah was the proper name of a mountain range, of which Nebo was a single eminence or peak. In the present state of our knowledge on the subject, it is impossible to go further than to say that Pisgah was some higher elevation of the Abarim range, directly opposite to Jericho on the north, and facing the desert of Jeshimon. The mountain itself is chiefly memorable as the height from which Moses got his most distinct view of the Land of Promise. See MOSES. [Numb. xxi., 20; xxvii., 12; Deut. iii., 27; xxxiv., 1, 5-8.]

Pisidia, a province of Asia Minor, bounded on the north by Phrygia, on the west by Phrygia and Lycia, on the south by Pamphylia, and on the east by Lycaonia and Cilicia. Its political boundaries were, like those of other provinces in Asia Minor, frequently altered. The eastern part of Pisidia was a mountainous country, containing a lofty part of the Taurian range. The western portion is more level, and there are several beautiful lakes, some of which, like those of Lycaonia, are brackish. The climate is agreeable and healthy. Pisidia is a beautiful and picturesque region, abounding with grand mountains, intersected with lovely and fertile valleys. It had little trade, and was never a populous country save in the neighborhood of its principal cities. There were Antioch, Iconium, Sagalassus, and Isaura. The name occurs once only in Scripture, in the relation of Paul's first missionary journey with Barnabas; but as that journey, from Perga to Antioch, led the apostle through the most dangerous parts of a country never very safe, it is extremely probable that, when he alludes to those perils among

robbers which befell him, he refers to his adventures on this route. And, as the waters in that region become, in autumn, very suddenly furious mountain torrents, his perils among rivers may be attributed to the same place and time. [Acts xiii., 14–51; xiv., 21, 24, 25; comp. 2 Tim. iii., 11.]

Pison (*overflowing*), one of the four rivers into which the stream that watered Eden was divided, and which compassed the land of Havilah.[1] Conjectures as to the identification of the Pison are numerous. Various existing rivers, such as the Nile, the Danube, the Ganges, the Phasis, have been vainly attempted to be identified with it. It was probably either the Kur or the Araxes.

Pit. Originally a snare sunk in the ground for the capture of animals, the pit became a type of sorrow and confusion from which a man could not extricate himself; and hence became the symbol of the dreariness of death. "To go down into the pit" is to die without hope. Thence, by a natural transition, the same symbol was employed to describe the place of future punishment. The word *deep*, in Luke viii., 31, and Rom. x., 7, is nearly synonymous with *pit*. The process of change in the word pit from its original to its symbolic use may be easily traced by comparing three Scriptural passages: Psa. xxxv., 7; Job xxxiii., 18; Rev. ix., 1, 2.

Pitch. The more proper term for what goes by the name of *pitch* in Scripture is asphalt, or bitumen, a dark, inflammable substance, which in certain places boils up from subterranean fountains, but hardens by exposure to the atmosphere, and in the liquid state is well adapted for use as a cement. There are no fewer than three Hebrew words employed as designations of it—*kopher*, the most general term, merely indicating the use to which it was applied, as an external cement or coating;[2] *chemar*, from the root to boil up or ferment, referring to the manner in which asphalt was known to bubble up from its concealed reservoirs, especially in the region of Babylon, and about the Dead Sea;[3] *zepheth*, from an obsolete root of much the same meaning as the last, signifying to flow or drop. In the region of Palestine, the great source of supply for this article was the Dead, or Salt Sea, and its neighborhood, which hence got the name of *Lacus Asphaltites*. It is still found there, though not by any means in the same quantities. The local Arabs affirm that it appears only after earthquakes. Besides being used for covering boats, and paying the bottom of vessels, the ancients used it as a substitute for mortar in building. The walls of ancient Babylon were cemented by hot pitch, which gave them great solidity. It was also used as fuel in that city, the environs of which, from the earliest times, were renowned for the abundance of asphalt mines. Pitch was also used among the ancient Egyptians for embalming the dead.

Pithom (*the narrow place?*), one of the treasure-cities which the Israelites built for Pharaoh. It is believed to be identical with the Patumos mentioned by Herodotus. This lay on the eastern side of the Pelusiac arm of the Nile, in the Arabian part of Egypt, not far from the canal uniting the Nile with the Red Sea. [Exod. i., 11.]

Plague (The). The disease now called the plague, which has ravaged Egypt and the neighboring countries in modern times, is supposed to have prevailed there in former ages. In recent times it has not extended far beyond the Turkish Empire and the kingdom of Persia. As an epidemic, it takes the character of a pestilence, sometimes of the greatest severity. It is considered to be a severe kind of typhus, accompanied by buboes. Like the cholera, it is most violent at the first outbreak, causing almost instant death; later it may last three days, and even longer; but usually it is fatal in a few hours. Whether this disease is referred to in the Scripture is a matter of some uncertainty. Several Hebrew words are translated *plague* and *pestilence*, but it is not clear that either of them designates the modern plague. Hezekiah's disease has been thought to have been the plague; and its fatal nature, as well as the mention of a boil, makes this not improbable. On the other hand, there is no mention of a pestilence among his people at the time. [Lev. xxvi., 25; Deut. xxviii., 21; 2 Kings xx., 1.]

Plagues of Egypt. The so-called plagues of Egypt form the chief part of the miraculous side of the great deliverance of the Israelites from Egyptian bondage. And as miracles are rarely, if ever, mere naked wonders, whose sole design is to attract attention and impress with awe, but generally, also, signs or expressions of the purposes and truths of God which the miracles gathered up and condensed into acts, a consideration of these plagues will best show the meaning of the deliverance from Egypt; will show it to have been no mere symbolical act, foreshadowing by this temporal deliverance from worldly bondage a spiritual redemption from spiritual oppression, but also a genuine conflict with, and victory over, the powers of evil; and so a real redemption from the oppression of spiritual wickedness. Frequent intimations are given by the Lord, in his intercourse with Moses, of the meaning which he wishes to be read in his dealings with Pharaoh and Egypt on the one side, and his own people on the other. From these it is seen that there enter into this great struggle four powers—Jehovah, the gods of Egypt, the Church of God about to be redeemed, and the Egyptian power of the world. Jehovah descends to work upon the earth, to fulfill

[1] Gen. ii. 11. — [2] Gen. vi., 14. — [3] Gen. xi., 3; Exod. ii., 3.

his promise, and to redeem his people. The powers of evil tighten their grasp upon Israel, and thus the struggle is chiefly one between Jehovah's power and the world's power; but neither the people of God nor the people of Egypt stand idle. For the powers of good and ill rarely come into direct collision; their warfare is waged on the domain of human wills, of which they possess themselves, and which they use as instruments. The issue of the conflict was, 1st, to establish the truth that Jehovah is omnipotent over all the gods of the nations, and God alone; and, 2d, that the people of God experienced a great redemption. For in all the O. T. history the mere external transaction not only symbolizes and prophecies a great future spiritual blessing, but also carries with it the blessing that it symbolizes, unless it fails through the unbelief or incapacity of the people. The Hebrews were not only oppressed with sore bondage in brick and mortar, but their spirits were captive to Egyptian idolatry; and the sights and circumstances of their deliverance shook them clear of these enslaving influences, though not so completely as they were fitted to do—as they would have done but for the people's unbelief.

The preliminary sign of turning Aaron's rod into a "serpent," as in our Bible (elsewhere *dragon*, a large serpent—some think, a crocodile), which, indeed, swallowed up the similarly metamorphosed rods of the magicians, and so manifested at the commencement the superiority of the cause of Israel to that of Egypt, yet carried with it no penal infliction. Apart from this, the so-called plagues are ten in number: 1. The turning of the water of the Nile into blood; 2. The bringing up of frogs from the river; 3. The plague of "lice," more probably gnats or mosquitoes, from the dust of the ground; 4. The plague of "flies"—perhaps gad-flies, or perhaps the beetles, that were sacred in Egypt; 5. The murrain upon beasts; 6. The plague of boils upon men and beasts from the ashes of the kilns; 7. The hail upon men, beasts, and crops; 8. The plague of locusts; 9. The darkness; 10. The destruction of the first-born of man and beast.

The following things may be noted in this series. The magicians, though they initiate nothing, and do not seem ever to have thought of counter-plagues against Moses or the Israelites, bring about by their enchantments, to a certain extent, the same results as Moses and Aaron, although by such means they only increase the calamity upon themselves. But after the second plague their power entirely ceases, and they suffer from the subsequent disasters quite like their countrymen. The Israelites seem to have been involved in the first three plagues in common with the Egyptians—a fact which taught them that in themselves they were no less liable than other nations to the judgments of heaven, and that, being sinful, and involved indeed too greatly in Egypt's sin, they must, but for God's mercy, be involved in her plagues. The plagues were light at first, and proceeded, by slow degrees, to terrible severity; for a long time they were not so fearful as to compel submission—a fact which shows that God desires to bring about his purposes, not by the use of mere stupendous portents, but by appeals to the principles of truth and justice that rule even in the breasts of the heathen, and that he does not willingly afflict any of the children of men. The number of the plagues, *ten*, is no doubt significant, and implies, ending, as it does, with the terrible blow struck direct from heaven, the full outpouring on Egypt of the divine wrath.

It is not quite easy to arrange the plagues into any order of progression, but, taken all together, they seem designed to show Jehovah's grasp of all the elements of life and power in Egypt, and all the elements of destruction and death both in it and beyond it, and his intention to wield all these for the humiliation of that land and the deliverance of his people. As we read the description of the plagues, it is impossible not to feel how much force is added to it by a knowledge of the peculiar customs and character of the country in which they occurred. It is not an ordinary river that is turned into blood; it is the sacred, beneficent, salutary Nile, the very life of the State and of the people, in its streams, and canals, and tanks, and vessels of wood, and vessels of stone, used then, as now, for the filtration of the delicious water from the sediment of the river-bed. It is not an ordinary nation that is struck by the mass of putrefying vermin lying in heaps by the houses, the villages, and the fields, or multiplying out of the dust of the desert sands on either side the Nile Valley. It is the cleanliest of all the ancient nations, clothed in white linen, anticipating, in their fastidious delicacy and ceremonial purity, the habits of our modern civilization. It is not the ordinary cattle that died in the field, or ordinary fish that died in the river, or ordinary reptiles that were overcome by the rod of Aaron; it is the sacred goat of Mendes, the ram of Ammon, the calf of Heliopolis, the bull Apis, the crocodile of Ombos, the carp of Latopolis. It is not an ordinary land, of which the flax, and the barley, and every green thing in the trees, and every herb in the field are smitten by the two great calamities of storm and locust; it is the garden of the ancient world, the long line of green meadow and corn-field, and groves of palm and sycamore and fig-tree, from the Cataracts to the Delta, doubly refreshing from the desert which it intersects, doubly

marvelous from the river whence it springs. If these things were calamities anywhere, they were truly "signs and wonders"—speaking signs and oracular wonders—in such a land as "the land of Ham."

By what power the magicians, at the first, imitated the miracles of Moses, how they changed their rods into serpents, the river water into blood, and introduced frogs in unprecedented numbers, is a question which can not be conclusively answered. Some have imagined that the only way of accounting for the phenomena is to ascribe them to jugglery and legerdemain, the serpents, frogs, and other requisite materials having been secretly provided and dexterously produced at the required moment. Others contend that Scripture does not seem to doubt the existence of witchcraft, or the possession of superhuman power by certain men, and that these conjurers were aided in their wonderful feats by familiar spirits.

The relation in which the plagues stand to visitations which naturally afflict Egypt has been much discussed. The locusts, the flies, the murrain, the discolored river, the storm, the darkness of the sandy wind, the plague, are calamities natural to Egypt, though rare, and exhibited here in aggravated and terrible forms. But not the less are they the interventions of a power above the power of man; not the less did they call the mind of the Israelite from dwelling on his own strength and glory to the mighty hand and the outstretched arm on which alone, through his subsequent history, he was to lean.

Plants. The flora of Syria, so far as known, may be roughly classed under three principal botanical regions, corresponding with the physical characters of the country. These are (1.) The western or seaboard half of Syria and Palestine, including the lower valleys of the Lebanon and Anti-Lebanon, the plains of Coele-Syria, Galilee, Samaria, and Judea; (2.) The desert, or eastern half, which includes the east flanks of the Anti-Lebanon, the plain of Damascus, the Jordan, and the Dead Sea Valley; (3.) The middle and upper mountain regions of Mount Casius, and of Lebanon, above 3400 feet, and of the Anti-Lebanon, above 4000 feet. Nothing whatever is known botanically of the regions to the eastward, namely, the Hauran, Lejah, Gilead, Ammon, and Moab. These three botanical regions present no definite boundary-line. A vast number of plants, and especially of herbs, are common to all except the loftiest parts of Lebanon and the driest spots of the eastern district; and in no latitude is there a sharp line of demarkation between them. But though the change is gradual from the dry and semi-tropical eastern flora to the moister and cooler western, or from the latter to the cold temperate one of the Lebanon, there is a great difference between the floras of the Upper Lebanon, Jerusalem, and Jericho, or between the tops of Lebanon, of Carmel, and of any of the hills bounding the Jordan; for in the first locality we are most strongly reminded of Northern Europe, in the second of Spain, and in the third of Western India or Persia.[1]

The following we believe to be a complete list of the plants and trees mentioned in the Bible. For information respecting them, the reader is referred to their respective titles:

Algum.	Cucumber.	Hyssop.	Pomegranate.
Almond.	Cummin.	Juniper.	Poplar.
Aloe.	Cypress.	Leeks.	Reed.
Anise.	Date.	Lentil.	Rose.
Apple.	Ebony.	Lily.	Rue.
Ash.	Elm.	Mallow.	Rye.
Balm.	Fig.	Mandrake.	Saffron.
Barley.	Fir.	Melon.	Shittim.
Bay.	Fitch.	Millet.	Spikenard.
Bean.	Flag.	Mint.	Stacte.
Box.	Flax.	Mulberry.	Sycamine.
Bramble.	Frankincense.	Mustard.	Sycamore.
Bulrush.	Galbanum.	Myrrh.	Tare.
Camphire.	Gall.	Myrtle.	Teil.
Cane.	Garlic.	Nettle.	Thistle.
Cassia.	Gopher.	Nut.	Thorn.
Cedar.	Gourd.	Oak.	Thyme.
Chestnut.	Grass.	Olive.	Vine.
Cinnamon.	Hazel.	Onion.	Wheat.
Cockle.	Heath.	Palm.	Willow.
Coriander.	Hemlock.	Pine.	Wormwood.
Corn.	Husk.		

Pleiades, a well-known cluster of stars in the shoulder of the constellation Taurus, the Bull. The Pleiades are doubtless intended by the Hebrew word *Cimah*, or *Kîmah*:[2] the same word occurs in Amos v., 8, but there it is rendered "the seven stars."

Plow. The ancient Syrian plow was a very simple instrument, a stake from which projected a shorter pointed piece of wood. Afterward it consisted of a pole, a point or share, a handle, and a yoke. This is the plow now in use, very much resembling the plows figured on the Egyptian monuments. It is a most imperfect implement, making no proper furrow. Plows were drawn by oxen driven by a goad (q. v.). Dr. Thomson describes the Arabs as fond of plowing in company, both for protection and because the land is cultivated in common, and says that he has seen as many as twelve plows closely following in a line. It is to this practice of plowing in company that refer-



Plowing.

[1] See PALESTINE.—[2] Job ix., 9; xxxviii., 31.

ence is made in 1 Kings xix., 19. The plowing is done in the winter;[1] it can not be done with these light plows until the ground is softened by the late rains.

Pluralist, a title given to one who holds two or more ecclesiastical offices, and especially to a clergyman who holds and receives the income of two or more benefices. This practice has been forbidden from a very early period in the history of the Church, as by the councils of Chalcedon (A.D. 451), and that of Nice (A.D. 787), and is still prohibited both by the Roman Catholic canon law and by statute law in the Established Church of England. But the prohibition is evaded in various ways; and in all established churches pluralism, in one form or another, is not uncommon.

Poetry. That there is a spirit of poetry in the Bible must be recognized by all readers; there are not only distinct poetical books, as the Psalms, Job, and certain of the prophets, but the poetical element enters largely into other books, chiefly in the O. T. But what rhetorically constitutes this poetry, *i. e.*, what is the form of Hebrew poetry, whether blank verse or metre, seems not to have been well settled until the time of Bishop Lowth, who flourished so late as only the last century. He, in his introduction to a new translation of Isaiah, maintained that the chief characteristic of Hebrew poetry consisted in uttering a particular sentiment in *one* line, and repeating its counterpart, or opposite, in *another* line, or lines, called its parallelism, or parallelisms, *i. e.*, its parallel as a direct resemblance, its expansion, or its contrast. These parallelisms run generally in pairs, but they are sometimes found in triplets. Thus, in the very opening of the Psalms, we have a triplet. The sentiment or burden of this Psalm is, that the good is a blessed or happy man; and this is expressed in three illustrations, each of which is made more conspicuous and intelligible by throwing it into a separate line, thus:

"Blessed is the man,
That walketh not in the counsel of the ungodly,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scornful."

In the last verse of this Psalm we have an instance of the antithetical, or antagonistic parallelism, the last line expressing the opposite of the first:

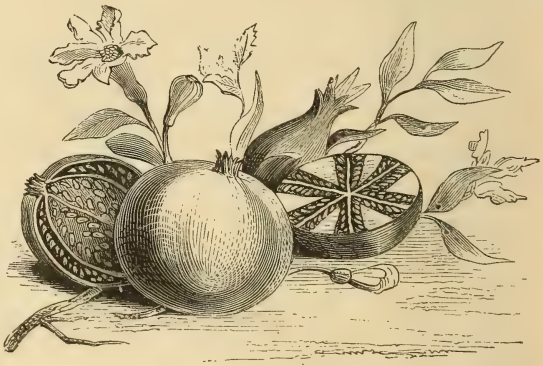
"For the Lord knoweth [approveth] the way of the righteous:
But the way of the ungodly shall perish" [lead to perdition].

Biblical scholars have since analyzed this Hebrew poetry, and shown more in detail the different forms of this parallelism, which constitutes the essential feature of the form of Hebrew poetry.

[1] Prov. xx., 4.

But poetry is more than a form of language; essential to it is an insight into the reality and beneath the appearances of things. That which is characteristic of Hebrew poetry in this regard is its recognition of God in all his works, and in all the course of history and the events of life. "God," says Dr. Conant, in his introduction to the Psalms, "revealing himself in nature and his word as the Creator and Sovereign of the universe, as God of all the nations of the earth, and, in a special sense, of his chosen people—these are the themes of the Hebrew poet, and the basis of all his religious and moral views and sentiments. Whatever is sublime or beautiful in nature is sung only in praise of its more glorious Author. The attributes of the Divine Being, the principles of his government, his purposes with regard to the destiny of man, his past, present, and prospective dealings with individuals and with nations, are here exhibited with all the resources of poetic art. Religious experience is delineated in its various forms, and under every condition and relation in life. But the national traits are everywhere preserved. All is domestic. The various fortunes of the Hebrew race, in its earlier history, furnished ample materials for historical illustration, while the gorgeous scenery of the Holy Land, its sublime mountains, its lovely hills and valleys, plains and rivers, and its romantic pastoral life, supplied inexhaustible stores of imagery from nature, for every purpose of poetic illustration and embellishment."

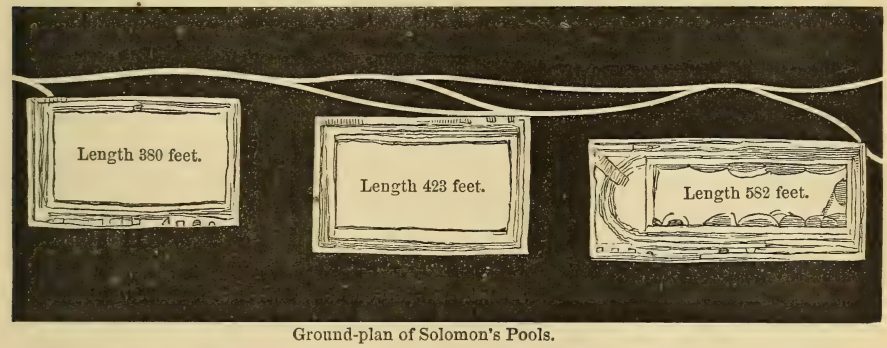
Pomegranate. The pomegranate was well known to the Greeks, among whom parts of it were used medicinally. It has been highly valued in various countries, from Syria to the north of India; it was cultivated also in Egypt and other parts of Northern Africa. Its dark-green foliage, its conspicuous flowers, and its large, reddish-colored fruit, filled with juicy, pleasant-flavored pulp, which covers its numerous seeds, make it one of the most desirable products of warm countries. The fruit



Pomegranates.

was greatly esteemed in ancient times, and is mentioned by Moses as one of the excellences of the Promised Land. Carved figures of the pomegranate were employed in adorning Solomon's Temple, and worked representations of it ornamented the hem of the robe of the ephod. [Exod. xxviii., 33, 34; Deut. viii., 8; 1 Kings vii., 15–21; Sol. Song iv., 3, 13; vi., 7; viii., 2.]

Pontifex, a priest among the ancient Romans. The *pontifices* were formed into a college, and all matters of religion whatever were placed under its exclusive superintendence. Their functions and duties were minutely detailed in the pontifical books, which were drawn up in the reign of Numa Pompilius, and contained the names of the gods and the various regulations for their worship, as well as a detailed description of the functions, rights, and privileges of the priests. The pontifices were not priests of any particular divinity, but of the worship of the gods generally, including all religious ceremonies, public and private. The head of the college was called *Pontifex Maximus*.



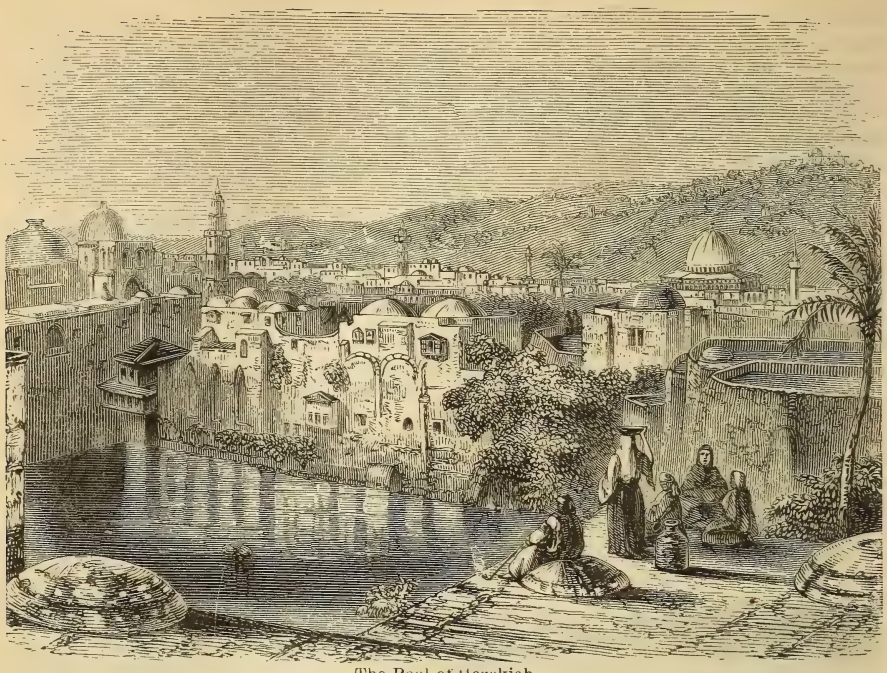
Ground-plan of Solomon's Pools.

Pontifical (*belonging to a pontiff* or *bishop*), one of the service-books of the Church of Rome, in which are contained the several services, whether in the administration of sacraments or the performance of public worship, in which the bishop exclusively, or a priest delegated by the bishop, officiates.

Pontus, a considerable district or province in Asia Minor, three times mentioned in the N. T. It signified a country of very various extent at various times. Under the Roman emperors, the name comprised the whole district along the southern bay of the Euxine from the river Halys to Colchis and Armenia, separated on the south by lofty mountains from Cappadocia. In the southeast it was mountainous, in other parts level and fertile. It abounds with olives and cherry-trees, and the valleys produce considerable quantities of grain. The climate is hot in summer, but severe in winter. The inhabitants were a hardy, industrious, and warlike race, and addicted to commerce. They had many convenient harbors on the Euxine, and abundance of fine timber for ship-building, of which they very early took advantage. They spoke a dialect of the Persian, largely corrupted with Greek; and their religion seems to have been a compound of Greek, Scythian, and Persian. [Acts ii., 9; xviii., 2; 1 Pet. i., 1.]

Pool, a large reservoir for water, as distinct from the smaller and private cisterns (q. v.). Pools are, in many parts of Palestine and Syria, the only resource for water during the dry season, and the failure of them involves drought and calamity.[1] There were many of these reservoirs in the neighborhood of Jerusalem for the water supply of the city. Captain Wilson, in his recent reports concerning the excavations carried on in Jerusalem under the Palestine Exploration Fund, gives an account of the present condition of the more important of these pools. The pools of which remains exist are the Birket Mamilla, Birket es-Sultan, two pools of Siloam, Birket Sitti Miriam, a pool near the Tombs of the Kings outside the city, and the so-called pools of Hezekiah and Bethesda within. The Birket Mamilla is still in use; it collects the surface-drainage of the upper part of the valley of Hinnom, and transmits its water to the pool of Hezekiah by a conduit which passes under the city wall. The average depth of the pool is nineteen feet; but there is a large accumulation of rubbish at the bottom, and it now holds water imperfectly. The Birket es-Sultan lies in the valley of Hinnom, and at so low a level that its waters could only have been used for the irrigation of any gardens which may have existed lower down the valley. The pool does not now hold water; it is of considerable size, and has been formed by building a solid dam across the valley. The two pools of Siloam are at the bottom of the Tyropœon Valley, and were probably made for the irrigation of the gardens below. The Birket Sitti Miriam, near St. Stephen's Gate, is of no great size. It is, however, peculiar from its position, which is such that it can receive little or no surface-water, and its supply must therefore have been brought by an aqueduct. It appears to be more modern

[1] Isa. xlii., 15.



The Pool of Hezekiah.

than the others, and still holds a little water. The pool of Bethesda (Birket Israil) lies in the valley which runs past St. Anne's Church; but the drainage is not sufficient to supply such a large tank, and it must have been fed from some other source. Though partly filled with rubbish, it still has a depth of forty feet; it is out of repair, and does not now hold water. The pool of Hezekiah receives its supply from the Birket Mamilla. It is in bad repair, but holds a certain amount of water. The bottom is covered with a thick deposit of vegetable mould, the accumulation of several years; and in one corner there is a large open cess-pit of so foul a description that it forbids approach. The pools of Solomon, near the head of Wady Urtas, are three in number; they receive the surface-drainage of the ground above them, and the water of a fine spring known as the Sealed Fountain. The pools have been made by building solid dams of masonry across the valley, and are so arranged that the water from each of the upper ones can run off into the one immediately below it. The lower pool is constructed in a peculiar manner, which appears to indicate that it was sometimes used as an amphitheatre for naval displays; there are several tiers of seats, with steps leading down to them, and the lower portion of the pool, which is much deeper than the upper, could be filled with water by a conduit from one of the other reservoirs. The upper pool is 380 feet in length, the middle pool 423, and the lower one 582. Their average breadth is 200 feet, and their depth 38 feet. At present they contain comparatively little water; yet they are of incalculable importance to Bethlehem, and might easily be made so to Jerusalem. The water from these pools was brought into the city by an aqueduct which is one of the most remarkable works in Palestine. See CONDUIT.

Pope, Papacy. The name pope, the same as papa, *i.e.*, substantially the same as father, the title of all Roman Catholic priests, was originally employed as the designation of all bishops. It was first used as a specific title of the Bishop of Rome in the latter part of the fifth century, nor was it until a much later period that it lost its original signification. The title is now applied exclusively to the head of the Roman Catholic Church.

Formerly, the pope was elected by the clergy and people; but, owing to the violence and even bloodshed with which these elections were attended, the right of election was in 1059 vested in the cardinals, and has ever since been exercised by them. Preparatory to an election, the cardinals are shut up in what is called "the conclave," all communication with the outer world being put an end to until the election shall have been made. A majority of the cardinals is necessary to an election. The greater Continental Catholic powers — France, Austria, Germany, and Spain—were formerly understood to have the privilege, through one of their cardinals, of placing a veto upon the election of a candidate; and it is generally believed at the time of this writing (1872) that, on the death of Pope Pius IX., the empire of

Germany will claim this right, in order to prevent the election of the candidate of the Jesuits. Long usage requires that the candidate be an Italian. The coronation and consecration ceremonies attending the inauguration of the pope are of a very solemn and impressive character.

The pope is the supreme head of the Roman Catholic Church. He is held to be the successor of St. Peter, and the vicar of Christ, and to be invested with all power necessary for the government of the Universal Church. This embraces authority to examine and decide authoritatively all controversies, to convoke councils, to revise and confirm their decrees, to issue general decrees, whether upon discipline and morals or upon doctrine, to appoint bishops in all parts of the Church, to confirm the election when made by the clergy or by the civil authorities, no matter how it may have been made; he can also depose bishops, and set others in their place, and even, in cases of great emergency, suppress bishoprics, and change their ecclesiastical limits according to his judgment of the existing requirements of the Church; he is also to judge of the doctrines taught in particular books or by particular individuals, and to pronounce infallibly as to their conformity with the Catholic faith, or the contrary. In addition to these powers, which we do not understand are denied to him by any party in the Roman Catholic Church, it is still further claimed by the Ultramontanes that he is endowed by God with infallibility; so that what he says *ex cathedra*, i. e., officially and as pope, is of divine authority, and can not be questioned or denied; and that also, as the vicar of Christ, he has a supreme authority over all civil rulers and civil jurisdiction, the allegiance of all the faithful to him being superior to that which is due to their respective governments.[1]

The principal Scriptural authority for the papacy relied upon by the Roman Catholic Church is Matt. xvi., 18, 19. Without entering into a discussion of the meaning of this famous passage, I may here quote from my Commentary on the New Testament a statement of the Roman Catholic interpretation, and the grounds on which that view is rejected by all Protestants:

"The ordinary Roman Catholic view of this passage is, that Christ declared his purpose to found a great ecclesiastical organization; that this organization was to be built upon Peter and his successors as its true foundation; that they were to represent to all time the authority of God upon the earth, being clothed, by virtue of their office, with a continuous inspiration, and authorized by the Word, and fitted by the indwelling Spirit of God, to guide, direct, illumine, and command the disciples of Christ, with the same force and effect as Christ himself. This view is untenable for the following reasons: 1. Christ does not, as we have seen, refer to a definite ecclesiastical organization by the word *church*, and would not be so understood by his disciples. 2. Peter was not by nature rock-like; he was, on the contrary, characteristically impulsive and unstable.[1] There must be, therefore, some other significance in the words, 'Thou art a rock,' which the Roman Catholic interpretation loses. 3. Neither he nor the other disciples understood that Christ invested him with any such authority and position. He did not occupy any such place in the Church while he lived. In the first council at Jerusalem[2] he was simply an adviser, the office of chief, or president, being apparently held by James; Paul withstood Peter to his face, as no disciple ever withstood Christ, or would have withstood his acknowledged representative;[3] and throughout the N. T. the apostles are all treated as co-equals.[4] 4. There is neither here nor anywhere else in the N. T. any hint of a successor to Peter, or of any authority in him to appoint a successor, or of any such authority vested in any of the apostles, or exercised, or assumed to be exercised, by any of them. 5. The N. T. throughout, and the O. T. in all its prophecies, recognizes Christ as the chief corner-stone, the foundation on which the kingdom of God can alone be built.[5] 6. Mark and Luke omit from their account this utterance of Christ; if it really designated Peter as the foundation of the visible Church, and was thus essential and not incidental to the right understanding of the whole incident, it would not be omitted from their accounts."

The origin of the papacy is lost in the mists of antiquity. The Roman Catholic writers claim that Peter came to Rome, founded the Church, was himself the first primate, and established the succession, which has never since failed. How slight are the historical grounds on which this claim rests, we have considered elsewhere.[6] It is certain, however, that at a very early period in the history of the Church a diocesan supervision was exercised over Catholic churches by bishops, either appointed by the apostles and their successors, or exercising their authority by common consent, by reason of their age and experience. It is equally certain that these bishoprics or dioceses were, to a certain extent, united under metropolitans or patriarchs, whose authority was not probably very clearly defined, but whose existence is recognized as early as the Council of Nice (A.D. 325). It is equally certain, however, that for a long while subsequent to that council no supreme power was recognized in the pope or patriarch of Rome.

[1] See INFALLIBILITY; ROMAN CATHOLIC CHURCH.

[1] See art. PETER.—[2] Acts xv., 7–11.—[3] Gal. ii., 11–14.—[4] Matt. xviii., 1; xix., 28; xxiii., 8; John xv., 1–5; Rev. xxi., 14.—[5] 1 Cor. iii., 11; Ephes. ii., 20.—[6] See PETER.

Co-equal authority was exercised over the African churches by the bishop or patriarch of Alexandria, and over the Eastern churches by the bishop or patriarch of Constantinople; and Bingham, in his "Christian Antiquities," states that for 600 years the Britannic churches acknowledged no allegiance to Rome, while for 800 the French synods allowed no appeal to the pope. The real power of the papacy probably dates from the accession of Gregory the Great, near the close of the sixth century. To him the Roman Catholic Church is declared to be indebted, not only for her consolidation and unification, but also for the organization of her public services, the details of her ritual, and the regulation of her sacred chants. Under his auspices Britain was converted, if not to genuine Christianity, at least to the Church. And Spain, long Arian, was reunited to it. Contemporaneous with him was Augustine, the father of modern theology, to whom the Church universal is indebted for the systemization of her doctrines, and the Church of Rome for most of what is pure and true in her teachings. Since that time the claim of the Pope of Rome to the supreme authority in the Church, though often clouded and obscured, has never been abandoned. At times the papal chair has been occupied by men of notoriously evil and corrupt character; nor is it claimed by the most devout Roman Catholic that infallibility prevents the pope from falling into sin, or even into errors of doctrine, except as he is called on to speak officially as the head of the Church. At times, also, the Church has been rent by the claims of contending popes, on more than one occasion three different persons claiming the supreme authority, and supporting their claims, not only by plentiful anathemas, but also by fire and sword; and Roman Catholic theologians are not themselves fully agreed as to either the number of the popes or the true line of succession. For a view of the present state of the papacy, see ROMAN CATHOLIC CHURCH. For some account of the dissensions between the popes, see ECUMENICAL COUNCIL; see also INFALLIBILITY.

Poplar, the rendering of the Hebrew word *libneh*, which occurs in Gen. xxx., 37, and Hos. iv., 13. Several authorities are in favor of the rendering of the English version, and think the "white poplar" is the tree denoted; others understand the "storax-tree" (*Styrax officinale*). Both poplars and styrax, or storax, trees are common in Palestine, and either would suit the passages where the Hebrew term occurs. The *Styrax officinale* is a shrub from nine to twelve feet high, with ovate leaves, which are white underneath, and with white or cream-colored flowers.

Porch. The porch, though common in Egypt, was a very unusual feature in the houses of ancient Palestine. That of the high-priest's palace[1] was probably the vestibule or passage from the street to the first court of the house. It is plain that the five porches, *stoas*, of the pool of Bethesda[2] bore no resemblance to the porch of a dwelling-house. The *stoa* was either a colonnade or cloister attached to a temple, or a distinct building used as a place of resort in the heat of the day. See NARTHEX. [Judg. iii., 23; 1 Kings vii., 6, 7; 2 Chron. xv., 8; Ezek. xl., 7.]

Porter. This word, when used in our Bible, does not signify a bearer of burdens, but denotes in every case a gate or door keeper. See DOOR-KEEPER. [2 Kings vii., 10, 11; 1 Chron. xxiii., 5; John xviii., 16.]

Positivism. It is not easy to give a definition of Positivism, since its advocates are not agreed in any common declaration of their belief, and the term is constantly applied, in controversy, to writers such as Herbert Spencer and J. Stuart Mill, who disown it. If Auguste Comté, who was the founder of Positivism, be accepted as an authoritative expounder of the system, it may be defined as that system of philosophy which denies that man can know any thing concerning the causes or essences of things, and restricts itself to an observation of phenomena and their relations of succession and similitude. The Positivists can not be said to deny the existence of a Divine Being; their creed is rather that "the wonder is that human intelligence should ever have grown to the height of affirming or denying the existence of a God." Neither do they deny the existence of a soul in man, but they deny that any thing can be known respecting it; all our knowledge of God, according to them, being confined to a knowledge of the operations of nature, all our knowledge of the soul to an observation of the material organization and conduct of man. To this general doctrine, which has many advocates at the present day, M. Comté added a worship of Humanity, not of any one man, but of the ideal man, or of ideal manhood. But in this part of his system he is without followers. Positivism is often taken for Materialism and for Atheism; but it differs, at least in theory, from both, in that it does not deny the existence of an unknown and unseen world, but only asserts that if there be any such world, it is not and can not be an object of human knowledge. The Christian religion is founded on faith in the invisible, and employs arguments from the external world to sustain that faith, which is the very essence of Christianity; hence Positivism, in denying that the invisible world is a subject of recognition by the human mind at all, by this one negative denies the fundamental doctrines of the Christian's belief, his faith in God, im-

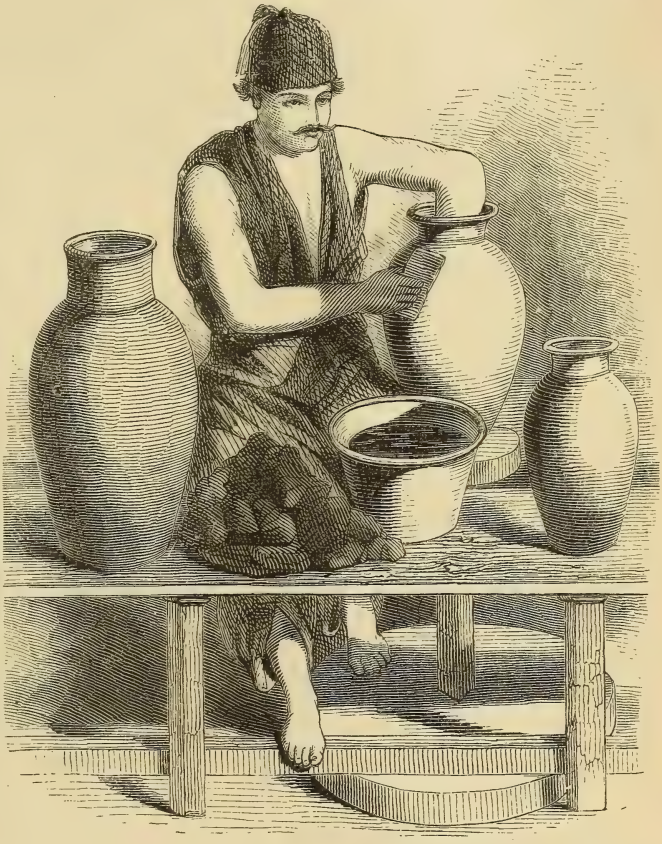
[1] Matt. xxvi., 71.—[2] John v., 2.

mortality, prayer, and, in a word, all that relates to the soul, and the unseen and eternal world. See ATHEISM.

Postils, a name anciently given to sermons or homilies. The name sprung from the fact that these were usually delivered immediately after reading of the Gospel, and explanatory of it. It was also given to printed expositions of Scripture, from the fact that the text was first exhibited, and *post illa* (after the words of the text) the comments of the writer.

Potiphar (*belonging to the sun*), an Egyptian officer of Pharaoh's court, to whom Joseph was sold as a slave by the Midianites. In Gen. xxxvii., 36, he is described as "captain of Pharaoh's guard." There is some uncertainty respecting the proper translation of the original; if, however, we accept the English version as a correct rendering, as we are inclined to do, Potiphar fulfilled the double office of captain of the guard and chief of the executioners. The latter is a high office in the East, and is intrusted to an officer of the court, who has necessarily under his command a body of men whose duty it is to preserve the order and peace of the palace and its precincts, and to attend and guard the royal person on public occasions, and, under the direction of their chief, to inflict such punishment as the king awards upon those who incur his displeasure. He therefore, in this sense, may be called captain of the guard, or chief marshal. It appears that this officer had adjoining to, or connected with, his house a round building, in which the king's prisoners—those who had incurred the royal suspicion or displeasure—were detained in custody till their doom should be determined. The "keeper of the prison" referred to in Gen. xxxix., 21–23, was probably a sub-official under Potiphar; but the "captain of the guard," referred to in chap. xl., 3, 4, must have been Potiphar's successor.

Potter, Pottery. The art of pottery is very ancient. Earthenware vessels were used by the Israelites in the wilderness; and we find the employment of them common afterward for both culinary and other purposes. The potter and his wheel are often referred to in Scripture. The potter's wheel is a simple machine, depicted on Egyptian monuments, of the same kind as is now in use. It consists of a horizontal wheel, fixed on the top of an axis, the lower part of which is sometimes in a pit in which the potter stands. Sometimes he sits at his work at a kind of table: he gives the necessary motion with his feet to another wheel at the bottom of the axis, and moulds the clay with his hands. After the vessel was fashioned, it was then smoothed and coated with a glaze, and finally burned in a furnace. There was at Jerusalem a royal establishment of potters,[1] from whose employment, and from the fragments cast away in the process, the Potter's Field perhaps received its name.[2]



The Potter and Wheel.

Prætorium, the head-quarters of the Roman military commander, wherever he hap-

[1] 1 Chron. iv., 23.—[2] Isa. xxx., 14.

pened to be. Hence the word is variously rendered "common hall," "hall of judgment," "Herod's judgment hall," and "the palace."[1] At Cæsarea, the palace of Herod the Great was occupied by Felix, and at Jerusalem the new palace erected by the same prince was the residence of Pilate. After the Roman power was established in Judea, a Roman guard was always maintained in the tower of Antonia. The prætorian camp at Rome, to which St. Paul refers in Phil. i., 13 (margin), was erected by the Emperor Tiberius, and stood outside the walls.

Praise-meeting, a meeting recently inaugurated in this country, chiefly in New England, for a service of song by the congregation. The people gather, and, under the lead of some competent precentor, unite in a service which is wholly or almost wholly musical, and in which all participate.

Prayer is defined in the dictionaries as the act of asking, and is treated as synonymous with petition, request, or supplication. Prayer, however, as defined and illustrated in the Bible, embraces not merely petition, but all communion between the soul and God. Referring the reader to the theological treatises for the fuller discussion of the Bible doctrine of prayer, and for arguments by which the Christian belief in prayer is sustained, it must suffice here to say that it involves the truths, that God is our heavenly Father and is accessible to the requests of man; that he hears and heeds them, and is influenced and affected by them; that nature is subject to his will, and that he is both able and willing to modify its operations in compliance with the needs and the expressed wishes of his praying people; that he operates directly on the hearts and consciences of men; and that it is in this realm that prayer is the most efficacious, as it is the spiritual blessings that are of the most transcendent importance, and that our prayers affect not only ourselves, by making us ready to receive the gifts of grace, but that they also are the means of affecting others who are unconscious of our prayers. For the truth of these general principles the reader is referred to Matt. vi., 9; vii., 9–11; Luke xi., 13; Eph. vi., 18; Jas. v., 14–18, and other parallel passages. It is declared that, to be acceptable, prayer must be offered in faith, *i. e.*, in a real belief that God is and is the rewarder of them that diligently seek him, and in a devout and humble submission to his will—that is, with a recognition of the truth that he knows best, and with a willingness that he should do what he deems best.[2] Standing, bowing, sitting, kneeling, and lying on the ground, are all represented in the Bible as postures in prayer.[1] The true spirit of prayer receives no clearer illustration than is afforded by Christ's precepts in Matt. vi., 5–15, and in his example in the prayer of Gethsemane, recorded in Matt. xxvi., 39, 42, 44, and the Last Supper, as given in John xvii.

Protestants maintain that prayer may only be addressed to God, and with the single exception of the Spiritualists, who can hardly be termed Protestants, they do not recognize any communion with the spirit-world except with God. The Roman Catholics recognize prayers to the saints, and especially to the Virgin Mary, whose intercessions with God they are accustomed to implore.[2] The Roman Catholic Church also maintains prayers for the dead, a practice which was certainly in existence among the Jews to some extent prior to the N. T. times, and which is based by the Roman Catholics partly on the Apocryphal books and partly on Luke xvi., 19–31, and 1 Cor. xv., 29. It has been in vogue in the Church from a very early period, founded, however, upon the doctrine of purgatory (q. v.): the object of prayers for the dead being to secure their early release from the pains of purgatory. As Protestant theology believes in a full and free pardon, and in no disciplinary estate after death, it recognizes no place or occasion for prayers for the dead. For a discussion of the question whether public prayers should be extemporaneous or liturgical, see LITURGY; see also WORSHIP.

Prayer-book. All ritualistic or liturgical churches have collections of prayers for public and sometimes for private use. Under the titles BREVIARY and MISSAL, we give some account of the Roman Catholic prayer-books. Under this title we give briefly an account of the Book of Common Prayer of the Episcopal Church. This book comprises not only the forms for public worship on the Sabbath, but also various forms for other services, such as baptism, marriage, the burial of the dead, the visitation of the sick, and family prayers. It also contains an arrangement of the Psalter for every day of the year, and a collection of Psalms and hymns for singing. It is largely composed of translations of such portions of the services of the ancient church as were considered by the Reformers, who organized the Church of England, to be free from all doctrinal objection. While some steps were taken toward the formation of a new service under Henry VIII., in 1540–45, the present prayer-book may be said to date from the reign of his successor, Edward VI. The collection first made was, however, revised from time to time under Edward, Elizabeth, and the Stuarts. Since 1662 no very material changes have been introduced into it. The prayer-book of the American

[1] Matt. xxvii., 27; Mark xv., 16; John xviii., 28, 33; xix., 9; Acts xxiii., 35.—[2] Matt. xxvi., 42; John iv., 10; xv., 7; Acts viii., 22; Heb. x., 22; xi., 6; Jas. i., 6, 7; iv., 2, 3, and parallel passages for spirit of prayer.

[1] Gen. xvii., 3; 1 Kings viii., 14; 1 Chron. xvii., 16; 2 Chron. xxix., 29; Psa. xcv., 6.—[2] See INVOCATION OF SAINTS; IMAGE-WORSHIP; MARIOLATRY.

Episcopal Church is copied from that of the English Church, with some slight modifications, of which the most important are the changing of the prayer for the king or queen to a prayer for the President of the United States, and the omission of the Athanasian Creed. An agitation is now (1872) going on in England for the omission of the latter from the English prayer-book. Since this article was in type, a Reformed Protestant Episcopal Church has been organized in this country, under the leadership of Bishop Cummins, formerly of Kentucky, with a prayer-book from which all language that seems to justify the ritualism of the High-Church party has been expunged.

Prayer-mill, or **Prayer-wheel**. This is an instrument used by the Buddhist priests, and often seen standing before Buddhist monasteries in Thibet and elsewhere. One form is a small wheel with flies which move either by wind or water. On these flies are written prayers, and the motion of these is supposed to confer all the merit of the recitation of the prayers upon him that sets it in motion. The other is a huge egg-shaped barrel, upon an upright spindle, composed of endless sheets of paper pasted one over the other, and on each sheet is written a different prayer. At the bottom of this pasteboard barrel is a cord which gives a rotary motion, like that of a child's whirligig. The priests make this spin rapidly, and acquire the merit of the repetition of all the prayers written on all the papers at every revolution of the barrel, and spend much of their time in plying the prayer-mill by way of interceding for the people, receiving a small compensation for their trouble. The monks have portable ones, on which they perform their devotions wherever they may be.



A Praying Machine.

Preaching. The earliest religious instruction was given in the family by the father, who was at once prophet, priest, and king. With the organization of the Jewish Church there was established an order of prophets (q. v.), of whom Moses was himself the first. These, during all the history of the Jews down to the time of Christ, were the preachers of the Holy Land. Their instruction was given on the Sabbath and other holy days, usually in the streets or open fields, frequently in poetic forms, sometimes accompanied with musical instruments. While the books of the law were their authority, by which their preaching was to be tested, yet they do not seem ordinarily to have preached from texts, nor to have been mere expounders of the Word. The first historical account which is given us of preaching in the modern sense of the term is that recorded in Neh. viii. A pulpit of wood was provided, the people were assembled before it, and Ezra, assisted by a number of the Levites, "read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading." At the time of Christ, the order of the prophets had given place to scribes and doctors (q.v.) of the law, who were more careful to repeat to the people the traditions which they had received from their teachers than to expound and apply the principles of the Word of God. There does not seem to have been, however, any regular, constituted order of preachers; and in the synagogue service any man seems to have been privileged to address the congregation, though it would appear that he generally took the Scripture of the day as his text.[1] Christ, early in his ministry, commissioned the twelve to go forth and preach the Gospel in the towns and villages of Judea. He subsequently gave a similar commission to the seventy; and after his death and resurrection he repeated the commission, commanding them now, however, to go into *all* the world and preach the Gospel to every creature.[2] In accordance with this commission, not only the twelve apostles, but all the disciples of Christ, became preachers of the Gospel. Their preaching was, however, necessarily different from that of modern ministers in Christian communities. Their function was that of heralds, who proclaimed salvation to a people to whom the story of the cross was

[1] Luke iv., 16–21; Acts xiii., 15, 16.—[2] Comp. Matt. xii., 5, and Luke x., 1, with Matt. xxviii., 19, 20.

literally good news. It is unmistakably evident that their preaching was customarily extempore, and equally clear that no ecclesiastical ordination was required in order to authorize the Christian to preach. But it seems certain that from a very early age there were official preachers appointed.[1]

As the heathen world became nominally converted to Christianity, and the Gospel ceased to be news, preaching changed in its character. Preachers were no longer merely heralds; their congregations were largely composed of professed disciples and of catechumens, and their preaching ceased to be a proclamation of glad tidings, and became an exposition and application of Scripture. At first, preaching was an important part of the service. At times, as in Lent, sermons were preached every day, sometimes twice a day, sometimes two or three, by different preachers in the same assemblage. Neither in respect to form or length was there any uniform habit. They varied from eight minutes to an hour, were sometimes with a text and sometimes without. The preacher generally spoke sitting, as with the Jews, while the people seem generally to have stood. At times the preacher called upon the people to repeat with him a passage of Scripture, or suddenly stopped in his discourse, leaving them to complete his half-finished quotation; in short, he did not hesitate to employ those arts, in addressing adult congregations from the pulpit, which are now banished to the Sunday-school-room. On the other hand, it was not deemed indecorous for the people to manifest their approval, either by their exclamations or their applause. With the corruption of the Church, preaching fell into disuse; it was either supplanted by ceremonies, or devoted to a repetition of legends and ecclesiastical miracles, or the discussion of puerile and insignificant topics. The Church was never without some earnest preachers, but they were too few in number to counteract the tendencies of the age. The Reformation gave a new impetus to preaching. In the age of Luther it was rightly considered that instruction was of even greater importance than public worship, and though the peculiar exigency which gave to preaching its special importance in the days of Luther has passed away, the sermon continues to hold, in most of the Reformed churches, the place of prominence.

The question whether laymen may properly preach seems to have agitated the Church from a very early period. While it may be very proper, from considerations of expediency and church order, to set apart a class of preachers and confine the religious instruction of the congregation on the Sabbath-day chiefly to them, yet it is difficult to see how any one, who recognizes no other authority than that of the Scripture, can doubt the right of any person to proclaim the Gospel of Christ as he has opportunity. The prophets of the O. T. dispensation were not an ordained class. It is evident that the disciples in the time of the apostles were accustomed to preach the Gospel without consecrating themselves to the ministry, and Christ expressly recognizes the right of any one to cast out devils in his name.[1] It would be easy to demonstrate, by comparing the number of preachers in the United States with the population, that the Church has no hope of reaching the entire people of the United States except by employing more largely in the work of Christian evangelization its lay element, and the propriety of doing so, within proper limits, is now generally recognized by most Protestant churches.

[1] Acts viii., 4; xi., 19; Eph. iv., 11, 12; comp. Titus i., 5.

Precentor, the leader of a choir in the cathedrals of England, and very generally on the Continent. He was the first dignitary in the chapter, ranking next to the dean. He superintended the choral service and the choristers. In modern times the name is applied to those who, in non-ritualistic churches, lead the congregation in singing. This office, lately revived, appears, from Bingham's "Antiquities," to be of a very early date; the precentor either leading the congregation in the early churches, or singing one part of the verse, the other part being sung by the congregation in response.

Predestination (*determination before*), the doctrine that, in the words of the Westminster Assembly's Confession of Faith, "God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass: yet so, as thereby neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established." The more special phase of this general doctrine, that God has chosen some for eternal life, of his own good pleasure, and not dependent on their virtue, goodness, or act, is the doctrine of *election;* the assertion that he has fore-ordained others to everlasting death is the doctrine of *reprobation*. It ought not to be forgotten, though it often is, that those who hold these doctrines insist that the free-will of man is not violated by God, though they confess their inability to harmonize the sovereignty of God and the free-will of man. It was in the discussions between Pelagius and Augustine that the predestinarian views of the divine "decree" were first fully evolved; and since their time opinion in the Church has run in two great currents—the one perpetuating the influence of Pelagius, who regarded that decree as subordinated to the divine foreknowledge of human character; the other that of Augustine, who maintained that

[1] Luke ix., 49, 50.

God's decrees are absolute, and independent of all prior human conditions. Pelagius recognized a possibility of good in human nature; Augustine denied any such possibility, apart from the influences of divine grace. The one view underlies Calvinism, although in the modern Church it is often materially modified; the latter view underlies the theology of the Methodist Church. But the tendency of modern inquiry seems to be to abandon the discussion of a point so obviously incapable of being determined by human intelligence, and to pursue instead examination into the moral and practical bearing upon our human conditions of that which we are able to learn concerning God and his will. The moral meaning of that will is of vital moment to men; the nature and extent of its power, and the method of its exercise over their own wills, they apparently can not determine.

Pre-existence. "The theory of *pre-existence*," says Dr. Shedd, "teaches that all human souls were created at the beginning of creation, not that of this world simply, but of all worlds. Men were angelic spirits at first. Because of their apostasy in the angelic sphere, they were transferred, as a punishment for their sin, into material bodies in this mundane sphere, and are now passing through a disciplinary process, in order to be restored, all of them, without exception, to their pre-existent and angelic condition. These bodies to which they are joined come into existence by the ordinary course of physical propagation; so that the sensuous and material part of human nature has no existence previous to Adam. It is only the rational and spiritual principle of which a pre-Adamite life is asserted."

This theory, which was perhaps borrowed from the speculations of the ancient Greeks, found its chief advocate and defender in the Christian Church in Origen. It has since been revived, in a modified form, by Dr. Edward Beecher, in his book entitled "The Conflict of Ages." It has never secured any general assent in the Christian Church.

Prefaces, certain short occasional forms in the Communion-service of the Church of England, which are introduced in particular festivals, more especially Christmas, Easter, Ascension, and seven days after; also, Whitsunday and six days after, together with Trinity-Sunday. They were composed by Gelasius, in memory of our Lord's singing a hymn with his disciples after the Last Supper. The Preface is a thanksgiving before the act of consecration, to which it is the preparation.

Prelate (*promoted*), an ecclesiastic who has direct authority over other ecclesiastics. The term is a general one, and includes not merely bishops of various degrees, but also in Roman Catholic countries the heads of religious houses or orders. The same root underlies other ecclesiastical terms. Thus we have *prelacy*, i. e., a church governed by prelates as distinguished from one—as the Congregational and Presbyterian—in which all the clergy are on an equality, and are governed by a representative body or by the local church; *prelatic* and *prelatical*, i. e., pertaining to a prelacy or a prelate, as prelatical authority. Prelates are confined to those churches which recognize in the bishop (q. v.) a distinct and superior order of clergy. See CHURCH; EPISCOPACY.

Presbyterians, the name of a large denomination of Protestant Christians, or, rather, to speak more accurately, of a certain class of denominations. For, as the term Congregationalist embraces not merely the denomination which assumes that title, but also those whose principles of government are the same, as the Baptists, the Christians or Campbellites, the Unitarians, etc., so the term Presbyterian properly embraces not only those who are united in the system which bears that name, but all others who embrace the Presbyterian principles of government. All Protestant or Reformed churches may in general be said to be divided into three classes—those who hold to government by or through bishops, *i. e.*, to an Episcopal government; those who hold to government directly by the members of the Church without the mediation of any representatives, *i. e.*, to a Congregational or Independent form of government; and those who hold to government by a board of elders or presbyters, *i. e.*, to a Presbyterian form of government. The latter view is entertained by the great majority of the Reformed churches in France, Holland, Germany, Switzerland, and Scotland, and by a large proportion of those in England and the United States of America.[1]

I. *Form of Government.*—The term Presbyterian is derived from the Greek word *Presbyteros*, meaning elder. According to the belief of those who embrace the Presbyterian form of government, there should be in the church two classes of officers, and only two, elders and deacons. The former are divided again into two classes, *i. e.*, the clergy and ruling elders. There is usually but one of the former to each church; of the latter there are from two to eight or ten, or even more. They are usually elected for life, though sometimes for a term of years. The latter method appears to be increasing in this country. Their qualifications are piety, wisdom, a knowledge of the Scriptures, and a practical prudence in the management of offices. With the teaching elder or minister they constitute a *Session*, to whose care is intrusted the general government of the local church. This body has the power to admit and discipline members, to regulate times of service, and generally to

[1] See CHURCH; PROTESTANTS.

adjust and govern in all the spiritual affairs of the church. It may, and often does, consult the congregation or the members of the church, either informally, or by calling a special meeting for that purpose; but such meetings have no power over the Session, which is answerable for its acts not to the congregation, but to the Presbytery. The pastor, however, is called by a vote of the church; but he can be installed, and can be dismissed only with the sanction of the Presbytery to which the church belongs.

The Presbytery is composed of the teaching elders of the churches of a given geographical district, together with one of the ruling elders elected for that purpose by the Session from each church. Any church member who feels himself aggrieved by the act of the Session may appeal from its decisions to the Presbytery. Superior in authority to the Presbytery is the *Synod*, which is composed of the teaching elders and one ruling elder from each church of a larger district than that represented by the Presbytery. Still above the Synod is the *General Assembly*. This embraces representatives, both lay and clerical, from every Presbytery, and is the supreme authority in all ecclesiastical matters. To it an appeal lies from the Presbytery in all ecclesiastical proceedings of a disciplinary character, and its decision is final. Its authority, however, though supreme, is not unlimited. In legislating for the churches it is required to refer the laws which it passes to the Presbyteries for their approval; and the law does not become of binding force upon the churches until it receives the sanction of at least a majority; in certain cases two-thirds are required. Such, in brief, is the constitution of the Presbyterian Church in the United States, and it may be regarded as a type of the Presbyterian form of government the world over, though there are differences in detail which distinguish the various Presbyterian churches from each other. Thus, certain of the smaller Presbyterian churches have no General Assembly; the earliest Presbyterian Church of Scotland had no Synod. The elders of the Reformed Church of Germany and Holland are always elected for a term of years only, and the name given to the body of elders is *Consistory*, not *Session;* and the bodies answering to the *Presbytery*, *Synod*, and *General Assembly* are respectively entitled *Classes*, *Synod*, and *General Synod*. The duties of the deacons in the Presbyterian churches do not differ materially from those which belong to the same offices in the Congregational bodies, "to whose office," according to the Presbyterian standard, "it belongs not to preach the Word or to administer the sacraments, but to take special care in distributing to the necessities of the poor." In many churches, however, this duty is performed by one or more of the elders, and the office of the deacon is either not retained, or is a merely nominal one.

II. *Doctrine.*—The Presbyterians are for the most part Calvinistic in doctrine. They generally accept the Westminster Assembly's Confession of Faith as their symbol of belief, and every clergyman in the Presbyterian Church of the United States is required to declare his personal belief in it as an embodiment of the truths taught in the Scriptures. They do not agree, however, in their interpretation of that standard, and are divided, as are the Congregationalists, according to their views, into strict Calvinists and moderate Calvinists, or Old School and New School.[1]

This division in sentiment combined with other circumstances to divide the Presbyterian Church of the United States into two bodies for a time, as we shall presently see; but the division has been healed and a reunion effected, though the theological differences still remain. We have said that the Presbyterian Church is Calvinistic; we are not aware that there are any Armenian Presbyterians, unless it be the small sect of Armenians in Holland. There was at one time, however, a serious defection in England, many of the churches becoming Socinian in doctrine; but we believe that the Unitarian churches in England at the present day are nearly, if not quite, all Congregational in their polity.

III. *Origin and History.*—It is hardly necessary to say that the Presbyterians claim that their form of church government is "founded on and agreeable to the Word of God," and some among them hold that it was divinely instituted, and that its origin is to be traced back to the O. T. In the elders of Israel under Moses, in the elders who are believed to have constituted the governing body of the Jewish synagogue, and in the various references to the elders which abound in the N. T. they think they find sufficient authority for believing that their form of church government is certainly in accordance with Bible teachings, if not absolutely conformed to that of a Biblical model.[2] It is unquestionably true that government by a board of elders has been maintained by certain bodies, as the Waldenses, from a very early age, and that Calvin, who is sometimes regarded as the founder of Presbyterianism, borrowed his form of church government from them. He may be regarded as the founder of Presbyterianism, in the sense that he was the first to organize the Reformed Church on a Presbyterian model, as he was the first to frame the Reformed faith in a clear, distinct, and affirma-

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[1] See CALVINISTS.—[2] The principal Scripture authorities quoted for Presbyterianism are the following: Exod. iii., 16; 2 Chron. xix., 8-10; Acts xi., 30; xiv., 23; Rom. xii., 6-8; 1 Cor. xii., 28; 1 Tim. v., 17; Jas. v., 14.

tive form. American Presbyterianism, however, is traceable rather to England and Scotland than to the Continent.

The organization of the Episcopal Church in England did not satisfy the more radical and pronounced reformers. In 1572 a Presbytery was formed at Wandsworth, in Surrey, by ministers of London and its neighborhood, separating from the Church of England; and other Presbyteries were soon formed, notwithstanding the extreme hostility of Queen Elizabeth. The long contest between Charles I. and the Puritans was imbittered by a religious controversy between the Episcopalians and the Presbyterians. The Westminster Assembly, which framed the creed that has ever since been accepted as an authoritative declaration of the faith of the Presbyterian Church, was one of the results of the Revolution. Another was a fruitless attempt by Parliament (1647) to make Presbyterianism the State religion. The Restoration of Charles II. re-established the Episcopal as the State Church; the Non-conformists very generally became Independents or Congregationalists. Presbyterian churches, partly from feebleness, partly from spiritual decay, ceased to maintain their principles of government, and that unity which constitutes their ecclesiastical strength, and many of them lapsed into the Unitarian faith. During the last half century they have been gradually recovering the power then lost, and there are now in England, chiefly in the northern counties, between 150 and 200 orthodox Presbyterian places of worship.

A history of the Presbyterian Church in Scotland would be, in effect, a history of that land; for, since the sixteenth century, its political and its religious history have flowed on in one and the same channel. It must be enough here to say that the Reformation, which penetrated England in the sixteenth century, was even more victorious in Scotland, where, under the leadership of John Knox, the Presbyterian Church was made the Established Church in 1560. Confessions of faith, drawn up by John Knox, provided for three orders of officers in the Church—teaching elders or ministers, ruling elders, and deacons, of whom the two latter were elected annually. The creed and forms of worship conformed to those of the Genevan Church established by John Calvin. Changes were subsequently introduced in the form of church government, and the ecclesiastical courts, the Synods, and Presbyteries were later introduced, but the General Assembly was organized by Knox himself. It constituted a sort of ecclesiastical parliament, in which the churches were directly represented. After various vicissitudes and some years of bitter persecution, the first occasion for a schism arose in 1712, when, after the union of England, Scotland, and Ireland in one kingdom, the British Parliament gave to lay patrons in Scotland the same right to present a clergyman to a vacant benefice which was possessed by lay patrons in the Established Church of England. Scottish independence rebelled at this, the people claiming the right to elect their own clergy, or at least to exercise a vote over the appointment of an unsatisfactory one, and the controversy which ensued led to two secessions, the first seceders assuming the name of *Associate Presbyterians*, though generally known as *Seceders*, the second taking the name of the *Presbyterians of Relief*. These have since been united, and constitute the *United Presbyterian Church of Scotland*. Those who remained in the Established Church were divided in sentiment on the subject of lay patronage; the sentiment against it grew stronger and stronger, until at length, in 1843, there was a third secession under the leadership of Dr. Chalmers, and the *Free Church of Scotland* was organized. The Free Church carried off about one-half the communicants of the Established Church, and became a rival communion in most of the parishes of Scotland. Meanwhile, at the accession of William and Mary to the throne, the Established Church, which had suffered bitter persecution during the preceding reigns of the Stuarts, emerged from its adversity and became once more the recognized ecclesiastic establishment of the kingdom, and many of those who had been her persecutors flocked to her standard, accepted her doctrinal symbols, and became members of her communion. Many of the more earnest descendants of the *Covenanters* (q. v.) protested against the reception of such men into the Church, and finding their protest in vain, withdrew, and organized the *Reformed Presbyterian Church*. Though this secession took place in 1681, the churches were not finally organized into a Presbytery till 1743. These four denominations — the *Established Presbyterian Church*, the *United Presbyterian Church*, the *Free Church*, and the *Reformed Presbyterian Church*—constitute the chief Presbyterian churches of Scotland at the present time. The *Irish Presbyterian Church* is an offshoot of Scottish Presbyterianism, and originated in a settlement of Ulster, Ireland, by Scottish colonists during the reign of James I.

The first Presbyterian congregations in the United States were organized in Maryland, a little before the close of the seventeenth century, the oldest, that of Snow Hill, dating about 1690; and the first Presbytery, that in Philadelphia, in 1705. A Synod, consisting of four Presbyteries, was constituted in 1716. In 1758 the American Presbyterian churches were united in one; and in 1789 a General Assembly was instituted, the whole number of congregations being then 419, with 188 ministers. The in-

crease of the Church was rapid, and in 1834 it contained 22 Synods, 111 Presbyteries, and about 1900 ministers. A controversy about that time sprang up in the Church, which several causes conspired to produce. In general, it may perhaps be said that the division was one of sentiment between the more progressive and the more conservative members of the Church. The one party wished to bear a decided testimony against slavery; the other thought that duty did not require any action of the Church on that subject; the one party wished to unite with other denominations in Christian work through voluntary societies; the other believed that such work could be more efficiently and economically conducted by their denomination through boards which should be under its own control; the one were moderate Calvinists in theological opinion; the other were strict Calvinists, and laid great stress on divine sovereignty, and less on human agency in regeneration, conversion, and Christian work. The result was a separation, in 1838, into two bodies, the Old School and the New School, both retaining, however, the same official title, the "Presbyterian Church in the United States of America," and both adhering to the Westminster Confession of Faith as their symbol of doctrine. The New School Presbyterian Church never had any considerable number of churches in the Southern States, and later the Old School Church was rent by the slavery question into two bodies, the Church North and the Church South. This removed one cause of the original separation. Though it did not settle all theological controversy, it removed all bitterness therefrom, and enabled those who had before differed widely in their constructions of the Bible and the symbols of the Church, though still differing, to work together. Thus a reunion was effected in 1869, after thirty years of separation. At the time of our writing, a movement has been inaugurated by the Presbyterian Church as thus formed, of the New and Old School branches, for a reunion with the Presbyterian Church, South.

Prior to the separation of the Church in 1838, a secession had taken place from it in Kentucky (1810), in consequence of a dispute between the Presbytery of Cumberland, in that State, and the Kentucky Synod of the Presbyterian Church in America, concerning the ordination of persons who had not passed through the usual educational curriculum, but whose services the Presbytery regarded as demanded for the ministry by the exigencies of the times. In doctrine this branch of the Church does not very materially differ from the New School Presbyterian Church, but its symbols of faith are a modification of the Westminster Confession of Faith. It still exists as a separate organization, though the question of a reunion with the parent body is now under consideration. The Scottish Presbyterian denominations have also been brought to the United States by emigration, and exist here as separate ecclesiastical bodies.

IV. *Statistics.*—It will thus be seen that the chief Presbyterian churches in the United States are the Presbyterian Church [North], the Presbyterian Church [South], the United Presbyterian Church, and the Cumberland Presbyterian Church. In addition to those are the Associate Presbyterian Church, an offshoot from the Associate Presbyterians or Seceders of Scotland; and the Reformed Presbyterian Church, an offshoot of the Reformed Presbyterian Church of Scotland; the Associate Reformed Church, the result of an attempt made in 1782 to combine the Associate Presbyterian and the Reformed Presbyterian churches. These churches are all substantially alike in government and in their symbols of doctrine; but they differ more or less widely in the interpretation which they put upon them, embracing all views, from those of the most moderate Calvinists to those of the most extreme high Calvinism. The statistics of the four chief branches of the Presbyterian Church in the United States are thus given in the "*New York Observer* Year-book for 1872:"

Presbyterian Church [North].

Synods	35
Presbyteries	167
Ministers	4,667
Churches	4,616
Communicants	455,378
Contributions	$38,155,572

Presbyterian Church [South].

Synods	11
Presbyteries	55
Ministers and Licentiates	912
Churches	1,518
Communicants	87,529
Contributions	$1,034,390

United Presbyterian Church.

Synods	8
Presbyteries	55
Ministers	566
Churches	731
Communicants	71,804
Contributions	$800,001

Cumberland Presbyterian Church.

Synods	1
Presbyteries	102
Ministers and Licentiates	1,309
Churches	1,863
Communicants	96,335
Contributions	(not reported)

Presentation, in England, the act of a patron (q. v.) nominating an individual to be instituted by the ecclesiastical authorities to a benefice (q. v.) in his gift.

Priest. Nearly all religions agree in teaching that there is a separation between man and God that renders not only an atonement (q. v.) necessary, but also a priesthood, who are set apart to a religious life, and through whose instrumentality alone it is taught that men can approach acceptably to God. This idea, which is found in most organized heathen religions, even in those which in their origin disavowed the

idea, as in the religion of Buddha and Confucius, has its counterpart in the truth taught in the Christian religion, that Jesus Christ is our great High-priest, through whom alone we have access to the Throne of Grace. This truth, that there is need of a mediator between God and man, coupled with the errors that God is a vengeful being, and that the priesthood are the mediators between him and the sinner, have in all ages and all countries given to the priests a remarkable power over the common people. Yet, while this power has often been exercised to keep the people in ignorance and superstition, it must not be forgotten that it has kept alive the religious sentiment, and often been the only means for preventing the utter decay of the conscience and the extinction of all sense of duty toward either God or man. Referring the reader to the respective articles on the various religions of the world for an account of the priestly system of heathen nations, we must confine ourselves in this article to a brief account of the priesthood, 1st, under the Jewish dispensation; 2d, in the Christian Church.

I. *The Jewish Priesthood.* — Prior to the Exodus the only recognized priest was the father, as the only recognized Church was the family. Thus we find, in the patriarchal age, Noah, Abraham, and others officiating as priests, and the office and dignity was regarded as descending to the first-born son.[1] But with the Exodus came the organization of the Jewish people as a nation and as a Church, and with this came the necessity for the creation of a definite order of priests. Such an order we find, therefore, early constituted by divine appointment.[2] By God's direction the sons of Aaron and their generations were to constitute the priesthood, an order intermediate the high-priest (q. v.) on the one hand, and the Levites (q. v.) on the other. Their chief duties were to watch over the fire on the altar of burnt-offerings, and to keep it burning evermore, both by day and night; to feed the golden lamp outside the veil with oil; to offer the morning and evening sacrifices, each accompanied with a meat-offering and a drink-offering, at the door of the tabernacle. They were also to teach the children of Israel the statutes of the Lord. During the journeys in the wilderness it belonged to them to cover the ark and all the vessels of the sanctuary with a purple or scarlet cloth before the Levites might approach them. As the people started on each day's march they were to blow "an alarm" with long silver trumpets. Other instruments of music might be used by the more highly-trained Levites and the schools of the prophets, but the trumpets belonged only to the priests.[3] The ceremony of their consecration is described in Exod. xxix., Lev. viii. The dress[1] which they wore during their ministration consisted of linen drawers, with a close-fitting cassock, also of linen, white, but with a diamond or chess-board pattern on it. The white cassock was gathered round the body with a girdle of needle-work, into which, as in the more gorgeous belt of the high-priest, blue, purple, and scarlet were intermingled with white, and worked in the form of flowers. Upon their heads they were to wear caps or bonnets in the form of a cup-shaped flower, also of fine linen. In all their acts of ministration they were to be barefooted.[2] Before they entered the tabernacle they were to wash their hands and their feet. During the time of their ministration they were to drink no wine or strong drink. Except in the case of the nearest relationships they were to make no mourning for the dead. They were not to shave their heads. They were to go through their ministrations with the serenity of a reverential awe, far removed from the orgiastic wildness which led the priests of Baal in their despair to make cuttings in their flesh. They were forbidden to marry an unchaste woman, or one who had been divorced, or the widow of any but a priest.[3] Their functions were clearly incompatible with the ordinary activities of men; special provision was, therefore, made for their support, consisting chiefly of certain special taxes,[4] and certain of the contributions brought for sacrificial purposes to the Temple.[5] They had, in addition, thirteen cities assigned them, with suburbs or pasture grounds for their flocks.[6] By these provisions the Jewish priesthood were guarded, on the one hand, from that poverty which would render them unable to preserve their religious independence, and so make them liable to become the serfs of the civil authorities, and, on the other, from that acquisition of wealth which corrupted the priests of the Church of the Middle Ages, and, by rendering them independent of the people, conferred upon them the power of spiritual and civil despotism. It should be added, too, that they had no power to pronounce sentence for offenses, either civil or ecclesiastical, until the accused had been regularly tried before the courts of the land; rarely or never worked, or pretended to work, miracles; made no pretense of a life of professional austerity, but mingled with the people; knew nothing of the doctrine of celibacy, but freely intermarried with the other tribes; and were constantly checked in any tendencies toward spiritual usurpation by the prophets, who constituted an en-

[1] Gen. viii., 20, 21; xxii., 13; xxxv., 14.—[2] Exod. xxvii., 20, 21; xxviii., 1–4.—[3] Exod. xxix., 28–44; Lev. vi., 12; x., 2; xxiv., 2; Numb. x., 1–8.

[1] See illustration under article High-priest.—[2] Exod. xxviii., 39, 40; xxxix., 2; Ezek. xliv., 17–19.—[3] Exod. xxx., 17–21; xl., 30–32; Lev. x., 9; xix., 28; xxi., 1–5, 7, 14.—[4] Numb. xviii., 26–28; Deut. xiv., 28; xxvi., 12.—[5] Lev. vi., 26–29; vii., 6–10; x., 12–15; Numb. xviii., 8–14.—[6] Josh. xxi., 13–19.

tirely separate order of religious teachers, if the term order may be applied to these itinerant lay preachers of the Jewish church.[1]

The earliest historical trace of any division of the priesthood and corresponding cycle of services belongs to the time of David. The priesthood was then divided into the four-and-twenty "courses," or orders, each of which was to serve in rotation for one week, while the further assignment of special services during the week was determined by lot. Each course appears to have commenced its work on the Sabbath, the outgoing priests taking the morning sacrifice, and leaving that of the evening to their successors. In this division, however, the two great priestly houses did not stand on an eqality. The descendants of Ithamar were found to have fewer representatives than those of Eleazer; and sixteen courses, accordingly, were assigned to the latter, eight only to the former. On the return from the captivity there were found but four courses out of the twenty-four, each containing, in round numbers, about a thousand. Out of these, however, to revive, at least, the idea of the old organization, the four-and-twenty courses were re-constituted, bearing the same names as before, and so continued till the destruction of Jerusalem.

II. *The Christian Priesthood.*—The priesthood as a religious order perished with Judaism. The priesthood was the shadow, and disappeared when the substance came. As a mediator, Jesus Christ is our only priest; as a servant of God, whose duty it is to consecrate his full time and energies and thoughts to the divine service, every Christian is a "priest unto God." The N. T., therefore, contains no hint of any priest, nor of any officer answering to a priest, in the early Church, and, on the contrary, contains many passages which teach more or less directly and distinctly that the priesthood of the class is merged in the priestly character of Jesus Christ and that of the whole discipleship.[2] The modern minister answers rather to the ancient prophet than to the ancient priest. At least this is the universal opinion of nearly all Protestant Christendom, though some relics of the old priestly idea of a special sacerdotal order, with peculiar privileges and prerogatives, and possessing peculiar holiness, still lingers in the Christian Church. In some portions of the Episcopal Church the idea is maintained that the modern clergyman is the successor of the ancient priest, and this term is used in the Prayer-book to designate the clerical office. Much weight can not be placed upon this circumstance, however, since the word is only a contraction of the term presbyter, and does not necessarily mean any thing more or other than elder. According to the Roman Catholic theology, the priesthood is a permanent office, changed, but not abolished. Regarding the Lord's Supper as a proper sacrifice, the Roman Catholics hold, of course, that it can only be offered up by a regularly ordained priest, and his presence and benediction is regarded by this Church as equally necessary to the other sacraments. The Roman Catholic priest can only be ordained by a bishop; his distinguishing vestment is the chasuble. In the Roman Catholic Church celibacy (q. v.) is enjoined on the whole priesthood; but this is not the case in the Greek Church, where, however, no one is permitted to marry after ordination.

Primate. In the ancient Church bishops, venerable for age or personal dignity, sometimes received the name of primates. The title was often the same in signification as archbishop (q. v.), metropolitan (q. v.), and patriarch (q. v.). Thus the Archbishop of Canterbury receives the title of Primate of all England.

Prison. Very frequent reference is made in Scripture to prisons; but nowhere is there any description given of the sort of building denoted by the term. There can be little doubt that in the generally despotic kingdoms of antiquity prisons existed in great variety; and, in the worst times of the Hebrew commonwealth, if we may judge from the case of Jeremiah and some others, the doom of imprisonment involved at least all that the term can suggest to modern ears. Imprisonment was not, however, one of the punishments prescribed by the Hebrew law; we therefore read little of it in the earlier parts of the sacred history. In Ahab's reign there was a prison in Israel, possibly attached to the king's palace, and prisons also existed in Judah. [1 Kings xxii., 26, 27; 2 Chron. xvi., 10; Neh. iii., 25; Jer. xxxii., 2; xxxvii., 21.]

Processions. Solemn religious processions are an important element in the service of the Roman Catholic Church. They sometimes take place through the streets of the city; more frequently, perhaps, are confined to the aisles of the church. Banners, crosses, and images are generally carried in front; the clergy follow; the people make up the rear, either singing hymns or reciting prayers. They were common among the Greeks and Romans; were practiced, though less extensively, among the Jews; and are a prominent feature in Buddhist ceremonials. Processions in the Christian Church first took place about the time of Chrysostom, in the fourth century. They are rarely practiced by any Protestant denomination, and only among the ritualists.

Proctor (formed, by contraction, from

[1] See Deut. xii., 17–19; xiv., 26–29; and for an illustration of the prophetic denunciation of priestly vices, Mal. i., 6–8. That such a denunciation was possible, shows that the Jewish priesthood possessed no such power as that of the Roman Catholic priesthood in the Middle Ages.—[2] Heb. ii., 17; iii., 1; iv., 14; v., 5–10; vii., 27, 28; x., 11, 12; Rev. v., 10.

Latin *procurator*, one who cares for another) is the name given to the practitioners in the ecclesiastical courts. It corresponds to attorney or solicitor in the other courts. It is also the name of certain officers in the universities of Oxford and Cambridge, whose duties are to preserve the peace of the universities, and to repress disorders among the students.

Propaganda, the name of a congregation and also of a college in Rome. Its full title is *De Propaganda Fide*, i. e., concerning the propagation of the faith. Its object is to direct and forward the propagation of the Roman Catholic religion, especially among the heathen. The congregation was organized in 1622, and answers somewhat to a Protestant Missionary Board; the college was added five years later, for the purpose of educating missionaries for the work. It contains nearly two hundred pupils, who are gratuitously educated, equipped, and sent to their allotted field, and contains a valuable library and museum. The congregation consists of a number of cardinals appointed for life, one of whom is prefect, and who are assisted by a secretary, and by a number of consulters, clerks, and other officials. This congregation conducts the affairs not only of the missionary countries, properly so called, but also of those in which the hierarchical organization is not or has not been full and formal. To this organization no small part of the aggressive power of the Church of Rome is due. It has complete military power, under the pope, over the whole missionary field, not only to send missionaries wherever it is the interest of the Church to send them, but to give them special training adapted to their special work. There are nowhere to be found better modern maps of the newly-settled States of the United States than in the college of the Propaganda, and nowhere men better informed as to the probable points of future importance than the cardinals who compose the congregation of the Propaganda. The work of this congregation is greatly aided by several subordinate associations for the propagation of the faith, among the most important of which are those at Lyons (France), Vienna, and Bavaria.

Prophets. The Hebrew word translated prophet is derived from a root signifying to boil, or bubble over, and is thus taken from the idea of a fountain bursting forth from the heart of man, into which God has poured it. It simply conveys the idea of an interpreter of the divine will. Originally, the English words "prophet," "prophecy," and "prophesy" kept tolerably near this Biblical use of the word. Thus, in the reign of Elizabeth, Jeremy Taylor wrote a treatise on the "Liberty of Prophesying," *i. e.*, the liberty of preaching; but gradually the word was narrowed in its usage to indicate merely foretelling, and it is so defined by both Worcester and Webster. The Biblical prophets were not, however, merely or necessarily foretellers. They were the divinely inspired teachers of the Jewish nation, as appears from their titles and their history. The word prophet itself signifies one who speaks for another. The Biblical synonyms are "the interpreter," "the messenger of Jehovah," "the man of spirit," "the man of God;" and it is declared that the "Spirit of Jehovah" enters into him and "clothes him."[1] The detailed descriptions of prophesying by St. Paul are hardly distinguished from what we should call preaching, and the word exhortation or consolation is used as identical with it.[2] Two points thus distinguish the prophet from first to last. The first is their consciousness of deriving their gift from a divine source, of speaking under an irresistible divine impulse;[3] the second, that the divine communication is made through the persons of men. The rustling leaves of Dodona, the symptoms of the entrails in the Roman sacrifices, even the Urim and Thummim on the Hebrew high-priest's breast, though oracular, or thought so to be, were never termed prophetic. Strictly speaking, the name and office of prophet was not confined to the Jewish people. Balaam, the prophets of Baal, Epimenides the Cretan, Enoch the author of the apocryphal book which bears his name, are all recognized as prophets, as well as the numerous false prophets which abounded during the history of the Jewish monarchy.[4] The term is incidentally applied to Abraham,[5] but Moses is the first of the true order of Jewish prophets, and the type of all that follow, even to the last and greatest. The poetical gift displayed by him in the three songs of the Pentateuch and the 90th Psalm is characteristic of the prophetic order.[6] Aaron and Miriam shared, in a less degree, the same peculiar power as, on one occasion, did the seventy elders who constituted his counselors.[7] An occasional prophet appeared in the interval between the death of Moses and the re-organization of the Jewish state under Samuel;[8] but it is Samuel who is to be regarded as the true founder of the order of the prophets. He established the schools of the prophets (q. v.) on a firm foundation, if he did not originate them, and from the time of Samuel the line continued in every generation unbroken down to Malachi. Nathan, David, Saul, and He-

[1] Isa. xliii., 27 (translated *teachers*); Judg. ii., 1; vi., 34; 1 Sam. ii., 27; ix., 6; 1 Kings xii., 22; xiii., 1, 2; 1 Chron. xii., 18; 2 Chron. xxiv., 20; Ezek. ii., 2; Hos. ix., 7; marg. Hag. i., 13; Mal. i., 1.—[2] 1 Cor. xiv., 3, 4, 24, 25. Bar-nabas, literally the son of prophesying, is translated the "son of consolation," Acts iv., 36.—[3] Numb. xxiv., 1; 1 Cor. ix., 6. — [4] 1 Kings xviii., 13, with verse 19; xxii., 11, 24; Jer. xxviii., 17; xxix., 21; Tit. i., 12; Jude 14.—[5] Gen. xx., 7.—[6] Exod. xv., 1–19; Deut. xviii., 15–18; xxxii.; xxxiii. See Moses.—[7] Exod. iv., 16; vii., 1; xv., 20; Numb. xi., 25.—[8] Judg. ii., 1; iii., 20; iv., 4; v., 7; vi., 8; 1 Sam. ii., 27.

man, if not actually educated by him, all marked the epoch of his appearance. From the time of the division of the Hebrew nation into the rival kingdoms of Judah and Israel, the priesthood and the prophets came into marked contrast, the priests taking refuge in Judah, the prophets, for the first two centuries, residing for the most part in Israel, which, with the possible exception of Ramah, contained all the seats of prophetic instruction—Bethel, Jericho, Gilgal, Carmel. To Israel belonged not only Elijah and Elisha, but others of less note—Ahijah, Jehu, son of Hanani, Obadiah, Micaiah, and Oded, and perhaps Iddo, the seer.[1] Not till a later period did the great prophets of Judah appear—Isaiah, Jeremiah, Ezekiel, and most of the minor prophets. We may, perhaps, say that to Israel belong those of the order who were men of affairs, to Judah those who were men of ideas. Elijah and Elisha were more influential in their own times, but have left no writings; the influence of Isaiah, Jeremiah, and Ezekiel was ineffectual to stem the degeneracy of their age, but it has been felt through their writings in subsequent ages. With Malachi the unbroken succession of prophets came to an end, to be revived in the person of John the Baptist, and to receive its culmination in the person of Jesus Christ, himself at once the great Prophet and the fulfillment of prophecy. In the apostolic age, some remnants of the Jewish order appeared for a time in the Christian Church; but with the close of the N. T. canon the prophetic order also came to its close, the N. T. appropriately ending with the most sublime of all the prophetic books of the Bible, the Revelation of St. John the divine.

Although the most remarkable prophets belonged to the later days of Jewish history, the epoch of its degeneracy and disaster, yet the order, as an order, was most characteristic of the earlier years of the monarchy, and the historical books contain intimations from which we may gather not a little concerning their methods of life and the principles of their organization. In the times of the kings they were a numerous and influential class. In the darkest days of the Church, Obadiah hid a hundred of them in a single cave.[2] In the reign of Jehoshaphat, four hundred were gathered by the king for counsel.[3] They were set apart to their office by no public ordination.[4] Whoever felt his soul burdened with a message of truth was ordained thereby to proclaim it. They were taken from every tribe and every occupation. Women occasionally, though exceptionally, filled the sacred office. Miriam, Deborah, Huldah,[5] were among the prophets—the latter apparently at the head of the prophetic school in Jerusalem, and recognized by the court as the chief theologian of her time.[1] David and Saul were prophet-kings; Amos was a herdsman;[2] Elijah a wanderer of the desert;[3] Elisha was called from the plow;[4] Isaiah and Jeremiah were, perhaps, children of prophets.[5] These preachers had neither church, pulpit, nor salary; they gathered their congregations wherever they could find them—in the street, the field, the highways. They depended on the hospitality of the pious for their support.[6] They wore a simple dress of sheep-skin;[7] lived plainly; abstained from wine;[8] dwelt sometimes in Jerusalem, in chambers of the Temple, sometimes in the country, in rude huts of their own construction.[9] They generally lived in companies of from twenty to thirty, and traveled through the country, couching their instruction in the form of poems, which they chanted to simple music, accompanying themselves on the rude instruments of their age.[10] A few more leading spirits lived alone, either in the cities, as Isaiah and Jeremiah, or in the wilderness, as Elijah, preaching the truth, still generally in poetic forms, though not with musical accompaniment. All the earlier prophecies were delivered orally. At a later date they were written down by disciples, or in some cases by the prophet himself.[11] Even the apostles seem generally, however, to have employed scribes, who wrote at their dictation.[12] The class was far from pure or perfect. Like the ministry in all ages, there were time-servers and false prophets among them. But those whose addresses have been preserved were bold, courageous, patriotic, devout men, fearing God, and, therefore, not fearing man; denouncing alike the sins of the court, the corruptions of the Church, and the vices of the people. Their teaching was not, as we have said, a mere foretelling. It applied sometimes to the past, sometimes to the present, sometimes to the future. They were the sacred historians of the Jewish nation. Not only do we have history interwoven with foretelling in the books of Isaiah, Jeremiah, Daniel, and Jonah, but the books of Joshua, Judges, Samuel, and Kings are all, probably, the product of prophetic pens, while other historical books of the prophets are mentioned that are now lost.[13] It must be accounted among the mysteries of Divine Providence that the biography of David, by the prophet Nathan, should be among these lost books of the past. The historians of Israel, they were also its theologians, moral-

[1] 1 Kings xi., 29; xvi., 7; xviii., 3; xxii., 13; 2 Chron. ix., 29; xxviii., 9.—[2] 1 Kings xviii., 4.—[3] 1 Kings xxii., 6.—[4] The only case of ordination mentioned is that in 1 Kings xix., 16.—[5] Exod. xv., 20; Judg. iv., 4; 2 Kings xxii., 14.

[1] See art. Huldah.—[2] Amos i., 1.—[3] 1 Kings xvii., 1.—[4] 1 Kings xix., 19–21.—[5] Isa. i., 1; Jer. i., 1.—[6] 1 Kings xvii., 8–16; 2 Kings iv., 8–10.—[7] 2 Kings i., 8; Zech. xiii., 4.—[8] 2 Kings iv., 38; Dan. i., 8, 12–16.—[9] 2 Kings vi., 1–5; Jer. xxxv., 4.—[10] 1 Sam. x., 5.—[11] Jer. xxxvi. See Baruch, Isa. viii., 1.—[12] Rom. xvi., 22; 1 Cor. xvi., 21; Gal. vi., 11; 2 Thess. iii., 17; 1 Pet. v., 12.—[13] 1 Chron. xxix., 29; 2 Chron. ix., 29; xii., 15; xiii., 22; xx., 34.

ists, and political instructors. They asserted the spirituality and unity of God against the materialistic and idolatrous conceptions of their age, and the religion of practical duty and pure-hearted love against that of a meaningless ceremonialism. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" this was the essence of their religious teaching.[1] But to them religion was a comprehensive term. They were, in the highest sense of the term, "political preachers." They were not men of the closet and the study alone, but men of action, counseling the State, not by expedients of policy, but by immutable principles of truth and justice. Whenever their interference was called for, they appeared, to encourage or to threaten; Elijah before Ahab, like the ghost of the murdered Naboth, in the vineyard of Jezreel; Isaiah before Ahaz at the Fullers' Gate, and before Hezekiah as he lay panic-stricken in the palace; Jeremiah before Zedekiah; John before Herod; the Greatest of all before the Pharisees in the Temple.[2] Whatever public or private calamity had occurred was seized by them to move the national or individual conscience. Thus Elijah spoke on occasion of the drought; Joel, on occasion of the swarms of locusts; Amos, on occasion of the earthquake. Thus, in the highest degree, our Lord drew his parables from the scenes immediately about him. Thus he, too, denounced national iniquity, warned of national judgments, and wept over national sin and degradation.[3] A pure, a divine patriotism was characteristic of them, and in none more characteristically displayed than in Jesus Christ himself. They were preachers of justice, of liberty, of humanity to the poor and the suffering, of certain judgments to the proud, the imperious, and the selfish.[4] Inspired by God, they looked also into the future, and used so much of it as God was pleased to disclose for the warning or the encouragement of his people. They were watchmen stationed on a lofty tower, and announcing what the people below, in their narrower horizon, could not see.[5] Their foresight did not stop with events in the near future which human wisdom might perceive. It reached into the far-distant future, and declared what the birth of coming ages should be. It did not reflect the anticipations of their own age. It often directly contravened that anticipation. It perceived, in the suffering and crucified Messiah, the glory which the people saw only in one ensceptred and encrowned, and in every temporary deliverance recognized a type of the greater deliverance of all mankind, of which the Hebrews never dreamed, and which they refused to recognize and receive when at last it came.[1] They were, indeed, the Christian teachers of mankind ages before Christ appeared to fulfill their hopes; and to a world lying in darkness and sin they preached the same Gospel which Christ preached on the shores of the Sea of Galilee and Paul among the cities of Greece.[2]

The methods in which the divine will was communicated to the prophets have been the subject of much discussion, and are involved, with the whole subject of inspiration, in no little obscurity. Some hints, however, the Bible affords us. Sometimes God spoke to them in an audible voice and under circumstances in which there could be no doubt as to the fact, as in the well-known case of Samuel.[3] Sometimes the divine will was communicated by dreams.[4] Sometimes the prophets were brought into an ecstatic state by the overpowering influence of God's Spirit, and while in that condition they perceived truths which under ordinary circumstances were holden from them, or received direct communication from God or his angel messengers.[5] That this condition was partly physical, or at least that it affected the physical condition in a marked degree, is very clear.[6] Sometimes the truth was made known to them by a vision. They were told nothing; they *saw* what they were to disclose. This appears to have been the case with Paul when caught up into the third heaven, and with John when in the spirit on the Lord's day he saw the vision of the future.[7] In interpreting the writings of the prophets, these methods of their inspiration are to be borne in mind. It is not to be expected that they always comprehended themselves the full import of what they uttered. They spoke for God what future events would interpret. They described what they saw, often without reference to time, describing things future as though they were past, things remote from each other as though they were contiguous. Thus in the book of Revelation the language is historical, though the book is almost, if not entirely, prophetical. Transitions are accordingly abrupt, and often picture succeeds picture with but very little apparent connection. Add to this, that in many cases the object of the prophecy is rather to awaken hope by a general promise of succor, or to arouse conscience by a general warning of punishment, than to make the future clear and plain, and it will not appear strange

[1] Mic. vi., 8.—[2] 1 Kings xxi., 18–22; Isa. vii., 3; 2 Kings xx.; 2 Chron. xxxvi., 12; Mark vi., 18; Matt. xxi., 12–16.—[3] 1 Kings xviii.; Joel ii.; Amos i.; ii.; iii.; Matt. xi., 15–24; xii., 1–45; xxiii.—[4] Isa. iii., 14; lv.; Jer. vii., 1–7; Amos vi., 1–6.—[5] Isa. xxi., 2; Hab. ii., 1, 3.

[1] For prophecies of Messiah, see note to art. Jesus Christ. — [2] Comp. Isa. i., 18, with Luke vii., 47, and 1 John i., 9; Isa. lv., 6, 7, with Matt. iv., 17; Mic. vii., 19, with Rom. iii., 25, and Jas. v., 15.—[3] 1 Sam. iii., 4–10; comp. Exod. iii., 2–6; Isa. vi., 8; Jer. i., 4; Ezek. i., 3; Amos i., 1; Jon. i., 1; Mic. i., 1.—[4] Numb. xii., 6; Joel ii., 28. See Dreams.—[5] Ezek. i., 3.—[6] Dan. viii., 27; x., 8; comp. 2 Kings ix., 11; Jer. xxix.—[7] 2 Cor. xii., 1–4; Rev. i., 10, 12; v., 1; vi., 1.

that the prophecies are often obscure, and that the unfulfilled prophecies are the subjects of the most diverse and contradictory explanations to the present day.

The divine object of prophecy, using that word in its most restricted sense as synonymous with foretelling, is declared by our Lord himself: "Now I have told you before it came to pass, that when it is come to pass, ye might believe."[1] Prophecy is, in other words, a divinely appointed argument against infidelity. The argument is very simple and very conclusive. Let it be granted that the prophecy was uttered before the event took place, that it applies to the event, and that it is such a prophecy as no human foresight could have foreseen and foretold, and a presumption amounting to demonstration arises that it is the utterance of Him who alone knows the future as the past. So conclusive is this argument that skeptics have tried very hard to show that all the prophecies are either so obscure as to be capable of various meanings, or are of such a character that a shrewd observer might utter them, or were written at or after the time of the occurrence. But though all the prophecies which are subject to any doubt on these points were omitted from the Bible, there remains page upon page of clear, unmistakable, and detailed disclosures of future events, which no human mind could have anticipated; disclosures which at the time were received with indifference or with mocking, but which have since received a singularly literal fulfillment. The following comparison of the words of prophecy and the description of the infidel Volney, though they illustrate but a single chapter in the Biblical prophecy, will suffice to indicate the nature of an argument which our space forbids us to carry out in detail:

Prophecy.	*Volney.*
"Wherefore hath the Lord done this thing unto this land?"	"I wandered over the country. Great God! from whence proceed such melancholy revolutions?"
"What meaneth the heat of this great anger?" (Deut. xxix., 22–24).	"Why are so many cities destroyed?"
"Every one that passeth by shall be astonished" (Jer. xviii., 16).	"So feeble a population in so excellent a country may well excite our astonishment."
"Your highways shall be desolate" (Lev. xxvi., 22).	"There are neither highways nor bridges."
"The wayfaring man shall cease" (Isa. xxxiii., 8).	"Nobody travels alone."
"All the merry-hearted shall sigh" (Isa. xxiv., 7).	"To hear their plaintive strains it is almost impossible to refrain from tears."
"The mirth of the land shall depart" (Isa. xxiv., 11).	"The inhabitants never laugh."
"Upon the land of my people shall come up thorns and briers" (Isa. xxxii., 13).	"The earth produces only briers and wormwood."
"Because they have transgressed the law shall the curse devour the earth" (Isa. xxiv., 5, 6).	"God has doubtless proclaimed a secret malediction against the earth."
"I will bring your sanctuaries into desolation" (Amos vii., 9).	"The temples are thrown down."
"The palaces shall be forsaken" (Isa. xxxii., 14).	"The palaces are demolished."
"I will destroy the remnant of the sea-coast" (Ezek. xxv., 16).	"The ports are filled up."
"I will make your cities waste" (Lev. xxvi., 31).	"The towns are destroyed."
"Few men are left" (Isa. xxiv., 6).	"The earth is stripped of inhabitants."

[1] John xiv., 29; see also xvi., 4.

Let it be remembered that when most of these prophecies were uttered, there was as little reason to anticipate their fulfillment as there would be to-day the fulfillment of similar prophecies concerning the United States, and that this testimony to the condition of the once prosperous land of Palestine is borne by an infidel, who employs unconsciously almost the very words of the Holy Writ, and the evidence they contain of a more than human foresight becomes irrefragable. For a list of the prophets whose books have been preserved to us, and the probable date of their ministry, see JEWS. For an account of them and their work see under respective titles.

Prophets (Schools of the). The first notice which is taken in Scripture of the schools of the prophets is in the book of Samuel.[1] By some, Samuel is thought to have founded these institutions; by others, to have simply reorganized the schools which had been previously established by the Levitical order. He, at all events, gave to the prophetic order a position of importance it never held before. So important was the work wrought by him that he is classed in Scripture with Moses.[2] One such school we find in his lifetime at Ramah; others afterward at Bethel, Jericho, Gilgal, and elsewhere.[3] Their constitution and objects were similar to those of theological seminaries and colleges. Into them were gathered promising students, and here they were trained for the office which they were afterward destined to fill. Women were admitted to the privileges afforded by these schools.[4] So successful were these institutions, that from the time of Samuel to the closing of the canon of the O. T., there seems never to have been wanting a due supply of men to keep up the line of official prophets; but the apocryphal books of the Maccabees and of Ecclesiasticus represent them as extinct. The colleges appear to have consisted of students differing in number. Sometimes they were very numerous.[5] One elderly or leading prophet presided over them,[6] called their father,[7] or master,[8] who was apparently admitted to his office by the ceremony of anointing.[9] They were called his sons. Their chief sub-

[1] 1 Sam. x., 10; xix., 20.—[2] Psa. xcix., 6; Jer. xv., 1; Acts iii., 24.—[3] 2 Kings ii., 3, 5; iv., 38; vi., 1.—[4] 2 Kings xxii., 14.—[5] 1 Kings xviii., 4; xxii., 6; 2 Kings ii., 16.—[6] 1 Sam. xix., 20.—[7] 1 Sam. x., 12.—[8] 2 Kings ii., 3.—[9] 1 Kings xix., 16; Psa. cv., 15; Isa. lxi., 1.

ject of study was, no doubt, the law and its interpretation; oral, as distinct from symbolical, teaching being henceforward tacitly transferred from the priestly to the prophetical order. Subsidiary subjects of instruction were music and sacred poetry, both of which had been connected with prophecy from the time of Moses[1] and the judges.[2] A hymn, or sacred song, is found in the book of Jonah.[3] And it was probably the duty of the prophetical students to compose verses to be sung in the Temple. Having been themselves trained and taught, the prophets, whether still residing within their college, or having left its precincts, had the task of teaching others. From the question addressed to the Shunammite by her husband, "Wherefore wilt thou go to him today? it is neither new moon nor Sabbath,"[4] it appears that weekly and monthly meetings were held as an ordinary practice by the prophets. Thus we find that "Elijah sat in his house," engaged in his official occupation,[5] "and the elders sat with him,"[6] when the king of Israel sent to slay him. It was at these meetings probably that many of the warnings and exhortations on morality and spiritual religion were addressed to their countrymen, and in them, perhaps, may be seen the germ of the subsequent Sanhedrim.

Proselyte (*a stranger*), the name given by the Jews to those heathen who became converts to Judaism. The term does not occur in the O. T., and not frequently in the N. T., but its equivalent is of frequent occurrence. The "devout men" and "devout Greeks" mentioned in the book of Acts were undoubtedly proselytes; and of this class a large proportion of the early Christian Church was composed. Such was probably Stephen, the first martyr, and Cornelius, and many of the Christian converts in the church at Antioch, and perhaps Timothy, whose father was a Gentile. They brought into the Christian Church a freer spirit, and minds less entangled by the erroneous principles of a technical and ritual religion which the Jewish converts had imbibed from their Pharisaic teachers. In the Talmud a distinction is made between proselytes of the gate and proselytes of righteousness. The term proselytes of the gate was derived from the frequently-occurring description in the law, "the stranger that is within thy gates." Converts of this class were not bound by circumcision and the other special laws of the Mosaic code. It is doubtful, however, whether the distinction, as described in the Talmud, had any real historic existence. All that can be said is, that in the time of the N. T. we have independent evidence of the existence of converts of two degrees, and that the Talmudic division is the formal systematizing of an earlier fact. The proselytes of righteousness, known also as proselytes of the covenant, were perfect Israelites. We learn from the Talmud that, in addition to circumcision, baptism by immersion was also required to complete their admission to the faith. The baptism was followed, as long as the Temple stood, by the offering, or corban. This was supposed to effect, or at least to symbolize, a complete change in the subject of the baptism. He was said to be "born again," a form of language which Christ borrowed from the Jewish theology, and employed for the purpose of teaching that not only the Gentile but also the Jew must undergo a radical change before he could be prepared for the kingdom of God.

Protestants, a term applied to the adherents of Luther, from their protesting against the decree passed by the Catholic States at the second Diet of Spires, in 1529. This decree had forbidden any further innovations in religion, and enjoined those States that had adopted the Reformation so far to retrace their steps as to re-introduce the mass, and order their ministers to avoid disputed questions, and to use and explain the Scriptures only as they had hitherto been used and explained in the Church. The essential principles involved in the protest against this decree were: 1. That the Catholic Church cannot be the judge of the Reformed churches, which are no longer in communion with her; 2. That the authority of the Bible is supreme, and above that of councils and bishops; 3. That the Bible is not to be interpreted and used according to tradition, or use and wont, but to be explained by means of itself. As this doctrine, that the Bible, explained independently of all external tradition, is the sole authority in all matters of faith and discipline, is really the foundation-stone of the Reformation, the term Protestant was extended from those who signed the Spires protest to all who embraced the fundamental principle involved in it. Thus the essential principle of Protestantism is the sufficiency and authority of the Scriptures as a religious rule of faith and practice. Those, on the one hand, who deny its sufficiency are not in principle Protestants. The former include not only the Roman Catholics, but all those who maintain the *authority* of the Church to speak for God, either in adding to the doctrines of the Bible or in giving them a binding and authoritative interpretation; and those, on the other hand, who deny its divine authority are not properly Protestants; and the latter embrace all those who hold that man's unaided reason is the all-sufficient guide and standard in religious faith and practice, and that the Bible is only to be used like other books, as a light but not as an authority. Of course,

[1] Exod. xv., 20.—[2] Judg. iv., 4; v., 1. Comp. 1 Sam. x., 5; 2 Kings iii., 15; 1 Chron. xxv., 1–6.—[3] Jon. ii.; Isa. xii., 1; xxvi., 1; Hab. iii.—[4] 2 Kings iv., 23.—[5] Ezek. viii., 1; xiv., 1; xx., 1.—[6] 2 Kings vi., 32.

since Protestantism recognizes the right of private judgment in the interpretation of Scripture, it allows for a wide divergence of theological views, and such a divergence actually exists. At the same time, the differences in belief of the various Protestant sects generally relate to minor points, as of worship, ceremonial, and form of ecclesiastical government, nearly all the great Protestant denominations being substantially agreed respecting the fundamental points of doctrine as taught by the Word of God. Of these Protestant denominations, the chief are the following: The Lutherans, the Reformed churches of Germany and Holland, the Presbyterians, the Episcopalians, the Congregationalists, the Baptists, the Methodists, the Arians, and the Socinians. We give here a brief narrative of the process of their separate formation, referring the reader for better information to the respective titles of these and other minor Protestant denominations.

The Lutherans took the name and accepted the teachings of Luther, who, while maintaining the doctrine of justification by faith alone, and the authority and sufficiency of the Scriptures, also maintained, in a modified form, the doctrine of the real presence of Christ in the communion,[1] and allowed the use of images and pictures in the churches.[2] Zwingle, the Swiss reformer, denied that the Lord's Supper was any thing more than a commemorative ordinance. Many of the Reformers in other countries shared his views, and out of the controversy between him and Luther sprang the Reformed churches of Germany and Holland.[3] Meanwhile John Calvin had commenced his labors as the organizer of the Reformation. The product of his literary labor was the Institutes; of his executive labor, the Presbyterian form of government. For both he found, eventually, a free field in Geneva, and his labors there not only gave to the Reformed churches of Switzerland their final character — a character which they bear to this day — but furnished the model of doctrine and government which the Presbyterian churches of Great Britain and the United States have since largely adopted.[4] This, also, is substantially the form of government of the Reformed Church of France. Certain tenets peculiar to this form of theology were repudiated by other leaders among the Reformers. Arminius, in Holland, denied that the Scriptures taught the doctrine of predestination and others connected intimately, if not necessarily, with it. From him sprang the Arminians, who, as a sect, are reduced to an insignificant number, but whose doctrines are accepted in the main by the Methodists, by most of the Episcopalians, and by many in other denominations. The Socinians denied that the doctrines of the Trinity, the atonement, and the proper deity of Jesus Christ were to be found in the Bible. They thus revived the views of the earlier Arians, while at the same time they carried their denials much further. Their views have found expression in one wing of the Unitarian and Universalist churches of the present day. Their most general acceptance is in New England and in parts of Great Britain; but there are Socinian churches in nearly if not quite all Protestant communities. The Reformation in England was partly religious, partly political. Henry VIII. did not intend to modify the doctrine of the Church, but only its government, and its government only so far as to secure its independence of the papacy. The movement was too deep and popular for him to control; but the royal and ecclesiastical influence combined to retain the Episcopal form of government and the union of Church and State. Both are still preserved in the Church of England, and the former in the Episcopal Church of this country. Its symbols of doctrine allow equal liberty to Arminians and to Calvinists. The civil and religious controversies which, a few centuries later, plunged England into civil war, gave impetus and organization, though not birth, to the idea of absolute ecclesiastical independence. The result was the organization of churches which were mainly Calvinistic in belief, but in which the absolute right of the people of each Church to manage their own affairs was maintained. In England they took the name of Independents, in the United States that of Congregationalists. As early as the days of Luther, the Reformers were divided on the question of baptism; those who maintained that baptism should be administered only by immersion and to adults took the name of Baptists, which they retain to this day. The eighteenth century witnessed a general revival of religious spirit, especially in England and the United States, differing from that which characterized the Reformation in that it was less a battle against error in doctrine, and more a simple awakening of Christian zeal to use for the redemption of the masses the truths which the Reformation had brought to light. Out of this awakening grew Methodism, which is substantially Arminian in doctrine and Episcopal in government, and differs from the Episcopal Church, from which it came out, rather in the spirit and character of its adherents than in theology.

These churches represent the chief forms of Protestantism. The Lutherans occupy Norway and Sweden, and divide Germany with the Reformed churches; the Presbyterian is the form most common in Scotland,

[1] See Consubstantiation; Communion; Lutherans. —[2] See Lutherans.—[3] See Reformed Church; also German United Evangelical Church.—[4] See Calvinists; Presbyterians.

France, and Switzerland; the Episcopalian is the State Church of England, but other forms are largely influential there, while all denominations stand on an equal footing in the United States. There are also a large number of minor denominations, but most of them are offshoots from these great branches. The total Protestant population of the world is estimated to be between ninety-five and ninety-six millions, a little more than half the Roman Catholic population. It is thus divided—we quote from Johnson's "Illustrated Family Atlas:"

United States	25,000,000
British America	2,590,000
South America	50,000
Dutch American Possessions	32,600
Danish and Swedish Possessions	55,000
Hayti	10,000
Spain	7,000
Portugal	10,000
France	1,561,250
Austria and Venetia	3,233,448
Prussia	11,287,448
Rest of Germany Proper	11,075,502
Italy, without Venetia	50,000
Switzerland	1,482,848
Holland	2,023,000
Belgium	25,000
Great Britain and Ireland	23,000,000
Denmark	2,670,000
Sweden and Norway	5,463,000
Russia	3,940,000
Turkey	10,000
Ionian Islands	2,000
Asiatic Russia	40,000
China	30,000
East and Farther India	300,000
Archipelago	50,000
Persia	1,000
Arabia	2,000
English African Possessions	650,000
Algeria	10,000
Egypt	2,000
Liberia	50,000
Madagascar	7,000
Australia and Polynesia	1,100,000

Proverbs. This book derives its Hebrew name, as usual with the Jewish writers, from its first word, *mashal*. Its common title among the ancient Christian fathers was a Greek phrase sometimes interpreted as *all-virtuous wisdom*, but rather to be understood, perhaps, as indicative of precepts or directions for all virtues. The original meaning of *mashal*, or *proverb*, would seem to be a comparison of two resembling things. Hence it came to signify poetry, or song, which is very commonly of a figurative character. Such comparisons were commonly made in the East by short and pithy sayings, and hence the proverb is often brief and concise, though this is by no means essential to its composition. The term is sometimes translated *parable* in our Bible, and sometimes *proverb;* and this depends in part upon whether it takes the form of a lengthened story or of a short and sententious saying.[1] In Job we find it applied to the entire argument of Job against the unjust assertions of his friends, and he himself calls their arguments against him literally "proverbs of ashes."[1] But in all cases the idea of comparison is dominant. Either a story is related, the leading circumstances of which are meant to apply to those of the particular case in question, or a pithy saying is quoted meant to have the same application. In conformity with this leading idea we find the Proverbs of Solomon. There is throughout the idea of comparison; but the genius of the man led him to the short, pointed saying, rather than to the figurative story. He did not intend to compose a pithy sentence for every circumstance of human life and conduct. That would have been impossible. He meant to draw out a number of short, pointed sayings, pregnant with meaning, adapted to a multitude of similar circumstances. The proverb, or parable, formed one of the most characteristic features of Eastern literature; and of all collections of proverbs, in whatever tongue uttered, none can stand comparison with those which have been handed down to us in connection with the name of Solomon. In the depths of their religious and moral tone they stand alone, while as a treasure-house of pithy, pregnant, pointed sayings, easily remembered, and capable of adaptation to the diversified circumstances of daily life in every age and country, they are of incalculable value.

The book of Proverbs has always been ascribed to Solomon, whose name it bears; but he appears to have been only the principal author, not the composer of every maxim it comprises. Several divisions of its materials have been made by different writers. The most natural of these seems to be a fourfold division, with a subdivision of the first part. The first and main division, constituting a whole and perfect work within itself, extends from chap. i. to the end of chap. xxiv.; the second, third, and fourth parts are mere appendices to this main part. The second, embracing chaps. xxv.–xxix., is professedly a collection of Solomon's proverbs made in the time of Hezekiah, and thought worthy of being added to the original collection. Chap. xxx., the third division, contains "the words of Agur, the son of Jakeh;" and chap. xxxi., the fourth division, contains "the words of King Lemuel." Who Agur and Lemuel were and when they lived is shrouded in mystery. It seems certain that the whole collection of Proverbs was arranged in its present order by different hands; but it is not therefore to be concluded that they were not, for the most part, the productions of Solomon, who, we are informed, spoke no less than three thousand proverbs.[2] As it is nowhere said that Solomon himself made such a collection, the general opinion is that several persons gathered them together, perhaps as they were

[1] See for comparison of allegory, fable, parable, and proverb, art. PARABLES.

[1] Job xiii., 12; xxvii., 1; xxix., 1; comp. Isa. xiv., 4; Ezek. xii., 22, 23; xvii., 2; xxiv., 3.—[2] 1 Kings iv., 32.

uttered by him; Hezekiah, for one, as stated in chap. xxv., and possibly Agur, Isaiah, and Ezra. The Jewish writers affirm that Solomon wrote the Song bearing his name in his youth, the Proverbs in his riper years, and Ecclesiastes in his old age.[1]

The book of Proverbs is mentioned in all the Jewish lists of the sacred writings, and is also frequently quoted and referred to in the N. T. It therefore ranks beyond question among those Holy Scriptures recognized by our Lord and his apostles as inspired and divine. It holds a conspicuous rank among the metrical books of the O. T. Not only do its contents afford us a noble specimen of the didactic poetry of the Hebrews, the nature of which they help us to understand by means of the antithetic parallels with which they abound; but they are admirably adapted, by the treasures of practical wisdom which they open to us, to instruct men in the deepest mysteries of true wisdom and understanding; the height and perfection of which is the true knowledge of the divine will and the sincere fear of the Lord.[2]

Providence, the doctrine that God not only possesses absolute power over all the works of his hands, but also that he exercises it. It thus differs from the doctrine of omnipotence, which only attributes to him the power, but does not necessarily imply that he uses it. It is opposed to the doctrine of so-called natural religion or the philosophy of the rationalists (q. v.), who generally maintain that nature is governed by natural laws which God has, perhaps, organized and set in operation, but with which he never interferes. The believer in the doctrine of Providence, on the contrary, maintains that God actually retains control of all his creatures, and rules, not only the course of nature, compelling it to serve his will, but also the course of nations and the hearts and conduct of men. On this doctrine depends belief in the miracles and in divine answer to prayer, since on the naturalistic theory that God no longer acts directly on nature and man, it is impossible to believe that he supernaturally interferes to give authority to divinely inspired teaching, or to afford an answer to the petitions of his children. Some attempt has been made to discriminate between general and special Providence, but the distinction is not a very definite or clear one. If it be once conceded that God acts upon and through nature and the human soul, it is impossible to draw any line and say how far he carries this work, and where it stops. The argument for the doctrine of Providence is briefly, 1st. The fact that man has, in a limited degree, a power both to direct the forces of nature—as electricity, for example, to carry his messages, or gravitation and heat to perform his work—and also an influence on other men, and that it is inconceivable that God should not possess this power in an infinite degree; and, 2d. That it is the plain teaching of Scripture, whose declarations on this subject are so numerous that it is hardly necessary to refer to them. Indeed, those who deny the doctrine of Providence necessarily deny the doctrine of inspiration, and therefore the authority of Scripture; but no sect or school which accepts the Bible as an authority in religious truth doubts the doctrine of Divine Providence. For a fuller discussion of this doctrine see MIRACLES; also OMNIPOTENCE; PRAYER.

Province, a division of the ancient kingdoms. The word meets us in the O. T., chiefly in describing the division of the Chaldean and Persian kingdoms. In Persia each province had its governor, its treasurer, its system of finance, and, apparently, a postal system. The principal Scriptural references are Ezra iv.; v.; vii., 22; Esther i., 1, 22; iii., 13; viii., 9. In the N. T. its use is more important. It there denotes a division of the Roman empire. The Roman provinces were of two kinds, imperial and senatorial; the former ruled over by a proconsul or deputy, the latter by a procurator or governor. This distinction dates from the reign of Augustus. Under show of administering a republic, he organized a military empire. As a part of this plan, he made a division between such provinces as required military control and such as only required civil authority; the latter he left to the senate, the former he assumed the care of himself. His avowed object was to relieve the senate of all the anxiety of military proceedings, his real object to secure the unlimited control of the army. See DEPUTY.

Psalms. This book is entitled in the Hebrew *Sepher Tehillim* (*book of hymns* or *praises*), because the greater part of them treat of the praise of God, while the remainder consist either of the complaints of an afflicted soul, or of penitential effusions, or of the prayers of a heart overwhelmed with grief. By the Septuagint translators the book was called *Psalmoi*, whence our name, "The Psalms." The book of Psalms presents every possible variety of Hebrew poetry. All the Psalms, indeed, may be termed poems of the lyric kind, *i. e.*, adapted to music, but with great variety in the style of composition. Thus some are simply odes, others are ethic or didactic, delivering grave maxims of life, or the precepts of religion in solemn, but for the most part simple, strains. To this class we may refer the alphabetical Psalms, which are so called because the initial letters of the successive lines or stanzas follow the order of the alphabet. Nearly one-seventh part of the Psalms is composed of *elegiac*, or pathetic, compositions on mournful subjects.

[1] See SOLOMON.—[2] Prov. i., 2-7; lx., 10.

Some are *enigmatic*, delivering the doctrines of religion in sentences contrived to strike the imagination forcibly, and yet easily understood. A few may be referred to the class of *idyls*, or short pastoral poems. Some have the strophic form, with a regular refrain, sung by alternating choirs, and others the antiphonal structure, to be chanted responsively. Yet the design of the collection of Psalms was not a merely literary one. The Psalter does not profess to be an anthology which was to gather together the monuments of Israel's sacred lyric poetry existing at the time of the collection; it has a practical design. It is Israel's *book of song and prayer for public worship*, serving for the worship of God and for the edification of the Church. It is true there have been admitted into the Psalter such songs also as were originally composed not for public worship, but owed their origin to quite individual occasions. But yet their contents are of such a kind that what the singer expresses according to his personal experiences, the Church may also appropriate according to her spiritual need.

This Psalter comprehends one hundred and fifty Psalms, which are divided into five books: 1. I.–XLI.; 2. XLII.–LXXII.; 3. LXXIII.–LXXXIX.; 4. XC.–CVI.; 5. CVII.–CL. Each of the first four books is concluded with a doxological formula, which belongs, not to the Psalm with which it stands, but to the whole book; at the end of the fifth book Psalm CL. fills the place of this doxology. In the numbering of the Psalms the Septuagint and the Vulgate differ from the Hebrew Bible in this, that Psalms IX. and X., and likewise CXIV. and CXV., are merged into one; on the other hand, Psalms CXVI. and CXLVII. are split up, so that from Psalm CXLVIII. onward the numbering again coincides with the Hebrew. With the exception of thirty-four, which on this account are called in the Talmud *orphans*, all the Psalms are furnished with titles, which indicate partly the author, partly the occasion, partly the poetic and liturgical character of the separate Psalms, and give also, according to the view of many writers, enigmatical hints respecting their contents.

The right of the book of Psalms to a place in the sacred canon has never been disputed. It is frequently alluded to in the O. T., and its contents are often cited by our Lord and his apostles as the work of the Holy Spirit. They are generally termed the Songs of David, that Hebrew monarch being their chief author. Many of the ancient fathers, indeed, were of opinion that he was their sole author. But this notion is manifestly erroneous, for an attentive examination of the Psalms will immediately prove them to be the compositions of various authors in various ages, some much more ancient than the time of David, some of a much later age; of the latter there are a number which were evidently composed during the Babylonish captivity. Altogether they embrace a period of about nine hundred years.

The earliest composer of sacred hymns was unquestionably Moses; the next who are mentioned in the Scriptures are Deborah and Hannah; but it was David himself, an admirable composer and performer in music, who gave a regular and noble form to the musical part of the Jewish service, and carried divine poetry and psalmody to perfection; therefore he is called the sweet Psalmist in Israel. He, doubtless by divine authority, appointed the singing of Psalms by a select company of skillful persons in the solemn worship of the tabernacle, which Solomon continued in the first Temple, and Ezra re-established as soon as the foundations of the second Temple were laid. Hence the Jews became well acquainted with these songs of Zion, and, having committed them to memory, were celebrated for their melodious singing among the neighboring countries. The continuance of this branch of divine worship is confirmed by the practice of our Lord and the instructions of Paul, and the practice of divine psalmody has existed through every succeeding age to our own time.

According to the titles, one Psalm is attributed to Moses; seventy-three bear the name of David; twelve, the name of Asaph, David's master of song; to the "sons of Korah" are attributed eleven, one of which bears also the name of Heman, the Ezrahite; one is ascribed to Ethan, the Ezrahite; and two bear the name of Solomon. Critics differ very much as to how far these titles may be relied on; *e. g.*, some attribute more Psalms to David than are ascribed to him, others less. Many have been the conjectures as to the authorship of the *orphan*, or anonymous Psalms, but upon that point nothing can be adduced but uncertain conjecture.

Some modern critics have imagined that a few of these untitled Psalms were composed so lately as the time of the Maccabees. This, however, is impossible, in the opinion of the best critics, the canon of the O. T. being closed by Ezra nearly three centuries before that time. But whether David or any other prophet was employed as the instrument of communicating to the Church this or that particular Psalm, is a question which, if it can not always be satisfactorily answered, need not disquiet our minds. When we discern in an epistle the well-known hand of a friend, we are not solicitous about the pen with which it was written.

At what time and by whom the book of Psalms was collected into one volume we have no certain information. Many are of

the opinion that David collected such as were extant at his time into a book for the use of the national worship. This is not unlikely; but it is manifest that such a collection could not include *all* the Psalms, because many of David's odes are scattered through the entire series. For several centuries, perhaps, new songs were from time to time grafted on the stem planted by David, without a formal close of the collection being made. That Hezekiah employed his zeal for the music of public worship in preparing a collection of Psalms, may be regarded as probable, though nothing is reported to us on the subject. It is rendered probable, however, by an examination of their contents, that the Psalms were collected together at different times and by different individuals. The period of their last editing must be placed at a considerable time after the Babylonish captivity; but in respect to fixing the matter more exactly, opinions differ widely from each other. According to a very widely-spread view, the Psalter obtained the form in which we have it in the time of Ezra and Nehemiah, and we may draw the inference from 1 Chron. xvi., 7–36; 2 Chron. vi., 41 seq., that it was closed at the time of the composition of the Chronicles—still within the Persic period, at least before B.C. 330. The hypothesis that it underwent a considerable enlargement so late as the second century before Christ is untenable. At most, a couple of songs were added to it at that time.

The titles of the Psalms contain many sorts of formulas, which are considered as guides in the musical treatment of the Psalms. The probable meaning of most of these very obscure terms is given in the article MUSICAL INSTRUMENTS (q. v.).

The word Selah, which occurs as a marginal addition seventy-one times in thirty-nine Psalms, and besides only in Hab. iii., 3, 9, 13, is variously interpreted. Even the Jewish tradition is not at one respecting its meaning. Some suppose it to be an abbreviation composed of initials. Many derive it from a verb signifying "*to raise up*;" but while some of these understand that a raising of voice in response to the instruments is intended, others, accepting the same derivation, interpret it to mean pause, rest. A very probable view is, that it denotes *elevation*, namely, of the voice; i. e., *loud, clear*, in distinction from the softer tones of the ordinary musical accompaniment. It is not intended to be read.

In one passage—Psa. ix., 16—*Selah* is joined to *Higgaion*. The obscurity of the expression thus formed is evident from the fact that while one scholar supposes it to signify *a louder strain*, another believes that it is synonymous with our term *piano*, i. e., that it directs a softening of the music.

The classification of the Psalms in reference to their contents has been attempted in very diverse ways. In earlier times they were divided according to the seven petitions of the Lord's Prayer. Others arranged them according to the topics of Christian dogmatics—a very forced classification. We attempt to rank the Psalms according to points of view which are not superinduced upon them from without, but are taken from their own contents; indicating, at the same time, the leading features of their theology. Sacred lyric poetry has for its subject not merely the theocratic relation into which Jehovah has entered with his people, but it at the same time celebrates the God of Israel as *the Creator and Upholder of the world, the Lord of Nature*, and *the Governor of the nations;* and some Psalms deal especially with this general relationship of God to the world. This class of Psalms have been designated as hymns of *more general religious import*. Yet this designation must not be misunderstood. In the sense in which rationalistic poets have composed hymns of general religious import, *i. e.*, hymns dealing merely with the abstract facts and verities of revelation, the sacred singers have composed no hymns; for the religious contemplation of the O. T. can never place the government of God in the universe, in nature, and the history of mankind, out of relationship to his revelation to the covenant people and to his kingdom on earth. This we see, evidently, in the Psalms, whose contents we may briefly designate *God's praise from Nature*. Thus in Psalm XIX. the praise of the God who manifests his glory in the heavens, especially in the course of the sun, passes over into the praise of the revelation of God in the law as the spiritual light. Psalm XXIX., which celebrates Jehovah as the god of thunder, closes in laudation of him who gives strength to his people and blesses them with peace. With especial beauty the unity of the arrangements of nature and of the covenant appears in Psalm LXV., the glorious harvest-hymn. The beautiful picture of creation, Psalm CIV., also points in its conclusion to the goal of the holy ways of God's kingdom, when the contradiction which exists between this beautiful world and the dominion of sin upon it forces upon the singer the wish, "Let the sinners be consumed out of the earth, and let the wicked be no more. Bless thou the Lord, oh my soul." Nowhere is an abstract deity celebrated; but everywhere the living God, who is both Creator and Lord of the world, and Zion's everlasting king,[1] and who stands opposed to the worthless gods of the heathen as one able to do all things.

The second class of Psalms refers to the rule of God in his kingdom upon earth. They are the so-called theocratic Psalms. As, however, the O. T., as has been shown

[1] Psa. cxlvi.

above, knows no abstract deity, no pantheistic god, so also it knows no special, local, or national deity. The sacred hymn celebrates Jehovah's rule in his kingdom always in such a way that it at the same time appears that the God of Israel is also the God of heaven and earth, the Lord and Judge of all nations. Especially instructive in this respect is the hymn of David at the introduction of the ark of the covenant to Zion, Psalm XXIV. God is made known in its commencement as one whose the earth is and its fullness, and in its close as the Lord of Hosts. Of these theocratic Psalms there are three prominent kinds. When the singer turns backward to the past, Israel's divine guidance presents to him an inexhaustible fullness of material for praise and thanks, as well as for consolation and for warning to the people. A second kind starts from the present condition of Israel, from the distress and trouble which impels the people to call upon the Lord, to keep before them his electing purpose and his promises, and to implore his saving help. A third kind is turned toward the future, to the perfecting of the divine kingdom when the Lord will assume his kingship over all nations, and these are to obtain citizenship in Jerusalem. The grace which God shows to his people culminates in the choice of David and his house to an everlasting kingdom. Hence, in the theocratic Psalms we find a series of royal Psalms concerning David as a king, and concerning his kingdom. Among these are Psalms II., XLV., LXXII., CX., in regard to which a twofold interpretation is current. According to the one, these Psalms have reference, in the first place, to a king of Israel who has appeared in history; but inasmuch as they look at his lordship in the light of the divine destiny of the Israelitish kingdom, and thus transfer to him declarations which have not yet found their realization in him, they point beyond, *typically*, to the perfecter of the kingdom—to the Messiah yet to come. According to the other interpretation, the singer is really raised in spirit to the contemplation of the great Son of David, and speaks *directly* of the Messiah. While the first view has the most probability in the case of Psalm XLV., the second view is decidedly the more natural one in the case of the other three Psalms. These bring forward a twofold idea of a king. Psalm II. presents the picture of the *Prince of Victory*, who, by virtue of his divine sonship, receives the whole earth and its nations as his rightful inheritance; Psalm CX. presents the picture of the *Priest-king*, exalted at the right hand of God, who in unconquerable might follows out his conflict, until the hostile world lies as his footstool; while Psalm LXXII. prays for the coming of the Messiah as the great *Prince of Peace*, who in divine righteousness bears dominion without end, and to whom all nations and all kings of the earth do homage.

The third class of Psalms starts from *man and his relationship to God*. They depict the importance of man as the lord of earthly creatures, and yet his dependence on an everywhere-present and all-seeing God. They hold up the perfect law, teach the demands which it imposes upon those who belong to God's house, and show that those demands require the breaking of sinful self-will, the surrender of the heart to God in willing obedience, an obedience which is succeeded by pleasure in worship and the longing after the sanctuary, such as is expressed in Psalms XLII., XLIII., LXIII., LXXXIV. In the light of the revelation of God's holy will they discover to the pious man not only the power of the corruption reigning in the world and the depth of his own sinfulness, but also his inability to begin a new life without the assistance of the Holy Spirit. Thus they teach him in all things, especially in suffering, to humbly give honor to God, and to seek from him forgiveness of sins. Hence arise the seven *penitential Psalms*—VI., XXXII., XXXVIII., LI., CII., CXXX., CXLIII.

Yet they teach not merely the consciousness of guilt, but also the consciousness of rectitude before God, in virtue of which the righteous man may expect the fulfillment of God's promises. The doctrine of recompense is placed in Psalm I. at the head of the Psalter. Out of the conflict of the experience of life with this divine ordinance of recompense, out of the sufferings and oppression of the righteous while the ungodly are happy and triumph, comes that *pleading* of the saints with God, that entreaty for help against the oppressors, for judgment on the wicked, which runs through a great number of Psalms, especially of David's. The sentiment of these Psalms is usually that the contradiction between the divine righteousness and the lot of the pious and the ungodly is overcome alone in faith. The righteous man who appears already given over to destruction must nevertheless be saved; the wicked man who thinks himself so secure must nevertheless be given over to the judgment; otherwise Jehovah would not be Jehovah. Some of these Psalms have been called *imprecatory*, or *vindictive* Psalms, because in them the Psalmist calls down the vengeance of God upon his enemies and persecutors. The strongest are Psalms LIX., LXIX., and CIX. Instead of being shocked at them, and drawing from them, as is often done, attacks upon the divinity of the O. T., we must understand them rightly. That it is not private passion, as many allege, which there breathes itself forth in cursing and threatening, but jealousy for the house of God and his honor put to shame in his servants, it is easy

to perceive. Compare, for example, the far from vindictive conduct of David when Saul was completely in his power (1 Sam. xxiv.), and the terrible language of one of those Psalms arising out of that occasion (*e. g.*, Psalm LVIII.), and we find the key to them all. David can forget the wrongs done to himself as a man, and, in the spirit of true forgiveness, suffers him who is seeking his life to depart unharmed. But he can not forget the wrongs of his God, and, going into his presence, he pours out his indignation at the enemies of Jehovah. Restraining his passion before men, he unbosoms himself completely to his God, as a child to his father. The imprecatory Psalms are throughout the utterance of the spirit expressed in Psalm CXXXIX.: "Do not I hate them, oh Lord, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred; I count them mine enemies."

Others of the third class of Psalms offer to the pious man, in those assaults of doubt which threaten to shipwreck his faith, a consolation in the eternity of God surviving the vicissitudes of the generations of men. They show that the communion of the pious man with God is in itself indissoluble and indestructible, and hence must survive death. They give the solution of the riddle of earthly life in the certainty of everlasting life. To grasp this certainty, to be raised momentarily above the grave and the kingdom of death, is given to David in Psalm XVI., to Asaph in Psalm LXXIII. But what the Psalmists here express goes beyond the O. T., and finds its realization in Him who has taken away the power from death, in Him in whom is harmoniously fulfilled what the Psalms testify of the Prince of Victory and of Peace presenting himself in willing obedience as a living sacrifice, glorified through suffering. Hence the Lord, when, after his resurrection, he opened his disciples' understandings with respect to the O. T., showed them in the *Psalms* also what *was written* of him. [Luke xxiv., 44.]

The book of Psalms is, above all other portions of the O. T. Scripture, that which from the first has been most used by the Christian Church, and which she has cherished as one of her noblest inheritances. From this Israelitish book of song and prayer not only have the liturgies of the Christian Church drawn many of their parts, but from it also has the sacred hymnology of the Church proceeded. How can we suitably express the benefit which believers of all time have received from these songs? The Psalter is a source never to be exhausted, from which we are ever called to draw anew. The Psalms acquaint us with the manifold situations in life in which the servants of God were placed, and show us how, in these circumstances, their heart stood with God, and how they spake with him. All pains, griefs, fears, doubts, hopes, cares, anxieties, the stormy impulses by which the minds of men are driven hither and thither, are here placed by the Holy Ghost in a living manner before our eyes. Hence it is that the Psalter is the book of all the saints; and every one, in whatever circumstances he is, finds Psalms and words therein which exactly suit his circumstances, and make him certain that he is in the fellowship of the saints, and that it has happened to all the saints as it happens to him, because they sing one song with him.

The annexed table, which we have taken from a similar one in the Appendix to Townsend's "Notes on the Old Testament," while it is by no means founded upon certain knowledge, is perhaps as satisfactory a statement as can be arranged. It indicates the probable occasion on which each Psalm was composed, and the Scripture which illustrates it and after which it should be read; and there is, perhaps, no commentary which throws so much light on the true rendering and interpretation of the Psalms as a knowledge of the circumstances under which they were respectively composed, and the experiences out of which they respectively sprang.

Psalm.	After what Scripture.	Probable occasion on which composed.	Date B.C.
I.	Neh. xiii., 3.....	Written by Ezra, as a preface to the book of Psalms....	444
II.	2 Sam. vii., 29.....	On the delivery of the promise by Nathan to David —a prophecy of Christ's kingdom.....	1044
III.	2 Sam. xv., 29.....	On David's flight from Absalom.....	1024
IV., V.	2 Sam. xvii., 29....	During the flight from Absalom.....	1023
VI.	1 Chron. xxviii., 21	Inserted toward the end of David's life.....	
VII.	2 Sam. xvi., 14.....	On the reproaches of Shimei.....	1024
VIII.	1 Chron. xxviii., 21	Inserted toward the end of David's life.....	
IX.	1 Sam. xviii., 4....	On the victory over Goliath.....	1063
X.	Dan. vii., 28.....	During the Babylonish Captivity.....	539
XI.	1 Sam. xix., 3.....	When David was advised to flee to the mountains.....	1062
XII.	1 Chron. xxviii., 1.	Inserted toward the end of David's life.....	
XIII.–XV.	Dan. vii., 28.....	During the Babylonish Captivity.....	539
XVI.	2 Sam. vii., 29.....	On the delivery of the promise by Nathan to David	1044
XVII.	1 Sam. xxii., 19....	On the murder of the priests by Doeg.....	1060
XVIII.	2 Sam. xxii., 51....	On the conclusion of David's wars.....	1019
XIX.	1 Chron. xxviii., 21	Inserted toward the end of David's life.....	
XX., XXI.	2 Sam. x., 19.....	On the war with the Ammonites and Syrians.....	1038
XXII.	2 Sam. vii., 29.....	On the delivery of the promise by Nathan to David	1044
XXIII., XXIV.	1 Chron. xviii., 21.	Inserted toward the end of David's life.....	
XXV.–XXVII.	Dan. vii., 28.....	During the Babylonish Captivity.....	539

Psalm.	After what Scripture.	Probable occasion on which composed.	Date B.C.
XXVIII., XXIX.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
XXX.	1 Chron. xxi., 30	On the dedication of the threshing-floor of Araunah	1017
XXXI.	1 Sam. xxiii., 12	On David's persecution by Saul	1060
XXXII., XXXIII.	2 Sam. xii., 15	On the pardon of David's adultery	1035
XXXIV.	1 Sam. xxi., 15	On David's leaving the city of Gath	1060
XXXV.	1 Sam. xxii., 19	On David's persecution by Doeg	1060
XXXVI., XXXVII.	Dan. vii., 28	During the Babylonish Captivity	539
XXXVIII.-XLI.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
XLII., XLIII.	2 Sam. xvii., 29	On David's resting by the river Jordan in his flight from Absalom	1023
XLIV.	2 Kings xix., 7	On the blasphemous message of Rab-shakeh	710
XLV.	2 Sam. vii., 29	On the delivery of the promise by Nathan to David	1044
XLVI.	2 Chron. xx., 26	On the victory of Jehoshaphat	896
XLVII.	2 Chron. v., 10	On the removal of the Ark into the Temple	1004
XLVIII.	Ezra vi., 22	On the dedication of the Second Temple	515
XLIX., L.	Dan. vii., 28	During the Babylonish Captivity	539
LI.	2 Sam. xii., 15	Confession of David after his adultery	1034
LII.	1 Sam. xxii., 19	On David's persecution by Doeg	1060
LIII.	Dan. vii., 28	During the Babylonish Captivity	539
LIV.	1 Sam. xxiii., 23	On the treachery of the Ziphim to David	1060
LV.	2 Sam. xvii., 29	During the flight from Absalom	1023
LVI.	1 Sam. xxi., 15	When David was with the Philistines in Gath	1060
LVII.	1 Sam. xxiv., 22	On David's refusal to kill Saul in the cave	1058
LVIII.	1 Sam. xxiv., 22	Continuation of Psalm lvii.	1058
LIX.	1 Sam. xix., 17	On the soldiers of Saul surrounding the house of David.	1061
LX.	1 Kings xi., 20	On the conquest of Edom by Joab	1040
LXI.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
LXII.	2 Sam. xvii., 29	On David's persecution by Absalom	1023
LXIII.	1 Sam. xxiv., 22	Prayer of David in the Wilderness of Engedi	1058
LXIV.	1 Sam. xxii., 19	On David's persecution by Saul	1060
LXV.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
LXVI.	Ezra iii., 13	On laying the foundation of the Second Temple	535
LXVII.	Dan. vii., 28	During the Babylonish Captivity	539
LXVIII.	2 Sam. vi., 11	On the first removal of the Ark	1045
LXIX.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
LXX., LXXI.	2 Sam. xvii., 29	During Absalom's rebellion	1023
LXXII.	1 Chron. xxix., 19	On Solomon being made king by his father	1015
LXXIII.	2 Kings xix., 19	On the destruction of Sennacherib	710
LXXIV.	Jer. xxxix., 10	On the destruction of the city and Temple	588
LXXV., LXXVI.	2 Chron. xxxii., 23	On the destruction of Sennacherib	710
LXXVII.	Dan. vii., 28	During the Babylonish Captivity	539
LXXVIII.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
LXXIX.	Jer. xxxix., 10	On the destruction of the city and Temple	588
LXXX.	Dan. vii., 28	During the Babylonish Captivity	539
LXXXI.	Ezra vi., 22	On the dedication of the Second Temple	515
LXXXII.	2 Chron. xix., 7	On the appointment of judges by Jehoshaphat	897
LXXXIII.	Jer. xxxix., 10	On the desolation caused by the Assyrians	588
LXXXIV.	Ezra iii., 13	On laying the foundation of the Second Temple	535
LXXXV.	Ezra i., 4	On the decree of Cyrus for the restoration of the Jews	536
LXXXVI.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
LXXXVII.	Ezra iii., 7	On the return from the Babylonish Captivity	536
LXXXVIII.	Exod. ii., 25	During the affliction in Egypt	1571
LXXXIX.	Dan. vii., 28	During the Babylonish Captivity	539
XC.	Numb. xiv., 45	On the shortening of man's life, etc	1489
XCI.	1 Chron. xxviii., 10	After the advice of David to Solomon	1015
XCII., XCIII.	Dan. vii., 28	During the Babylonish Captivity	539
XCIV.	Jer. xxxix., 10	On the destruction of the city and Temple	588
XCV.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
XCVI.	1 Chron. xvi., 43	On the removal of the Ark from the house of Obed-edom	1044
XCVII.-C.	2 Chron. v., 10	On the removal of the Ark into the Temple	1004
CI.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
CII.	Dan. ix., 27	On the near termination of the Babylonish Captivity	538
CIII.	2 Sam. xii., 15	On the pardon of David's adultery	1035
CIV.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
CV., CVI.	1 Chron. xvi., 43	On the removal of the Ark from the house of Obed-edom	1044
CVII.	Ezra iii., 7	On the return from the Babylonish Captivity	536
CVIII.	1 Kings xi., 20	On the conquest of Edom by Joab	1040
CIX.	2 Sam. xxii., 19	On David's persecution by Doeg	1060
CX.	2 Sam. vii., 29	On the promise by Nathan to David	1044
CXI.-CXIV.	Ezra iii., 7	On the return from the Babylonish Captivity	536
CXV.	2 Chron. xx., 26	On the victory of Jehoshaphat	896
CXVI., CXVII.	Ezra iii., 7	On the return from the Babylonish Captivity	536
CXVIII.	2 Sam. vii., 29	On the promise by Nathan to David	1044
CXIX.	Neh. xiii., 3	Manual of devotion by Ezra	444
CXX.-CXXII.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
CXXIII.	Dan. vii., 28	During the Babylonish Captivity	539
CXXIV.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
CXXV.	Ezra iii., 7	On the return from the Babylonish Captivity	536
CXXVI.	Ezra i., 4	On the decree of Cyrus for the restoration of the Jews	536
CXXVII., CXXVIII.	Ezra iii., 7	On the return from the Babylonish Captivity	536
CXXIX.	Ezra iv., 24	On the opposition of the Samaritans to the rebuilding of the Temple	535
CXXX.	Dan. vii., 28	During the Babylonish Captivity	539
CXXXI.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
CXXXII.	1 Chron. xv., 14	Before the second removal of the Ark	1051
CXXXIII.	1 Chron. xxviii., 21	Inserted toward the end of David's life	—
CXXXIV.	Ezra iii., 7	On the return from the Babylonish Captivity	536
CXXXV., CXXXVI.	2 Chron. v., 14	On the dedication of the Temple	1004

Psalm.	After what Scripture.	Probable occasion on which composed.	Date B.C.
CXXXVII.	Dan. vii., 28.	During the Babylonish Captivity	539
CXXXVIII.	Ezra vi., 13.	On the rebuilding of the Temple	519
CXXXIX.	1 Chron. xiii., 4.	Prayer of David when made king over all Israel	1048
CXL.	1 Sam. xxii., 19.	On David's persecution by Doeg	1060
CXLI.	1 Sam. xxvii., 1.	Prayer of David when driven from Judea	1055
CXLII.	1 Sam. xxii., 1.	Prayer of David in the cave of Adullam	1060
CXLIII., CXLIV.	2 Sam. xvii., 29.	During the war with Absalom	1023
CXLV.	2 Chron. xxviii., 10	David, when old, reviews his past life	1015
CXLVI.–CL.	Ezra vi., 22.	On the dedication of the Second Temple	515

Psalter. The word Psalter is often used by ancient writers for the book of Psalms, considered as a separate book of Holy Scripture. It afterward obtained a more technical meaning, as the book in which the Psalms are arranged for the service of the Church. The Roman Catholic Psalter, for instance, does not follow the Scriptural order of the Psalms; but they are arranged for the different services in a different manner. In the English Psalter, as it exists in the Book of Common Prayer, the Psalms are arranged in such a way as to give a reading for every day in the month, and there are also special selections to be used in the discretion of the minister. The translation is not that of the King James version (*i. e.*, our common Bible), but the earlier version of Cranmer's Bible; which accounts for the difference between the Psalms of the Prayer-book and those of the ordinary version of the Bible.

Publicans. The Greek word translated publican describes the inferior officers employed as collectors of the Roman revenue; though the Latin word *publicani*, from which the English has been taken, was applied to a higher order of tax officers. The Roman Senate farmed the direct taxes and the customs to capitalists, who undertook to pay a given sum into the treasury. Contracts of this kind fell naturally into the hands of the richest class of Romans. These sold or let out their contract to managers or directors in the province, and under them were the actual custom-house officers, the publicans of the N. T., who were commonly natives of the province in which they were stationed. The system was essentially a vicious one. The publicans were encouraged in the most vexatious and fraudulent exactions. They overcharged whenever they had an opportunity.[1] They brought false charges of smuggling, in the hope of extorting hush-money.[2] The employment brought out all the besetting vices of the Jewish character. The strong feeling of many Jews as to the absolute unlawfulness of paying tribute at all made matters worse. In addition to their other faults, accordingly, the publicans of the N. T. were regarded as traitors and apostates, defiled by their frequent intercourse with the heathen—willing tools of the oppressor. They were classed with sinners, with harlots, with the heathen. To eat and drink "with publicans" seemed to the Pharisaic mind incompatible with the character of a recognized rabbi.[1] These N. T. references are confirmed by the Talmud, which classes the publicans as thieves and assassins, and treats them as impostors; and it accords also with what is known of the mode of tax-gathering in the East, where this same system is still kept up, and where the tax-gatherers are as odious as their all but universal practice of fraud, falsehood, and extortion can make them.

[1] Luke iii., 13.—[2] Luke xix., 8.

Pudens, a Christian at Rome whose salutation St. Paul sent to Timothy. He is supposed to be the husband of Claudia mentioned in the same place. A Pudens and Claudia, husband and wife, are mentioned by Martial, Claudia being described as a woman of British birth, of remarkable beauty and wit, and the mother of a flourishing family. A Latin inscription, found in 1723 at Chichester, connects a Pudens with Britain and with the Claudian name. There is some evidence, also, connecting this Claudia with the Christians, which has led many scholars to entertain the opinion that the Pudens and Claudia referred to by Paul are those referred to by the classical writers. [2 Tim. iv., 21.]

Pul. The Biblical Pul—the "king of Assyria," who came up against the land of Israel, and received from Menahem a thousand talents of silver, "that his hand might be with him to confirm the kingdom in his land," is unnoticed in the native inscriptions, and even seems to be excluded from the royal lists by the absence of any name at all resembling his in the proper place in the Assyrian canon. Pul appears in Scripture to be the immediate predecessor of Tiglath-pileser, and some portion of his reign must necessarily fall into the period assigned to Shalmaneser III., Asshur-dumim-il II., and Asshur-lush. But no one of these names can possibly be regarded as an equivalent of Pul, who thus is excluded from the Assyrian records. Some would regard him as a general of Tiglath-pileser, or some earlier Assyrian king, mistaken by the Jews for the actual monarch. Others would identify him with Tiglath-pileser himself. But the most probable supposition is, that he was a pretender to the Assyrian crown, never acknowledged at Nineveh, but established in the western and southern provinces so firmly that he could venture to conduct an ex-

[1] Matt. ix., 11; xi., 19; xviii., 17; xxi., 31, 32.

pedition into Lower Syria, and to claim there the fealty of Assyria's vassals. Or, possibly, he may have been a Babylonian monarch, who in the troublous times of the Northern Empire possessed himself of the Euphrates Valley, and thence descended into Syria and Palestine. The time of Pul's invasion may be fixed by combining Assyrian and Hebrew chronologies between B.C. 751 and B.C. 745, within the eight years of the reign of Asshur-hush, Tiglath-pileser's immediate successor. [2 Kings xv., 19, 20.]

Punishment, Punishments. There are a variety of penalties prescribed by the Mosaic law; others, though not specially enacted, seem to have grown out of circumstances, or to have been adopted from foreign nations; still others are alluded to in Scripture which were not inflicted by any Hebrew law or custom, but which were used by foreigners with whom the Israelites had been brought into contact.

Punishments may be distributed into those of a secondary or inferior kind, which did not touch the life, and those which were capital.

I. Of the former class may be enumerated:

1. *Whipping.* This was specially ordered for certain offenses; and magistrates seem to have had a discretionary power of inflicting it in other cases. The number of stripes was never to exceed forty. Consequently, as a whip with three thongs was generally used, thirteen strokes were given; so that the actual punishment was "forty stripes save one."[1]

2. *Retaliation.* This was frequently ordered, with a particular minuteness of specification, "breach for breach, eye for eye, tooth for tooth," etc. It must be remembered, however, that this was a rule for judicial procedure, that it really limited the punishment, preventing excessive and unreasonable penalties, and that it did not sanction private revenge.[2]

3. On a similar principle, *restitution* and *compensation* were to be made. Hence the trespass-offering comprised amends and an addition by way of fine; and theft, fraud, or carelessness was compensated for by a fine, varying from double to fivefold the amount of injury inflicted by the wrongdoer.[3]

4. *Banishment,* in the form of shutting up a person to his own estate, or to some specified locality, or by exclusion from the sovereign's presence, was practiced under the monarchy.[4]

5. *Plucking out the hair, the stocks,* and *imprisonment* were introduced as punishments at a later date.[5] The latter was usual among the Egyptians.[6] The Romans, also, inflicted imprisonment, the stocks, whipping with rods, and a modified form of confinement, the prisoner being allowed a certain degree of freedom, but being chained to a Roman soldier.[1]

II. Of capital punishments.

1. *Stoning* was the general mode of execution. The two witnesses who were required in order to the condemnation of any accused person were, on the infliction of the sentence, to cast the first stones; afterward the people generally were to join.[2] After a criminal had been stoned or otherwise executed, his body was sometimes hung, but not for a longer time than till sunset.[3] Occasionally, however, hanging was the mode of execution.[4] Sometimes the body was burned after death, and sometimes, apparently, as a means of executing the death-sentence.[5]

2. *Beheading* is not mentioned in the law, but in later times it was a frequent method of execution.[6]

3. There were other methods of capital punishment which were practiced by the populace in a sudden passion, or were borrowed from foreign nations, or are mentioned in the Bible as practiced by them. Such were casting the accused down from some eminence, cutting in pieces, sawing asunder, casting to wild beasts, and drowning.[7] The punishment of crucifixion was introduced by the Romans, and is separately treated of under that title.

There was no recognized executioner, though sometimes some high officer of state was charged with the task of putting criminals to death, as Potiphar in Egypt, and Benaiah in Solomon's court; and sometimes soldiers were employed. And in case of murder, the avenger of blood inflicted the penalty himself.[8] For an account of ecclesiastical punishments, see DISCIPLINE; EXCOMMUNICATION; for a consideration of divine punishments, see FUTURE STATE, and articles there referred to; and EVERLASTING.

Purgatory, a place in which, according to the Romish Church, souls are purged by fire from carnal impurities after death before they are received into heaven. This doctrine is intimately interwoven with its doctrine of repentance and forgiveness of sins. The Romanists hold, in opposition to the Protesant faith, that Christ does not bring a full and perfect pardon, but only affords a way whereby eternal punishment may be escaped; and that while contrition (q. v.)

[1] Deut. xxv., 1–3; 2 Cor. xi., 24.—[2] Exod. xxi., 23–25; Deut. xix., 18–21.—[3] Exod. xxi., 33–36; xxii., 1–15; Lev. v., 14–16; vi., 1–7; Deut. xxii., 18, 19.—[4] 2 Sam. xiv., 24; 1 Kings ii., 26, 36, 37.—[5] Neh. xiii., 25; Jer. xx., 2; xxxvii., 15; xxxviii., 6.—[6] Gen. xxxix., 20–23; xl., 2–4.

[1] Acts xvi., 22–24; xxii., 24; xxviii., 16; 2 Cor. xi., 23, 25; 2 Tim. i., 16.—[2] Deut. xiii., 9, 10; xvii., 5–7.—[3] Deut. xxi., 22, 23; Josh. x., 26, 27.—[4] Numb. xxv., 4; 2 Sam. iv., 12.—[5] Gen. xxxviii., 24; Lev. xx., 14; xxi., 9; Josh. vii., 25.—[6] Judg. viii., 20, 21; ix., 5; 1 Sam. xv., 33; xxii., 18; 2 Sam. i., 15; xx., 22; 1 Kings ii., 25, 34, 46; xviii., 40; xix., 1; 2 Kings vi., 31, 32; x., 6, 7; 2 Chron. xxi., 4; Jer. xxvi., 23; Matt. xiv., 8–11; Acts xii., 2.—[7] 2 Kings ix., 30–33; 2 Chron. xxv., 12; Dan. ii., 5; iii., 29; vi., 7, 12, 16, 24; Matt. xviii., 6; Mark ix., 42; Luke iv., 28–30; 1 Cor. xv., 32; Heb. xi., 37.—[8] Gen. xxxvii., 36, and see POTIPHAR; 1 Sam. i., 15; iv., 12; 1 Kings ii., 25–46; John xix., 23; Acts vii., 57–60; xxvi., 11. See CITIES OF REFUGE; TRIAL.

secures forgiveness of sins, the ordinary experiences of penitence, attrition, must be supplemented by penance. In other words, it is necessary, according to Romish theology, to complete salvation and purification, that the soul should suffer a part of the penalty of its sins, and if these are not voluntarily borne in penances in this life, they will be inflicted in purgatory in the life to come, except when special suffering, inflicted by divine Providence, serves the same purifying purpose. The doctrine of purgatory does not, therefore, involve the idea of the future redemption of the impenitent. "The souls who go to purgatory are only such as die in the state of grace, united to Jesus Christ. It is their imperfect works for which they are condemned to that place of suffering, and which must all be there consumed, and their stains purged away from them before they can go to heaven." The passages of Scripture which the Romanists quote in support of this doctrine are Matt. v., 25 (the "prison" therein referred to being interpreted by them to mean purgatory); Isa. iv., 4; xxii., 14; Mal. iii., 3; 1 Cor. iii., 13–15; Rev. xxi., 27. Their principal authority, however, is a passage in the Apocrypha.[1] The doctrine of purgatory has led to others more directly injurious and corrupting. By the terror which it inspires it gives the priesthood power to impose penances; it leads to indulgences (q. v.) and prayers for the dead; for it is held that the sufferings in purgatory may be greatly mitigated and shortened by the prayers, the services, the masses, the charities, and other works of supererogation of their friends upon the earth. The extent to which this doctrine has been employed in increasing the income of the Church receives a significant illustration in one singular fact. There exists a purgatorial insurance company which, for a certain premium paid annually, insures the payor a given number of masses for his soul in the event of his death, and the certificates of this insurance company may be seen hung up on the walls in hundreds of rooms in the tenement-houses of our great cities, especially of New York.

Purification. In its legal and technical sense, purification is applied to the ritual observances whereby an Israelite was formally absolved from the taint of uncleanness (q. v.). In all cases the essence of purification consisted in the use of water, whether by way of ablution or aspersion; but in the majority of cases of legal uncleanness, sacrifices of various kinds were added, and the ceremonies throughout bore an expiatory character. The purifications of the law fall under three heads; first, those for defilement arising from secretions; second, those for the leprosy; third, those for pollution from corpses. The first and second classes are described in Lev. xii.–xv.; the third, as relates to human bodies, in Numb. xix., and as relates to bodies of animals, in Lev. xi., 24–28, 31–40. The Pharisees of the N. T. age extended the necessity of purifications to a variety of unauthorized cases. See WASHING.

Purim (*lots*), the annual festival instituted to commemorate the delivery of the Jews by Esther from the massacre with which they were threatened. Haman spent a full year in casting lots to determine an auspicious time for the destruction of the Jews;[1] this gave time for the development of plans for their delivery, and the Jews, in derision of Haman's lot-casting, named their festival the Feast of Lots. It is observed in the month of Adar — nearly answering to our March[2] — by a strict fasting on the 13th, and by a festival of unbounded rejoicing on the 14th and 15th. All—men, women, children, cripples, and even idiots—are obliged to attend the synagogue service, at which the book of Esther is read. These services are followed by feasting, dancing, games, and sometimes a quaint dramatic entertainment, celebrating the national triumph over Haman. It is also made an occasion of mutual presents and of gifts to the poor.[3] It is held in very high esteem. "The Temple may fail, but Purim never," is a Jewish proverb. But it is not always celebrated with decorum. The Rabbinical teachings recommend that on that day the pious Jew "make himself so mellow that he shall not be able to distinguish between 'Cursed be Haman' and 'Blessed be Mordecai;'" and in their evening merry-making men frequently put on female attire, declaring that the festivities of Purim suspend, for the time, the law of Deut. xxii., 5, which forbids one sex to wear the dress of another. The question whether the feast spoken of in John v., 1, is that of Purim or the Passover, is uncertain.

Puritans. We have already elsewhere described briefly the history of the Reformation in England.[4] The compromise, which resulted in the Established Church of England, gave great dissatisfaction to the more advanced and radical reformers, whose ideas respecting theology and church government were the same as those of Calvin, with whom the Reformation involved not only a change of ecclesiastical authority, but a radical reform in doctrine, and a personal liberty in matters political as well as religious, which was as little consonant to the aims of Henry VIII. and his advisers as it was with those of the pope himself. These more radical reformers increased in numbers during the reign of Queen Elizabeth, by whom they were rigorously persecuted. This very persecution at once intensified their convictions, and organized them into a party whose

[1] 2 Macc. xii., 32–46.

[1] Esth. iii., 7.—[2] See MONTH.—[3] Esth. ix., 19, 22.—[4] EPISCOPALIANS; REFORMATION.

avowed fundamental principles were an entire separation from the Church of Rome and from every thing which was historically connected with it, and an acceptance of the Bible as the sole authority in the regulation of church order and discipline, as well as in doctrinal standards. Their name of Puritans was first given, probably in derision, about the middle of the sixteenth century, to all who claimed to hold exclusively to "the pure Word of God" as the only standard of faith and practice. The name, however, was not confined to the members of any well-defined ecclesiastical party, but was applied popularly "to all that were staid and serious in a holy life." This is the sense in which the Elizabethan dramatists use the word. From this very breadth of usage one sees that there were different degrees of Puritanism. Some would have been content with a moderate reform in the rites, discipline, and liturgy of the Church; others wished to abolish Episcopacy altogether, and to substitute Presbyterianism; while a third party maintained the doctrine of absolute independency in Church, and of a pure democracy in government. The battle which culminated in the death of Charles I. was not less religious than political, the extreme absolutism of the Stuarts driving into the Puritan party for a time many who did not share their principles, while their extreme views when intrusted with power drove these middle-men back again, and so brought about, after the brief protectorate of Cromwell, the Restoration, and the final re-establishment of Episcopacy as the State religion. Since that time the old element of Puritanism in England, modified by changes in public sentiment, has found its expression among the Independents and Presbyterians. Before the civil war between Charles I. and his people broke out, many of the Puritans emigrated to America, where they became the founders of the New England States. The influence of their principles there upon the country is a part of the history of the United States. If it can not with justice be claimed that they gave shape and character to the institutions of freedom—a claim which ignores the work of the other colonies, and particularly of Virginia—it can not be doubted, on the other hand, that their sturdy resistance to usurpation gave impetus to the Revolution, whose first clash of arms took place in New England, and their religious and political principles exercised an important influence in giving stability to American institutions when subsequently founded.

The estimates which have been formed of the Puritans as a class have been very various. This is partly due to the fact that the term itself includes men of widely different character. The general principle on which they all professed to stand was the supreme authority of the pure Word of God. But there was no agreement in the application of that principle; some seeking in the Bible only for the general principles of morality and religion; others, regarding it as a set of inflexible rules, seeking to conform their legislation to the laws of Moses, condemning all music except the chanting of the Psalms of David, and accounting it even unseemly to go anywhere else save to a Bible for names for their children. In their days of persecution they included fanatics; in their prosperity hypocrites joined them. They abolished Christmas because the papal Church celebrated saint days; they rejected the fine arts because it employed painting and statuary in a sensuous worship; condemned all poetry because the popular poetry of their age was licentious; discouraged the study of the Latin grammar because certain of the Latin plays are heinously immoral. Nevertheless, one who studies the history of their times, and traces the course of the reformation they set on foot, may well be surprised to observe how few and venial were the errors into which even excessive reaction pushed them. They sought for principles of jurisprudence in the Mosaic law. The fundamental principles of that law have been incorporated in the American constitution. They looked askance on the study of the classics, because they were indifferent concerning the fabled exploits of the heathen gods. Science in our modern schools usurps the place of the classics, because the world is now more interested to study what the true God does than what false gods were imagined to have done. They condemned the garlanded May-pole and the village dance; and this scene of hilarity, which oftened ripened into drunkenness and licentiousness, has made way for the lyceum and the library. They forbade bear-baiting; the last remnant of this inheritance of heathenism has disappeared from American soil. They made cruelty to animals a civil offense. Mr. Bergh has revived in the nineteenth century the Puritan legislation of the sixteenth. They banished from their society the music of Ben Jonson's masques and the poetry of King Charles's court. Neither find a place in modern society outside of the French opera bouffe. They resolutely condemned the art of their age. Their statutory enactments are repeated in modern legislation, which makes it a penal offense to sell or exhibit any obscene pictures. They put off the flowing robes and rainbow colors of the cavalier for sober garments of gray and black. Gray is the business hue, and black the society color of gentlemen's attire in all polite society in England and America to-day. They cropped their hair short, and were called Roundheads in derision. We are all Roundheads. The man who wears the flowing curls of the cavalier is an object of well-deserved ridicule by men

who little think what an unconscious compliment they are paying to Puritan taste. The world is loath to give credit to those to whom credit is due; and that we owe even the cut of our hair and the color of our garments to the sober-dressed Puritans, is probably suspected by very few of those who have really, though unconsciously, borrowed from them even their fashions.

Puseyites, a name given to those who maintain in the Episcopal Church High-church principles,[1] but properly descriptive of the followers of Rev. E. B. Pusey, professor of Hebrew at Oxford, England. In the movement to which his name has been given he was, however, by no means alone. Associated with him were John Keble, author of the "Christian Year," Professor J. H. Newman, P. H. Froude, and others. The movement began with the publication of a series of Tracts, anonymously; hence the adherents to the principles therein advocated are sometimes called *Tractarians*. In these Tracts the doctrines of Apostolical Succession, Priestly Absolution, Baptismal Regeneration, the Real Presence, the authority of the Church, and the value of Tradition were taught; the study of the fathers and the old divines, of Church history and ancient liturgies, was greatly revived in the universities and among the clergy; and a host of publications, inculcating with more or less extravagance the same views, issued from the press. The movement proceeded till it culminated in the publication by the Rev. J. H. Newman of the Tract No. 90, which was designed to show that much Roman doctrine might be held consistently with subscription to the Thirty-nine Articles. This led to the termination of the series, to the resignation by Mr. Newman of the vicarage of St. Mary's, Oxford, and subsequently to his secession, in 1845, to the Church of Rome. In this step he was followed by many of his friends and associates, though the other leaders of the movement have continued in the English Church. With Mr. Newman's secession the Tractarian movement terminated; but its effect remains in several visible results: the revival and strengthening of the High-church party, which still maintains, to a great extent, the principles advocated in the Tracts; the introduction of various alterations in the mode of performing divine service, such as the use of the surplice instead of the gown, intoning the prayers and singing the responses, the elevation of the communion-table into an altar, the substitution of low, open benches for high pews, a remarkable impulse given to the building and restoration of churches, and the revival of Gothic architecture in all parts of England; the secession of many English clergy and laity, some of them men of considerable ability and distinction, to the Church of Rome; and the establishment of colleges, and sisterhoods, and other religious and charitable institutions, under Episcopal auspices.

[1] See Episcopalians.

Puteoli is the most sheltered part of the Bay of Naples. It was the principal port of Southern Italy, and, in particular, formed the great emporium for the Alexandrian wheat ships. Commerce brought many Jews to Puteoli. Thus it was that when the great apostle of the Gentiles landed here on his way to Rome, he found brethren ready to receive him and to speed him on his journey. It is now called Puzzuoli. [Acts xxvii., 13; xxviii., 13, 14.]

Pygarg, a clean animal, not described in Scripture, but simply mentioned in the Mosaic law. It is called "bison" in the margin, but for this there is no authority. From the connection it is evident that an antelope of some kind is intended, but it is impossible to determine the species. As the nomenclature is exceedingly loose, it is not improbable that more than one species was included in the word. Modern commentators have selected the large, handsome antelope known to naturalists as the addax, as the animal specially intended. [Deut. xiv., 5.]

Pyramid,[1] a structure of the shape of the geometric figure, erected in different parts of the Old and New World, the most important being the Pyramids of Egypt and Mexico. Those of Egypt were considered one of the Seven Wonders of the World; and they are seventy in number, and of different sizes. The most remarkable and finest are those of Gizeh, situated on a level space of the Libyan chain at Memphis, on the west bank of the Nile. The three largest are the most famous. The first, or Great Pyramid, covers at present an area of between twelve and thirteen acres, the side of its square measuring 746 feet; its height is 450 feet. Its dimensions have been reduced from a base of 764 feet and a height of 480 feet by the removal of the outer portions to furnish stone for the building of Cairo. The stones of which these enormous piles were constructed are huge blocks of red or syenitic granite, varying in thickness from two to four feet, and their transportation to the Pyramids and adjustment in their proper places indicate a surprising degree of mechanical skill. Herodotus states that the Great Pyramid was built by Cheops, who stopped all other works connected with religious rites, and compelled his people, to the number of ten thousand at a time, to labor at this vast undertaking; at the end of every three months their places were supplied by the same number of fresh workmen. To facilitate the transportation of stone from the quarries a causeway was built 3000 feet long, 60 feet wide, and 48 feet in height.

[1] For picture of Egyptian Pyramids, see Egypt.

Ten years were required for its completion. Twenty years more were consumed in the construction of the Pyramid itself. Although various opinions have prevailed as to the use of Pyramids, as that they were erected for astronomical purposes, for resisting the encroachment of the sand of the desert, for granaries, reservoirs, or sepulchres, the last-mentioned hypothesis has been proved to be correct, modern investigations showing that they were all the tombs of monarchs of Egypt. Their date is about 2500 B.C. Each one was commenced over a sepulchral chamber in the rock; and during the lifetime of the monarch for whom it was intended the work of building the structure went on, a very low and narrow passage-way being kept open. On the death and burial of the king, the last layers were finished off and the passage-way closed up.

Pythagoreans, the followers of Pythagoras, a celebrated Greek philosopher, who flourished about five hundred years before the Christian era. His distinguishing doctrine was that of the transmigration of souls. See FUTURE STATE.

Q.

Quail. In every case where this word occurs in the Bible it is used with reference to the same event—namely, the providing of flesh-meat to the Israelites while in the wilderness. And it is remarkable how closely the Scripture narrative agrees with the habits of the quail. The Psalmist, describing the manner of their coming, says that the Lord "caused an east wind to blow in the heaven, and by his power brought in the south wind." The Israelites had just passed the Red Sea, and the quails, flying northward in their usual migrations, would come to the coast of the Red Sea, and there, since they are birds of weak flight, must wait until a favorable wind enabled them to cross the water. The south-east wind afforded just the very assistance which they needed. In Exodus it is mentioned that "at even the quails came up and covered the camp." When possible, quails always fly by night, and in this manner escape many of the foes which would make great havoc among their helpless columns if they were to fly by day. On account of their short wings, they never rise to any great height, even when crossing the sea; and evidently the expression, "two cubits high upon the face of the earth," may refer to the low flight of the immense flock, exhausted by their flight across the sea, and hence easily taken in great numbers. The Arabs at the present day preserve these birds for future use by drying them in the sun, precisely as the Israelites are said to have done. [Exod. xvi., 13; Numb. xi., 32; Psa. lxxviii., 27.]

Quaternion, a company of four soldiers. According to the Roman habit, the night was divided into four watches, and each committed to four soldiers, to two of whom the prisoner was chained, the other two keeping watch before the doors of the prison. To such a guard reference is made in Acts xii., 4. The latter of them formed the first and second guards referred to in verse 10.

Queen. As the Hebrews practiced polygamy, there was no woman exactly in the position denoted by our term queen. Generally speaking, the queen was merely the chief wife, who took precedence in her husband's harem, or who was one of his consorts, as distinguished from concubines.[1] The mother of the reigning sovereign, or Queen-mother, was in dignity and power superior to any of his wives. The extent of her influence is well illustrated by the narrative of the interview of Solomon and Bath-sheba, as given in 1 Kings ii., 19.

Quicksands. The quicksands referred to in Acts xxvii., 17, were the *Syrtes*, two extensive banks of dangerous shallows or quicksands, stretching along the African coast, between Carthage and Cyrene. They were commonly divided into the Greater and Smaller Syrtes, and belong respectively to what are now called the gulfs of Sidra and Cabes. A wind blowing from the north-east naturally threatened to drive the ship in which Paul was on to these banks. See PAUL.

Quiver. The form of the Jewish quiver is not known with certainty. There is nothing in Scripture to indicate its character or material, or the manner in which it was carried. The quivers of the Assyrians are rarely indicated in the Scriptures. When they do appear they are worn at the back, with the top between the shoulders of the wearer, or hung at the side of the chariot. The Egyptian warriors, on the other hand, wore them slung nearly horizontal, drawing out the arrows from beneath the arm. The quiver was about four inches in diameter, supported by a belt passing over the shoulder and across the breast to the opposite side. When not in actual use, it was shifted behind. Quivers were sometimes attached to the war chariots. [Gen. xxvii., 3; Isa. xxii., 6; xliv., 2; Lam. iii., 13.]

[1] 2 Chron. xi., 21.

R.

Rabbah (*much, great*), a city of the Ammonites, called *Rabbath-beni-Ammon* in Deut. iii., 11, and Ezek. xxi., 20. The allusion to it in Deuteronomy is quite incidental, and is made in connection with Israel's conquest of the kingdom of Og, king of Bashan, whose territory lay to the north of the Ammonites, but whose huge bedstead had somehow come to be placed in Rabbah. Rabbah itself, however, sustained no attack from the children of Israel when on the way to Canaan; they merely met with certain incivilities from Ammon, but no actual conflict ensued. But a hostile spirit continued to animate the people of Ammon, leading to occasional outbreaks, and at last Rabbah was besieged and taken by David for the ill-treatment of his ambassadors by the Ammonites. Nothing is said, however, of the extent of the demolitions made upon Rabbah; but when we next hear of it, two or three centuries later, it appears again as an important place, and the capital city of the Ammonites. In later times it received the name Philadelphia, from Ptolemy Philadelphus, and by this name was known in Greek and Roman writers and in Josephus. It must not, however, be confounded with the Philadelphia (q. v.) mentioned in Rev. i., 11. The name by which the ruins are now known is Amman; they are of large extent, and indicate a place that once had been populous and powerful. The site of them is twenty-two miles east from the Jordan, on the banks of a stream, the *Moret Amman*, the chief source of which rises near the south-western end of the town, and itself forms one of the tributaries of the Zerka. [Josh. xiii., 25; 2 Sam. xi., 1; xii., 27–29; xvii., 27; 1 Chron. xx., 1; Jer. xlix., 2, 3; Ezek. xxi., 20; xxv., 5–7; Amos i., 14.]

Rab-shakeh, one of Sennacherib's military officers. The word, which signifies *chief cup-bearer*, is probably an official epithet, and not a personal name. He was sent against Jerusalem in the reign of Hezekiah. Some have imagined, from the familiarity of Rabshakeh with Hebrew, that he was either a Jewish deserter or an apostate captive. [2 Kings xviii., 18–36; xix., 4–8; Isa. xxxvi., 2–22; xxxvii., 4–8.]

Rachel (*a ewe*), the younger and more beautiful daughter of Laban, the best-beloved wife of Jacob (q. v.), who, for love of her, served her father (who was also his uncle) seven years, "and they seemed unto him but a few days." By a cruel deception,[1] Leah was given to him in Rachel's stead, and he served for her yet seven years more. Leah bore to Jacob several sons, and Rachel, who had none, besought the Lord for a son, that her reproach might be taken away, and Joseph was given to her in answer. When Jacob left Padan-aram, Rachel stealthily carried away her father's images, or household gods,[1] and deceitfully secreted them; indicating not only that she shared the prevalent idolatry, but also had somewhat of the cunning which was a characteristic of her father's family. She died immediately after giving birth to a second son, whom she called Benoni (son of my sorrow), but whom Jacob called Benjamin (q. v.). She was buried near Ephrath, or Bethlehem. Although the pillar which Jacob set up on her grave has long since disappeared, its memory has remained. The territory of the Benjamites was extended by a long strip far into the south, to include the sepulchre of their beloved ancestress.[2] As late as the Christian era, when the infants of Bethlehem[3] were slaughtered by Herod, it seemed to the Evangelist as though the voice of Rachel were heard weeping for her children from her neighboring grave. On the spot indicated by the sacred narrative, a rude cupola, under the name of Rachel's tomb, still attracts the reverence of Christians, Jews, and Mussulmans.

[1] Gen. xxix., 15–30.

Radicals. This word, taken from a Latin word signifying root, strictly speaking means *root* men. It would thus indicate, as applied to reformers, all those who desire thorough measures of reform, measures which go to the root of things, and apply the cure there, not merely at the branches. In this sense, however, all Christian philosophers would claim to be radicals. In this sense it has been truly said that both Jesus Christ and Paul were intense radicals. It is, in common language, more ordinarily used to indicate those who disregard wholly the old methods and the common opinions of mankind, and in their reformatory views and measures seem to the judgment of most men to lack prudence and practical wisdom. In religion the term is applied, chiefly in the United States, to those who, formerly connected with the Unitarian Church, have become extreme in their views, and, from denying the proper deity of Christ, have passed on to deny his divine mission and his superhuman character, and to substitute their own conscience and reason as superior to the Bible. They do not constitute any organized sect, however, and the term more properly descriptive of their views is *Rationalism* (q. v.).

Rahab (*large*), a woman of Jericho, who received into her house the two spies who

[1] See Teraphim.—[2] 1 Sam. x., 2.—[3] Matt. ii., 18.

were sent by Joshua into that city; concealed them under the flax laid out upon the house-top when they were sought after; and, having given them important information, which showed that the inhabitants were much disheartened at the miracles which had attended the march of the Israelites, enabled them to escape over the wall of the town, upon which her dwelling was situated. For this important service Rahab and her kindred were saved by the Hebrews from the general massacre which followed the taking of Jericho. As a case of casuistry, her conduct, in deceiving the king of Jericho's messengers with a false tale, and above all, in taking part against her own countrymen, has been much discussed. With regard to the first, strict truth, either in Jew or heathen, was a virtue so utterly unknown before the promulgation of the Gospel, that, as far as Rahab is concerned, the discussion is quite superfluous. With regard to her taking part against her own countrymen it is fully justified by the circumstances that fidelity to her country would, in her case, have been infidelity to God, and that the higher duty to her Maker eclipsed the lower duty to her native land. If her own life of shame was in any way connected with that idolatry, one can readily understand what a further stimulus this would give, now that her heart was purified by faith, to her desire for the overthrow of the nation to which she belonged by birth, and the establishment of that to which she wished to belong by a community of faith and hope. And this view of Rahab's conduct is fully borne out by the references to her in the N. T.[1] Some Christian interpreters, following the ancient Jewish writers, have endeavored to efface the stain cast upon Rahab's character by the Scriptural declaration that she was a harlot, by substituting the word hostess or innkeeper; but it is now universally admitted by every sound Hebrew scholar that the translation of our English Bible is correct. There were no inns; and when certain substitutes for inns eventually came into use, they were never, in any Eastern country, kept by women. On the other hand, strangers from beyond the river might have repaired to the house of a harlot without suspicion or remark. The Bedouins from the desert constantly do so at this day, in their visits to Cairo and Bagdad. If we are concerned for the morality of Rahab, the best proof of her reformation is found in the fact of her subsequent marriage to Salmon: this implies her previous conversion to Judaism, for which, indeed, her discourse with the spies evinces that she was prepared. Rahab subsequently became the mother of Boaz, Jesse's grandfather, and so the mother of the line from which sprung David, and eventually Christ; for that the Rachab mentioned by St. Matthew is Rahab the harlot is as certain as that David in the genealogy is the same person as David in the books of Samuel. [Josh. ii., 1; Josh. vi., 23.]

[1] Heb. xi., 31; Jas. ii., 25.

Rainbow. The question has been raised whether the rainbow first appeared at the time of God's covenant with Noah.[1] It appears, at first sight, as if the words of the sacred record implied that this was the first rainbow ever seen on earth. But it would be doing no violence to the text to believe that the rainbow had been already a familiar sight, but that it was newly constituted the sign or token of a covenant, just as afterward the familiar rite of baptism and the customary use of bread and wine were by our Lord ordained to be the tokens and pledges of the New Covenant; and this we think is the better opinion.

Rameses (*son of the sun*). There can be no reasonable doubt that the same city is designated by the Rameses and Raamses of the Hebrew text, and that this was the chief place of the land of Rameses, since all the passages refer to the same region. The name is Egyptian, and the same as that of several kings of the eighteenth, nineteenth, and twentieth dynasties. When it first occurs it is most probably the province, identical with Goshen. It next occurs as the name of one of the store-cities built by the Israelites in their servitude. In the narrative of the Exodus, Rameses is mentioned as the starting-point of the journey, and seems to correspond to the western part of the land of Goshen, since two full marches and part of a third brought the Israelites to the Red Sea; and the narrative appears to indicate a route for the chief part directly toward the sea. [Gen. xlvii., 11, comp. verses 4, 6; Exod. i., 11; xii., 37, comp. Numb. xxxiii., 3, 5.]

Ramoth-gilead (*heights of Gilead*), a town of considerable importance on the east of Jordan. It seems probable that it was identical with Ramath-mizpeh,[2] which again is thought to be identical with the spot on which Jacob made his covenant with Laban.[3] If this hypothesis be correct, it was the spot where, in after years, the Israelites assembled and decided to offer Jephthah the office of leader in their campaign against the Ammonites; here that he was formally inaugurated; here, apparently, that he made his rash vow that required him to make an offering of his child.[4] (See JEPHTHAH.) It had previously been selected as the city of refuge for the tribe of Gad, and in years long after became the residence of one of Solomon's commissariat officers. In the wars between the Syrians and the Israelites in the early history of the separate kingdom of Israel, it played an important part. It was captured by the Syrians, per-

[1] Gen. ix., 13–17.—[2] Josh. xiii., 26.—[3] Gen. xxxi., 43–55.—[4] Judg. x., 17, 18; xi., 29–31, 37–40.

haps in Benhadad's expedition against Baasha.[1] In an attempt to recapture it, Ahab was slain. Joram, his son, seems to have recovered possession of it, but was wounded in attempting to defend it against Hazael; and Jehu, who was left in command of the army, seized the opportunity to proclaim himself king, and complete the prophesied destruction of the house of Ahab. He was anointed at Ramoth-gilead. The place is not mentioned again in Scripture, unless the reference in Amos vi., 8, to Gilead refers to this city. Its site was east of the Jordan, and about midway between the Sea of Galilee and the Dead Sea. See MIZPAH. [Deut. iv., 43; Josh. xx., 8; xxi., 38; 1 Kings iv., 13; xxii.; 2 Kings ix., 1–15.]

Rationalism, that system of philosophy which denies the existence of any authoritative revelation of religious truth, and accepts only the results obtained by the investigations and intuitions of the human mind. It is a philosophy which leads to so many beliefs and to none at all, and is so variously stated by those who maintain it, that it is exceedingly difficult of accurate and impartial definition. In order to understand its spirit and character correctly, we must compare it with the other religious systems which it opposes and endeavors to supplant.

The religious opinions of Christendom may be conveniently and perhaps accurately divided into four classes, not according to the opinions actually entertained, but according to the source or authority from which they are derived. It is evident that in some sense the opinion which one entertains concerning the source from which he is to receive religious truth is more important, because more fundamental, than the truths or supposed truths which he actually derives therefrom. At all events, while the individual opinions of mankind are inextricably intermixed and incapable of classification, the sources whence they derive their religious opinions may be easily classified. First, there are those thinkers who believe that God has ordained an inspired and infallible Church on the earth, which is the tabernacle of God and the revealer of his will. The divine authority of this Church being once established, its decrees have all the force of special revelation, and are binding upon the individual, whether he perceives the reasonableness of them or not, just as the commands of a father are binding on the child, though the child may be wholly unable to understand the reason of the command. This is the view of all Roman Catholic divines, and of some in the Episcopal Church. Second, are a class of thinkers who deny the inspiration and authority of the Church, but hold that there is such an inspiration and authority in the Bible. This is the view entertained by the Protestant churches generally. While they maintain the right and duty of each individual to use his reason in interpreting the Word of God, they hold its declarations on all religious matters to be the declarations of God himself, and absolutely binding, as the words of their Heavenly Father, on the individual believer. He may not see the reason of the declaration, but he is to accept it humbly and in a docile spirit, because his Heavenly Father says it. A third class, while they admit that the Bible contains the Word of God, and that its writers acted frequently under the divine inspiration, deny that it is an absolute or infallible authority. They assert, on the contrary, that God not only still acts in a similar manner on the hearts and minds of all his children, guiding and instructing them by his Holy Spirit, but that, while the counsels of the Church and the maxims and precepts of the Bible are very useful and important in arriving at the truth, the only infallible guide is the Spirit of God in the heart—the "Inner Light," as they term it. This view, held by the mystics of the Middle Ages, is maintained by the Progressive Friends of our own country, and in a modified form by many Unitarians, and by many outside the Christian Church altogether. Still a fourth class deny that there is or can be any direct communication between God and the human soul. Man has been endowed, they say, with faculties, chief of which is reason, and has been left to ascertain the truth for himself. There is no more revelation in religious than in scientific truth. All truth is ascertained by investigation, and each man must study and think and judge for himself. These last are Rationalists, so called because they make the only authority in religion the individual reason. It is true, in a sense, that all men regard reason as a final authority. That is, the Roman Catholic considers that his reason must be satisfied of the divine authority of the Church; the Protestant is convinced by investigation of the infallibility of the Bible; the mystic by reason convinces himself of the purity and safety of the Inner Light. But the Rationalist holds there is no other authority than reason, no voice of God in the world, no test and standard of religious truth other than that which the natural faculties of man afford him. Thus the Roman Catholic believes in reason, spiritual insight, and the Bible, but holds the authority of the Church practically paramount. He tests the seeming instructions of the others by its decrees. The Protestant disavows the authority of the Church, but tests the conclusions of reason and the Inner Light by the Word of God. The mystic denies the authority of either church or Bible, but accounts the voice of God in his soul as superior to his reason, and an infal-

[1] 1 Kings xv., 20.

lible guide to some truths which the reason could never give him. The Rationalist regards belief in the Church, the Bible, and the inner voice of God as all alike an illusion, and rests his religious philosophy wholly upon the intellectual processes of his own mind. Thus, his religious belief is one at once unauthoritative and purely intellectual. It incites to ceaseless investigation, but also to perpetual doubt. It provokes to tireless mental activity, but never affords spiritual or mental rest. Purely intellectual, it is generally coldly intellectual; and it is often complained of, even by its adherents, for this very reason. There is a craving in the human heart which it can not satisfy. It differs from the religion of faith more than by a creed's breadth. It is a science: the Christian religion is a life.

The Rationalists, of course, differ very widely among themselves in their individual views of truth. They are, however, divided into two general classes or schools—the intuitive and the scientific. The intuitive Rationalists believe that there are certain truths which are, so to speak, axiomatic; or, in other words, that there are certain truths which do not need to be demonstrated, but that the human mind is so constituted that it can not but believe them. The existence of a God and the immortality of the soul are such truths in their opinion. The scientific school, on the other hand, believe that every religious truth must be proved by processes similar to those employed in scientific investigation. They accordingly hold that the existence of a God and the immortality of the soul are only probable opinions; that as yet science has given no clear and definite and final answer to the question whether there be a Supreme Being, and whether "if a man die shall he live again?" and that until that answer is given the human race must patiently wait the result of further investigations. The larger class of Rationalists, however, hold, whether on demonstration or intuition, or simply from habit and education, that there is a God, though "not a God who listens to private prayers and takes an interest in private fortunes," and that the soul is immortal; though whether it lives in itself or is perpetuated in others, whether it retains its personality, or "its individuality may be extinguished," is a matter of uncertainty. In general, it may be safely said that Rationalism as a system is negative rather than positive, remarkable for what it denies rather than for what it affirms. In other words, Rationalists differ from Christians rather in what they disbelieve than in what they assert. Repudiating the authority of the Bible, they of course repudiate all those doctrines which depend upon the authority of the Bible—the fall, the miracles, prophecy, the divinity of Christ, the personality and presence and power of the Holy Spirit, the atonement, and regeneration. But generally they believe in the existence and perfection of God, and in the immortality of the soul; and to this simple creed many add belief in Christianity as the best of all ethical systems, and in Jesus as the noblest of men and the most instructive of human teachers.

The Rationalists do not constitute anywhere an independent organization. They are without any common belief upon which they can cohere as a party, and without any common aim which they can pursue with united energies. In Germany they are generally attached, ecclesiastically, to the State Church, and many of the professors in the theological seminaries there are more or less rationalistic in their views. In England they remain, to a large extent, connected with the Church of England, though some recent decisions of the ecclesiastical courts of England have condemned their views as inconsistent with the tenets of the Church. In this country they are more or less connected with the radical wing of the Unitarian Church,[1] and are known by various names, such as Liberals, Free Religionists, and Radicals.

Raven. It is more than probable that while the Hebrew word *oreb* primarily signifies the bird which is so familiar to us under the name of raven, it was also used by the Jews in a more general way, and served to designate any of the crow tribe, including the raven, the crow, the rook, the jackdaw, and the like. This seems to be implied in the form of the prohibition in the Mosaic law of "Every raven after his kind." The raven is still plentiful in Palestine. It was the first bird sent out at the abatement of the flood, and the account of its behavior presents some well-known characteristics of the bird. The confinement of the ark had evidently been irksome to its bold and restless disposition, and as it could find plenty of food in the bodies of the various animals which had been drowned and were floating on the surface of the waters, it did not return to remain in the ark, but "went forth to and fro" (going and returning) "until the waters were dried up from off the earth."

Various explanations of the feeding of Elijah by ravens[2] have been attempted. Some have suggested that he was fed not by the *oreb* (raven), but by Arabs, while others have maintained that he simply found the nests of ravens and took from them a daily supply of food; but the repetition of the words "bread and flesh" shows that the sacred writer had no intention of signifying a mere casual finding of food which the ravens brought for their young, but that the prophet was furnished with a constant and regu-

[1] See UNITARIANS.—[2] 1 Kings xvii., 4-6.

lar supply of bread and meat twice a day. The statement is one clearly intended as a narrative of a miracle, and must be so accepted, if at all. A curious idea respecting the raven prevailed anciently. The bird was supposed to be a cruel parent, which, after its eggs were hatched, cared nothing for the young until they were full fledged. The passages which speak of God as feeding the young ravens seem to refer to this popular belief. The desert-loving habit of the raven is noticed in Isaiah, and its black plumage in Solomon's Song, and its supposed custom of commencing its meal by picking out the eyes of the dead in Proverbs. [Lev. xi., 15; Deut. xiv., 14; 1 Kings xvii., 1–6; Job xxxviii., 41; Psa. cxlvii., 9; Sol. Song v., 11; Isa. xxxiv., 11; Luke xii., 24.

Reader, an officer in the ancient Christian Church, whose duty it was to read the Scriptures in the audience of the people. There is no mention of readers as existing in the Church till about the year 200; but when appointed they were solemnly ordained, and ranked among the number of the clergy. Such officers still exist, not only in the Roman Catholic Church, but also in several Protestant churches. The Westminster Assembly of Divines abolished the office of readers as not being an office of divine appointment, yet they allowed that, with the consent of the presbytery, pastors and teachers might employ in that work probationers, or such as intend the ministry. In the Greek Church readers are said to have been ordained by the imposition of hands. It has been the practice of the Church of England to admit readers in those churches or chapels where the endowment is so small that no regular clergyman will take the charge.

Rebekah (*ensnarer*), daughter of Bethuel, sister of Laban, and wife of Isaac. Her marriage, narrated in Gen. xxiv., is of special interest as an illustration of ancient marriage customs. Her beauty is evident from Gen. xxvi., 7; but her character is stained by her participation in the deception of her husband, as narrated in Gen. xxvii. Of her death no direct mention is made; her burial is incidentally referred to in Gen. xlix., 31.

Rechabites, a Kenite tribe, descended from Rechab. Jonadab, one of their chiefs, probably on some observed occasion of contamination by intercourse with the luxurious and idolatrous inhabitants of cities, laid an injunction on his posterity to drink no wine and to build no houses, but to dwell in tents. This injunction they obeyed fully for three hundred years; but upon the Chaldean invasion they were forced to quit the open country and live in Jerusalem; afterward they probably withdrew into the desert. They are spoken of as scribes in 1 Chron. ii., 55, some of them devoting themselves, it is likely, to learned pursuits. For their obedience a promise was given them that their family should never be extinct. There is said to be still extant an Arabian tribe who claim a descent from Rechab, and profess a modified Judaism. [Jer. xxxv.]

Recorder, an officer of high rank in the Jewish state, exercising the functions, not simply of an annalist, but of chancellor or president of the privy council. In David's court, the recorder appears among the high officers of his household. In Solomon's, he is coupled with the three secretaries, and is mentioned last, probably as being their president. [2 Sam. viii., 16; xx., 24; 1 Kings iv., 3; 2 Kings xviii., 18, 37; 1 Chron. xviii., 15; 2 Chron. xxxiv., 8.]

Rector. In English ecclesiastical law a rector is a clergyman who has the charge and care of a parish, and possesses all the tithes, or ecclesiastical dues, within his parish. He differs from the vicar in that the latter is entitled only to a certain proportion of the ecclesiastical income specially set apart to the vicarage. The latter, again, differs from the curate, whose salary is determined, not by the law, but by the patron of the benefice. In the United States the term rector is in common use to designate the clergyman in charge of an Episcopal church.

Recusant. This term first came into use in the time of Henry VIII., when that monarch, abjuring the creed and supremacy of the Catholic Church, usurped the papal attribute of spiritual head of the Church. In the next century, when dissent began to creep into the Established religion, the term *recusant* was applied to any dissenter or person who declined to accept the communion as administered by the Church of England, and hence signified any Non-conformist, from a Covenanter to a Friend.

Redemption. The terms redemption and salvation, and the titles Redeemer and Saviour, are very nearly if not quite synonymous. Like nearly all spiritual terms, the word redemption is metaphorical in its character. It involves the idea of a prisoner or captive who, through the intervention of another, is purchased, and so released, and in certain mediæval forms of theology this metaphor was literally interpreted. Mankind were regarded as literally the bond-servants of Satan, and released from their bondage by an agreement or compact by which God gave his Son to death for their release. The metaphor, though it can not be literally interpreted, nevertheless is an apt one to explain the need of humanity and the work of Christ. The doctrine of redemption is embodied in the promise with which the angel of the Lord accompanied his prophecy of the birth of Christ: "Thou shalt call his name Jesus, for he shall save his people from their sins." The doctrine of redemption, then, is that the human race have come into bondage to sin and sinful habits and

propensities, and at the same time under just condemnation of God's law because of them; and that God has sent his son into the world, not only by his death to atone for their past sins, so that they may be freely forgiven for the past, but also by his present power as a risen Saviour, spiritually dwelling in the hearts of his people, to deliver them from the power of sin, and enable them to become followers of him in their lives, and conformed to him in their character. The doctrine of salvation or redemption thus includes those of atonement, regeneration, and sanctification, to which titles the reader is referred for further information.

Red Sea.[1] In places in the Scripture where there could be no danger of confounding it with the Mediterranean, the Red Sea is not unfrequently called simply *the sea;* but its special name in Hebrew is *Yam Suph*—sea of water-weed. *Yam* is used to denote any large body of water—as a part of the ocean, an inland lake, or the broad reach of a great river. *Suph* seems to be a generic name for aquatic plants of a tangled kind, such as are to this day plentifully found on the shores of the Red Sea. The Greeks gave the name of the Erythræan, or Red Sea, not only to that Arabian gulf which we now so denominate, but also to the wide sweep of the ocean between the Indian and Arabian peninsulas. Whence that name was derived is not very certain. By some it has been ascribed to some natural phenomenon, such as the singularly red appearance of the mountains of the western coast, the red color of the water, sometimes caused by the presence of the zoophites, the red coral of the sea, the red sea-weed, and the red storks that have been seen in great numbers in its vicinity. Others have endeavored to find an etymological origin, and derive the epithet from the Idumæans, the name of whose ancestor, Edom, means red; or, with perhaps greater reason, explain the name as the sea of the red men, the Phœnicians or Himyarites. From the straits of Bab el-Mandeb to its most northerly point at Suez, the Red Sea is about 1400 miles in length, extending from 12° 40′ to 30° N. lat., its greatest width being about 200 miles. It is divided at Ras Mohammed by the Sinaitic peninsula into two large arms, or gulfs, the easternmost, or Sinus Ælaniticus, now *Bahr el-'Akabah,* running north-east, or northerly, about 100 miles, with an average width of 15 miles; while the westernmost, Sinus Heroopoliticus, now *Bahr el-Suez,* runs north-west near 180 miles, with an average width of 20 miles. There is reason to believe that anciently this last gulf extended much farther northward to the lake of Heroopolis, now *Birket el-Timsah,* and was connected by a canal with the Nile. Now the country at the head of the gulf is a waste and desert region, and the prophecy of Isaiah has been fulfilled in the drying up of "the tongue of the Egyptian Sea."[1]

The superficial area of this sea is about 180,000 square miles. On both sides of it chains of mountains rise, at some distance from the shore, to a considerable height, and many peaks are upward of 6000 or 7000 feet high. The Arabian plains are parched, but the uplands are fertile. The African coast is for the most part barren and sandy, with but a scanty population. This coast is especially interesting in a religious point of view; for here were some of the earliest monasteries of the Eastern Church, and in those secluded and barren mountains in very early times lived Christian hermits. Though the sea is of great depth, and measures more than 1000 fathoms in its deepest soundings, the navigation is rendered difficult by groups of islands, coral reefs, sand-banks, and the prevailing winds. Owing to these dangers and its sterile shores, the sea is entirely destitute of boats. Passing by the prehistorical Phœnicians, the earliest navigator was Sesostris, Rameses II., who, passing the Arabian Gulf in a fleet of long vessels, reduced under his authority the inhabitants of the coast bordering the Erythræan Sea. Three centuries later, Solomon's navy was built "in Ezion-geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom" (q. v.). Jehoshaphat also "made ships of Tharshish to go to Ophir for gold: but they went not; for the ships were broken at Ezion-geber."[2] The principal Scriptural interest of the Red Sea, however, centres in the Heroopolite Gulf, or Gulf of Suez, "the tongue of the Egyptian Sea," and the scene of the passage of the Israelites.[3] It was also the seat of the Egyptian trade in this sea and to the Indian Ocean. Heroopolis was doubtless the same as Hero, and its site is probably identical with the modern Aboo Keshed at the head of the old gulf.

Reed. Under this name may be properly considered the Hebrew words agmôn, gôme, 'arôth, and kâneh. *Agmôn* is translated in our Bible, in Job xli., 2, *hook;* xli., 20, *caldron;* and Isa. ix., 14, *rush.* In Isa. xix., 15, it is mentioned as an Egyptian plant, and from Isa. lviii., 5, we learn that it had a pendulous panicle. There can be no doubt that it denotes some aquatic, reed-like plant, probably the *Phragmitis communis,* which, if it does not occur in Palestine and Egypt, is represented by a closely allied species. The drooping panicle of this plant will answer well to the "bowing down the head" of which Isaiah speaks. The reading in Job xli., 2, "Canst thou put a hook (an *agmôn*) into the crocodile's nose?" is interpreted as an allusion to the mode of passing a reed, or rush, through the gills of fish in order to carry them home. The *agmôn* of

[1] See map in art. WILDERNESS OF THE WANDERING.

[1] Isa. xi., 15; xix., 5.—[2] 1 Kings ix., 26; xxii., 48.—[3] See EXODUS OF THE ISRAELITES.

Job xli., 20, seems to be derived from an Arabic root, signifying to "be burning," hence "caldron." *Gôme*, translated "rush" and "bulrush" in our Bible, denotes, without doubt, the celebrated paper reed of the ancients which formerly was common in some parts of Egypt. The ark of Moses and the transit boats of the Ethiopians were made of this paper reed, which is mentioned in but two other places in the Bible.[1] The paper reed, or papyrus, is a plant of the sedge family, which was formerly a common and important plant in Egypt. It was stewed and eaten as a delicacy, boats were made of its stalks, and from it the famous paper was manufactured. But it is no longer found there; the reeds have well-nigh perished.[2] It is very abundant in a swamp at the north end of the plain of Gennesaret, covers many acres on the marshy shores of *Huleh*, the ancient Merom, and has been found in a small stream two miles north of Jaffa. These three are the only places where this plant is known to exist at the present day. It grows from three to six, though occasionally fourteen, feet high, and has no leaves. The flowers are in very small spikelets, which grow on the thread-like flowering branchlets which form a bushy crown to each plant. It has an angular stem, and when found in running water one of its angles is always opposed to the current. *'Arôth* occurs in Isa. xix., 7—"the *'paper reeds'* by the *brooks*"—which is probably a mistranslation for the "*meadows* by the *river*," i. e., the Nile. *Kâneh*, the generic name of a reed of any kind, occurs frequently in the O. T., and sometimes denotes the "stalk" of wheat or the "branches" of the candlestick.[3] It is translated by "stalk," "branch," "bone," "calamus," "reed." Its N. T. equivalent, "calamus," may signify the "stalk" of plants, or a "reed," or a "measuring-rod," or a "pen." The *Arundo donax* is common on the banks of the Nile, and may, perhaps, be "the staff of the bruised reed," to which Sennacherib compared the power of Egypt (2 Kings xviii., 21; Ezek. xxix., 6, 7). The thick stem of this reed may have been used as walking-staves by the ancient Orientals, and perhaps the measuring-reed was this plant. At present the dry culms of this huge grass are in much demand for fishing-rods and other like purposes. Some kind of fragrant reed is denoted by the word *kĕnêh* (Isa. xliii., 24; Ezek. xxvii., 19; Cant. iv., 14), or more fully by *kĕnêh bôsem* (Exod. xxx., 23); or *kâneh hattôb* (Jer. vi., 20), which the A. V. renders "sweet cane" and "calamus." Whatever may be the substance denoted, it was a valuable importation "from a far country,"[4] and may be represented by the lemon-grass of India and Arabia.

[1] Exod. ii., 3; Job viii., 11; Isa. xviii., 2; xxxv., 7. —[2] Isa. xix., 7.—[3] Gen. xli., 5, 22· Exod. xxv., xxxvii. —[4] Jer. vi., 20.

Refiner. The refiner's art was essential to the working of the precious metals. It consisted in the separation of the dross from the pure ore, which was effected by reducing the metal to a fluid state by the application of heat and by the aid of solvents, such as alkali or lead,[1] which, amalgamating with the dross, permitted the extraction of the unadulterated metal. The instruments required by the refiner were a fining-pot, or melting-pot, and a bellows, or blow-pipe. The notices of refining are chiefly of a figurative character, and describe moral purification as the result of chastisement. [Isa. i., 25; Zech. xiii., 9; Mal. iii., 2, 3.]

Reformation. This term is given historically to that great spiritual and ecclesiastical movement which took place in Europe in the sixteenth century, and as the result of which the national churches of Great Britain, Sweden, Denmark, Norway, and Holland, and of many parts of Germany and Switzerland, became separated from the Church of Rome. In other countries, such as Hungary and France, the same movement detached large portions of the population from the Roman Catholic faith, yet without leading to a national disruption with the papacy. In giving, very briefly, a history of this movement, it is hardly necessary to say that we write from a Protestant stand-point. The theme can not be treated in a manner which will appear just and truthful to members of both communions, since to the one it appears to be the emancipation of the Church from the despotism of the priesthood, to the other it appears to be an apostasy and rebellion against the vicar of God and the only true Church of Christ. To the one the Reformation is, as it were, a resurrection of a long-buried Gospel, to the other a disclosure and manifestation of the Antichrist. We hold to the first of these opinions, and write in that belief.

We have elsewhere[2] traced very briefly a history of the Church of Rome, and shown how gradually its system of doctrine, of worship, and of church government grew, until it assumed the form which it possessed in the fifteenth and sixteenth centuries. During all these years there had not been wanting pure spirits, both in and out of the Church, who had protested against its errors and corruptions, and some of whom had attested their principles by their martyrdom and death. Such were the Waldenses, the Albigenses, and the Arnoldists.[3] Such reformers, too, were Wycliffe in England, and Huss in Bohemia. But though a few intrepid spirits denounced the corruptions of the Church, more mourned them in secret, and no effectual measures of reform were inaugurated; on the contrary, the power of the ecclesiastical system of Rome appeared

[1] Isa. i., 25; Jer. vi., 29.—[2] See Pope; Roman Catholic Church.—[3] See under these titles.

to grow stronger and stronger. Indeed, it may with truth be said that no single man or body of men could have broken its bonds; nothing was competent to do that but a general awakening of the people and revival of intelligence and activity. Such a revival characterized the close of the fifteenth and the beginning of the sixteenth century. The invention of the printing-press, the discovery of America, the first wood-engraving in Europe, the first manufacture of watches, the proclamation of the true system of astronomy by Copernicus, all belong to the same age—that which gave birth to the Reformation. They characterize an era in which humanity began to think for itself. The same activity, also, was now for the first time displayed in the literary and religious world. The seeds of the Reformation were sown in the Church by sons of the Church. Erasmus demanded a reformation in religion, and inaugurated one in literature. Thomas-à-Kempis, a monk, who still clung to monastic habits, yet represented, in his "Imitation of Christ" (a work whose purity and beauty, despite its defects, time has done nothing to dim), a reaction from the purely pietistic tendencies of the past and a demand for a religion of a more practical type, while at the same time the Church, whose cardinal doctrine is that it has always been infallible, and therefore can never improve, clung to the traditions of the past, or modified them only to insist more strenuously on that priestly power which the people were all ready to throw off, and to employ more vigorously those appeals to their superstitious fears which in the past had proved so effective, but which, in the dawning of a better age, were beginning to lose their power. Such was the state of public sentiment at the beginning of the sixteenth century. It needed only two conspicuous causes to perfect the Reformation and make irreparable the breach between the hierarchy and the growing spirit of liberty and thoughtfulness—a leader for the people, and an occasion for their revolt. Luther furnished the one, Tetzel the other.

Martin Luther was born at Eisleben, November 10, 1483, of humble parents. He commenced the study of the law, and took his degree of Master of Arts at the age of twenty-one, but instead of commencing the practice of the law, consecrated himself to a religious life, entering for that purpose a convent at Erfurt. Here he devoted himself, with intense conscientiousness, to monastic penances and to the study of theology, and especially of the Bible. In 1507 he was ordained a priest in the Roman Catholic Church, and two years later commenced to lecture on the Holy Scriptures to the students of the University of Wittenberg. One or two years subsequent he undertook a mission to Rome. The corruptions of the Church, as there exhibited, aroused his intense indignation; and on one occasion, while climbing on his knees up Pilate's Staircase—a customary act of devotion on the part of Roman Catholic pilgrims—he heard, as it were, a voice at his side repeating the text, "The just shall live by faith." He rose from his knees and fled from the spot. The text was one already familiar to him; the truth it contains he had already begun to learn by his constant study of the Scriptures; but this event may be regarded as a turning-point in his own life and almost as the birth-hour of the Reformation. It needed only an occasion to turn him from a zealous son to a zealous assailant of the Church. An occasion was furnished by John Tetzel and the sale of indulgences.

Money was needed at the Papal Court; to provide it, ecclesiastical peddlers of indulgences were sent throughout Europe. A chief of these dealers in the grace of the vicar of God was one John Tetzel, a Dominican monk. That he was a bold, bad, unscrupulous man is, we suppose, as unquestionable as any fact in history. A regular scale of prices was affixed for different sins; polygamy cost six ducats; sacrilege and perjury, nine ducats; witchcraft, two. All sins were thus allowed for, alike those that had been committed in the past and those that the applicant desired to commit in the future. There were enough people, sufficiently ignorant and superstitious, to fill the coffers of this peddling priest; but there was also a deep indignation at the monstrosities which this man committed in the name of the Papal Church. The bull under which he acted required repentance and confession; but of these Tetzel said nothing. "Even repentance," said he, "is not indispensable. ..... Only pay largely, and whatever the sin, it shall be forgiven." To that indignation Luther gave voice: "God willing," he exclaimed, "I will beat a hole in his drum." He drew out ninety-five theses on the doctrine of indulgences, which he nailed up on the gate of the church at Wittenberg, and which he offered to maintain in the university against all impugners. The general purport of these theses was to deny to the pope all right to forgive sins. If the sinner was truly contrite, he received complete forgiveness. The pope's absolution had no value in and for itself. This sudden and bold step of Luther was all that was necessary to awaken an almost universal excitement. The news of it spread rapidly far and wide. Tetzel was forced to retreat from the borders of Saxony to Frankfort-on-the-Oder, where he drew out and published a set of counter theses, and publicly committed those of Luther to the flames. The students at Wittenberg retaliated by burning Tetzel's theses. The elector refused to interfere, and the excitement increased as new combat-

ants entered the field. From this time the battle never abated. Attempts were made to silence Luther by blandishments and by threats. Neither were effectual. The more he examined the papal system, the more he tried it by the Scriptures as his standard, the further he seceded from it. A papal bull was at length fulminated against him, and he consummated his revolt from the Church by publicly burning it at one of the gates of Wittenberg, December 18, 1520.

About the same time, and without concert of action, the sale of indulgences was opposed in Switzerland by Zwingli, a preacher of Zürich. His opinions were pronounced heretical by the two great universities of Cologne and Louvain, but he remained unmoved. The result was the active spread of the reforming spirit throughout Zürich, including both magistrates and people, and also throughout several neighboring cantons. The interposition of Charles the Fifth, crowned Emperor of Germany in 1521, soon after interrupted the progress of the Reformation. The Diet of Worms, summoned by him, was so far influenced by the papal leaders that under its guidance the Emperor issued an edict for the destruction of the Reformer's writings; but the estates refused to publish it unless a fair hearing before the Diet were allowed to Luther. He was accordingly summoned to meet that august assemblage. He gladly availed himself of the opportunity thus afforded him to defend his faith. His journey is described as a kind of triumphal procession. The people enthusiastically cheered him, and a number of priests, even, along his route, it is said, gave him their greetings. He entered Worms singing, "Ein feste Burg ist unser Gott" (*a stronghold is our God*). The same night, under an overwhelming sense of the awful solemnity of his circumstances, the intrepid monk was overheard, agonized in prayer. On making his appearance before the Diet, confronted by assembled statesmen and princes, he was urged to retract; but he was immovable. "I neither can nor dare retract any thing," he said, "unless convinced by reason and Scripture; my conscience is captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise, so help me God. Amen." It was evident that he was neither to be intimidated nor persuaded, and he was allowed to depart; but so great were the dangers which threatened him, that to avoid them he was seized, by the friendly violence of his sovereign, Frederick of Saxony, and confined in comparative obscurity for nearly a year.

The Reformation continued, in spite of some excesses by its adherents,[1] and some controversies among them which neither reflected honor on nor added strength to the movement. At the Diet of Spire, 1526, it was resolved that the various princes of the German Empire should have authority to regulate the religious affairs of their provinces as they thought proper. A new diet, in 1529, required the sanction of a General Council to all changes in religion. Against this decision the princes who had embraced the principles of the Reformation united in a solemn protest, a circumstance which gave rise to the name of Protestants, which has since attached to all followers of the Reformers. To recount the history of the wars and political entanglements and negotiations which resulted would carry this article far beyond our limits. They ended in the treaty of Augsburg, by which both Protestants and Roman Catholics were secured the right to maintain their own religious convictions and methods of worship, neither molested by the other. This event, which occurred in 1555, may be regarded as the close of the Reformation as a distinct movement in Germany.

It had, meanwhile, made corresponding progress in other countries. In Switzerland, after a famous conference at Bern, 1528, the supremacy of the pope was abolished, and the Reformed doctrines were declared to be those of Scripture. A serious difference arose between the Reformers of Germany and those of Switzerland concerning the nature of the Lord's Supper; the dispute proved to be a bitter one, and impeded for a time the progress of the Reformation. The difference still exists between the Lutherans and the Calvinists, though it is no longer a cause of contention.[1]

In the countries of Denmark and Sweden the progress of Reformed opinions proceeded still more rapidly. At an assembly of the states at Westeras, in 1527, while the Reformers in Germany were still struggling for bare existence, it was unanimously resolved that the Lutheran doctrines should be adopted in Sweden, and a Reformed Church, entirely independent of Rome, was established. The same result occurred in Denmark, in 1539. In France, as early as 1523, the new doctrines had spread with even more decided character, under the countenance of Margaret, queen of Navarre, sister of Francis I. The University of Paris became "strongly infected with the new leaning," and many of the nobility as well as the people were strongly inclined to throw aside the superstitions of Rome, and embrace a more Scriptural form of faith. But the violent and inconsistent policy of Francis I. prevented the Reformation from obtaining in that country any thing of the same national recognition that it obtained in Germany and elsewhere. If, however, Germany gave the world its Luther, it is not to be forgotten that to France

[1] See ANABAPTISTS.

[1] For statement of these different opinions, see art. COMMUNION.

it owes John Calvin. In Spain and in Italy the spread of the Reformation, which in both countries had taken an active and hopeful start, was almost entirely suppressed by the power of the Inquisition. The same policy was attempted in the Netherlands, and with the most atrocious cruelty, under Charles V. and his son Philip II. But the Reformation was at length established in the United Provinces, along with the political supremacy of the House of Orange. In England the Reformation may be said to have antedated its origin in Germany. It really began with the labors of Wycliffe[1] (1324–1384), but did not assume an organized and definite form until the reign of Henry VIII. The immediate occasion of his breach with the Church was not theological; it refused him a divorce, whereupon he repudiated its authority. But his repudiation would have amounted to little or nothing if the way had not been prepared for it by public sentiment, which in succeeding reigns carried the movement far beyond the issue to which he had intended to conduct it.[2]

The Reformation, which began with the sixteenth century, may be said to have closed with that or the succeeding century, since which time the history of the movement has been identical with that of the various churches into which the Reformers respectively organized, and to the titles of the various Protestant or Reformed churches the reader is referred for further information. For an account of the religious and theological principles which underlaid the Reformation, see PROTESTANTS.

Reformed Church. This name is assumed by two important denominations in the United States, besides being employed by a branch of the Presbyterian Church.[3] These two denominations were formerly known respectively as the Dutch Reformed Church and as the German Reformed Church; but recently these national titles have been dropped, and the former is known simply as the Reformed Church in America, the second as the Reformed Church in the United States. For the convenience of our readers we shall preserve the original title, which is still preserved in popular use, and treat of these two denominations separately.

I. REFORMED (GERMAN) CHURCH.—At an early period in the history of the Reformation, differences in doctrine began to appear between Zwingli and Martin Luther. The former was for abolishing in public worship many things which Luther was disposed to treat with toleration, such as images, altars, wax-tapers, the form of exorcism, and private confession. He aimed at establishing in his country a method of divine worship remarkable for its simplicity, and as far remote as could be from every thing that might have the smallest tendency to nourish a spirit of superstition. Nor were these the only circumstances in which he differed from Luther; for his sentiments concerning several points of theology, and more especially his opinions relating to the sacrament of the Lord's Supper, varied widely from those of Luther, Luther alleging a material presence in and with the elements, while Zwingli taught that to eat the flesh of Christ and drink his blood was symbolically to express our faith in the Lord Jesus Christ. This historical difference between these two eminent leaders has issued in two branches of the Protestant Church in Germany, the Lutheran and the Reformed German Church; while an attempt to unite the two has given rise to a third more important in its present position and numbers than either, the German United Evangelical Church (q. v.).

The first Synod of the German Reformed Church was organized in America in 1793, when it resolved no longer to transmit its proceedings for revision to the Classis of Amsterdam. From this time it has maintained an independent organization, though always in close sympathy with the Reformed Church of Germany. In government the Church is Presbyterian. Every congregation is governed by a Consistory, which is composed of the pastor, elders, and deacons. They are chosen by the communicant members for a term of two, three, or four years, and ordained by the laying on of hands, and installed. The Consistory is subject to the Classis, which consists of the ministers and an elder from each parish within a given district. The Classes are subject to the Synod. The Synod is a delegated body, and consists of a given number of ministers and elders chosen by four or more adjacent Classes. The Synods are subject to the General Synod. This body consists of ministers and elders chosen by all the Classes of the Church. It is the highest judicatory, and the last resort in all cases respecting Church government. Every judicatory has legislative authority within its own sphere; every minister and member possesses the right of appeal from a lower to a higher court. There is a liturgy, shorter and simpler than that of the Episcopal Church, but its use is not obligatory, and is not universal. In doctrine the Church is Calvinistic, its authoritative symbol being the Heidelberg Catechism.[1] It embraces 31 Classes, 526 ministers, 1179 congregations, 217,910 communicants; and, in 1870, contributed $76,453 15 for benevolent purposes. It maintains two theological seminaries, one mission-house, two colleges, two reviews, four weekly papers, and two magazines. For a full account of its history and doctrine, see an

[1] See BIBLE.—[2] See EPISCOPALIANS.—[3] See PRESBYTERIANS.

[1] See CREEDS.

article by Professor E. V. Gerhart, D.D., in M'Clintock and Strong's "Cyclopædia," entitled GERMAN REFORMED CHURCH IN AMERICA.

II. REFORMED (DUTCH) CHURCH.—Long before the Lutheran Reformation in Germany, there had for several centuries existed in the Netherlands a spirit of religious inquiry, and calm but firm resistance to the domination of the Romish Church. Through the greater part of the Middle Ages we can trace a succession of free spiritual associations, which were often oppressed and persecuted by the hierarchy, but which steadily aimed at the cultivation and diffusion of a pure practical Christianity. Thus the Netherlands were prepared for the Reformation (q. v.) and its doctrines. It was for a long time doubtful whether those who left the Church of Rome would join the party of the Lutheran or that of the Swiss Reformers. But at length the preference was publicly given to the Swiss. The Belgic Confession, composed in the Walloon language, in 1563, by Guido de Bres, a French teacher at Valenciennes, was approved by the Synod at Antwerp in 1566, and two years later by another Synod; and from that time it has continued, down to this day, to be the standard confession of the Reformed (Dutch) Church. About the same time, also, the Belgians adopted the Heidelberg Catechism, which was prepared by order of Frederick III., Elector Palatine, who had removed from their offices the Lutheran clergy, and filled their places with Calvinistic teachers. Moreover, in assuming the name of the Dutch Reformed Church, the Belgian Protestants not less declared that, on the great points in which the Reformed differed from the Lutherans, they coincided in opinion with the former. In government the Reformed (Dutch) Church is substantially Presbyterian, having, as the Reformed (German) Church, four sorts of ecclesiastical councils—a Consistory in each congregation, a Classis, a Provincial Synod, and a General Synod, the latter being the supreme judicatory of the Church. From the parent church there has sprung up a vigorous offshoot at the Cape of Good Hope, and the Reformed (Dutch) Church of this country.

The latter dates as far back as 1614, when a colony of Dutch emigrants began to settle on the banks of the Hudson, and laid the foundation of New York. For more than a century the Dutch Reformed Church in America formed only a branch of the mother church in Europe, and was under the immediate jurisdiction of the Classis in Amsterdam, which to this day has the charge of the churches in the Dutch colonies. But at length the Church assumed an independent organization, with the consent of the Classis of Amsterdam and the Synod of North Holland, in 1771. From this period nearly all communication with the parent church in Holland ceased, and even the Dutch language rapidly passed away from the pulpit and the school. At the commencement of the war of the Revolution there were about eighty churches in the State of New York, which were divided into three Classes or Presbyteries; and in New Jersey there were forty churches, which were divided into two Classes. The denomination is still chiefly found in the States of New York and New Jersey, and the city of Philadelphia. In its form of government and method of worship it substantially accords with the Presbyterian Church, except that the elders are chosen for two years. It maintains a Board of Education, a Board of Publication, and Boards of Domestic and Foreign Missions. It embraces 33 Classes, 467 churches, 510 ministers, 63,483 communicants, and in 1871 contributed for religious and benevolent purposes $326,039 95.

III. REFORMED CHURCH OF FRANCE.—In France two Protestant churches are recognized and aided by the State, or were, at least, under the Empire—the Lutheran and the Reformed; but at the time of our writing ecclesiastical affairs are in such a state of hopeless confusion in France that it is difficult, if not impossible, to say how long this recognition and support will continue. The highest judicatory of the Reformed Church is the Central Council at Paris. Under this are the Consistories, Synods, and Presbyterial councils. The Church has a theological seminary at Montauban, and in 1868 reported 104 consistories, 508 parishes, and 506 pastors. See M'Clintock and Strong's "Cyclopædia," art. FRANCE.

Regeneration (*new birth*). "Except a man be born again," said Jesus Christ to Nicodemus, "he can not see the kingdom of God."[1] On this and other similar passages of the Bible, especially the N. T., is founded the doctrine of regeneration, which is, that man is so estranged from God by nature that he needs a radical change, such as can be produced only by the omnipotent power of the Holy Spirit acting upon and in him. Regeneration differs from conversion in that the latter is regarded as the individual's voluntary act in turning from sin to seek the Spirit of God and divine pardon, while regeneration is the divine act exerted by the Spirit of God upon the soul of man. There has been a great deal of discussion among the theologians as to which operation in regeneration precedes, *i. e.*, whether the sinner first turns to God and seeks divine grace and pardon, and is then regenerated, or is first changed by the Spirit of God, and then turns from his sin to enter upon a life of true holiness. Exactly how the Spirit of God operates in the heart, and what is the

[1] See John iii., 1-13.

nature of the change, has also been the subject of much controversy.

Without entering into these discussions here, we may safely say that the whole Christian Church, almost literally without exception, agrees that for the salvation of the soul mere reform, or improvement, or development is not sufficient, but that the soul must undergo a radical spiritual change, one that shall affect its desires and inclinations, as well as its external life, and that this change can only be effected by the power of the Spirit of God acting in accordance with the laws of the human soul, and in compliance with the free-will of the individual. This belief rests not merely upon isolated passages of Scripture (such as John i., 12; iii., 1–13; 2 Cor. v., 5; Eph. ii., 5, 10; iv., 24; Col. ii., 13), but also on the whole tenor of the teaching of the N. T., which represents the human race as dead in trespasses and sins, and true religion a new life, called into being by the power of God, a new birth, a new creation, a resurrection from the dead. It should be added that, however the theological question be decided, whether the act of God or the act of man precedes in regeneration, the common statement that the soul is saved by faith is not philosophically accurate, and sometimes leads to serious practical errors. The Bible declaration is, that we are "saved by grace through faith;" that is, that we are saved by the divine mercy working in us to will and to do of God's good pleasure, but that this becomes our salvation only as we by faith receive it. The distinction is important, because, if recognized, men would cease trying to produce in themselves faith or penitence, or indeed any grace or experience as a ground or cause of salvation, and would simply and humbly receive the salvation which nothing but the all-powerful grace of God freely offered to every man can bestow. For a statement of the doctrine of baptismal regeneration, see BAPTISM.

Register (*parish*), a record of births and marriages and deaths kept by the officiating minister. By various statutes, running back as far the reign of Henry VIII., these registers are required to be kept in every parish of the Established Church of Great Britain. Marriages, when not solemnized in the Established Church, are required to be duly registered by an officer called a registrar. In certain States of the Union laws exist for the registration of births, deaths, and marriages, which the clergyman, physician, or other official is required to report to an officer for the public record.

Regium Donum (Lat. *royal gift*), an annual grant of public money in aid of the maintenance of the Presbyterian and other dissenting ministers in Ireland. It began in 1672, when Charles II. gave £600 of secret-service money to be distributed annually among the Presbyterian clergy in Ireland, on hearing they had been loyal to him, and had even suffered on his account. The grant was discontinued in the latter part of the reign of that monarch, as well as in the time of James II., but was renewed by William III. By act of Parliament (1869) the Regium Donum was to cease January, 1870, provision having been made for compensating the Presbyterians who were in receipt thereof.

Rehoboam (*he who sets the people at liberty*), the first king of Judah, B.C. 975–958. He was the son of Solomon by the Ammonite princess, Naamah[1] — the only son of whom any mention is made. He certainly did not inherit his father's wisdom, and it is possible that his father's knowledge of his imbecility may have given rise to the singular expression in Ecclesiastes ii., 18, 19. Both Saul and David had taken the throne under restrictions, and with mutual pledges interchanged between them and the people.[2] This formality was dispensed with in the case of Solomon. The oppressive taxes he levied led to a popular demand for a revival of the constitutional guarantees. On the death of Solomon, Rehoboam went to Shechem to be crowned. There Jeroboam, exiled by Solomon a few years before, met him as the chief and spokesman of the people, in a demand for relief from the exactions of his father. Rehoboam, who had neither the independence which acts boldly, nor the wisdom which accepts wise counsels, demanded time for consideration. His father's councilors advised him to concede to the popular demand, adding that he might afterward do as he would. The counsel of his more youthful associates was more congenial, and he returned an insulting reply that Israel never forgot or forgave. He followed up his response by sending Adoram,[3] who had been the chief receiver of the tribute during the reigns of Solomon and David, to enforce the service of the people. The indignant Israelites stoned the unfortunate tax-gatherer to death; whereat the king, bold in words and cowardly in action, fled to Jerusalem. There he gathered an army of one hundred and eighty thousand men to march against Jeroboam, who had been meanwhile crowned king of the northern tribes; but the Judeans had little heart for a battle with their brethren, and when the prophet Shemaiah met the army with a warning not to prosecute the campaign, the men abandoned their standards, and Rehoboam was obliged to surrender the largest part of his kingdom to his rival, without even a struggle to retain it. The secession thus peacefully accomplished was also a schism. The priests and Levites, cast out

[1] 1 Kings xiv., 31; 2 Chron. xii., 13.—[2] 1 Sam. x., 25; 2 Sam. v., 3.—[3] Also called Hadoram, 2 Chron. x., 18; and Adoniram, 1 Kings iv., 6; see also v., 14.

of their office by Jeroboam for their real or supposed fidelity to Jerusalem and the dynasty of David, flocked from all parts of Israel to Judea, and helped to give to the Jewish people, and especially to the Jerusalemites, that intense religious bigotry which has been equaled in history only by that of the priesthood of Rome. Despite this fact, Rehoboam had not the moral courage to abolish the heathen rites which had become so prevalent during the latter part of Solomon's reign. Meanwhile a new danger threatened Rehoboam's diminished kingdom. The Egyptian king, Shishak, perhaps instigated by Jeroboam, prepared to invade Judea with a force of twelve hundred chariots and sixty thousand cavalry, besides infantry. The line of fortresses which protected Jerusalem to the west and south was forced, Jerusalem itself was taken, and Rehoboam had to purchase an ignominious peace by delivering up all the treasures with which Solomon had adorned the Temple and palace, including his golden shields, two hundred of the larger and three hundred of the smaller size, and substitute brass in their place. After this great humiliation the moral condition of Judah seems to have improved, and the rest of Rehoboam's life to have been unmarked by any events of importance. He died after a reign of seventeen years, having ascended the throne at the age of forty-one. He had eighteen wives, sixty concubines, twenty-eight sons, and sixty daughters. Abijah succeeded him. See JEROBOAM; SHISHAK; ABIJAH. [1 Kings xii., 1–24; xiv., 21–31; 2 Chron. x.; xi.; xii.]

Reins, another term for kidneys, which the Hebrews regarded as the seat of various affections and emotions, such as we for the most part ascribe in common parlance to the heart. [Psa. vii., 9; Jer. xvii., 10; xx., 12; Psa. xvi., 7.]

Relics, the name given in theological and historical nomenclature to personal memorials of the distinguished dead. Under the same name are classed certain objects which are believed to be memorials of our Lord upon earth, and especially of his passion and death. Such memorials have at all times and in all states of society been held in honor among men. The very earliest monuments of Christian history contain evidences of the deep and reverential affection with which martyrs of the faith, their mortal remains, and every thing connected with their martyrdom, were regarded by their fellow-Christians, and for which the Roman Catholics profess to find warrant in Exod. xiii., 19; Deut. xxxiv., 6, etc.; 2 Kings xxiii., 16–18; Isa. xi., 10. At an early period two miracles are described as connected with relics. The writings of Augustine, of Paulinus, of Nola, of Gregory the Great, and others, are full of examples of the miraculous virtues ascribed to them, and of the extensive variety and multiplication of sacred memorials of all kinds.

In the age of the Crusades a fresh impulse was given to the worship of relics in the West, by the novelty and variety of sacred objects brought home from the various churches of Syria, Asia Minor, and Constantinople, by Crusaders returning from Palestine, and by the Latin conquerors of Constantinople. And it is admitted by the most zealous Catholics that at this perod many false and even absurd and ridiculous relics were introduced. The practice of relic-worship remained, with a few exceptions, unchallenged till the sixteenth century, when, in common with many other practices of the Church of Rome, it was utterly repudiated by the Reformers. The Roman Catholic use of relics, as authorized by the Church, is to serve as an incentive to faith and piety by recalling vividly to men's minds the lives, and, as it were, the earthly converse of the saints, and thus placing before them the real or supposed virtues and examples which are held up for imitation. Among the most sacred relics of the Church is the holy coat, which is preserved with the greatest reverence in the cathedral of Treves, of which city it is esteemed the greatest treasure. It is alleged to have been the seamless coat of our Saviour, and to have been discovered in the fourth century by the Empress Helena in her memorable visit to Palestine, and by her deposited at Treves. Relic-worship still forms a notable feature of the Mohammedan practice of pilgrimages. The holy cities of Mecca and Medina, and the celebrated Mosque of Omar at Jerusalem, owe most of their holiness in Mohammedan eyes to the memorials of the prophet and other relics which they contain; and the practice occupies a still more important place in Buddhism.

Religion. This word is derived from a Latin word, meaning to "bind fast." The fundamental idea of religion, therefore, is that bond or obligation which unites all men to God their Creator and to their fellow-men. The basis of religion is the universal recognition—almost as universal as mankind—of a Divine Being, and the sense of right and wrong which is implanted in the conscience, and which manifests itself in every age and in every tribe and nation. Thus religion is itself much more widespread than that knowledge of the truth which comes through revelation. Hence a distinction is naturally drawn by all thinkers between natural and revealed religion. The truths of natural religion are those which are recognized by nearly all men, through the conscience alone; they include such truths as the existence of a Divine Being, the immortality of the soul, future rewards and punishments, and the obligation of obedience toward God and good-will toward our fellow-men. They are referred to by

Paul in the opening chapters of his Epistle to the Romans. Revealed religion includes, in addition, those truths which are made known to us through God's written Word, such doctrines as the forgiveness of sins through Jesus Christ, the help and strength vouchsafed by God's Holy Spirit to those that seek it, and the assurance of eternal life to all those who accept the proffered divine grace, and seek by its aid to live a godly, righteous, and sober life. The various religions of the world are treated of in this Dictionary under their separate titles. They may be regarded as divided into four great classes, the Pagan, the Mohammedan, the Jewish, and the Christian. Of these the chief Pagan religions now existing are Fetichism, which prevails among the lower tribes of Africa; Brahmanism and Buddhism, which prevail in India; Confucianism, which divides with Buddhism and Tao-ism the allegiance of China; and the primitive religion of the North American Indians. The Christian world is again divided into three great parties, the Greek Church, the Roman Catholic Church, and the Protestant Church. In addition to these the Rationalists should be referred to, though the more advanced among them disclaim the idea that Christianity is the true religion, which they declare is to be made up by a comparison of all the religions of the world, and by selecting what is good from each.

The following tabular summary of the religious statistics of the world is taken from "Johnson's Atlas:"

America:		
Protestants	27,737,000	
Roman Catholics	38,759,000	
Greek Church	10,700	
		66,506,700
Europe:		
Protestants	65,850,000	
Roman Catholics	138,103,000	
Greek Church	74,633,300	
		278,586,300
Asia:		
Protestants	428,000	
Roman Catholics	7,167,000	
Greek Church	3,000,000	
Other Christians	7,853,000	
		18,448,000
Africa:		
Protestants	719,000	
Roman Catholics	1,113,000	
Greek Church	5,000	
Other Christians	3,191,000	
		5,028,000
Australia and Polynesia:		
Protestants	1,100,000	
Roman Catholics	280,000	
		1,380,000
Total Christians		369,949,000

	Mohammedans.	Pagans.	Jews.
America	.....	3,899,000	.....
Europe	9,823,000	.....	.....
Asia	50,000,000	666,251,000	6,000,000
Africa	100,000,000	94,972,000	.....
Australia and Polynesia	1,000,000	100,220,000	.....
Total	160,823,000	766,342,000	6,000,000

Rellyanists, or **Rellyan Universalists**, the followers of Mr. James Relly. He first commenced his ministerial career in connection with Mr. Whitefield, and was received with great popularity. Upon a change of his views, he encountered reproach, and was pronounced by many as an enemy to godliness. The Rellyanists believe that Christ as a mediator was so united to mankind that his actions were theirs, his obedience and suffering theirs; and, consequently, that he has as fully restored the whole human race to the divine favor as if all had obeyed and suffered in their own persons. They are not observers of ordinances, such as water-baptism and the sacrament; profess to believe only in one baptism, which they call an immersion of the mind or conscience into truth by the teaching of the Spirit of God; and by the same Spirit claim that they are enabled to feed on Christ as the bread of life, professing that in and with Jesus they possess all things. In general they appear to believe that there will be a resurrection to life, and a resurrection to condemnation; that believers only will be among the former; that unbelievers are after raised, and must wait the manifestation of the Saviour of the world, under that condemnation of conscience which a mind in darkness and wrath must necessarily feel; but that ultimately every knee shall bow, and every tongue confess that in the Lord they have righteousness and strength; and thus every enemy shall be subdued to the kingdom and glory of the Great Mediator.

Remphan. This word occurs only in Acts vii., 43, where Stephen cites Amos v., 26, substituting the Greek word *Remphan* for the Hebrew *Chiun*. In doing this he follows the Septuagint. Why the authors of that version made this change is not known. It was probably, however, either because the word *Chiun* in Hebrew meant the same as *Remphan* in the language of Egypt, where the translation was made, or because the object of worship called *Chiun* in Hebrew was called *Remphan* in the language of Egypt. It has been generally supposed that the object of their worship was the planet *Saturn*, or *Mars*, both of which planets were worshiped as gods of evil influence. Recent discoveries in Egypt, however, indicate a different explanation. There is an Egyptian tablet in the British Museum, on which are represented a group of gods. Of these, two bear the names of Renpu (pronounced Rempu) and Ken. Their worship was probably similar to that of Baal and Ashtoreth. It is not improbable that the worship of these deities is referred to.

Repentance. The most casual reader of the N. T. can hardly fail to recognize the fact that the two conditions of salvation everywhere insisted on are repentance and faith. We have elsewhere[1] discussed the meaning of the latter term. The former is

[1] See FAITH.

used to translate a Greek word signifying a change of mind, or, rather, of mental purpose. It signifies not merely a change of opinion, nor yet a change of action or conduct, but rather a change of mental and spiritual habit, so thorough and radical as to result in a change of the entire course and current of the life. It includes, says Dr. Dwight, in his definition of it, just views of sin, a consequent hatred of sin, a sincere sorrow for it as indulged in by himself, a full and free confession of it to God, and a hearty and genuine reformation, *i. e.*, abandonment of it. It is this last which is the true test of repentance. A sorrow for sin and the just view of sin often practically follow the change in life, and grow deeper and truer as the character grows more and more in holiness. That sorrow for sin is not repentance is evident by the course and fate of Saul in O. T. history, and by that of Judas in N. T. history. The experience of the prodigal son affords the clearest possible exemplification of its true nature. It is such a sorrow for sin as leads the penitent to go humbly to God, acknowledging his sin, asking forgiveness, and purposing within himself to return to his allegiance to his Father. This we believe to be, in brief, the doctrine of repentance, as generally held by Evangelical Protestant Christendom. For an account of Roman Catholic doctrine of repentance, see PENANCE.

Rephaim (probably *giants*). This word seems to have been a proper name, and it has even been matter of doubt whether it was ever used otherwise. In Gen. xiv., 5; xv., 20, the Rephaim are mentioned as a distinct race or tribe, holding possessions, along with other tribes, in the land of Canaan. At the period of the conquest, Og, king of Bashan, is said to have remained alone (probably meaning to the east of Jordan) of the remnant of the Rephaim; and then, in proof of this connection with the Rephaim, mention is immediately made of his enormous bedstead, which was nine cubits long and four broad. The word was hence very naturally taken in a general sense for *giants;* and the Septuagint, though not in this passage of Deuteronomy, yet in those of Genesis, and also where the word occurs in Joshua, renders it by the common word for giants. But the descendants of the Philistine giants, who are elsewhere associated with the Anakim, were also called Rephaim; and so also were some, probably of the same stock, who dwelt about Mount Ephraim. In these latter cases the word is probably used as a general designation for giants. The name originally of a tribe that were peculiarly distinguished for size and strength, the word came, in the course of time, to be applied to those who were remarkable for these properties, whether they were descended from that tribe or from some other similarly distinguished. [Deut. iii., 2; Josh. xvii., 15; 2 Sam. xxi., 15, 22.]

Rephaim (Valley of), a valley near Bethlehem, noted for its fertility, where David twice defeated the Philistines. Since the latter part of the sixteenth century the name has been attached to the upland plain which stretches south of Jerusalem. But this, though appropriate enough as regards its proximity to Bethlehem, does not answer at all to the meaning of the Hebrew word *Emek*, which appears always to designate an inclosed valley, never an open upland plain. The valley is probably that of the Wady Dêr Jasîn. [1 Chron. xi., 15, 16; xiv., 9–16; 2 Sam. v., 17–25; xxiii., 13; Isa. xvii., 5.]

Rephidim (*refreshments, rests*), a station of the Israelites on their way to Sinai, where the people murmured against Moses because there was no water; and Moses was commanded to go, with some of the elders, and smite the rock that was in Horeb, from which there should then flow waters in abundance. The proximity of Rephidim to Horeb is thus evident, though travelers are not agreed as to its exact position. There is a singular rock still to be seen high up in the Wady Leja, which tradition declares to be the identical one which Moses struck. It is an isolated mass of granite, nearly twenty feet square, with its base concealed in the earth. In the face of the rock are a number of horizontal fissures, at unequal distances from each other. The color and whole appearance of the rock are such as would be produced by water flowing from these fissures. They are such as would be extremely difficult to form by art. It is not less difficult to believe that a natural fountain should flow at a height of a dozen feet out of the face of an isolated rock. Eye-witnesses who put no faith in the tradition have expressed an opinion that it is not at all incredible that this may be the identical rock, and that these fissures and the other appearances may not improperly be regarded as evidences of the fact. [Exod. xvii., 1, 8; xix., 2; Numb. xxxiii., 14, 15.]

Resurrection is the translation of two Greek words in the N. T. One (*egersis*), found only in Matt. xxvii., 53, properly means a *waking up* (or *rising up*), namely, from sleep—in the N. T., from the sleep of death; the other, *anastasis*, means a *raising up* (or *rising up*), namely, to a new life; and in theology is applied chiefly to the body, and is used in lieu of the fuller phrase, the resurrection of the body.

Belief in a bodily resurrection is very general. It is by no means confined to Christendom. The Egyptian habit of embalming grew, probably, out of a desire to preserve the body for the resurrection. And a similar faith underlies the practice of the Indians, who bury the arms of the deceased warrior in the grave with him, that, on his

awaking, he may have them to use in the other world. In the Christian world the doctrine of the resurrection of the body is held in three forms.

1. One view is, that the identical body laid in the grave at death will be raised again with all its members. This literal and material conception was carried so far in the Middle Ages that it was even maintained that cripples would rise maimed, to be restored by Christ to a perfect condition immediately upon their resurrection. This was the view generally held by the Church from the time of Augustine (A.D. 354–430) to a comparatively recent period. It is now generally agreed to be alike inconsistent with Scripture and with science, and is supplanted by a more rational and less material view. ——2. According to the view now more generally entertained, it is taught in the Scripture that in the future life the soul will be united to a body which will be analogous to the present body, though far from the same either in substance or qualities. "It shall be changed," and, though here a material, shall be in the other life a spiritual, body.[1] At the same time its identity will be preserved, though exactly how we do not know. But as the wheat in the stalk is in a sense identical with the wheat sown, though not composed of the same particles, so the body raised will be in some manner identified with the body buried, though it will not be literally the same body.——3. Swedenborg taught that every man is possessed of two bodies, a natural or physical, and a spiritual body, the one within the other. At death the natural or physical body is laid aside, and the soul, with its spiritual body, enters at once upon its perfected spiritual existence. This, according to him, is the resurrection; it takes place immediately upon death, and the spiritual body referred to by Paul is this inner or unsubstantial body.

The resurrection of the body is denied by some, but at the present time by very few in the Christian Church, though there are not a few, probably, who hold it in doubt, believing heartily in the immortality of the soul, but holding that the nature of the future body, if it has any, is entirely unknown. In the early and middle ages the doctrine was denied wholly by those of Gnostic tendencies, who held that the body was the seat and occasion of sin. The doctrine in its general form rests chiefly upon Scriptural evidence. It is directly taught by the apostles, especially by Paul, in 1 Cor. xv., which is the fullest statement of the doctrine in the Bible, and is largely the foundation of the Christian faith on the subject. It is also incidentally taught by the resurrection of those who were miraculously raised from the dead, and, above all, by the resurrection of Jesus Christ himself, who is called the "first-fruits of them that slept." But while the doctrine of a real though mysterious resurrection rests chiefly upon Scripture, it is confirmed by other considerations. The general belief in the doctrine outside of Christendom has already been adverted to. If we are to suppose that the future home of the blessed is this world, purified by fire, it is clear, from analogy, that a bodily form and bodily organs would be necessary to existence. If it is to be any one or all of the stars above, astronomy teaches that the same substances exist there as here, and would require the same or similar organs for their full enjoyment. To lose the sense of sight and hearing, or even of taste, would be an absolute deprivation which it is at least needless to assume. And, finally, it is difficult, if not impossible, for the human mind to conceive a purely spiritual existence without any corporeal form. So that it may almost be said that the human mind necessarily conceives of some bodily resurrection, accompanying the restoration of the soul to the full enjoyment of its life and employment of its powers. As to second resurrection, see MILLENARIANS; as to time and incidents accompanying resurrection, see JUDGMENT (DAY OF).

Resurrection of Jesus Christ. The resurrection of Jesus Christ was regarded by the apostles as the central truth in the Christian system. It was regarded of even greater importance, in some respects, than his sufferings and death. This was partly, it is probable, because the latter was a fact so fresh and indubitable that it could not be made the subject of controversy, and the need of an atonement, for which it provided, was too universally acknowledged, both by the Jewish and the heathen religions, to require to be demonstrated. It was partly, also, because the acceptance of Christ's resurrection carried with it, necessarily, the acceptance of his miraculous character and his Messiahship. Hence Paul declared that if Jesus did not rise from the dead the faith of the Christian was in vain; hence it is on this central truth of the resurrection Peter chiefly dwelt in his address to the Jews at the Pentecost, and Paul in his sermons at Antioch and Athens.[1] In all arguments with infidelity it still continues to be the central fact. If, on the one hand, the resurrection of Jesus Christ be admitted, the miracles, the divine character, and mission, and work of Jesus Christ, and the unquestionable truth of all he taught, necessarily follows. If, on the other hand, he did not rise, then we may still say, with Paul, that our faith is vain. If this doctrine of the N. T. be not true, then uncertainty is cast upon all the rest. In considering the truth of this one great central fact, there are three important considerations to be borne in mind:

[1] 1 Cor. xv., 44, 51.

[1] Acts ii., 24–36; xiii., 30–41; xvii., 22–31; 1 Cor., xv.

1. The fact of the resurrection is attested, not by persons predisposed to believe in it, but by skeptical critics hard to be convinced. Nothing is more clear, from the whole tenor of the Scriptural narrative, than that the disciples were utterly disheartened by the death of their Master, and had as little expectation of his resurrection as they had previously entertained of his death. It is true that both had been foretold by Jesus, but it is also true that they did not comprehend the prophecy.[1] When the women came to the tomb to finish their preparation of the body for the burial, they were surprised to find the body gone. When they carried back to the other disciples the angel's message concerning his resurrection, "their words seemed to them as idle tales, and they believed them not." Mary thought the body had been removed, and taxed the supposed gardener with being privy to the abduction. When Christ was revealed to her, and she repeated the revelation to the other disciples, they received it with utter incredulity. The disciples who walked with the hidden Christ to Emmaus had given up all faith in him as the Redeemer of Israel, and were surprised beyond measure when he disclosed himself to them. Their story, albeit it confirmed the tidings of the other witnesses, was still disbelieved. When at length he appeared to the ten, Thomas, who was absent, refused to assent to their united testimony, and yielded his skepticism only to the most convincing proof. In a word, not until Jesus had appeared to his disciples half a score or more of times, talked with them, partaken of their hospitality, and showed them, as indubitable evidences of his identity, the wounds in his hands and feet and side, did they really believe he was risen from the dead. So marked and so stubborn was their incredulity that Christ more than once tenderly upbraided them with their unbelief.[2]

2. Another not less significant fact is the marvelous change wrought in the disciples by the resurrection of their Lord. While he lived they had clearly formed no accurate conception of his mission. They supposed, with all the rest of the Jews, that he was coming to afford his nation a political deliverance. They were eager for office in the new kingdom about to be established, and quarreled for precedence in it, even at the last Passover. Up to the latest moment, they looked for a miraculous deliverance from the Roman soldiery. When this hope was crushed by Christ's surrender of himself, they forsook him and fled. And in all the subsequent scenes of his trial and crucifixion they stood afar off, only one of them, apparently approaching the cross. After his death they gave up all idea of his being the Messiah, and prepared to return to their old avocations as fishermen.[1] But the resurrection completely transformed them. They gained a new conception of their Lord's character and kingdom. The Peter that denied him at the Passover preached him publicly at the Pentecost. The disciples who forsook him and fled in the garden thought it all joy to be counted worthy to suffer for him after his resurrection. So marvelous a change was never before wrought in any men as was wrought in the character of these fishermen of Galilee, after the death of their Master, by their faith in his resurrection.

3. The third, and, in some respects, yet more singular and significant circumstance, because it is one about which there can be no doubt, is the change in the Sabbath-day. To change a day which had been observed, perhaps, from the creation—certainly for fifteen hundred years—must have required some extraordinary event, not merely to justify but to have occasioned it. Yet, by an almost universal consent, the seventh day has been changed to the first day of the week, in order that it might commemorate, not the creation of the world, but the resurrection of Jesus Christ from the grave. Thus, by a provision so marvelous as to be almost miraculous, every recurring week brings a new witness to the sublimest fact of history. In a word, the resurrection of Jesus Christ may be fairly regarded as being as well attested as any fact in history, secular or profane—a fact so well attested that it can be denied only by him who asserts that no evidence whatever is sufficient to justify belief in a miracle.

Arguments concerning the resurrection of the body have been sometimes deduced from Christ's body; and because it was tangible, and bore the marks of the nails and the wound of the spear, it has been supposed that the bodies of the dead will be literally restored as they were buried. It would appear, however, from Luke xxiv., 39, that Christ did not appear to his disciples in his spiritual but in his natural body, and it certainly is not inconceivable that it underwent, at the time of the ascension, the same marvelous change which, according to Paul, the bodies of those living at the time of the general resurrection will all undergo.[2] On the whole, it may at least be safely asserted that we are not warranted in drawing any conclusions respecting the "spiritual body" with which we shall be clothed in another life from the facts recorded in the N. T., respecting Christ's bodily appearances after his resurrection.

[1] Luke xviii., 31–34.—[2] Mark xvi., 10, 11, 13, 14; Luke xxiv., 11, 13–35, 38, 39, 44; John xx., 11–18, 24–29; compare also the following additional references to Christ's appearance after his resurrection: Matt. xxviii., 9, 10, 16, 17; Luke xxiv., 50, 51; John xxi., 1–24; Acts i., 9–11; 1 Cor. xv., 5–7.

[1] Matt. xx., 20–24; xxvi., 51–56; Luke xix., 11; xxii., 24–30; John xxi., 3.—[2] 1 Cor. xv., 51, 52; Phil. iii., 21.

Reuben (*behold a son*), Jacob's first-born child, the son of Leah, apparently not born till an unusual interval had elapsed after the marriage. The notices of the patriarch Reuben in the book of Genesis and the early Jewish traditional literature are unusually frequent, and, on the whole, give a favorable view of his disposition. To him, and him alone, the preservation of Joseph's life appears to have been due. His anguish at the disappearance of his brother and the frustration of his kindly artifice for delivering him; his recollection of the minute details of the painful scene many years afterward; his offer to take the sole responsibility of the safety of the brother who had succeeded to Joseph's place in the family—all testify to a warm and (for those rough times) a kindly nature. Of the repulsive crime which mars his history, and which turned the blessing of his dying father into a curse—his adulterous connection with Bilhah—we know from the Scriptures only the fact. These traits, slight as they are, are those of an ardent, impetuous, unbalanced, but not ungenerous nature; not crafty and cruel, as were Simeon and Levi, but rather, to use the metaphor of the dying patriarch, boiling up like a vessel of water over the rapid wood-fire of the nomad tent, and as quickly subsiding into apathy when the fuel was withdrawn.[1] At the time of the migration into Egypt, Reuben's sons were four.[2] At the first census in the wilderness the number of Reubenites was 46,500. Their encampment was to the south of the tabernacle; and on march they were to head the second division of the host, Simeon and Gad being joined with them. At the second census they had decreased to 43,730; for of their tribe many had rebelled and fallen with Dathan and Abiram.[3] In the last year of the wandering in the wilderness, when the kingdoms of Og and of Sihon had been conquered, the tribes of Reuben and Gad requested that they might be allowed to settle east of the Jordan. This table-land was rich in pasture and forest, and they had "a very great multitude of cattle," which had accompanied them in their flight from Egypt. Moses was at first disposed to refuse; but when they professed their readiness to aid their brethren in the conquest of Canaan westward, he consented. And the land was given to them, "that they might build cities for their little ones, and *folds for their sheep*." Under its modern name, it is still the favorite tract of the Bedouin shepherds. "Thou canst not," they say, "find a country like the Balka." Here Reuben and Gad formed, with half the tribe of Manasseh, a large division of the whole people, cut off in some measure from the rest of the nation. From first to last, they alone of all the tribes never emerged from the state of their patriarchal ancestors. When Joshua bade them return to their possessions, it was not to their "houses," but to their "tents." When, on their return, they reached the Jordan, the boundary between themselves and their more settled brethren, like true children of the desert, they erected, to mark the frontier, a huge stone of division, which their more civilized kinsmen mistook for an altar.[1] It was an act identical with that of Jacob and Laban, who, in earlier times, raised a similar cairn on the heights of Gilead, and with that which is constantly performed by the Bedouins of the present day. Reuben is to these Eastern tribes, of whose subsequent history this roving life is still the prevailing feature, what Simeon is to the Western. The most purely nomadic, he is, therefore, the most transitory. The name of no judge, no prophet, no hero of the tribe of Reuben, is handed down to us. In the great struggles of the nation he never took part. The complaint against him in the song of Deborah is the summary of his whole history. The distant distress of his brethren could not move Reuben. He lingered among his sheep-folds, and preferred the shepherd's pipe and the bleating of the flocks to the clamor of the trumpet and the turmoil of battle. He was content with debating the news among the streams of the Mishor—"by the 'streams' of Reuben"—the fresh streams that descend from the eastern hills into the Jordan and the Dead Sea, on whose banks the Bedouin chiefs then, as now, met to debate.[2] Reuben's individuality fades more rapidly than Gad's. "Unstable as water," he vanishes away into a mere Arabian tribe; it is all that he can do "to live and not die." We hear of nothing beyond the multiplication of "their cattle in the land of Gilead," their wars with the Bedouin sons of Hagar, their spoils of "camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand." No person, no incident, is recorded to place Reuben before us in any distincter form than as a member of the community (if community it can be called) of "the Reubenites, the Gadites, and the half-tribe of Manasseh." Being remote from the central seat of the national government and of the national religion, it is not to be wondered at that Reuben relinquished the faith of Jehovah. The last historical notice which we possess of the tribe, while it records this fact, records also, as its natural consequence, that the Reubenites and Gadites and the half-tribe of Manasseh were carried off by Pul and Tiglath-pileser. [1 Kings iv., 19; 1 Chron. v.; xii., 37; xxvii., 16.]

[1] Gen. xxix., 31, 32; xxxv., 22; xxxvii., 22; xlii., 22, 37.—[2] Gen. xlvi., 9; 1 Chron. v., 3.—[3] Numb. i., 20, 21; ii., 10–16; xvi.; xxvi., 5–11.

[1] Josh. xxii.—[2] Judg. v., 15, 16.

Revelation. In its general sense this word is used to signify that disclosure which

God makes of himself and his will to his creatures. In the fact that such a revelation is made, nearly all mankind are agreed; indeed there is probably no doctrine of faith concerning which there is more absolute unanimity. The only persons who deny it are those who also deny the existence of a God, or hold at best that his existence is problematical, and that of his character nothing can be known. But when we come to consider the question, By what means does God reveal himself? this unanimity disappears. There are four principal media of revelation: 1. *Nature.* The character and attributes of God, and to some extent his laws, can be understood by a study of his works. 2. *History.* All those who recognize a Divine Providence overruling the events of human life also recognize that the course of that Providence, whether it affects the affairs of nations or only their individual lives, affords to the devout student some revelation of God's character and purposes. 3. *Self-consciousness.* That God has implanted in the human soul certain faculties and powers which perceive necessarily the great fundamental laws of right and wrong, is generally, though not universally, believed. Thus an outer revelation is not necessary in order to teach the sinfulness of falsehood, of cruelty, of theft. These laws, as the apostle expresses it, are written in the heart.[1] 4. *The Bible.* In the preceding media of revelation nearly all men believe, but with them few men are satisfied. There is an almost universal reaching out after something more, a heart hunger for direct communication with God. Nearly every nation has its prophets, oracles, seers, or sacred writings, which profess to afford a direct and verbal communication from God to man. In Christian theology the term revelation is applied to the sacred writings of Christendom, the books of the Old and New Testaments; or rather to that information concerning the Divine Being and his law which they afford; for revelation, which is the disclosure to the human mind of something before unknown, differs from inspiration, which is the influence of the Divine Spirit over the mind. Thus the Bible, while it *is* the inspired Word of God, *contains* the revelation of his will. See INSPIRATION.

Revelation (Book of), the last book of the N. T. It is also sometimes called Apocalypse, the English form of the original Greek word signifying revelation, or, more literally, uncovering.

Authorship, etc.—The author of this book calls himself in more places than one by the name of John.[2] The general view has been that this name represents the apostle John, the writer of the gospel and of the three epistles which bear his name. While this view has been impugned, both on external and internal grounds, it is the best judgment of Christian critics that there is no sufficient reason to doubt it. The opinion rests upon the firmest traditional grounds, is assured by Irenæus himself, a hearer of Polycarp, who was a disciple of John, has been held in continuous succession by fathers in all parts of the Church, and is not contradicted by any early tradition on the subject. When we turn from external to internal evidence, we find the writer describing himself as John, evidently well known to the churches of Asia, and apparently suffering exile in the island of Patmos,[1] which notices correspond with the primitive traditions in respect to the apostle John. Against these considerations is the undoubted fact that the Greek construction of the gospel and epistles, though peculiar, is smooth and unexceptionable, while that of the book of Revelation is not elegant, nor indeed always accurate; yet there are some startling similarities in thought and expression, and the differences in style are not, perhaps, greater than such as exist in the different works of other well-known writers. The place in which the book was written is unknown; the vision itself, however, was vouchsafed to John while on the isle of Patmos, though it may have been reduced to writing after he was released from exile. There is some difference of opinion in respect to the time of the writing, some scholars placing it earlier than others. On the whole, there appears to be no sufficient reason for doubting the testimony of primitive tradition that it was written toward the end of the reign of Domitian, *i. e.*, about the year 95 or 96 A.D. There has also been some question respecting the parties for whom this book was more particularly written. It is addressed to the "Seven churches which are in Asia,"[2] and the second and third chapters are occupied with messages addressed to those churches by name. An examination of those epistles or messages shows that they cover a variety of experiences in church life, and the number seven is regarded as symbolically intended to represent somewhat completely the various phases of religious life in the Christian Church. All Christian scholars, therefore, are agreed in regarding these seven churches as types of the general Church of Christ, and in accepting the instruction which is addressed to them as intended for the universal Church. Some writers have even gone so far as to regard the seven churches of Asia as symbolical only, *i. e.*, imaginary churches, intended prophetically to represent the future experiences of the Church of Christ; but this view is not accepted by any modern scholars of note. We may, then, dismiss this branch of our subject with the conclusion that the book of Revelation was written by John the apostle, near the close

[1] Rom. ii., 14, 15.—[2] Rev. i., 1, 4, 9; xxii., 8.

[1] Rev. i., 9.—[2] Rev. i., 4.

of the first century, for the universal Church, though immediately addressed to the churches within the district over which he exercised an apostolic supervision.

Interpretation.—To enter into any thing like a detailed interpretation of the book of Revelation would carry us far beyond our limits; for this the reader must be referred to the commentaries. The schools of interpretation are of three principal kinds, and it is not even possible to give a general synopsis of the book without entering into a discussion respecting the merits of these three schools, of which the last two claim for their advocates able and distinguished scholars. The first school, that of the Præterists, embraces those who hold that the whole, or by far the greater part, of the prophecy of this book has been fulfilled. They regard it as intended merely to describe events then passing, and they limit its denunciations to the destruction of Pagan and persecuting Rome. This view finds few modern defenders outside of Germany, and may be safely disregarded by the reader. The second is that of the historical interpreters, or those who hold that the prophecy embraces the whole history of the Church and its foes, from the time of its composition to the end of the world. The expositors of this school, while they differ among themselves in detail, agree in regarding the book of Revelation as a continuous prophetic history of the Church, describing in symbolical language the various phases through which it was ordained to pass; and they look for the proper interpretation of the book largely to the events which have occurred in the history of the Church thus far. The third view is that of the Futurists, or those who maintain that the prophecy, with perhaps the exception of the first three chapters, relates entirely to events which are to take place at or near to the coming of the Lord. Of these last two views, we think that the first, which regards the book as speaking of things past, present, and future, as containing prophecies, some already fulfilled, some now fulfilling, and others awaiting their fulfillment in the yet unknown future, is that which most accords with the spirit of the book itself, and is entertained, though in somewhat different forms, by the greatest number of evangelical scholars.

Reverend (Lat. reverendus, *to be respected*), a title of respect given to the clergy. In Roman Catholic countries it is applied to the members of the different religious orders. Different modifications of the title are employed to indicate different ecclesiastic positions, especially in England, where deans are "Very Reverend," bishops "Right Reverend," and archbishops "Most Reverend." In Scotland the clergy in general are "Reverend," while it is the practice to apply "Very Reverend" to the moderator of the General Assembly. The style reverend is generally adopted by, and given to, the clergy of the different Protestant bodies in the United States; but there have been instances in which some of them have repudiated it.

Revivals. This word is popularly used in religious phraseology to describe a spiritual awakening, in which both the professed disciples of Jesus Christ are brought into closer communion with their Lord and more active service for him, and in which those who are not his professed disciples are brought in considerable numbers to accept him as their Saviour, and consecrate themselves to his service as their Master. It is, perhaps, true that in a perfect state, as there will be no decadence in religion, so there will be no occasion for a revival of religious spirit, yet the analogies of nature appear to point to eras in growth and life, and to seasons of sleep and seeming inaction; and the revivals of religion find their symbol still more clearly marked in the course of the development of the human mind. Progress in literature, art, science, and architecture has generally proceeded by a series of decadences and revivals, and that progress in religious life should proceed in the same way is not to be accounted unnatural or extraordinary. The most remarkable revivals in the history of the Christian Church are three: first, the great revival at the Pentecost, when at the descent of the Holy Spirit three thousand were converted and added to the Church in a single day;[1] second, when at the preaching of Luther and his co-laborers spiritual religion was revived throughout all Europe, and Protestantism, not only as a form of doctrine, but yet more as a type of piety, was born; for the Reformation was more than a re-formation of the creed and the ecclesiastical organization of Christendom; it was a revivification of healthful piety — a resurrection of true religion in the hearts of the people; third, the great revival which accompanied the preaching of Whitefield and the Wesleys and their co-laborers in England and the United States, and led to the establishment of the Methodist Church, and to the purification and quickening of other churches, both in Great Britain and America. The lesser revivals, which have sometimes spread over a whole country, like that in the United States in 1857–58, and sometimes been confined to local communities, or even to particular churches, are in nature analogous to these great awakenings. In them all certain characteristic features have appeared, such as a period of preceding spiritual decadence and death; a craving on the part of the people, more or less distinctly marked, for better spiritual food; and earnest prayer and vigorous Christian effort by a few, who have been led by the Spirit of God to feel the need of a higher spiritual life.

[1] Acts ii., 41.

In the progress and promotion of revivals special measures have been introduced by those who have been active in carrying on the work. Among these may be mentioned the employment of other preachers than the stated minister; the holding of protracted meetings, continuing from day to day with as little intermission as possible; the gathering, by various means, of large congregations; the ignoring of sectarian differences, and union of all evangelical Christians in the common work; the providing special seats for such as desire the prayers or the sympathies of others in their endeavors after the Christian life, or a higher form of it, or the invitation to them to express that desire by rising or by other signs; the visiting of families from house to house for religious conversation; and inquiry meetings for personal conversation with such as desire guidance in spiritual matters. These measures undoubtedly may be unwisely employed; and the excitement which is naturally attendant upon any similar continued and concentrated action of great numbers, who are greatly interested in a common cause, is unquestionably sometimes an occasion of evil; the excitement produced by sympathy is liable to be mistaken for a time for a true spiritual life. But these measures all rest on well-recognized principles of human nature.

The object of the protracted meeting is to secure a concentration and a union of effort, and to prevent the dissipation of religious interest by the interposition of other concerns; the object of gathering many together in single meetings is to secure the effect produced by mutual sympathy and co-operation in a common cause; the object of the inquiry meeting, and visitation from house to house, is to secure a personal application of the truth, and a personal knowledge of the wants of individuals; and the object of the invitation to inquirers and others to express their religious desires by rising and coming forward to a special seat, is to give to them something definite to do, for the purpose of crystallizing that desire into a well-defined purpose, at the same time giving to their before-concealed aspirations the character of a public profession of a religious desire, if not of a true religious resolution. For a further discussion of revivals of religion, and a fuller consideration of the methods and measures by which they may be legitimately promoted, the reader is referred to "Lectures on Revivals," by President Finney, of Oberlin College; "Lectures on Preaching," vol. ii., by Rev. Henry Ward Beecher; and "Hand-book of Revivals," by Rev. Henry C. Fish, D.D.

Rezin, a king of Damascus, contemporary with Pekah in Israel, and Jotham and Ahaz in Judah. He waged war against Judah, with the avowed design of overthrowing the kingdom, and for this purpose made a league with Pekah, king of Israel. The war was chiefly carried on in the reign of Ahaz, and though Rezin was temporarily successful in the early part of it, he was finally defeated and slain by Tiglath-pileser, king of Assyria, whom Ahaz had called to his assistance. [2 Kings xv., 37; xvi., 5–10; Isa. vii., 1–8.]

Rezon (*prince*), an officer of Hadadezer, king of Zobah, who fled from him when David subdued the Syrians, and collected a band, at the head of which he led a predatory life, till at length he seized Damascus, and established himself as sovereign there during the reign of Solomon, to whom he was a bitter enemy. [1 Kings xi., 23–25.]

Rhegium, a city of Italy, situated at the southern extremity of the peninsula, opposite the coast of Sicily, now called Reggio, where St. Paul landed in his journey to Rome. Reggio is at present one of the most flourishing towns in Southern Italy. It is well and regularly built, and carries on a considerable commerce. It is the see of an archbishop, and the population amounts to nine thousand. [Acts xxviii., 13.]

Rhodes, a well-known island off the coast of Asia Minor, over against Caria. The city of Rhodes was built in the fifth century before Christ. The Rhodians were skillful sailors; and for a long time their fleets ruled the seas. They retained a degree of liberty under Roman supremacy; and it was not till the reign of Vespasian that Rhodes became a Roman province. The present population of the island is about twenty thousand. St. Paul touched there on his voyage from Miletus to Palestine. [Acts xxi., 1.]

Riblah. It is somewhat uncertain whether the Bible makes mention of one or two places of this name. One such place is described as on the north-east frontier of Palestine, in the territory of Hamath, on the great line of road which led from Babylonia into Judea. It was here that Jehoahaz was put in bonds by Pharaoh-nechoh; and here afterward were the Chaldean head-quarters in Nebuchadnezzar's invasion. Traces of this city exist about twenty miles south-west of Hums, on the Orontes, still called *Ribleh*. The Riblah designated by Moses as a boundary-place of the Israelitish territory,[1] is regarded by some scholars as identical with the forementioned place, while others think that this must have been a different place near Banias. [Numb. xxxiv., 11; 2 Kings xxiii., 33; xxv., 6, 20, 21; Jer. xxxix., 5, 6; lii., 9, 10, 26, 27.]

Righteousness, properly speaking, the being and doing right. In this sense it signifies an actual state of character, a condition of the soul. It is clearly used in this sense by Christ, in the Sermon on the Mount,[2] and by Paul in his address before Felix.[3] But

[1] Numb. xxxiv., 10, 11.—[2] Matt. v., 6, 10, 20.—[3] Acts xxiv., 25.

in his epistle to the Romans the apostle gives a somewhat different significance to the word; or, rather, he undertakes to show that no man possesses actual righteousness, no man can plead that his character and condition possess the quality of perfect righteousness in the sight of God, and to point out how righteousness, or, to speak more accurately, its equivalent, comes through faith and not through the perfect observance of the law. As used here and subsequently, in many places in his epistles, he employs the term righteousness to signify that sense of acquittal from guilt, and that cheerfulness of conscience and peace of mind which is or would be the result of a right life and character, but which can be obtained by sinful man only by the free grace of God through faith in Jesus Christ. In this sense of the term righteousness is nearly equivalent to justification (q. v.). The term is also occasionally used, as in Titus ii., 12, in the sense of right conduct toward our fellowmen, and in distinction from godliness, or the maintenance of right relations toward God. In such passages its equivalent would be perhaps justice, or possibly morality. Thus the passage in Titus would perhaps be clearer if it were to read, "live a life of self-control, of justice, and of piety."

The school-men have distinguished between the passive and active righteousness of Christ. By the former they mean his expiatory sufferings by which he made atonement for the sins of the world; by his active righteousness they mean his obedience to the law as a rule of life and conduct—a righteousness which, in the peculiar language of theology, is said to be imputed to the believer, so that not only his sins are pardoned, but also, for Christ's sake, he is regarded as himself obedient to the law, and righteous because of Christ's righteousness. See IMPUTATION.

Rimmon, the name, apparently, of the principal deity of the Syrians in the time of Naaman. The name is found nowhere else in connection with the Syrian idolatry, and all attempts at explanation are mere conjectures. It is not, however, improbable that he was substantially identical with Baal (q. v.). [2 Kings v., 18.]

Rite, Ritualism. A rite is defined by Webster as "a formal act of religion or other solemn duty." But this definition is in so far inadequate that a rite differs from a ceremony, in that the latter may be temporary or occasional, while the essential idea of a rite is a regular and established, as well as formal, method of public worship. Ritualism is that system of public worship which consists in regular and established forms, as distinguished from that which is extemporaneous, and therefore variable, in its character, and is left largely dependent upon the mood or feeling of the worshiper. In the strict sense of the term, nearly all public worship has a certain element of ritualism in it; that is, some prescribed order is necessary in any common act of worship in which a considerable number of persons participate. Popularly, however, Christian churches are divided into two classes—the ritualistic and the non-ritualistic; the former including all those churches whose form of service — prayers, praise, religious ceremonies, and Scripture readings—are prescribed by rule; the latter include all those churches which leave the instruments and methods of worship, and its order, to the discretion of the leader. The Greek, Roman Catholic, Lutheran, and Episcopal churches are in this general sense ritualistic; all other Christian churches are non-ritualistic. Another and more important difference between churches relates to the importance or value attached by the Church to rites and ceremonies. The Greek and Roman Catholic churches regard them as possessing inherent religious power, and as conferring in and of themselves spiritual grace upon those who participate in them; and this view is also entertained by the High-church party in the Lutheran and Episcopal churches. Of course, those who hold this view lay great stress upon the proper observance of rites and ceremonies, their efficacy being believed to be dependent upon the punctilious accuracy with which they are observed. Most Protestants, however, regard rites and ceremonies as merely the vehicles or instruments of religious worship, and wholly dependent for their efficacy upon the religious spirit which employs them. The use of rites and ceremonies in religious worship is as ancient as worship itself. The service of the Jewish Church was an elaborate ritual, while, at the same time, the Jewish prophets constantly admonished the people not to place any reliance upon mere rites and ceremonies.[1] Christ attended without objection upon the ritualistic services of the synagogue and the Temple, and the apostles at first did the same. The distinctive Christian services of the early Church were unmistakably very simple in their character, being held in private houses.[2] As the Church grew in numbers, wealth, and influence, it naturally employed more and more of ritualism, the service being partly borrowed from that of the ancient synagogues and the ancient Temple, and partly modified from forms to which the heathen converts had been accustomed.

River. In the sense in which we employ the word, namely, for a perennial stream of considerable size, a river is a much rarer object in the East than in the West. The majority of the inhabitants of Palestine at the present day have probably never seen one. With the exception of the Jordan and the Litany, the streams of the Holy Land are

[1] See Psa. l., 8–14; Isa. i., 10–15, etc.—[2] Acts ii., 46.

either entirely dried up in the summer months, and converted into hot lanes of glaring stones, or else reduced to very small streamlets sunk in a narrow bed, and concealed from view by a dense growth of shrubs. The cause of this is twofold: on the one hand, the hilly nature of the country —a central mass of highland descending on each side to a lower level; and on the other, the extreme heat of the climate during the summer. There is little doubt that in ancient times the country was more wooded than it now is, and that, in consequence, the evaporation was less, and the streams more frequent; yet this can not have made any very material difference in the permanence of the water in the thousands of valleys which divide the hills of Palestine. For the various aspects of the streams of the country which such conditions inevitably produced the ancient Hebrews had very exact terms, which they employed habitually with much precision; but this precision is not preserved in our translation. When the word is used with the definite article, "the river," the Euphrates is indicated.[1] But when employed indefinitely it often signifies simply the fleeting, frequent torrents of Palestine; and the terms "valley," "brook," and "river" are indiscriminately used in translating the same term, used by the Hebrews to designate at once the dry valley and the stream which at certain seasons flows through it. Unfortunately, our language contains no analogous word, though we have borrowed for that purpose the Arabic term *wady*, which does not, indeed, occur in our Bible, but is of frequent occurrence in works of Eastern travel. See BROOK.

Rizpah (*a coal*), a concubine of Saul, memorable for the touching example of maternal affection which she afforded in watching the dead bodies of her sons, and driving the birds away from them, when they had been gibbeted by the Gibeonites. See ABNER. [2 Sam. iii., 7; xxi., 8, 10, 11.]

Robbery. Whether in the larger sense of plunder or the more limited sense of theft, systematically organized, robbery has ever been one of the principal employments of the nomad tribes of the East. Night forays, predatory inroads on a large scale, frequent and prolonged invasion by spoilers, and, on the other hand, reprisals by the Hebrews, are characteristic of the O. T. history.[2] Similar disorder in the country, complained of more than once by the prophets, continued more or less through Maccabæan down to Roman times, favored by the corrupt administration of some of the Roman governors.[3] It appears probable that the two thieves crucified with Christ were brigands or robbers belonging to the lawless bands which then and later infested Palestine. The Mosaic law on the subject of theft is contained in Exod. xxii., and provides for restitution, a law which, from Prov. vi., 30, seems to have been in force as late as the days of Solomon.

Rod. In the East the shepherd invariably carries a staff or rod with him when he goes forth to feed his flock. It is often bent or hooked at one end, which gave rise to the shepherd's crook in the hand of the Christian bishop. With this staff he rules and guides the flock to their green pastures, and defends them from their enemies. With it, also, he corrects them when disobedient, and brings them back when wandering. This staff is associated as inseparably with the shepherd as the goad is with the plowman. This use of the shepherd's rod explains the allegorical references to it in Scripture. [Psa. ii., 9; cxxv., 3; Prov. x., 13; Isa. x., 5; Micah vi., 9.]

Roe. The word roe is used in the Bible to translate two Hebrew words. In Prov. v., 19, it signifies the female of the wild goat.[1] In the other passages it indicates some species of antelope. It is described as fit for food, fleet of foot, and famous for its beauty. [Deut. xii., 15, 22; 2 Sam. ii., 18; 1 Chron. xii., 8; Prov. vi., 5; Sol. Song ii., 9, 17; viii., 14; Isa. xiii., 14.]

Rogation Days, a name given to the three days immediately before the festival of Ascension. They were called Rogation Days, from the rogations or litanies chanted in the processions on these days. In the Church of England they are kept as private fasts, abstinence being commanded, and extraordinary acts and exercises of devotion.

Roman Catholic Church. The proper title of the largest religious denomination of Christendom. The former word is derived from the fact that its ecclesiastical head, the pope, resides at, and is the bishop of, Rome; the latter word signifies "universal," and is employed by the Romanists to indicate that their Church is the one universal Church. The adherents of this Church are variously designated Romanists, Catholics, and Papists, the latter term in reference to their belief in the supreme authority of the pope as the head of the Church. In treating of this Church we shall describe, first, its organization; second, its theological doctrines; third, its rites and ceremonies; fourth, its history; fifth, its present condition. Though writing as a Protestant, fully accepting the right of private judgment, and the doctrine that the Scriptures constitute the all-sufficient and only rule of faith and practice, we shall endeavor not to put our readers in possession of the arguments against Romanism, but simply to tell them what it is, and briefly what has been the his-

[1] Gen. xxxi., 21; Exod. xxiii., 31; Numb. xxiv., 6; 2 Sam. x., 16.—[2] Gen. xxxiv., 28, 29; Numb. xxxi., 32–54; Judg. ii., 14; vi., 3, 4; 1 Sam. xi.; xv.; xxii., 1, 2; xxiii., 19–25; xxvi., 1, 6–12; xxvii., 6–10; xxx., 1; 2 Sam. viii.; x.; 2 Kings v., 2; 1 Chron. v., 10, 18–22; Job i., 15, 17.—[3] Hosea iv., 2; vi., 9; Micah ii., 8.

[1] See GOAT.

tory of its growth and work in the world. In describing its organization and doctrines, we employ, as far as practicable, the language of its own scholars.[1]

I. *Organization.*—The government of the Catholic Church may be considered monarchical, inasmuch as the pope is held in it to be the ruler over the entire Church; and the most distant bishop of the Catholic Church holds appointment from him, and receives from him his authority. No bishop can be lawfully consecrated without his approbation. The office of pope is inherent in the occupant of Rome, because the supremacy over the Church is believed to be held in virtue of a commission given to St. Peter, not as his own personal prerogative, but as a part of the constitution of the Church, for its advantage, and therefore intended to descend to his successors, as the episcopal power did from the apostles to those who succeeded them in their respective sees. The election of pope, therefore, devolves upon the clergy of Rome, as being their bishop; and it is confided to the college of cardinals, who, bearing the title of the eldest churches in that city, represent its clergy, and form their chapter or electoral body. The meeting or chapter formed for this purpose alone is called a *conclave.* The cardinals are in turn appointed by the pope, and compose the executive council of the Church. They preside over the various departments of ecclesiastical government, and are divided into boards, or congregations (q. v.) as they are called, for the transaction of business from all parts of the world; but every decision is subject to the pope's revision, and has no value except from his approbation. The whole territory over which the Roman Catholic Church extends is divided into dioceses, each having its own bishop; and these are in turn combined with larger districts, each presided over by an archbishop. There are also missionary bishops. The appointment of the bishops and archbishops varies in different countries. In some they are elected by the clergy of the diocese; in others they are appointed by the civil government; but in both cases the approbation of the pope is a prerequisite to their ordination.[2]

The inferior clergy, considered in reference to the government of the Church, consists mainly of the parochial clergy, or those who supply their place. Where the Roman Catholic Church has a well-defined organization, the country is divided into parishes, each provided with a *curate.* The appointment to a parish is vested in the bishop, who has no power to remove again at will, or for any cause except a canonical offense juridically proved.[1] In missionary lands the clergy generally bear the title of *apostolic missionaries,* and have missions or local districts with variable limits placed under their care, but are dependent upon the will of their ecclesiastical superiors.

Besides the parochial clergy, there is a considerable body of ecclesiastics who do not enter directly into the governing part of the Church, although they help to discharge some of its most important functions. A great number of *secular clergy* are devoted to the conduct of education, either in universities or seminaries; many occupy themselves exclusively with the pulpit, others with instructing the poor, or attending charitable institutions. A certain number also fill prebends, or attend to the daily service of cathedrals, etc. Besides this auxiliary force, the *regular* clergy, or monastic orders, take upon them many of these functions. The clergy of the Catholic Church in the West are bound by a vow of celibacy, not formally made, but implied in their ordination as *sub-deacons.* This obligation of celibacy is only reckoned among the disciplinary enactments of the Church. The clergy of that portion of the Greek and Armenian churches which is united in communion with the see of Rome, may be married, that is, may receive orders if married, but are not allowed to marry after having taken orders.

The supreme authority of the Church is vested in a general or *ecumenical council;* that is, an assembly of all the bishops of the Church, who may attend either in person or by deputy, under the presidency of the pope or his legates. When once a decree has passed such an assembly, and received the approbation of the Holy See, there is no further appeal. It is the fundamental principle of the Church that this body represents the apostles, that it has, as it were, inherited their divine inspiration, that to it the promise of the Saviour's presence[2] was peculiarly made, and that in it is vested the authority of acting as the official representative of God upon the earth. The Church, therefore, as represented in its ecumenical or general councils, is regarded by Roman Catholic divines as possessing that divine and infallible authority which Protestants attribute to the Bible alone, and the decrees of such councils are given equal weight with the written Word of God. The claim has been lately made that an equal authority rests in the pope, and that when he speaks *ex cathedra,* i. e., officially as the head of the Church, he is inspired and infallible; but this dogma is denied by a large body in the Church.[3]

[1] Our account of its organization is for the most part condensed from one by Cardinal Wiseman, published in the "Penny Cyclopædia." Our statement of its faith is mainly a transcript of its official creed, as promulgated by Pius IV.—[2] For further information respecting their duties, see BISHOP.

[1] The absolute right of removal has, however, been claimed and exercised in this country recently, and its exercise has led to bitter contentions, and in at least one case to a lawsuit before the civil courts.—[2] Matt. xxviii., 19, 20.—[3] See INFALLIBILITY. See also below, under the sub-title HISTORY OF THE CHURCH.

It should be added that a distinction is recognized by the Church between *doctrinal* and *disciplinary* decrees. For example, when in the Council of Trent it was decreed to be the doctrine of the Church that marriage is indissoluble, this decree is considered binding on the belief and on the conduct, nor can its acceptance be refused by any one without his being considered rebellious to the Church. But when it is ordered that marriages must be celebrated only in the presence of the parish priest, this is a matter of discipline not supposed to rest on the revelation of God, but dictated by prudence; and consequently a degree of toleration is allowed regarding the adoption of the resolution in particular dioceses.

In addition to the general or ecumenical councils, there are also *provincial* and *diocesan* synods, the first composed of the bishops of a province under the archbishop or metropolitan; the other, consisting of the clergy of the diocese, under the superintendence of the bishop of the diocese. By these bodies the discipline of the various districts of the Church is conducted. It should be added that in the United States, and we believe in most non-Catholic countries, the property of the Church is vested in the bishop, except in those States where the state law requires it to be vested in a board of trustees. Its income is derived chiefly from three sources, private masses for the living and the dead, for which a regular scale of prices is fixed, pew rents, and voluntary contributions. The latter are given by all, rich and poor, young and old, and in most churches are taken up at every Sabbath church service.

Theological Doctrines.— In the sixteenth century the Reformation not only involved all Europe in the discussion of the claims of the Papacy, and the doctrines and practices of the papal or Roman Catholic Church, it also gave rise to long and protracted discussions in the Church itself. There were many Roman Catholics who were not prepared to follow Luther out of the Church, who yet recognized the abuses which had crept into it, and who desired to reform them, while others clung with tenacity, bred sometimes of genuine conviction, sometimes of self-interest, to the tenets and the customs under which they had been bred. The result was that a general or ecumenical council was called, which, after years of discussion, promulgated officially the faith of the Church in a body of doctrines known as the decrees of the Church of Trent; and these were subsequently embodied in a condensed form by Pope Pius the Fourth, in a formulary of faith which is known as the creed of Pius the Fourth, and which is recognized as an authoritative symbol of the Roman Catholic faith by the Church. Persons on becoming members of the Church are expected to recite it, and it is subscribed to by all candidates on taking a degree or being appointed to a chair in a university. This creed is as follows:

I. I most steadfastly admit and embrace the apostolical and ecclesiastical traditions, and all other observances and constitutions of the Church.

II. I also admit the Sacred Scriptures according to that sense which the Holy Mother Church has held, and does hold, to whom it appertains to judge of the true sense and interpretation of the Holy Scriptures; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers.

III. I also profess that there are, truly and properly, seven sacraments of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one; to wit, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Orders, and Matrimony, and that they confer grace; and that of these Baptism, Confirmation, and Orders can not be reiterated without sacrilege; and I also receive and admit the received and approved ceremonies of the Catholic Church used in the solemn administration of all the aforesaid sacraments.

IV. I embrace and receive all and every one of the things which have been defined and declared in the Holy Council of Trent concerning original sin and justification.

V. I profess, likewise, that in the Mass there is offered unto God a true, proper, and propitiatory sacrifice for the living and the dead; and that in the most holy Sacrament of the Eucharist there are truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ; and that there is made a conversion of the whole substance of the bread into the body, and the whole substance of the wine into the blood; which conversion the Catholic Church calls Transubstantiation.

VI. I also confess that under either kind alone Christ is received whole and entire, and a true sacrament.

VII. I constantly hold that there is a Purgatory, and that the souls therein detained are helped by the suffrages of the faithful.

VIII. Likewise, that the saints, reigning together with Christ, are to be honored and invocated; and that they offer prayers to God for us, and that their Relics are to be venerated.

IX. I most firmly assert that the images of Christ, and of the Mother of God, ever Virgin, and also of other saints, are to be had and retained; and that due honor and veneration are to be given to them.

X. I also affirm that the power of Indulgences was left by Christ in the Church, and that the use of them is most wholesome to Christian people.

XI. I acknowledge the Holy Catholic and Apostolic Roman Church to be the mother and mistress of all churches; and I promise and swear true obedience to the Bishop of Rome, successor to St. Peter, Prince of the Apostles, and Vicar of Jesus Christ.

XII. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the said canons and general councils, and particularly by the Holy Council of Trent; and I condemn, and reject, and anathematize all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized.

The attentive reader will readily recognize the principal points of difference between the doctrines of the Roman Catholic Church, as embodied in this creed, and those of Protestant Christianity. The one gives to tradition the same force as to the Scriptures; the other recognizes in tradition no other authority than such as belongs to the judgment of great and good men: the one accepts the Scriptures only as interpreted by the Church; the other maintains that the Scriptures are addressed to the individual soul, and that to every soul belongs the right and duty of interpretation and application: the one recognizes *seven* sacraments of equal validity and binding obligation; the other recognizes but two: the one holds that they

"confer grace;" the other that they are means of grace only to such as receive them in faith and repentance, and are by them brought into loving and direct communion with God in Christ: the one regards justification and sanctification as synonymous terms, and maintains that the soul is justified only as by its own progress in righteousness it becomes worthy of the divine favor; the other maintains that the sinner is justified by faith alone:[1] the one regards the communion, or Lord's Supper, as a veritable sacrifice of the real body and blood of Jesus Christ; the other sees in it only a service in commemoration of his death: the one holds that the righteous are detained after death in a purgatory where they are fitted for heaven; the other holds that they are made clean in the blood of the Lamb alone: the one offers veneration, though not in the strictest sense worship, to the saints, and especially to the Virgin Mary; the other allows no semblance of worship save to God alone, and recognizes no intercessor with the Father save Jesus Christ his Son: the one employs images as a means of stimulating the imagination and promoting pious thoughts; the other holds that they tend to make the worship sensuous, and are directly forbidden by the Word of God: the one acknowledges the power of the Church to grant a remission of sins, and by indulgences to relieve the soul from divine penalties which would otherwise attach to it; the other acknowledges no power to pardon sin save in God alone: the one recognizes but one holy Catholic and Apostolic Church, its ecclesiastical superiors consisting of the successors of the apostles, and vested with a divine authority transmitted from generation to generation; the other recognizes in the whole body of believers the one invisible Church of Christ, and in every separate body of believers organized to carry on the work of Christ, and imbued with his Spirit and trusting in his grace, a true branch of the great invisible Church: the one recognizes in the pope or bishop of Rome the head of the Church, the vicegerent of God on the earth, and the vicar of Jesus Christ; the other recognizes no head but Jesus Christ himself, and acknowledges no vicar, and no representative save that unseen spirit of the Lord which dwells in the heart of all who love and follow him.[2]

III. *Rites and Ceremonies.*—The service of the Roman Catholic Church is one of elaborate ritualism. It is borrowed in part from the Jewish, in part from the heathen religions which preceded it; that is, in many cases, the Roman Catholic Church took the heathen feast-days and heathen customs, and, modifying them and adapting them to Christian uses, employed them in the Church, partly, perhaps, with the definite purpose of thus attracting the heathen; partly, perhaps insensibly, because the heathen, in coming into the Church, brought their customs with them. Preaching does not form, as with the Protestants, an essential, or even perhaps a very important, part of the service. According to Protestant theology, each soul must judge for itself of the truth, each soul must therefore be carefully instructed in the truth; hence the great reliance of the Protestant for the salvation of souls is on the preaching of the Gospel. According to the Roman Catholic theology, on the other hand, the Church is the infallible and authoritative interpreter of the divine will; the Church has, therefore, but to proclaim the truth and the people to accept. Moreover, according to Roman Catholic theology, the Church is a divinely organized institution through which grace is supernaturally bestowed upon men through the sacraments; he who partakes of the blessed wafer eats of the real body of Christ, and is, in the very act of eating, blessed; he who is baptized has by the very ceremony of baptism his sins washed away; extreme unction has in itself power to confer virtue upon the dying. Accordingly, in the Roman Catholic system, great importance is attached to the rites and ceremonies of the Church, and comparatively little to the sermon. The central feature in the worship of the Church is the Mass, which is recognized as the real sacrifice of Christ for the sins of the world, and as exercising a real efficiency in securing the pardon of those who partake of it. The churches are ordinarily decorated with pictures and images; candles are kept burning on the altar, which is ordinarily very ornate;[1] processions form a peculiar feature of the Church services, more so abroad than in America; and the musical parts of the service are as important a portion of the service as the prayers or the sermon. To those ignorant of the meaning of the elaborate ritualisms of the Church service, it appears often not only useless but senseless; in fact, while it is sometimes called an unmeaning ceremony, every feature in the service, every color and figure in the priestly vestments, has a symbolic signification; though how far they do in fact carry any meaning to the ordinary worshipers is very doubtful. To enter in detail into a description of the complicated ritual of the Church would carry us beyond the limits of this article; for illustrations of it the reader is referred to the articles BAPTISM and MASS.

History. — The Roman Catholic Church claims to be as old as Christianity; to be the ecclesiastical institution organized and appointed by Christ for the redemption of the

[1] See this distinction more clearly drawn out under JUSTIFICATION.—[2] For further consideration of special points of Roman Catholic doctrine, see under special titles, as TRADITION; CHURCH; SACRAMENTS; MASS; TRANSUBSTANTIATION; JUSTIFICATION; PURGATORY; IMAGE-WORSHIP; INDULGENCES; INFALLIBILITY, etc.

[1] For a picture of a Roman Catholic altar, see ALTAR.



Carrying the Holy Sacrament.

world, from which all other sects have come out, and, in the coming, have put themselves in antagonism to the will of God, and to the principles of his government. It denies the possibility of progress in religious truth; and as it claims for itself infallibility, so it is unable to concede that it has ever erred, or ever lacked any necessary measure of divine truth. Impartial history does not sustain this claim. On the contrary, it shows very clearly that Romanism, both as a hierarchy and as a theology, both, *i. e.*, as a Church organization and as a system of doctrine, is a growth. New elements have been added from time to time to its priesthood, new ceremonies to its ritual, and new doctrines to its creed. It is in vain one looks in the New Testament for any indications of the exercise by Peter of that supreme power which Pius IX. claims to exercise over all the faithful, or for any parallel to the modern Mass, with its magnificent music and its costly vestments, in the simple service of the apostles, "breaking bread from house to house" and "praising God," or for any suggestions of the doctrines of purgatory and indulgences, and extreme unction, or for any authority for the practice of penance and image-worship. The origin of some of these additions to the simple service

and organization of the primitive Church is so far back that it is difficult to give the dates with any approach to accuracy; but the origin of others is a matter of unquestioned history.

For a considerable time not only the titles vicar of Christ and vicar of God were claimed by all bishops, but the title papa, or pope, was also constantly given to them; nor was it apparently till the fourth century that the Bishop of Rome began to claim authority over his peers.[1]

Papal infallibility was not directly or positively claimed till about the eleventh century, nor finally asserted by the Church till the nineteenth.

The celibacy of the clergy was not adopted as a doctrine till after the fourth century. It was repudiated by the Council of Nice, A.D. 325.

Penances appear to have been first introduced into the Church in connection with the Novatian schism, *i. e.*, about the middle of the third century.

Indulgences were at first simply the remission by a bishop of an ecclesiastical sentence. The doctrine that it extended into the other world, and released from the pains and penalties of purgatory, was not formally announced till the fourteenth century.

There is no trace of the worship of the Virgin Mary prior to the fourth century. It was then introduced into the Church by a small sect of women who came from Thrace, and who consecrated cakes, or wafers, to Mary.

The painting of images on the Church walls was forbidden by decree of a council in A.D. 303. The practice of both painting and statuary was denounced by the fathers, because it was thought to tend to idolatry. It was not till the seventh century that the use of images in the Church was permitted by the pope, prior to which time the practice was regarded as heretical, nor until the eighth century that their veneration was recognized and allowed.

The very word transubstantiation had no existence till the beginning of the twelfth century, and the doctrine was not decreed as a dogma of the Church till the fourth Council of Lateran, A.D. 1215.

These dates, which are taken, for the most part, from "Bingham's Antiquities," are sufficient to indicate the general truth that Romanism, like all systems of doctrine and Church government, has been a gradual growth. To give even the principal features in its external history would take us far beyond the limits of such an article as this. Indeed the history of the Roman Catholic Church is in effect the history of Europe from the overthrow of the Roman Empire to the present day; and for that history the reader must be referred to the larger treatises, or for information on special eras to special articles, as REFORMATION; HUGUENOTS; WALDENSES; JESUITS; JANSENISTS, and the like.

[1] See POPE.

Present State of Church.—The Roman Catholic Church has from the earliest period in its history contained two classes, more or less clearly separated: one a class of earnest, sincere, and spiritually-minded Christians, despite what we can not but regard as their serious errors; the other, a class of ecclesiastics to whom the Church was more than humanity; the progress and prosperity of the Church more than the cause of God. The former class received a large access both in numbers and influence at the time of the Reformation, which produced a striking effect upon the Church, as well as a great secession from it. Since that time it has never been free from controversy, sometimes quite as bitter as any that have ever rent Protestant Christendom. That controversy is, at the present writing, going on in the Roman Catholic Church.

On the one side, led by the Jesuit order, is a party whose aim it has constantly been to reinstate through the Church that supremacy at Rome which was lost to its arms, and which has therefore persistently asserted the supreme power of the Roman pontiff, and subordinated all other doctrines to the one doctrine of his supreme authority, all other duties to the one duty of allegiance to him. The members of this party, of which in the sixteenth century Loyola was the most distinguished representative, and to which ever since his order, the Jesuits (q. v.), have lent the whole force of their widespread and potent influence, are very generally entitled the Ultramontanes, for the reason that they acknowledge a supreme allegiance to a power (that of the pope) beyond the mountains (*i. e.*, the Alps). The Ultramontanes are the dominant party in England, Ireland, and the United States. They possess the whole prestige and influence which is conferred by their control of the offices and patronage of the Church; and while they by no means include the best men of the Roman Catholic communion, while they can hardly be said to be numerically strongest, they undoubtedly embrace a large majority of the higher ecclesiastics, *i. e.*, of the office-holders of the Church.

Nearly all the higher clergy of Spain and Italy, and nearly all the clergy of Ireland and the United States, and almost without exception the missionary bishops, who are direct creatures of the pope, belong to this party. The clergy of France and Germany are more evenly divided, with probably a preponderance in favor of the Ultramontane party in France, and one adverse to it in Germany. The Ultramontane party is one of avowed reactionists. Their principles are officially embodied in a draft of a dogmatical

decree submitted to the Ecumenical Council of the Vatican by Pope Pius IX. (1870). In this document he denounces and anathematizes the doctrines that the Church of Christ is a spiritual and invisible body; that it embraces any except the members of the Roman Catholic communions; that membership in this Church is not essential to salvation; that the "intolerance whereby the Catholic Church prescribes and condemns all religious sects which are separate from her communion is not prescribed by divine law;" that the Roman Catholic Church may be obscured by darkness or infected with permanent moral evils, or that its infallibility is limited to those things which are contained in the Divine revelation; that it is "subject to secular domination;" that it may not exercise the power of "constraining and compelling by antecedent judgments and salutary penalties those who wander and those who are contumacious;" that the pope has not received by divine appointment "a full and supreme power over the universal Church;" and that the Church has not supreme authority above that of the State, so that it may pronounce authoritatively on the lawfulness and unlawfulness of actions forbidden or required by the State. In brief, this faction claims for the Church absolute supremacy, with the right to maintain it by force if necessary, and in the Church an absolute supremacy for the Pope of Rome; it maintains the doctrine that all things, civil and ecclesiastical, are subject in the last instance to the Roman pontiff, who is prevented, not by his avowed principles, but only by the spirit of the age, which it is to be hoped he has himself in some measure imbibed, from reinstating the fagot, the rack, and the sword as the means of "constraining and compelling" "those who wander and those who are contumacious."

Such are unquestionably the sentiments of the party, which at this writing (1872) controls the Church of Rome. But the Church of Rome is not one, though it claims to be, and the claim is too often allowed by Protestants. It includes within its communion a large and influential party who are doing all in their power to reform abuses, and to bring the Church into conformity with the spirit of the age, and make it a means of promoting the cause of progress in morals, in education, in arts, in sciences, in every thing which concerns the welfare of humanity. This class is not harmonious; it embraces men of widely different views, from those who adhere to the Church with a devotion equal to that of the most bigoted Ultramontane, to that of men who differ from Protestants only or chiefly in name. Of this party Father Hyacinthe and Père Michaud may be regarded as types in France, and Dr. Döllinger and his associates types in Germany. In France the opponents of the Ultramontanes are called Gallicans. In Germany they have taken the name Old Catholics, indicating that they desire to retain what they believe to be the doctrines and usages of the early Roman Catholic Church dissociated from those which they regard as of a later date. The main point at issue at the present time is whether the infallibility, which all unite in attributing to the Church, is vested in the pope, as the Ultramontanes claim, or in the ecumenical council, *i. e.*, the higher clergy in council assembled. Quite as important is the question whether the Church is superior to the State or subject to it, whether its clergy are citizens subject to civil laws, or masters possessing the right to absolve from the law, and whether the Romanist's first allegiance is to his country or to his church, the Ultramontanes claiming the latter, the Gallicans and Old Catholics, or Liberal Catholics, as the opposition are sometimes called, maintaining the former position. In the Church the Ultramontanes have perhaps never been stronger than to-day. They control the pope, and through him they controlled absolutely the Council of the Vatican,[1] from which they obtained a decree affirming the infallibility and supremacy of the Pope of Rome. On the other hand, among the laity the indications are unmistakable that this party is growing weaker and weaker with the laity. In spite of the influence of the pope and his advisers, the people of France have thrown off the empire, and appear to be earnestly endeavoring, with some promise of success, to establish a republic. In spite of the Ultramontane clergy, the Bourbons have been exiled from Spain, and every attempt to re-establish, by their return, the waning power of the priesthood has thus far proved a failure. In Germany the sympathies of the Roman Catholic population are unmistakably with the Old Catholics, and even in Italy itself the most vigorous denunciations and bitter anathemas by the pope have not sufficed to prevent the people from depriving him of his temporal power, establishing a united Italy, with its capital in Rome, confiscating, in many instances, the estates of the Church, and in others suppressing the religious orders. The final issue of the contest we shall not venture to predict; but if present indications may be trusted, either the liberal parties in the Roman Catholic Church will gain control of the papal throne, and through it of the Church itself, or the Church will suffer a secession greater and more irretrievable than that inflicted on it by the Reformation.

The Roman Catholic Church claims a population of 185,000,000. The following table, showing the division of its population, is taken from "Chambers's Cyclopædia." The Roman Catholic population of the United

[1] See Ecumenical Council.

States has increased by emigration since, and it is now possibly 4,000,000 or 5,000,000; and it should be added that authorities differ very widely as to the statistics of other countries, the fact that the Roman Catholic Church claims the entire population of all Roman Catholic countries, and that there are no statistics of communicants, or at least none published, involves all such tables in considerable doubt:

America.		
British America	1,760,000	
United States	3,000,000	
Mexico and Central America	9,888,000	
Spanish, French, Dutch, Danish, and Swedish possessions (including Hayti)	2,911,000	
South America	21,200,000	
		38,759,000
Europe.		
Portugal	3,313,000	
Spain	16,550,813	
France	35,734,667	
Austria and Venetia	27,503,375	
Prussia	6,867,574	
German States (exclusive of Holstein, Lauenburg, Luxemburg, and Limburg)	5,587,473	
Italian Kingdom	21,350,000	
Switzerland	1,023,430	
Holland (inclusive of Luxemburg and Limburg)	1,250,000	
Belgium	4,600,000	
Great Britain and Ireland	6,000,000	
Denmark Proper (inclusive of Iceland and the Faroe Islands), Stevigs-Holstein, and Lauenburg	2,000	
Sweden and Norway	4,000	
Russia, Poland, and Finland	7,020,000	
Turkey	640,000	
Greece	15,000	
Ionian Islands	40,000	
		138,103,332
Asia.		
Asiatic Russia	6,000	
East Indies with Ceylon	1,033,000	
Further India and China	857,000	
Asiatic Turkey	260,000	
Asiatic Archipelago	2,000,000	
Arabia and Persia	11,011,000	
		4,167,000
Africa.		
English, French, Portuguese, and Spanish Possessions	1,041,000	
Egypt, Abyssinia, Tunis, Tripoli, Morocco, and Madagascar	72,200	
		1,113,200
Polynesia		280,000
Total Roman Catholics		182,422,532

Romans (Epistle to). This epistle has been universally believed to be the genuine production of the apostle Paul. Neither the Judaizing sects of old, who rejected the Pauline epistles, nor the skeptical critics of modern Germany, have doubted this. Some attempts have been made to show that either the last two chapters, or parts of them, are later additions; but the attempt has been received with so little favor among candid scholars that it may safely be pronounced wholly unsuccessful. When and where this epistle was written we have the means of determining with great precision from the epistle itself, compared with the Acts of the Apostles. Up to the date of it the apostle had never been at Rome.[1] He was then on the eve of visiting Jerusalem with a pecuniary contribution for the Christian poor from the churches of Macedonia and Achaia, after which his purpose was to pay a visit to Rome, on his way to Spain. Now we know that he carried this contribution with him from Corinth, at the close of his third visit to that city, which lasted three months.[1] On this occasion there accompanied him from Corinth certain persons whose names are given by the historian of the Acts; and four of these are expressly mentioned in our epistle as being with the apostle when he wrote it: Timotheus, Sosipater, Gaius, and Erastus.[2] Of these four, the third—Gaius—was an inhabitant of Corinth; and the fourth—Erastus—was "chamberlain of the city,"[3] which can hardly be supposed to be other than Corinth. Finally, Phœbe, the bearer, as appears, of this epistle, was a deaconess of the church at Cenchrea, the eastern part of Corinth.[4] Putting these facts together, it is impossible to resist the conviction, in which all critics agree, that Corinth was the place from which the epistle was written, and that it was dispatched about the close of the visit above mentioned, probably in the early spring of the year 58.

The origin of the Roman Church is wholly unknown. That it owed its origin to the apostle Peter, and that he was its first bishop, though an ancient tradition, and taught in the Church of Rome as a fact not to be doubted, is refuted by the clearest evidence, and is given up even by candid Romanists. It is all but certain that this Church owed its origin to no apostle, nor even any prominent Christian laborer, but to one among the numerous visitors to that metropolis of the civilized world, who, having felt the power of the Gospel, were unable to keep it to themselves, and made it their business, when there, to spread the knowledge of it among their friends and acquaintances. A large number of Jews and Jewish proselytes resided at this time at Rome, and during the periods immediately subsequent; and that those of them who were at Jerusalem on the Day of Pentecost,[5] and formed, probably, part of the three thousand converts of that day, would, on their return to Rome, carry the glad tidings with them, there can be no doubt. Nor are indications wanting that some of those embraced in the salutations of this epistle were Christians already of long standing, if not among the earliest converts to the Christian faith. Others of them, who made the apostle's acquaintance elsewhere, seem to have charged themselves with the duty of cherishing and consolidating the work of the Lord in the capital. And thus it is not improbable that,

[1] Rom. i., 11, 13, 15.

[1] Comp. Rom. xv., 23-28, with Acts xx., 2, 3; xxiv., 17. — [2] Comp. Acts xx., 4, with Rom. xvi., 21, 23. — [3] Rom. xvi., 23; 1 Cor. i., 14. — [4] Acts xxi., 1. See close of Epistle to Romans. — [5] Acts ii., 10.

up to the time of the apostle's arrival, the Christian community at Rome had been dependent upon subordinate agency, both for its first beginnings and for the increase of its numbers.

It only remains to speak briefly of the object and plan of the epistle. The object is interpreted by the complex nature of a church which was composed, to a considerable extent, of Jewish converts, and yet was situated in the metropolis of the Gentile world. The apostle's immediate purpose may be safely presumed to be to settle some of the ill-adjusted questions between the Jewish and Gentile believers; but the true settlement of these questions was to be found only in an explanation of the principles of the Gospel of Christ, and accordingly this epistle, addressed, as it was, to the centre of the Gentile world, unfolds, more fully and systematically than any other, the fundamental principles of the Gospel of Christ as an abundant provision, adequate, without any additions from Judaism, for the salvation of all, both Jew and Gentile. The epistle has rightly been regarded, in all ages, as one containing many difficulties. These difficulties grow partly out of the peculiar style of the apostle, abounding in bold and fervid imagery, in impassioned appeals, in abrupt transitions and parentheses, breaking the thread of discourse in an unfinished sentence and resuming it in a fresh one. They are partly due to the themes of which he treats, the grandest that have ever exercised the mind of man —themes which could not be expected to be fully comprehended without painstaking study. But perhaps a still greater difficulty lies in the fact that mankind are generally unwilling to accept the doctrines which he inculcates: the hopeless sinfulness of the human race, salvation by grace alone, and the absolute and, so far as man is concerned, the irresponsible sovereign authority of God over all human affairs. Undoubtedly, the most difficult chapter in the epistle is the ninth; and unquestionably, the difficulty in this case is not so much in understanding the meaning of the apostle as in accepting it. A humble spirit is the best interpreter to Paul's Epistle to the Romans.

Whatever difficulties, however, appertain to particular passages—and for a consideration of these we must refer the reader to the Commentaries—the general drift of the epistle it is not difficult to discern. The whole letter may be regarded as an unfolding of chapter i., 15, 16. The apostle first shows, by a graphic and powerful description, whose fidelity to truth finds abundant illustration in the writings of ancient classical authors, that all the Gentile world is given up to sin (chap. i.); next, that all the Jewish world lies under the same condemnation (chap. ii.). Have then, he asks, the Jews no advantages? Yes; they possess the oracles of God, which, however, utter their condemnation (chap. iii., 1–20). Thus there is no righteousness attainable by obedience; it is the gift of God through Jesus Christ (chap. iii., 21–31); a truth which finds illustration in the writings of David and the history of Abraham (chap. iv.). He then asserts that as sin and condemnation are universal, so salvation through Christ is offered to all (chap. v.). The objection, which has been made in all ages to the doctrine of justification by faith alone, occurs to his mind, and is strongly stated: "Shall we continue in sin that grace may abound?" The conclusive answer to the objection is afforded by a consideration of the nature of the redemption which Christ offers, which is a deliverance from the power and dominion of sin itself, and the gift of spiritual life (chap. vi.–vii., 8). The doctrine thus stated in a philosophical form he now restates as a personal experience, warming as he proceeds, and reaching the climax of his exuberant thanksgiving for the grace of God in that sublime utterance of his faith: "I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord" (vii., 9–viii., 39). The chapters which immediately follow are the most difficult in the epistle, and any attempt to explain them in detail would lead us too far into controversial theology. In general, it is safe to say that they may be regarded as an answer to objections which would be made by Jews to the universality of the Gospel, on the ground that it militates against the special selection of the Jews as God's chosen people. In interpreting these chapters (ix.–xi.) the caution of Dean Alford should be borne in mind: "In no part of the epistles of St. Paul is it more requisite than in this portion, to bear in mind his habit of insulating the one view of the subject under consideration, with which he is at the time dealing. The divine side of the history of Israel and the world is in the greater part of this portion thus *insulated;* the facts of the divine dealings and the divine decrees insisted on, and the *mundane* or *human* side of that history kept, for the most part, out of sight, and only so much shown as to make it manifest that the Jews, on their part, failed of attaining God's righteousness, and so lost their share in the Gospel." The succeeding chapters (xii.–xv.) are mainly occupied with practical exhortations founded upon the doctrines previously stated.

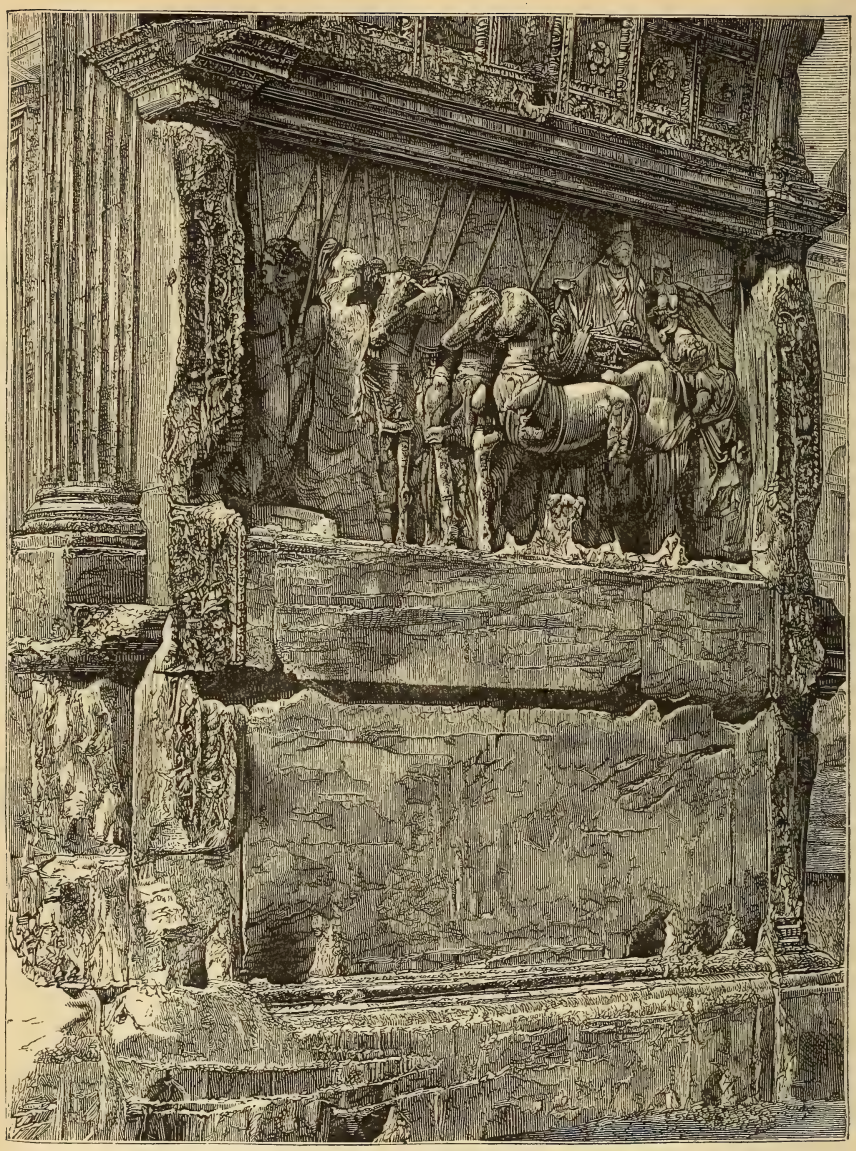
Concerning the whole of this epistle, it may be added that it partakes of the combined nature of a letter and a treatise; and

that while no one of Paul's letters contains so full and systematic an exposition of the doctrines of the Gospel, yet it is not merely a treatise on theology; and he who fails to consider the personal experience of the writer, and the warmth and ardency of his nature, will certainly fail to appreciate the spirit and, therefore, to understand the true meaning of this epistle.

Rome (City of), the capital of the Roman empire. The city of Rome is situated on the Tiber, about fifteen miles from its mouth. The famous seven hills which formed the nucleus of the ancient city stand on the left bank. Here are still found the remains of many of the buildings erected by the Roman emperors. On the opposite side is what is called the Leonine City, with the Basilica of St. Peter's, and the Vatican, the palace of the pope. To enter into any description of either the ancient or modern city would carry us far beyond our limits. To the Christian student Rome is chiefly of interest in connection with the visit of the apostle Paul, and the churches to which he addressed the Epistle to the Ephesians. His first visit took place between two famous epochs in its history —the restoration by Augustus, who boasted that he found the city brick and left it marble, and that of Nero subsequent to the conflagration. At the time of this visit the city must be imagined as a large and irregular mass of buildings unprotected by an outer wall. Neither the nature of the buildings nor the configuration of the ground were such as to give a striking appearance to the city viewed from without. It had neither cupola nor campanile, and the hills, never lofty or imposing, would present, when covered with the buildings and streets of a huge city, a confused appearance like the hills of modern London, to which they have sometimes been compared. Some parts of the city must have presented a magnificent appearance; but many of the principal buildings which attract the attention of modern travelers in ancient Rome were not built, and the streets were generally narrow and winding, flanked by densely crowded lodging-houses of enormous height. The population of the city has been variously estimated at from half a million to two millions and upward. Probably Gibbon's estimate of one million two hundred thousand is nearest to the truth. One-half of the population consisted, in all probability, of slaves. The larger part of the remainder consisted of pauper citizens, supported in idleness by the miserable system of public gratuities. There appears to have been no middle class, and no free industrial population. Side by side with the wretched classes just mentioned was the comparatively small body of the wealthy no-



bility, of whose luxury and profligacy so much is said in the heathen writers of the time. Various localities in modern Rome are identified by tradition with Paul, but the traditions are very uncertain, and for the most part untrustworthy. Its ruins, however, afford some interesting though incidental illustrations of the Scriptures. Chief among these is the Arch of Titus, erected to celebrate his victory over the Jews. It contains upon the interior a magnificent alto-relievo representing the triumphal procession. Upon the one side the emperor is represented in his triumphal car surrounded by his guards and suite; upon the other are portrayed a number of persons



Arch of Titus.

carrying the spoils of the Jewish Temple in triumph. It affords the only definite representation we have of the sacred vessels described in the Scriptures, and is invaluable as a historic testimony to the truthfulness in the minutest details of the Biblical description of the Temple furniture.

Rome (Empire of). At the time of Christ the Roman empire had already become consolidated, and Judea, which at the birth of Christ was tributary to Rome, though it possessed a king, had become, at the time of Christ's crucifixion, simply a Roman province. The N. T., especially in the gospels and the Acts, is full of reference to the Roman government. A brief statement of its character is necessary to a proper understanding of some important events in the life of Christ, and the subsequent work of his apostles. The empire was nominally elective, but practically the supreme power passed by adoption, and, till Nero's time, a sort of hereditary right seemed to be recognized. The power of the emperor was practically absolute. The reigns of Caligula, Nero, and Domitian show that an emperor might shed the noblest blood with impunity, so long as he abstained from offending the soldiery and the populace. The boundaries of the empire under Augustus were, the Atlantic on the west;

the Euphrates on the east; the desert of Africa, the cataracts of the Nile, and the Arabian deserts on the south; the British Channel, the Rhine, the Danube, and the Black Sea on the north. The only independent powers of importance were the Parthians on the east, and the Germans on the north. The population of the empire, in the time of Augustus, has been variously estimated at from 85,000,000 to 120,000,000. This includes the population of the provinces (q. v.), *i. e.*, the countries conquered by Rome and usually governed by Roman officials. The usual fate of a country conquered by Rome was to become a subject province, governed directly from Rome by officers sent out for that purpose. Sometimes, however, petty sovereigns were left in possession of a nominal independence. There were differences, too, in the political condition of cities within the provinces. Some were free cities, *i. e.*, were governed by their own magistrates, and were exempted from occupation by a Roman garrison. Such were Tarsus, Antioch in Syria, Athens, Ephesus, Thessalonica. Other cities were "colonies," *i. e.*, communities of Roman citizens transplanted, like garrisons of the imperial city, into a foreign land. Such were Philippi, Corinth, Troas, and the Pisidian Antioch.

The social and civil condition of the people under the Roman empire was one of degeneracy and rapidly developing decay. The wickedness and sensuality of the age, as drawn by Paul in the opening chapters of the Epistle to the Romans, is not painted in characters blacker than by the Roman satirists of the period. Religion had already lost its hold on the people; the philosophers were universally skeptics; the only semblance of religious faith was an ignorant superstition. A large proportion of the populace were slaves; wealth was very unequally distributed; literature and manners were alike licentious; there were no public hospitals, no institutions for the relief of the poor, no provision for the instruction of the lower classes, no general practice even of private charity and philanthropy. Thus, while a general peace, a common government, and a common language afforded the external conditions for the progress of the Gospel on the one hand, the general corruption and a universal sense of need afforded the internal conditions on the other. Christianity was the only aggressive religion, and there was neither philosophy nor faith left to withstand its progress.[1]

Room. This word is sometimes used in our Bible to translate a Greek word which signifies not a "room," in the sense we commonly attach to it, of a chamber, but a seat at the dinner or supper table. It is so rendered in Luke xi., 43. See HOUSE. [Matt. xxiii., 6; Mark xii., 39; Luke xiv., 7, 8; xx., 46.]

Rosary, an implement of devotion in use among Romanists (as well as among the Greeks, Armenians, and other Eastern communions), which enables them to pray according to a numerical arrangement. It consists of a string of beads, composed of fifteen decades of small beads, having a large bead between each ten. At each smaller bead the *Ave Maria* is repeated, and the *Paternoster* at every larger bead. The *chaplet*, a string of beads one-third the size of the rosary, is more commonly used. The rosary was instituted, according to some, by St. Dominic; others, however, believe it to be more ancient. It was originated in honor of the fifteen principal mysteries in the life of Christ and of the Virgin Mary. The first Sunday in October is the day on which the *Festival of the Rosary* is celebrated.

Chaplets are also in use in China among the worshipers of Fo, or Buddha, and were probably used by them long before they were known in Christendom. They consist of one hundred smaller beads, and eight considerably larger; and in place of the crucifix of the Romanist, they suspend a large bead fashioned like a gourd. There are also chaplets of various sorts in use among the Japanese.

Rose. There is some doubt what flower is indicated by the word so translated in our Bible; probably a plant with a bulbous root, either the narcissus or the crocus. [Sol. Song ii., 1; Isa. xxxv., 1.]

Rubrics (*ruber, red*), a term used to designate rules and orders directing how, when, and where various exercises in divine service are to be performed. Though now usually printed in Italics, they were originally in a red color; hence their name. Roman Catholic and Episcopal clergymen pledge themselves to obey the Rubrics of their respective churches.

Ruby. This word occurs several times in the English Bible. Its true meaning is quite uncertain, opinions being about equally divided between the red coral and pearls (q. v.). [Job xxviii., 18; Prov. iii., 15; viii., 11; xx., 15; xxxi., 10; Lam. iv., 7.]

Rue, a shrubby plant, about two feet high, of strong medicinal virtues, and a native of the Mediterranean coasts. The Talmud enumerates rue among kitchen herbs, and regards it as free of tithe, as being a plant not cultivated in gardens. In our Lord's time, however, rue was doubtless a garden plant, and therefore tithable. See ANISE. [Luke xi., 42.]

Russo-Greek Church, the name given to the Established Church of Russia. It is, in doctrine and in practices, substantially the same with the Greek Church (q. v.), of which, indeed, it may be said to be historically a part; but it possesses an entirely

[1] See, in respect to organization and increase of the empire, PROVINCE; TAXING.

independent organization. For its early history the reader is referred to the article GREEK CHURCH. In 1589 the patriarch of Constantinople consented to the establishment of a separate but dependent patriarch of Moscow. This dependence continued till the reign of Peter the Great, 1682–1725, by whom the patriarchate was first suspended and afterward abolished. The Church is now governed by a Holy Synod, an ecclesiastical committee appointed by the Czar. It has three classes of higher clergy—bishops, archbishops, and metropolitans. The Church is divided into 52 archiepiscopal dioceses. From the census of the Holy Synod, it appears that the Established, or Greek orthodox, Church now has 35,000 churches; viz., 31,000 parochial, and 4000 dependent (filial) churches. The clergy of these number 37,718, besides 11,227 deans and 65,952 acolytes, clerks, beadles, choristers, etc. There are also 7000 or 8000 monks and nuns. The State pays the sum of 5,163,363 silver rubles (equal to a little over $3,800,000) toward the repairs of churches and salaries. The clergy, supported by a portion of the press, are moving for a rise of the salaries to the lower clergy, now very scantily provided for, in order that they may be enabled to keep up the dignity of the establishment.

Nominal religious liberty is allowed, but all children born of mixed marriages are claimed as members of the Russo-Greek Church, and no member is allowed to secede to other denominations. It differs from the Roman Catholic Church in many particulars, as indicated in the article GREEK CHURCH, and the articles there referred to; but perhaps in nothing more than in the efforts which are made with its consent, if not its active co-operation, to supply the laity with the Scriptures. A Bible Society was organized under Alexander I., and has been re-established under Alexander II., who is said to be a liberal contributor to its funds.

The Russians are described as pre-eminently a religious people; but their religion is one of excessive formalism. It is a religion of the Church and of ceremonialism—an essentially Oriental religion. Every village must have its shrine. Moscow is said to have four hundred and thirty churches and chapels. In every Russian house there is a domestic altar and a sacred image of a household god. The form of prayer, if not its reality, is in universal vogue. Every one has an allotted office to recite, and an appointed fast to keep. Every new house, every new store, must be blessed by religious rites. Ten or twelve times a year the parish priest enters every house in his district to sprinkle it with holy water, and purify it with prayers and the sign of the cross. Every man has his guardian angel, whose picture hangs in his bedroom; before it a light should be always burning; it must be constantly propitiated by prayers, and its day sacredly kept. Attendance on public worship is enforced by the law of the land; and if the Russian neglects, at least once a year, to confess his sins and receive the sacrament, he forfeits his civil rights, unless he can persuade the parish priest to give him a certificate of his exemplary attendance on church.

The unity of the Russo-Greek Church is more apparent than real. Besides dissenting sects, which are numerous, there are a large number of what are called Old Believers. The present litany of the Church dates from the days of the patriarch Nikon, who applied himself assiduously to correct errors in the Scriptures and the service-books, and propounded a new version. Nor was he satisfied to deal with the text alone. He changed the old cross, modified the sacraments, brought in a new mode of benediction, and altered the stamp on the consecrated bread. These reforms were officially adopted, but they were violently opposed by many of the clergy and the people. Those who cling to the ancient forms are termed Old Believers, and are estimated by Hepworth Dixon as high as sixteen or seventeen millions.[1]

Ruth (*a female friend*). A severe famine in the land of Judah induced Elimelech, a native of Bethlehem Ephratah, to emigrate with his wife Naomi and his two sons, Mahlon and Chilion, into the land of Moab, where Chilion married Orpah, and Mahlon married Ruth, both Moabitish women. After an absence of ten years, and the death of her husband and her sons, Naomi, who now changed her name from Naomi (pleasant) to Mara (bitter), resolved to return to her kindred, and expected to part from her daughters-in-law. Orpah was persuaded to remain in the land of her nativity, but, with the expression of unalterable attachment which is expressed in those touching and oft-quoted words, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God: Where thou diest, will I die, and there will I be buried," Ruth signified her determination to cleave to her mother-in-law, and the religion of her husband. By so doing, she left her own kindred, and shared in a strange land the desolation and poverty of her mother-in-law. Their return to Bethlehem happened just at the beginning of the barley harvest, and Ruth went out to glean after the reapers, that from the portion which God commanded Moses to leave for the poor and the stranger[2] she might find food for Naomi and herself. Attracted by her modest demeanor and pleasing looks, the owner of the field, who proved to be Boaz, a wealthy kinsman of her husband, inquired who she was, and, learning

[1] "Free Russia," chaps. xxvii., xxix.—[2] Lev. xix., 9.

the story of her fidelity, treated her with marked kindness, and sent her home laden with grain. According to Naomi's instructions, Ruth claimed that Boaz should perform the part of her husband's near kinsman,[1] purchase Elimelech's inheritance, and take her for his wife. A still nearer kinsman waived his prior right, Boaz married Ruth, and she bore him a son, Obed, who was the grandfather of David.

The date and authorship of the book of Ruth are both involved in uncertainty. In the ancient editions of the Hebrew Scriptures, the book is always joined with the book of Judges; and it is clear, from references in the narrative itself, that the events occurred during the era of the Judges, but that the narrative was not penned until a later date.[1] The story is interesting from the glimpses it gives us of ancient life,[2] and for its illustration of disinterested devotion. It is important as an illustration of the source of David's line, and as a history of the human ancestry of Jesus Christ; and it derives a special religious importance from the fact that it traces his genealogy back to one who, though a worshiper of the true God, was by birth a Gentile.

Rye (Heb. *Kussemeth*) occurs in Exod. ix., 32; Isa. xxviii., 25; in the latter the margin reads "spelt." In Ezek. iv., 9, the text has "fitches." It is probable that the plant intended by the Hebrew is spelt, which is grown in some parts of the south of Germany, and differs but slightly from our common wheat.

S.

Sabbath (*rest*), a day maintained by the Jews and by all Christian denominations as one of rest and religious observance. In this article we shall first briefly sketch the history of this day; secondly, state, without however debating, the principal modern questions respecting it.

I. The History of the Sabbath.—1. *The Jewish Sabbath.*—Whatever may have been the origin of the Sabbath, a question to which we shall revert hereafter, the first specific precept defining the day and prescribing the duties which belong to it is to be found in Exod. xx., 8–11, where it has a place among the Ten Commandments engraven by God on the tables of stone, and committed to the ark for safe-keeping. By this law and the specific statutes which accompanied it, and afforded a divine and authoritative interpretation of it, every kind of secular labor was forbidden upon one day in seven. No fire could be kindled, no food gathered, no burdens borne, no commerce carried on, none of the ordinary industries of life maintained.[2]

The utmost stress was laid on the scrupulous observance of these regulations; to them the prophets repeatedly pointed the careless people; the reformation of the Jewish religion was accompanied by a reinstating of the Sabbath; a disregard of the day was accounted a sign of national decay, and a precursor of divine punishment.[3] The day, though primarily a day of rest, was employed also for religious services. It was a day of holy convocation; the sacrifices of the Temple were doubled; the shew-bread was changed; the inner court of the Temple was opened for solemn services; the prophets and the Levites took the occasion for imparting religious instruction to the people.[3] But it was no season of gloom, or sadness, or rigorous restraint. Declared by one of the laws which enjoined its observance to be a perpetual memorial of the Jewish emancipator from Egypt, it was itself an emancipation. The pious Jew welcomed its return with joy and gladness, reflected on the works of God with thankfulness, and gave utterance to his emotions not only in songs of praise in the sanctuary, but also in festal scenes at home.[4] David remembered it as a day of joy and praise; Hezekiah reinstated it in the reformation, with the Passover, by a national feast of exuberant gladness; Nehemiah dissuaded the people from their tears, and commanded them to keep it as a day of joyous feasting; Hosea threatened the Jews with its deprivation, as a judgment for their iniquities; and the later Jews, while setting apart some portion of the day to religious observances, spent the remainder "in festal cheerfulness, in receiving and returning the visits of friends, and in dances and games and juvenile exercises."[5] Such, in brief, was the Jewish Sabbath; so far was it from being the day of asceticism which modern newspaper writers assume it to have been, that, according to the testimony of the early Christians, it was often even wasted by idleness, and degraded by sensuality and drunkenness.

2. *The Pharisaic Sabbath.*—The Pharisees, who converted every precept of the law into a burden by their literal and ceremonial spirit, in undertaking to rescue the Sabbath from the disuse into which it fell

[1] Deut. xxv., 5–10.—[2] Exod. xxxv., 3; Numb. xv., 32–36; Neh. x., 30, 31; xiii., 15–22; Jer. xvii., 21–27.—[3] Lam. i., 6, 7; 2 Chron. xxix.; Isa. lviii., 13, 14; Ezek. xxiii., 36–39.

[1] Ruth i., 1; iv., 22.—[2] Ruth ii., 2, 4; iv., 7, 11, 12.—[3] Exod. xii., 16; Lev. xxiv., 8; Numb. xxviii., 9; Deut. xxxi., 11, 12, with Acts xv., 21; xiii., 14, 15; Isa. lxvi., 23; Ezek. xlvi., 1–6; 2 Kings iv., 23.—[4] Lev. xxiii., 2, 3; Psa. xcii., title; cxxii., 1.—[5] 2 Chron. xxix.; Neh. viii., 9–13; Hos. ii., 11; Psa. xlii., 4.

during the captivity, retained the form, but destroyed the spirit. They declared the Sabbath to be equal in importance to the whole law; yet they made it of none effect by their interpretation of the ancient regulations and by the new ones which they added thereto. One need look no further than the regulations preserved in the Talmud, to see what sort of a Sabbath it was which Christ undertook, by his teachings, to redeem, not from the desecration of forgetfulness, but from that of a petty and puerile ceremonialism. One might not walk upon the grass, because it would be bruised, which would be a kind of threshing; nor catch a flea, which would be a kind of hunting; nor wear nailed shoes, which would be bearing a sort of burden; nor, if he fed his chickens, suffer any corn to lie upon the ground, lest a kernel should germinate, which would be a kind of sowing. And from Moses's command to the encamped Israelites, "Let no man go out of his place on the seventh day," because, despite the divine command, they had gone forth from the camp to gather the manna, Dositheus drew the sage conclusion that a Jew must not move between sunrise and sunset, and established a sect whose observance of the Sabbath consisted in their retaining for the day whatever posture they happened to be in at the rising of the sun. Nor was his interpretation much more absurd than the more orthodox one that the Jews' place included a radius of two thousand cubits, and that a Sabbath-day's journey of that length was, therefore, exempt from the prohibition of the law. Coupled with these precepts were others which show, quite as conclusively, how little the Pharisees apprehended the true spirit of the Sabbath as a day of spiritual rest. "Meet the Sabbath with a lively hunger; let thy table be covered with fish, flesh, and generous wine." "Let the seats be soft, and adorned with beautiful cushions, and let elegance smile in the furniture of the table." "Assume all thy sprightliness." "Utter nothing but what is provocative of mirth and good humor." "Walk leisurely, for the law requires it, as it does also longer sleep in the morning." "Be resolute and merry, though ruined in debt."

3. *The early Christian Sabbath.*—Such was the Sabbath which Jesus Christ found actually existing in Palestine. In interpreting his teaching and explanations, the nature of the Pharisaic Sabbath ought not to be forgotten. The true meaning of his teaching has been the subject of much discussion. One or two things are, however, clear. On the one hand, there is no indication that he engaged in any secular toil on that day, or encouraged his disciples to do so. If they had plied their customary labor, casting their nets, for example, on the Sabbath, it would certainly have been recorded against them. But not even Jewish tradition contains any such charge. On the contrary, Christ habitually attended the synagogue service with his disciples, and thus bore his testimony to the value of the day as one both of religious observance and of rest. On the other hand, it is very clear that his example gives no sanction to those who convert the Sabbath from a day of joy and gladness into one of asceticism. He preached in the synagogues, healed the sick, in most, if not in all instances, in cases that were not urgent and might as well have waited till the morrow, walked out with his disciples, justified their plucking and eating of the corn or wheat through which they passed, and attended a feast made on that day in his honor.[1] It is true that we are not to confound this feast with a modern dinner-party; it is certain, however, that Jewish usage in that age justified social gatherings on the Sabbath, and that Christ by his practice sanctioned this usage, while by his words he never rebuked it. To this it should be added that his explicit teachings all pointed in the general direction of liberty to use the Sabbath in whatever way best tended to promote its divine object—rest from toil and preparation for future work for God.[2] The whole tenor of the teachings of the apostle Paul, whatever opinion may be entertained respecting the interpretation of particular passages, looks in the same general direction.

4. *The Sabbath of the early Church.*—At first the Christians observed the Jewish Sabbath, though with increasing irregularity as the Gentile element more and more predominated; but they also observed the first day of the week as a commemoration of the resurrection of our Lord. This they therefore called the Lord's Day, and later, Sunday, borrowing this name from the heathen, by whom the first day of the week was dedicated to the sun. Gradually the Lord's Day, or Sunday, supplanted the Sabbath, and traces of the double observance are to be found in the N. T. At length the change from the seventh to the first day of the week was officially recognized and embodied in an edict of Constantine, A.D. 321, which is doubtless the first species of Sabbath legislation subsequent to the birth of Christ, and which is, therefore, worth quoting. "Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines can not be so advantageously performed on any other day; lest, by

[1] Matt. xii., 1–14; Mark i., 21–31; vi., 1–3; Luke iv., 15, 16, 31; xiii., 10–17; xiv., 1–6; John v., 1–18; ix., 1–16.—[2] His principal Sabbath discourses are Matt. xii., 1–9; Mark iii., 1–6; John vi., 19–47.

neglecting the opportunity, they should lose the benefits which the divine bounty bestowed on us." Custom, however, added to this law, and the Church soon embodied these customs in more stringent provisions. Husbandry of all kinds was forbidden; public games and sports were prohibited; dancing, reveling, and excessive feasting were denounced; fasting, on the other hand, was prohibited as not appropriate to a day that commemorated so joyful an occasion as the resurrection of our Lord; a careful attendance upon public worship was enjoined on the faithful; the evening before was often occupied in religious vigils; and severe censures were denounced against such as violated the Sabbath, or Lord's Day, as it now began to be universally called.

5. *The Sabbath of the Reformation.*—The Reformers of the sixteenth century opened a new question respecting the Sabbath. Up to this time the binding obligation of the Fourth Commandment had hardly been questioned; for the Roman Catholic Church, which borrowed much of its ceremonial from the O. T., maintained the authority of the Mosaic law. The Reformers, however, distinguished between Moses as a prophet and Moses as a lawgiver. They recognized his divine authority as a teacher, but maintained that as a lawgiver his authority extended only to the commonwealth which he was directed to organize, and expired with the destruction of the Jewish nation. They, therefore, denied the binding obligations of the Ten Commandments *as laws*, while they recognized their value as indications or interpretations of principles true for all time and for all people. They declared that the laws of Moses were guides, but not laws to the Christian Church. "The Ten Commandments," says Luther, "do not apply to us Gentiles and Christians, but only to the Jews. If a preacher wishes to force you back to Moses, ask him if you were brought by Moses out of Egypt." Calvin is equally explicit in declaring that "the Sabbath is abrogated," and in denying "that the moral part of it, that is, the observance of one day in seven still remains;" while he adds, "it is still customary among us to assemble on stated days for hearing the Word, breaking the mystic bread, and for public prayers; and also to allow servants and laborers a remission from their labor." In a word, the early Reformers generally agreed in maintaining that the obligations of the Sabbath rest not in any specific statute, but in the wants of the human race, and are to be interpreted not by the ancient law, but by the universal spiritual and physical necessities of humanity. Under this teaching the Sabbath was still retained as a day both of religious service and of mental and physical recreation; but the Fourth Commandment, and the regulations and interpretations which followed it, were not regarded as authoritative and binding on the Christian Church. Moreover, the idea of rest and recreation came forth into greater prominence; and this twofold idea still underlies the Sabbath of the Continent even among the Reformed churches, where, as well as in the Roman Catholic communion, the day is observed by religious services in the morning, and the afternoon and evening are given up to rest and recreation, while in some communities the holiday has so far intrenched upon the holy day that little or nothing of the latter is left.

6. *The Puritan Sabbath.* — When the Puritans came into power in England the Sabbath had degenerated from a religious into a merely secular festival. The same corruptions which formerly existed among the Jews, and so had led the early Christians to prohibit public games on that day, prevailed now in the Christian Church. In protesting against these abuses the Puritans ran into the other extreme. Yet it must be remembered, on the one hand, that the remedy for one vice is not always the exact truth; sometimes a temporary reaction is necessary to counteract the evil; and, on the other, that even the views of the Puritans have been persistently misrepresented, and the asceticism of a few taken to represent the class. Even the Westminster Assembly, while repeating the ancient prohibition against public games and shows, overruled a proposition that there be no feasting on the Sabbath, and substituted a resolution prescribing that the diet be so ordered as not to keep servants unnecessarily from public service. But it is certain that the Sabbath, as they maintained it in theory and practiced it in fact, was one almost exclusively of religious observance, and that if the cavaliers erred in recognizing this day only as one of secular rest, they erred, on the other hand, in ignoring, or at least paying but little regard to, the idea of rest. The Sabbath which they instituted, however, whatever be its defects, has contributed a large share of influence in making freedom possible and permanent in this country; nor are the inveighers against the rigors of the Puritan Sabbath to be found chiefly among those who have experienced its imaginary restraints and its real blessings.

II. This brief history of the Sabbath may throw, incidentally, some light on the modern questions respecting the day, which may be conveniently considered under four heads.

1. *The Origin of the Sabbath.*—The first reference to the Sabbath in the Scriptures occurs in Gen. ii., 3: "And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God had created and made." It is next referred to in the account given of the miraculous supply of manna, where we are told

that the people were forbidden to gather it on the Sabbath-day.[1] The first direct command for its observance as a general day of rest, however, is the Fourth Commandment. This law, as recorded in Exod. xx., 8–11, assigns as the reason for the observance the fact that God rested on the seventh day, while the same law, as recorded in Deut. v., 12–15, assigns as the reason for its observance the fact that God had delivered Israel from the land of Egypt. Some writers have entertained the opinion that the Sabbath was really first instituted at the giving of the manna, and that the reference in Gen. ii., 3, is simply a parenthetical explanation of the reason why God subsequently hallowed and blessed the Sabbath-day. In support of this position, it is argued that there is no reference to the Sabbath intermediate between the Creation and the Exodus, and that subsequent references, particularly those in Ezek. xx., 10–12; Neh. ix., 12, indicate that it was first given in the wilderness; while other references, such as Exod. xxxi., 16, 17, and Ezek. xx., 12, indicate that it was regarded as a distinctively Jewish observance. Most evangelical writers, however, are of opinion that the Sabbath was instituted at the Creation. They declare that this is the plain and simple meaning of Gen. ii., 3; that this is confirmed by the reference to the Sabbath in Exod. xvi., 25, 26, and xx., 5–11, both of which appear to recognize the day as a previously existing institution; by the prominence which subsequent passages in the Bible attach to the proper observance of the day; by the fact that among the patriarchs a division of time into weeks of seven days each is recognized;[2] and by the fact that such a division was very generally recognized among other nations, who must be presumed to have derived it by tradition from Adam. This latter view is, we think, sustained by the greatest number of scholars, and has the most evidence in Scripture in its favor. The question is mainly important on account of its bearing on,

2. *The Nature of the Sabbath Obligation.*—The two views on this subject have been already hinted at. Even the casual reader of the N. T. will observe that Paul, in contrasting the righteousness which comes by faith from that which comes by the deeds of the law, insists that the Gospel is a substitute for the law; that the latter has been fulfilled by the former; that the specific regulations of the Mosaic code are supplanted by the broader and more comprehensive law of love toward God and man;[3] nor does he himself draw any distinction between the moral and ceremonial law. The Puritans, however, who went back to the O. T. for the principles of their conduct, as did the Roman Catholics, though for very different reasons, maintained that the Ten Commandments are not to be considered as a part of the law which Paul regarded as supplanted by the Gospel; and they based this opinion partly on the peculiar sanctions which accompanied the giving of the Ten Commandments, and which distinguish them from the other and more specific Mosaic regulations, partly on the character of those commandments, which embody laws written in the consciences of mankind, and therefore of universal obligation, and partly on the reference to the Ten Commandments found in the teachings of both Christ and Paul.[1] They, therefore, placed the obligation of the Sabbath observance primarily on the absolute and specific law of God, as implied in the original institution of the day at the Creation, and embodied in the command given on Mount Sinai. This law they regarded as in and of itself addressed to all mankind, and therefore of universal obligation; that is, so far as the knowledge of it has been communicated to man. In support of this opinion, they refer to such declarations of Christ as "the Sabbath was made for man," and to his example in employing it as an occasion for religious worship in the synagogue. This view is embodied in the declaration of the Westminster Assembly's Confession of Faith, that "As it is of the law of nature that, in general, a due proportion of time be set apart for the worship of God; so, in his Word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him." This view is entertained by a large majority of Christian scholars to-day in the Presbyterian, Methodist, Baptist, and Congregational churches; that is, in those which have more or less directly descended from Puritan ancestors, or have imbibed their principles. The continental Reformers, on the other hand, maintained that all the Mosaic law, including the Ten Commandments, was addressed to the Jewish nation, and was binding as statutes only on that nation. And they placed the obligation of a Sabbath observance not on any specific command, either at the Creation or in the Decalogue, but in the fact that man's nature is such that he needs, and experience shows that he needs, one day in seven for exemption from the ordinary toil of life, and for religious and spiritual exercises. They quoted in support of this opinion such passages as Rom. xiv., 5; Gal. iv., 10; Col. ii., 16, 17. To quote the words of one of the ablest modern advocates of this view,[2] the Sabbath is "binding on us from considerations of humanity and religious expediency, and by the rules of that branch of the Church in which Providence has placed us,

[1] Exod. xvi., 25, 26.—[2] Gen. viii., 10, 12; xxix., 27, 28.—[3] See Law.

[1] For example, see Matt. xix., 17–19; Rom. xiii., 9.—[2] Dean Alford on Romans xiv., 5.

but not in any way inheriting the divinely-appointed obligation of the other (*i. e.*, the Jewish Sabbath), or the strict prohibition by which its sanctity was defended." This view is maintained by many scholars in the Lutheran, German Reformed, and Episcopal churches, and is the one almost universally accepted on the continent of Europe. Whatever may be thought to be the effect of such teaching, it should not be supposed that those who maintain this view intend to abolish the Sabbath or lessen the reverence for it. They claim, indeed, to broaden the foundation on which it rests by teaching that the Sabbath obligation is the result of an inherent need of such a day existing in human nature; and that thus the duty of Sabbath observance, like many other duties, that of truth-telling, for example, rests not in a specific law—for falsehood is not directly forbidden by the Ten Commandments — but on essential principles of human nature.

3. *The proper Day for the Sabbath.*—Those who regard the Fourth Commandment as not of binding force on the Christian Church have no question in respect to the day. The Church is left, according to their view, to choose its own day. Indeed, Calvin says, "I do not lay so much stress upon the septenary number that I would oblige the Church to an invariable adherence to it." Those Christians who maintain the obligation of the Fourth Commandment are also generally agreed that the day is not important, so that one day in seven is observed, believing that the commandment only prescribes that after six days of labor a seventh should be observed as a day of rest, without specifying the day; and that, at all events, the resurrection of our Lord and the general consent of Christendom are sufficient justifications for a change, times and seasons not being essential under the N. T. dispensation. The principal, if not the only Christian denomination that adheres to the Jewish Sabbath, or Saturday, is that of the Seventh-day Baptists.

4. *The Object and proper Observance of the Day.*—The object of the day is implied in the word itself, which signifies rest, and in the terms of the commandment, which forbids secular labor. The command is of wide application, forbidding work not only to the individual, but also to his servants and cattle. Among the Jews this part of the law is still observed with scrupulous care; as much can not, unfortunately, be said for most modern Christians. But, while rest is the fundamental object of the Sabbath, yet the kind of rest is also indicated very clearly in the Fourth Commandment in the clauses, "Remember the Sabbath (rest) day to keep it holy," and it "is the Sabbath (or rest) of the Lord your God." The idea embodied in the later N. T. title of Lord's day is thus found in the Fourth Commandment, and almost if not quite as clearly in the reference to it in the account of the creation. Those, therefore, who accept the Fourth Commandment as a law of universal obligation, are agreed in regarding the Sabbath as not only a day of rest, but also of religious observance. This view is also entertained by those who base the obligation simply on the general need of the human race for such a day; for they hold that the necessity of special religious instruction and public worship is quite as apparent as the necessity of physical and intellectual rest. Indeed Paley goes so far as to maintain that the religious observance is "a law of Christianity," basing this opinion on the practice of the apostles, while the element of rest he regards as a human institution, binding on the individual only because of "the beneficent purposes which the public and regular observance of it promotes." There is, however, a wide difference of opinion as to the proper observance of the day, a difference which depends largely, if not chiefly, upon the question whether the idea of rest or that of religious service predominates. Wherever the Puritan influence has predominated, the idea that the day is one of religious service and work has been prominent, and too often the element of rest has been almost if not entirely ignored, as it appears to be in the Westminster Confession of Faith, which declares that "this Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations; but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy." Upon the Continent, on the other hand, and wherever the Roman Catholic influence has been predominant, the idea of rest has been the more prominent one in connection with the day, and it has either become a holiday with some subordinate religious services, or a compromise has been effected by devoting the morning to religious services and the afternoon to recreation. He, however, who regards all work as done unto the Lord, and with the eternal world in view, will not go much amiss in accepting the Sabbath as a day of rest. If he regards its object as only to prepare him for the secular work of the ensuing week, he will miss the end for which the Sabbath was constituted; but if he considers how he may best use it to prepare himself for the great work of life, the service and glory of God, he will not fall far short of its true observance. In other words, the desecration of the Sabbath is a natural result of the desecration of the whole life. He whose life-work is godly will make his rest days godly.

Sabaoth (the Lord of). Sabaoth is the Greek form of a Hebrew word, meaning "armies," and appears in the O. T. in "Lord of Hosts." In the mind of an ancient Hebrew the Lord of Sabaoth was the leader and commander of the armies of the nation, who went forth with them, and led them to certain victory over the worshipers of Baal, Chemosh, Molech, Ashtaroth, and other false gods. [Rom. ix., 29; Jas. v., 4.]

Sabbath-schools. *History.*—It is customarily said that Sabbath-schools originated with one Robert Raikes, in England, toward the close of the last century. Catechistical schools, in which religious truth was taught on the Sabbath, were, however, established in the primitive Church, and a certain amount of catechistical instruction was a condition precedent to admittance to the Church. These schools declined with the decline of piety and intelligence, and at the time of the Reformation had substantially ceased to exist. The Reformation was accompanied by a revival of religious training for children in schools which were inaugurated both by Martin Luther in Germany and John Knox in Scotland. Sabbath-schools were also instituted and maintained in this country as early as 1674, by the Pilgrim Fathers; and one, which lived and flourished over thirty years, was established by Ludwig Hacker, in Ephratah, Lancaster County, Pennsylvania, in 1747. Robert Raikes did not, therefore, originate the idea of Sabbath-schools, but he was the first to institute the system out of which the modern Sabbath-school has grown. He was a citizen of Gloucester. Oppressed by seeing the children in the streets spend the Sabbath in play, often with quarrels and curses, he engaged four women who kept day-schools to gather them into school on the Sabbath. Thus the germ of the present Sabbath-school system was a mission-school, and the results were a sensible improvement in the Sabbath quiet of the street and in the morals of the neighborhood. Other schools sprang up on the same model; a society was organized for their support; the Queen gave the movement her hearty encouragement; free teachers took the place of paid teachers; buildings were erected for the work; and by 1800 there were probably very few districts in England which had not one or more Sabbath-schools. Up to this time the instruction had been almost, if not absolutely, entirely secular. The object was to gather in free schools on the Sabbath those who, for lack of funds, or because of their employments, could not attend school during the week. But from this time the character of the schools began to change, until now they have become almost entirely religious in their character, the existence of public schools in Great Britain and the modern legislation forbidding the employment of children in mines and manufactories having obviated the necessity of employing the Sabbath for instruction in reading, writing, and spelling.—In this country Sabbath-schools appear to have been almost contemporaneously established in different parts of the country about the beginning of the present century. In 1816 the New York Sunday-school Union was formed, and eight years later the American Sunday-school Union, its object being to provide a Sunday-school literature and to plant Sabbath-schools in destitute neighborhoods. Meanwhile, the character of Sabbath-schools had materially changed, and from being ragged schools for the benefit only of the poor and ignorant, they came to be schools for the imparting of religious instruction to children of all classes; and to this has been further added the idea, in some districts, of making them gatherings of all, both old and young, for the study of the Scriptures. The opposition which the Sabbath-schools at first met from those who thought that instruction at home was sufficient has been almost wholly overcome, and now probably there are very few churches in this country of any denomination which do not have the Sabbath-school connected with them, and the wealthier and more advanced have, in addition to their own, one or more mission-schools. These are located in destitute neighborhoods, but often have fine buildings furnished, with every appliance, not only for Sabbath-school instruction, but also for church service, employing one or more visitors to gather in the children and look after the poor, and a paid missionary. In more than one instance within our own personal knowledge, the great majority of conversions and additions to the membership of the Church are the result of, and take place in connection with, its mission-school and the co-operating mission visitation and tract distribution.

Organization and Work. — We can here speak only very briefly of the general principles which experience has indicated should underlie the organization and methods of work of the Sabbath-school, in order to insure for it the greatest success, referring the reader for fuller information to the treatises on this subject, of which there are several by men of large experience and success, for the instruction of Sabbath-school workers. The officers of a Sabbath-school are a superintendent, assistant-superintendent, secretary, teachers, and librarian. The office of assistant-superintendent is needed only in the larger schools; that of secretary and librarian may generally be merged in one, and in fact in many, if not the majority of cases, the duties of both are fulfilled by the superintendent. Those of secretary, however, whether performed by the superintendent or by a distinct officer, are of prime importance.

A careful account of the school should always be kept; every teacher should keep a record of his class, and the secretary should be able to gather up all these records and combine them in one, for which purpose a record-book can be purchased at any Sabbath-school book-store. It is the duty of the superintendent to take general charge and conduct of the school; to direct the opening and closing exercises; where the school are all united in studying one lesson, to comment upon the general lessons it contains, and perhaps to illustrate them by blackboard exercises; to arrange for special meetings, anniversary exercises, and the like; to provide vacant classes with teachers; to obtain new teachers, and to adapt the teachers to their classes; to welcome new scholars, and to select appropriate classes for them; to look after absent teachers, and either directly, or by the aid of others, to inquire into the causes of absence in scholars; and in general to give unity and direction to the entire school by his supervision. He also, or sometimes the pastor, conducts the teachers' meeting, which ought to be held every week, and in which the various questions in connection with the lesson are discussed, and the best method of applying it to the hearts and consciences of the pupils, is considered. The efficacy and success of the Sabbath-school depends more upon the superintendent than upon any other officer. He is usually elected by the teachers annually, though sometimes by the church, and sometimes by the teachers in connection with the officers of the church. The library is of no small importance in the school; and to secure a good assortment of healthful books, and to preserve them from destruction and loss, are about equally difficult. The selection of the library is generally devolved upon a special committee. The care of the library and the distribution of the books devolve upon the librarian. The duties of the teacher need no description. The following simple rules for securing efficacy and success are prescribed by Mr. J. G. Fitch, of the Normal College, London, for teachers in general, and are worth repeating here. But to these rules it should be added that no teacher can truly succeed in the Sabbath-school who has not, first, a living sympathy with Christ as his own Saviour, and, second, a living sympathy with the children, who are thus taught first to love him, and then through him to love Christ.

"1. Never teach what you do not quite understand.
"2. Never tell a child what you could make that child tell you.
"3. Never give a piece of information without asking for it again.
"4. Never use a hard word if an easy one will convey your meaning; and never use any word at all unless you are sure it has a meaning to convey.
"5. Never begin an address or a lesson without a clear view of its end.
"6. Never give an unnecessary command, nor one which you do not mean to see obeyed.
"7. Never permit a child to remain in a class a minute without something to do and a motive for doing it."

To the most successful prosecution of the teacher's work careful and patient study is necessary, and a certain organization of the lesson. The successful teacher studies his lesson as a minister studies his sermon, sees clearly the end he wishes to accomplish, and equally clearly the means by which he wishes to accomplish it. An actual illustration of a teacher's notes will give the reader a better idea of what a Sabbath-school teacher's preparatory work should be, than any general description. We therefore quote from Mr. Pardee's "Sabbath-school Index" the following notes of preparation, as made by Mr. Ralph Wells for his own use in the regular service of a Sabbath-school of which he was superintendent. We modify it very slightly by omitting some points which are not clear without explanations, and which are not necessary to give the reader an idea of the general nature of true Sabbath-school preparation.

SUBJECT: HYPOCRISY.

Time, eight hours' intense study, commenced Sabbath evening previous.

1. Pray for light. Do you?
2. Go to the Bible to see what it says.
3. Texts found. *Write all out.* Job xx., 5; xxvii., 8–10; xxxvi., 13, 14; Prov. xxx., 12; Psa. lxv., 2–5; Ezek. xxxiii., 31, 32; Matt. vi., 2; xxiv., 51; Mark xii., 15; Luke xii., 1.
4. *Definition of Hypocrisy:* To seek to appear what I am not.
5. *Bible Examples.*

	CAUSES.	END.
Saul: 1 Sam. xv., 14.....	Love of gain.	—
Gehazi: 2 Kings v., 26.....	" " "	—
Judas: Matt. xxvi., 50.....	" " "	—
Ananias: Acts v., 1–26.....	Gain and applause.	—
Simon Magus: Acts viii., 26..	Gain.	—
Absalom: 2 Sam. xv., 1–12...	Power.	—

6. Look into the lesson and examples until I *feel* it myself.
7. *Emblems.*

BIBLE.	COMMON.
Leaven.	The mask.
Whited sepulchres.	Counterfeit money.
Hidden graves.	Paste jewels.
Spider's web.	

8. *Children's Dangers.*

Don't tell mother.
Desire to please teachers or gain praise.
The hypocrite lies with his hands, face, clothes, gifts.

The introduction of the blackboard into the Sabbath-school has given rise to a good deal of discussion among Sabbath-school workers. One who is ready with his pen or pencil can make it do good service, though undoubtedly it has been perverted and employed in ways which diverted the minds of the pupils from the lesson rather than fastened them upon it. The simple idea underlying all blackboard exercises is that the mind, especially of the young, can frequently be approached more effectually by the eye than by the ear. The blackboard may be used pictorially: thus, one teacher illustrated the relation between faith and

works by drawing a tree and entitling the root faith and the fruits works, and so bringing home to the children the twofold idea that faith was useless that produced no fruits, and fruits were impossible without faith; or it may be used simply to embody, in a tabular form, the results of the lesson so as to fix it in the memory; or the superintendent may question the scholars, and write their answers down, and thus secure on the blackboard the result, not of his instruction, but of their thinking. The following example illustrates this, which is at once one of the simplest and the best methods of using the blackboard. The questions at the head of each column were addressed to the school; the answers are their replies:

THE THIRD COMMANDMENT.

HOW BROKEN?	WHY BROKEN?	WHY NOT?
Swearing.	Get mad.	'Tain't right.
Oh, gracious!	Don't think.	No use.
Make fun of the Bible.	Think it's big.	Bible says we mustn't.
Praying careless.	Careless.	Mean.
Singing and not thinking.	Wicked.	Ungentlemanly.

The Sabbath-schools of all evangelical denominations are now united in this country in conventions. These are town, county, state, and national. They do not exercise any authority whatever over the various Sabbath-schools represented in them, their object being simply to afford an opportunity for united consultations concerning their work and the best means of conducting it. Sometimes a convention is modified so as to embrace in its exercises practice in the various departments of a school, one carrying on a Bible-class, another conducting a blackboard exercise, a third teaching an infant-class. It is then termed an institute. Usually the work of each teacher is criticised or commented on by the others, and thus all learn by the interchange, not of ideas, but of practice and experience.

Of the various incidental matters connected with the Sabbath-school, the house to house visitation, the monthly meetings, the children's prayer-meetings, the teachers' meetings, the relations of the pastor to the Sabbath-school, the best method of arranging the rooms, etc., we are not able to speak. Every teacher should make his work a study, and either by attendance on the town or county convention, or by the careful study of some of the numerous treatises on the Sabbath-school work, should labor to get, more fully than we can give him here, the advantages afforded by the experience of others in teaching religious truth to the children.

Sabbatical Year. In Exodus the Sabbatical year is called the "seventh year," and in Deuteronomy the "year of release."[1] It was a period of rest for the land. There was to be neither sowing nor reaping, neither planting, pruning, nor gathering. What day and night are to man and beast, that summer and winter are to the soil; hence, as man had his Sabbath every seventh day, so the land was to have its Sabbath every seventh year. And whatever grew of itself was to be public property, at the service of the poor and the stranger, and even the beasts of the field. Moreover, in this "year of release," all debts save those due from a foreigner must be forgiven. This release of debtors must not, however, be confounded with the release of slaves on the seventh year of their service. The originality of the Sabbatical year, as well as of the Year of Jubilee, is very striking. There seems to be nothing like either of them to be fairly traced in any ancient legislation. One effect of the institution may have been to keep alive and encourage occupations that were not purely agricultural, such as trade, various kinds of handicraft, the chase, and the care of cattle. It is also not improbable that schools for the instruction of young and old were carried on during the year with more than ordinary energy and system. The reading of the Law at the Feast of the Tabernacles in every Sabbatical year[1] may have been connected with this. But the great material advantage of the institution must have been the increased fertility of the soil from its lying fallow one year out of seven, at a time when neither the rotation of crops nor the art of manuring were understood. It must also have kept up a salutary habit of economy in the storing of corn.[2] Its great spiritual lesson was that there was no such thing as absolute ownership of the land vested in any man; that the soil was the property of Jehovah, to be held in trust for him, and not to be abused by overworking, but to be made the most of for the good of every creature that dwelt upon it. The weekly Sabbath bore witness to the equality of the people in regard to the covenant with Jehovah, of which the whole Sabbatical institution was the symbol; the restored distribution of the land in the Year of Jubilee testified that every Israelite had originally an equal claim to the Land of Promise; but the Sabbatical rest of the soil bore even a broader meaning: it declared that every dweller in the land—the hired servant, the foreigner, the cattle, even the wild animals, had an acknowledged claim of their own on its produce. The different Sabbatical observances of the Law thus concur in pointing to that state of things which would have followed the first Sabbath of Creation, had not sin and its consequences brought disorder among the people of God.

It would appear, from 2 Chron. xxxvi., 20, that the Sabbatical year was neglected during seventy Sabbatical cycles—four hun-

[1] Exod. xxxiii., 10; Deut. xxxi., 10. See xv., 1.

[1] Deut. xxxi., 10-13.—[2] Gen. xli., 48-56.

dred and ninety years. But after the Captivity there are found several historical notices which imply its observance.

Sabeans. This word is used to indicate two distinct nations, one descended from Seba, a son of Raamah,[1] the other from Sheba, a son of Joktan.[2] The first of these people inhabited the peninsula of Meroë, in Northern Ethiopia, or Nubia. Upon this peninsula lay a city of like name, the ruins of which are still visible. The people are described by Herodotus as "the tallest and the handsomest men in the world," and by Isaiah as "men of stature."[3] The other nation inhabited a kingdom situated in the Arabian peninsula, the precise limits of which are unknown. They are first referred to in Scripture as Arab warriors. The visit of their queen to Solomon[4] seems to mark an era in their history, and may have led to commercial treaties between the two nations. At all events, it is as traders they are henceforth mentioned.[5] The visit of this Arabian queen was a remarkable testimony to the extent and the power of Solomon's fame. It is estimated that she must have taken a journey of no little hazard, and of over one thousand miles, in order to accomplish her purpose.

Sabellians, a sect deriving their name from one Sabellius, a theologian of the third century, of whom little is known except the opinions attributed to him. Sabellianism arose out of an attempt to explain the doctrine of the Trinity (q. v.) on philosophical principles. It is the doctrine that there is but one divine person, who, however, manifests himself to man in different forms and under different names, now as Father, now as Son, and now as Holy Ghost. As the sun manifests itself as a fiery substance in the heavens, as the illuminator of the earth, and as the parent of heat with its vivifying influences, so, taught Sabellius, we may distinguish in God his essential character, the illuminating power of his Son Jesus Christ, and the enlivening energy of the Holy Spirit in the hearts of believers. This doctrine never gained any great influence in the Church, but exercised a wide influence by giving rise to the opposite doctrine, that of the Arians (q. v.). It was condemned by a council held in Rome, A.D. 263, but was revived and maintained in substance by Dr. Watts at the beginning of the eighteenth century, and is believed to have been also entertained by Dr. Doddridge. The doctrine of Swedenborg is somewhat analogous to it. See TRINITY; SWEDENBORGIANS; ARIANS.

Sackcloth, a garment used as a sign of mourning among the ancient Hebrews. It was made of coarse materials, and was worn next the skin. It seems to have been formed like a sack, with merely holes for the arms, and was thrown loosely over the mourner, reaching down below the knees. In this dress the afflicted individual frequently sat down in the midst of ashes, his head also being covered with them. Sackcloth was usually made of goats' hair, or, as some have conjectured, of camels' hair, and was of a dark or black color. The camels' hair garment which John[1] is said to have worn was probably of this description. [Gen. xxxvii., 34; 2 Sam. iii., 31; 1 Kings xx., 31, 32; xxi., 27; 2 Kings vi., 30; 1 Chron. xxi., 16; Esth. iv., 1, 2; Job xvi., 15; Psa. xxxv., 13; Isa. iii., 24; xv., 3; xx., 2; xxii., 12; xxxii., 11; xxxvii., 1, 2; Dan. ix., 3; Joel i., 8, 13; Amos viii., 10; Jon. iii., 5, 6, 8; Rev. vi., 12; xi., 3.]

Sacraments. The word sacrament is nowhere found in the Scriptures, but it is supposed to have been adopted into the language of the Church from the *sacramentum* of the Romans, which was an oath taken by the soldiers, whereby they bound themselves "to obey their commander in all things to the utmost of their power, to be ready to attend whenever he ordered their appearance, and never to leave the army but with his consent." There are two questions respecting the sacraments of the Church, which have given rise to protracted discussions: one, What is their significance and value? the other, What are the divinely-appointed sacraments in the Church of Christ? The latter question does not involve much difficulty. In the Jewish Church there were but two — circumcision and the Passover. In the early Church there were also but two, viz., baptism and the Lord's Supper. It was not till about the time of Peter Lombard, in the twelfth century, that they were increased to seven in the Roman Catholic Church, where confirmation, penance, holy orders, marriage, and extreme unction are regarded also as sacraments.[2] In the Greek Church there are also seven sacraments, euchelaion, or intercessory anointing, ordinarily administered in cases of sickness, but not in anticipation of death, being substituted for extreme unction.

The true significance of the sacraments is a matter not so easily defined. The degree of importance attributed to them depends very much upon other than strictly logical considerations. In general, however, it may be said that there are three opinions respecting them: 1. That the sacrament is a means of grace acting directly upon the heart and life, and irrespective of the faith of the one who receives them. This allows the impenitent to receive the sacraments as a means of converting him; 2. That the sacrament, though not in itself a means of grace, is nevertheless a solemn ratification of a covenant,

[1] Gen. x., 7.—[2] Gen. x., 28.—[3] Isa. xlv., 14.—[4] 1 Kings x., 1–10.—[5] Psa. lxxii., 15; Isa. lx., 6; Jer. vi., 20; Ezek. xxvii., 22.

[1] Matt. iii., 4; Mark i., 6.—[2] See under these titles respectively.

or agreement, between God and the individual soul, and is in itself efficacious and significant as a marriage-ceremony is, which can not, indeed, take the place of a true union of hearts in love, and yet which is essential to a marriage, and changes the legal relations and the moral obligations of the parties; 3. That the sacrament is simply a visible representation of something spiritual and invisible, and is significant only when the spiritual or invisible reality is present; that thus it is in the nature of a solemn oath taken in witness or confirmation of a statement or an agreement. According to the first view, baptism, for example, actually imparts grace to the partaker; according to the second, it binds him to the visible Church, places him in new relations, and imposes new duties on him; according to the third, it simply indicates, in a formal way, his purpose to consecrate himself to the service of Christ, and is unmeaning and idle unless that purpose really exists in his heart. The first view is held by the Romanists and ritualists generally; the second by most Protestants; the third by the Zwinglians, the Socinians, and, in modern times, by some in the orthodox churches, especially of the Congregational denominations. The Quakers, or Friends, reject the doctrine of the sacraments altogether.

Sacrifice, an offering made to God. In strictness of speech there has been but one sacrifice once offered, and never to be repeated, the sacrifice of the death of our Lord Jesus Christ. His death upon the cross for our redemption was the one full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world. But, figuratively speaking, all divine worship was anciently called a sacrifice—a sacrifice of praise and thanksgiving. The sacrifices and other offerings required by the Hebrew ritual have been enumerated under OFFERING (q. v.). The object of this article will be to examine, as well as space will allow, the historical development of sacrifice in the O. T., and to sketch briefly its theory, as set forth both in the O. T. and N. T., with special reference to the atonement of Christ.

The universal prevalence of sacrifice shows it to have been primeval, and deeply rooted in the instincts of humanity. Whether it was first enjoined by an external command, or whether it was based on a sense of sin and lost communion with God, is an historical question which is perhaps insoluble, but which certainly does not affect the authority and the meaning of the rite itself. The great difficulty in the theory which refers it to a distinct command of God is the total silence of Holy Scripture. Nor is the fact of the mysterious and supernatural character of the doctrine of atonement, with which the sacrifices of the O. T. are expressly connected, any conclusive argument on this side of the question, for the eucharistic and deprecatory ideas of sacrifice are perfectly natural to man. The higher view of its expiatory character, dependent, as it is, entirely on its typical nature, appears but gradually in Scripture, and its nature is clearly unfolded only in the N. T., especially in the Epistle to the Hebrews. It is to be noticed that, except in Gen. xv., 9, the method of patriarchal service is left free, while in the Mosaic ritual the limitation as to time, place, and material is a most prominent feature, on which much of its distinction from heathen sacrifice depends. Thus the inference is at least probable that God sanctioned formally a natural rite, and superadded to it a higher idea, just as he made the already existing rainbow significant as the seal of his promise.

There are several quite distinct ideas underlying and expressed by the rite of sacrifice. It is sometimes simply an act of praise, or eucharistic in its character; sometimes it carries with it the idea of complete and entire consecration of the individual to God; sometimes it combines with this the expression of penitence and abasement for sin; sometimes it assumes the form of an expiation for sin, the guilt of which is removed through the offering of the sacrifice by the appointment of God. These different phases of sacrifice find expression in the following among other passages of Scripture: thanksgiving, Psa. cxvi., 17; consecration, Rom. xii., 1; penitence, Psa. li., 17; expiation, Heb. ix., 22. The words especially denoting expiation are not applied to the various sacrifices recorded in Scripture before the establishment of the law, but this fact by no means shows that they were not actually expiatory, though it justifies the inference that the idea was not then the prominent one in the doctrine of sacrifice. The sacrifices of both Cain and Abel appear to have been eucharistic. The sacrifice of Noah after the Flood is expressly connected with the institution of the covenant which follows. The same ratification of a covenant is seen in the burnt-offering of Abraham, and is probably to be traced in the building of altars by Abraham on entering Canaan at Beth-el and Mamre, by Israel at Beer-sheba, and by Jacob at Shechem, and in Jacob's setting up and anointing of the pillar at Beth-el. The sacrifice of Jacob at Mizpah also marks a covenant with Laban, to which God is called to be a witness and a party. In all these, therefore, the prominent idea seems to have been what is called the *federative*—the recognition of a bond between the sacrificer and God, and the dedication of himself, as represented by the victim, to the service of the Lord.[1] The proposed sacrifice

[1] Gen. iv., 3, 4; viii., 20; xii., 7, 8; xiii., 18; xxii., 1–14; xxvi., 25; xxviii., 18, 19; xxxi., 45–49; xxxiii., 18–20.

of Isaac stands by itself as the sole instance in which the idea of human sacrifice was even for a moment, and as a trial, countenanced by God. Yet in its principle it appears to have been of the same nature as before: the voluntary surrender of an only son on Abraham's part, and the willing dedication of himself on Isaac's, are in the foreground; the expiatory idea, if recognized at all, holds certainly a secondary position. In the burnt-offerings of Job for his children and for his three friends, we for the first time find the expression of the desire of expiation for sin, accompanied by repentance and prayer, and brought prominently forward. The same idea, in the main deprecatory, is shown in the words of Moses to Pharaoh as to the necessity of sacrifice in the wilderness. The object is to appease the wrath and avert the vengeance of God.[1]

The main principles of sacrifice were fixed in the Mosaic period, which was inaugurated by the Passover, and the sacrifice described in Exod. xxiv. The Passover, unique in character and peculiar in its position as a historical memorial, and its special reference to the future, can not be referred to any formal class of sacrifice. It seems to embrace the peculiarities of all the various forms of offerings (q. v.), as they were soon unfolded in the Mosaic law, and embodies, with a distinctness before unknown, the idea of salvation from death by means of sacrifice. A similarly comprehensive character is exhibited in the sacrifice described in Exod. xxiv.—offered as a solemn inauguration of the covenant of Sinai, which distinctly marks the idea that expiatory sacrifice was needed for entering into covenant with God; the idea of which the sin and trespass offerings were afterward the symbols.

The law of Leviticus takes the rite of sacrifice for granted, and is intended chiefly to guide and limit its exercise. In every case but that of the peace-offering the nature of the victim was carefully prescribed, not only so as to preserve the ideas symbolized, but also to avoid the notion, so inherent in heathen systems, and finding its logical result in human sacrifice—that the more costly the offering the more surely must it meet with acceptance. In consequence of the peculiarity of the law, it has been argued that the whole system of sacrifice was only a condescension to the weakness of the people, borrowed more or less from the heathen nations, especially from Egypt, in order to guard against worse superstitions and positive idolatry. This argument is based upon those references in the Bible to the nullity of all mere ceremonial. As an explanation of the theory of sacrifice it is weak and superficial, losing sight of the historical fact of the primeval existence of sacrifice, and its typical reference to the one atonement of Christ, which was foreordained from the very beginning. But as a reason for the minuteness and elaboration of the Mosaic law, so remarkably contrasted with the freedom of patriarchal sacrifice, and as furnishing an explanation of certain special rites, it certainly contains this truth, that the craving for visible tokens of God's presence, and visible rites of worship, from which idolatry proceeds, was provided for and turned into a safe channel by the whole ritual and typical system of which sacrifice was the centre. The contact with the gigantic system of idolatry which prevailed in Egypt, and which had so deeply tainted the spirit of the Israelites, would doubtless render such provision then especially necessary, and hence the sacrificial system was fixed in all its parts, until He whom it typified should come. It was one part of the prophetic office to guard against its degradation into formalism, and to bring out its spiritual meaning with an ever-increasing clearness.

In examining the doctrine of sacrifice we must remember that in its development the order of idea is not necessarily the same as the order of time. In the perfected order of sacrifice, the sin-offering occupies the most important place; the burnt-offering comes next, and the meat-offering, or peace-offering, last of all. The second could only be offered after the first had been accepted; the third was only a subsidiary part of the second. Yet, in actual order of time, it has been seen that the patriarchal sacrifices partook much more of the nature of the peace-offering and burnt-offering; and that the sin-offering was for the first time explicitly set forth under the Law, by which was the knowledge of sin. This is but natural, that the deepest ideas should be the last in order of development. It is difficult to reduce to any theory the various ideas involved in the sacrifices so universal among the heathen. They were often looked upon as a gift or tribute to the gods; they were used as prayers to obtain benefits or avert wrath; they were regarded as thank-offerings; nor was the higher idea of sacrifice, as a representation of the self-devotion of the offerer, body and soul, to the god, wholly lost, although generally obscured by the grosser and more obvious conceptions of the rite. But, besides all these, there seems always to have been latent the idea of propitiation, that is, the belief in a communion with the gods, natural to man, broken off in some way, and by sacrifice to be restored. Now, the essential difference between these heathen views of sacrifice and the Scriptural doctrine of the O. T. is not to be found in its denial of any of these ideas. In fact, the Bible brings out clearly and distinctly the ideas which in heathenism were uncertain, vague, and perverted. But there are

[1] Gen. xxii., 1–13; Exod. x., 25; Job i., 5; xlii., 8.

two essential points of distinction. First, that whereas the heathen conceived of their gods as alienated in jealousy or anger, to be sought after and to be appeased by the unaided action of man, Scripture represents God himself as approaching man, as pointing out and sanctioning the way by which the broken covenant should be restored. The second mark of distinction is closely connected with this, inasmuch as it shows sacrifice to be a scheme proceeding from God, and, in his foreknowledge, connected with the one central fact of all human history.

The nature and meaning of the O. T. sacrifices are gathered partly from the form of their institution and ceremonial, partly from the teaching of the prophets, and partly from the N. T., especially the Epistle to the Hebrews. They all had relation, under different aspects, to a covenant between God and man. The sin-offering represented that covenant as broken by man through sin, that the "wages of that sin was death," and that God had provided an atonement by the vicarious suffering of an appointed victim. The ceremonial and meaning of the burnt-offering were very different. The idea of expiation seems not to have been absent from it, for the blood was sprinkled round about the altar of sacrifice; but the main idea is the offering of the whole victim to God, representing the devotion of the sacrificer, body and soul, to him.[1] The death of the victim was, so to speak, an incidental feature. The meat-offering, the peace or thank offering, the first-fruits, etc., were simply offerings to God of his own best gifts, as a sign of thankful homage, and as a means of maintaining his service and his servants. From this it is clear that the idea of sacrifice is a complex idea, involving the propitiatory, the dedicatory, and the eucharistic elements. Any one of these, taken by itself, would lead to error and superstition. All three, probably, were more or less implied in each sacrifice, each element predominating in its turn. The Israelites seem to have always retained the ideas of propitiation and of eucharistic offering, but constantly ignored the self-dedication which is the link between the two, and which the regular burnt-offering should have impressed upon them as their daily thought and duty. It is, therefore, to this point that the teaching of the prophets is mainly directed.[2] But from this it must not be argued that the idea of self-dedication is the main one of sacrifice. The idea of propitiation lies below it, taken for granted by the prophets as by the whole people, but still enveloped in mystery until the Antitype should come to make all clear.

[1] Rom. xii., 1.—[2] 1 Sam. xv., 22; Isa. i., 10–20; Jer. vii., 22, 23; Ezek. xx., 39–44; Hos. vi., 6; Amos v., 21–27; Mic. vi., 6–8.

The N. T. contains the key to the sacrificial doctrine of the O. T. The Epistle to the Hebrews sets forth fully the typical and probationary character of sacrifices, in virtue of which alone they had a spiritual meaning. The Great Atonement—the sacrifice "slain from the foundation of the world"[1]—is represented by these material sacrifices as already made and accepted in God's foreknowledge; and to those who grasped the ideas of sin, pardon, and self-dedication symbolized in them, they were means of entering into the blessings which the one true Sacrifice alone procured. They could convey nothing in themselves; yet, as types, they might, if accepted by a true, though necessarily imperfect, faith, be the means of conveying in some degree the blessings of the Antitype. The same epistle, having thus set forth the typical character of all sacrifices, dwells upon the union in our Lord's person of the priest, the offerer, and the sacrifice. The Atonement, as in the N. T. generally, is viewed in a twofold light. On the one hand, it is set forth distinctly as a vicarious sacrifice, which was rendered necessary by the sin of man, and in which the Lord "bare the sins of many." It is its essential characteristic that in it he stands absolutely alone, offering his sacrifice without any reference to the faith or the conversion of men. In it he appears as the only mediator between God and man; and his sacrifice is offered once for all, never to be imitated or repeated. This view of the Atonement is set forth in the Epistle to the Hebrews, as typified by the sin-offering. All the expiatory and propitiatory sacrifices of the Law are now for the first time brought into full light. As the sin-offering, though not the earliest, is the most fundamental of all sacrifices, so the aspect of the Atonement, which it symbolizes, is the one on which all others rest. On the other hand, the sacrifice of Christ is set forth to us as the completion of that perfect obedience to the will of the Father, which is the natural duty of sinless man, in which he is the representative of all men, and in which he calls upon us, when reconciled to God, to "take up the cross and follow him." In this view, his death is not the principal object; we dwell rather on his lowly incarnation and his life of humility, temptation, and suffering, to which that death was but a fitting close. The main idea of this view of the Atonement is representative rather than vicarious. It is typified by the burnt-offering, in respect of which the N. T. merely quotes and enforces the language already cited from the O. T., and especially the words of Psa. xl., 6, etc., which contrast the "doing the will of God" with material sacrifice.[2] As without the sin-offering of the Cross, this, our burnt-offering, would be impossible, so also with-

[1] Rev. xiii., 8.—[2] See Heb. x., 6–9.

out the burnt-offering the sin-offering will to us be unavailing. With these views of our Lord's sacrifice on earth, as typified in the Levitical sacrifices on the outer altar, is also to be connected the offering of his intercession for us in heaven, which was represented by the incense. The typical sense of the meat-offering, or peace-offering, is less connected with the sacrifice of Christ himself than with those sacrifices of praise, thanksgiving, charity, and devotion which we, as Christians, offer to God, and "with which he is well pleased," as with "an odor of sweet smell, a sacrifice acceptable to God."[1]

Sadducees, a religious, or rather an infidel or skeptical, school of Judaism in the time of Christ. The origin and meaning of the word is uncertain; it probably refers to a person of the name of Zadok, who was regarded as the founder of the school, but no person is known with certainty whom it is possible to identify as such leader or founder. They maintained the doctrine that divine justice is administered in this present life, and that there is no ground to hope for a reward or to fear punishment in the life to come. They denied the Pharisaic fiction of an oral tradition. They depreciated, if they did not reject, the historical and prophetical books of the O. T. The Pentateuch alone they accepted as the undoubted word of God. In brief, whatever the Pharisees believed, the Sadducees denied. The Pharisees laid great stress upon divine rewards and punishments. The Sadducees demanded that virtue be practiced for its own sake. The Pharisee dwelt upon the immortality of the soul, and, to sustain his faith, resorted to the fiction of an oral tradition. The Sadducees denied the authority of aught but the Pentateuch, and repudiated the doctrine of immortality, which admittedly was not contained in the Mosaic law. The Pharisees developed a fanatical faith in a fatalistic Providence. The Sadducees, at first insisting on the free-will of man, ended by denying the reality of divine control, and by the declaration that man is the sole master of his own fate. The Pharisee built up a petty but rigorous ceremonial. The Sadducees preached a loose and easy morality, the motto of which was, "Let us eat and drink, for to-morrow we die." The Pharisee was an intense, but bigoted and exclusive Jew. The Sadducee was a cosmopolitan, quite ready to affiliate with the Gentile, if place, or power, or wealth could be obtained by so doing. The Pharisees were the teachers of the people, and secured their reverence by the austerity of their lives and doctrine. The Sadducees comprised more frequently the priestly class, and, never speaking from or to the heart, consisted almost wholly of men of cold and heartless culture. The Scribes and Pharisees were the degenerate sons of the prophetic order; the Sadducees the corrupt descendants of the sons of Levi; the Pharisees intense religionists; the Sadducees cynical and scoffing philosophers. That Christ should have denounced so earnestly the errors of the Pharisees, and said so little concerning the errors of the Sadducees, has been a cause of perplexity to some minds, and has even been accounted by some as an indication that he was indifferent to them. His comparative silence, however, warrants no such conclusion. He perceived that Sadduceeism would die with the cessation of the conflict on which it fed. Like all negations, with the overthrow of the errors it combated, it has perished of inanition. Not a remnant of this once haughty and powerful sect remains. Not a trace of their influence has survived their entombment. Not a line even of their literature has been preserved to bear witness to their philosophy; and their character and teachings can only be gathered with much research, and in much uncertainty, from the casual notices in the gospels, and from the description which is afforded of them by their foes. See PHARISEES.

[1] Heb. xiii., 15, 16; Phil. iv., 18.

Saffron. This substance is mentioned in conjunction with various perfumes and spices. It consists of the dried stigmas of the *Crocus sativus*, a plant which is a native of Greece and Asia Minor, and extensively cultivated in various parts of Europe. There are three stigmas in the flower; and these, with a portion of one style, are plucked out when the calyx is fully expanded, spread upon paper, and dried by kilns or the heat of the sun. They are narrow, thread-like, and of an orange-yellow color. They have a penetrating aromatic odor, with a bitter taste, tinging the mouth and saliva yellow. Saffron was formerly in high esteem as a medical stimulant; it is still used in the East medicinally, and as a condiment. [Sol. Song iv., 14.]

Salamis, a sea-port town, on the eastern coast of Cyprus, with a good harbor. It was at Salamis that Paul and Barnabas landed, being the nearest point to Seleucia. Many Jews appear to have been residents there, as they had more than one synagogue. It was ruined by an earthquake under Constantine the Great, but was rebuilt and called Constantia. Its remains are yet to be seen near the modern Famagosta. [Acts xiii., 4, 5.]

Salathiel (*I have asked of God*), a person concerning whose genealogy there appears to be some confusion in the sacred accounts. It is generally considered, however, that he was the son of Neri, and the heir of Jeconiah. His name is also spelled Shealthiel. [1 Chron. iii., 17; Matt. i., 12; Luke iii., 27.]

Salcah (*a pilgrimage?*), a city on the eastern frontier of Bashan, taken by the Israelites, and assigned to the half-tribe of Ma-

nasseh, the border of Gad coming close up to it. It has been identified as the modern Sulkhad, on the southern spur of the Jebel Hauran, seven hours south-east of Busrah, and is said to abound in vineyards. [Deut. iii., 10; Josh. xii., 5; xiii., 11; 1 Chron. v., 11.]

Salem (*peace, peaceful*). It has been questioned, since the earliest days of criticism, whether this name was that of the city over which Melchizedek ruled, or rather the title of the king; and then, assuming it to be a place, whether it was identical with Jerusalem or with the Salim of John the Baptist. It is agreed by all that in Psa. lxxvi., 2, Salem is employed for Jerusalem. And it is the general opinion that the Salem of Gen. xiv., 18; Heb. vii., 1, was a city, and that that city was afterward Jerusalem (q. v.).

Salim, a place named in John iii., 23, to indicate the locality of Ænon (q. v.), where John was baptizing. The site of the one place is involved in the same uncertainty which hangs over the other. Salim may also be another name for the Salem (q. v.) of which Melchizedek was king.

Salma, Salmon, the son of Nahshon, and father of Boaz. In 1 Chron. ii., 51, a person of the same name is called the father of Bethlehem, and reckoned among the sons of Caleb; whence some have supposed that the Salma of that passage is a different person from the son of Nahshon. Probably, however, he became somehow the head or chief man in Bethlehem, which lay within the territory of Caleb; whence he came in later times to be reckoned to the family of Caleb. But as to strict parentage Nahshon was his father, and having married Rahab, he became the father of Boaz, and so one of the ancestors of our Lord. [Ruth iv., 20, 21; 1 Chron. ii., 11, 51; Matt. i., 4; Luke iii., 32.]

Salome, the wife of Zebedee, as appears from comparing Matt. xxvii., 56, with Mark xv., 40. It is further the opinion of many modern critics that she was the sister of Mary, the mother of Jesus, to whom reference is made in John xix., 25. The few scattered hints of her character which the evangelists afford indicate that she was a woman of courageous and ambitious character. She accompanied Jesus from an early period in his ministry. Of her wealth—for the family was one of means—she contributed generously to his support, and to that of his little church. She sought for her two sons, James and John, the place of honor in Christ's kingdom, was present at his crucifixion, and afterward visited his sepulchre. [Matt. xx., 20; Mark xv., 40; xvi., 1.]

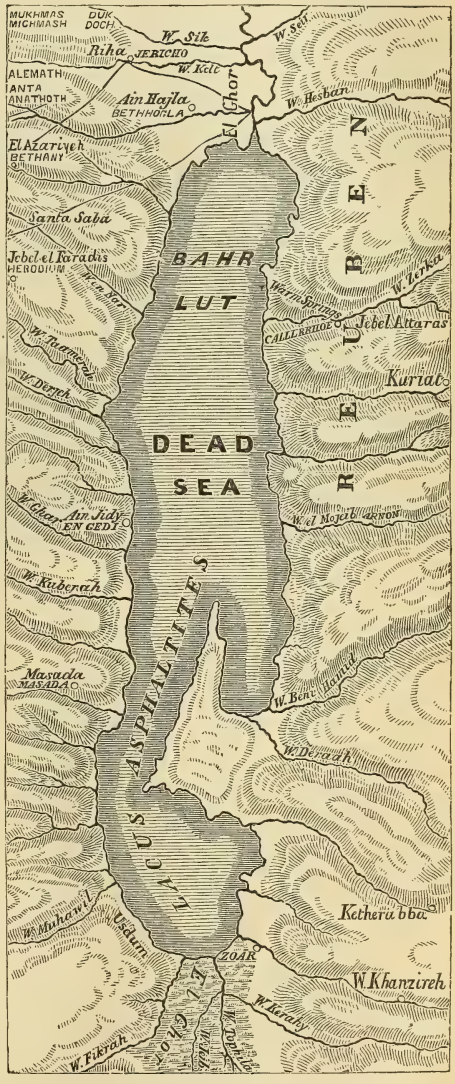
Salt. Indispensable as salt is to ourselves, it was even more so to the Hebrews, being to them not only an appetizing condiment in the food both of man and beast, and a most valuable antidote to the effects of the heat of the climate on animal food, but also entering largely into their religious services as an accompaniment to the various offerings presented on the altar. They possessed an inexhaustible and ready supply of it on the southern shores of the Dead Sea. Here may have been situated the Valley of Salt. Here were the salt-pits, probably formed in the marshes at the southern end of the lake; and here also were the successive pillars of salt which tradition has from time to time identified with Lot's wife. Salt might also be procured from the Mediterranean Sea; and from this source the Phœnicians would naturally obtain the supply necessary for salting fish, and for other purposes. In addition to the uses of salt already specified, the inferior sorts were applied as a manure to the soil, or to hasten the decomposition of dung. It was the belief of the Jews that salt would, by exposure to the air, lose its virtue and become saltless. The associations connected with salt in Eastern countries are important. As one of the most essential articles of diet, it symbolized hospitality; as an antiseptic, durability, fidelity, and purity. Hence the expression "covenant of salt," as betokening an indissoluble alliance between friends. So, in the present day, "to eat bread and salt together" is an expression for a league of mutual amity; and, on the other hand, the Persian term for traitor is *nemekharam*, "faithless to salt." It was probably with a view to keep this idea prominently before the minds of the Jews that the use of salt was enjoined on the Israelites in their offerings to God. Our Lord refers to the sacrificial use of salt in Mark ix., 49, 50, though some of the other associations may also be implied. The purifying property of salt, as opposed to corruption, led to its selection as the outward sign in Elisha's miracle of the healing of the waters; and to this, probably, reference is had when Christians are declared to be the salt of the earth. [Lev. ii., 13; Numb. xviii., 19; 2 Kings ii., 20, 21; 2 Sam. viii., 13; 2 Chron. xiii., 5; Job vi., 6; Ezek. xvi., 4; Zeph. ii., 9; Matt. v., 13; Mark ix., 50; Luke xiv., 34; Col. iv., 6.]

Salt Sea, one of the names, perhaps the most ancient, for the remarkable lake which is now generally known to the Western World as the Dead Sea. More frequently called the Salt Sea in Scripture, it yet bears a variety of names. Sometimes, where misconception is impossible, it is simply "The Sea." It is also the "Sea of the Plain," *i. e.*, the Arabah, an appellation which is sometimes used together with the "Salt Sea," the one explanatory of the other. In the later books it is termed the East Sea.[1] By later writers it was distinguished as the Asphalt-

[1] Gen. xiv., 3; Numb. xxxiv., 3, 12; Deut. iii., 17; iv., 49; Josh. iii., 16; xii., 3; xv., 2, 5; xviii., 19; 2 Kings xiv., 25; Ezek. xlvii., 18; Joel ii., 20. In Zech. xiv., 8, "the former sea" should be rendered "the east sea."

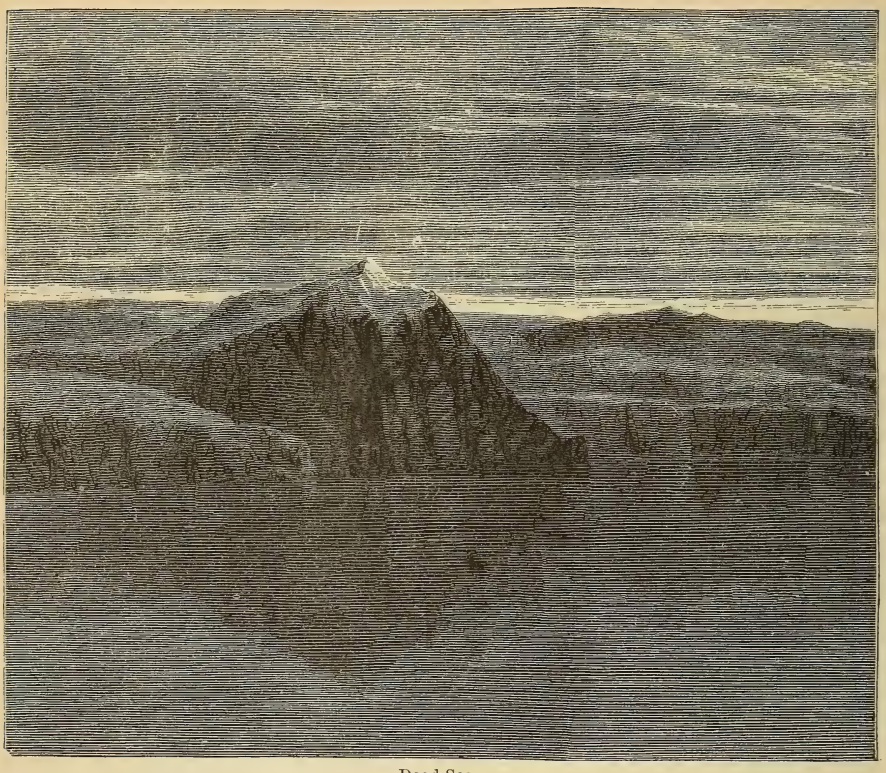
ic Lake, and Sea of Sodom. The Arabs term it *Bahr Lût*, the "Sea of Lot."

The so-called Dead Sea is of an elongated oval shape, save that the regularity of the figure is broken by a large and long peninsula which projects from the eastern shore, near its southern end, and virtually divides the expanse of the water into two portions, connected by a long, narrow, and somewhat devious passage. Its water surface is from north to south as nearly as possible forty geographical or forty-six English miles long. Its greatest width is about nine geographical or ten and one-third English miles. Its area is about two hundred and fifty square geographical miles. At its northern end the lake receives the stream of the Jordan; on its eastern side the *Zûrka Ma'în* (the ancient Callirrhoë, and possibly the more ancient en-Eglaim), the *Mojîb* (the Arnon of the Bible), and the *Beni-Hemâd;* on the south the *Kurâhy*, or *el-Ahsy;* and on the west that of *Ain Jidy*. It is the deepest portion of that very deep natural fissure which runs like a furrow from the Gulf of Akaba to the range of Lebanon, and from the range of Lebanon to the extreme north of Syria. If there were no historical interest attaching to it, it would still be the most remarkable body of water in the known world. Its depression is thirteen hundred and sixteen feet below the level of the Mediterranean. Its depth in the northern portion is thirteen hundred and eight feet. Modern travelers describe the water as most intensely and intolerably salt; a quality well known to the ancients, and made the basis of some fabulous and extraordinary stories. This excessive saltness is probably caused by the immense masses of fossil salt which lie in a mountain in its south-west border, and by the rapid evaporation of the fresh water which flows into this basin without an outlet. To the very large quantity of mineral salts which it holds in solution the remarkable weight of the water is due. Each gallon weighs twelve and a quarter pounds, contains nearly three and one-third pounds of matter in solution—an immense quantity, when we recollect that sea-water, weighing ten and a quarter pounds per gallon, contains less than half a pound. Of this three and one-third pounds nearly one pound is common salt (chloride of sodium), about two pounds chloride of magnesium, and less than half a pound chloride of calcium (or muriate of lime). The most unusual ingredient is bromide of magnesium, which exists in truly extraordinary quantity. Its specific gravity and buoyancy are consequently so great that people who could not swim in other water can swim and float in it. It has been long supposed that no life whatever existed in the lake. Recent facts show that some inferior organizations do find a home even in these salt and acrid waters. The statements of ancient travelers and geographers to the effect that no living creature could exist on the shores of the lake, or bird fly across its surface, are amply disproved by later travelers. The springs on the margin of the lake harbor snipe, partridges, ducks, nightingales, and other birds, as well as frogs; and hawks,



Map of the Dead Sea.

doves, and hares are found along the shore. The appearance of the lake does not fulfill the idea conveyed by its popular name. "The Dead Sea," says a recent traveler, "did not strike me with that sense of desolation and dreariness which I suppose it ought. I thought it a pretty, smiling lake —a nice ripple on its surface." The truth lies, as usual, somewhere between these two extremes.



Dead Sea.

On the one hand, the lake certainly is not a gloomy, deadly, smoking gulf. In this respect it does not at all fulfill the promise of its name. Wild as are the surrounding heights, the view of the lake is generally beautiful. The color of its waters may change according to circumstances, but they often appear as blue as in other lakes. With the surrounding mountains wondrously tinted by the rising or setting sun the scene has often a wonderful charm. But, on the other hand, there is something in the prevalent sterility, and the dry, burned look of the shores, the overpowering heat, the occasional smell of sulphur, the dreary salt marsh at the southern end, and the fringe of dead drift-wood round the margin, which must go far to excuse the title which so many ages have attached to the lake, and which we may be sure it will never lose. The ancients speak much of the masses of asphalt, or bitumen, which the lake threw up, comparing them in form and magnitude to islands, or to oxen. Modern travelers testify to the existence of bitumen still on the shores and waters of the Dead Sea; but it is supposed by the Arabs that it is only thrown up by earthquakes. Especially after the earthquakes of 1834 and 1837, large quantities are said to have been cast upon the southern shore. These were probably detached from the bottom of the southern bay. There is a great difference between the northern and southern portions of the sea. While the one is of great depth, the other is shallow, its shores low and marshy, almost like a quicksand.

The connection between this singular lake and the Biblical history is very slight. In the topographical records of the Pentateuch and the book of Joshua, it forms one among the landmarks of the boundaries of the whole country, as well as of the inferior divisions of Judah and Benjamin. As a landmark it is once named in what appears to be a quotation from a lost work of the prophet Jonah, itself apparently a reminiscence of the old Mosaic statement. Besides this the name occurs once or twice in the imagery of the prophets.[1] In the N. T. there is not even an allusion to it. There is, however, one passage[2] in which the "Salt Sea" is mentioned in a manner different from any of those already quoted, viz., as having been in the time of Abraham the Vale of Siddim. In consequence of this passage it has been believed that the present lake covered a district which in historic times had been permanently habitable dry land. But this is true only of its southern and more shallow

[1] Numb. xxxiv., 8, 12; 2 Kings xiv., 25; Ezek. xlvii., 8; Joel ii., 20; Zech. xiv., 8.—[2] Gen. xiv., 3.

portion; the sea, in its present extent, covering what was once the Vale of Siddim. Concerning the situation of these Cities of the Plain, and the catastrophe which destroyed them, see CITIES OF THE PLAIN.

Salt (Valley of), a valley mentioned in a few passages as the scene of two great victories gained by the arms of Israel over Edom; one by David. It is probably the tract adjoining the Salt Mountain, forming the upper part of the Arabah, the plain to the south of the Salt Sea. The victory gained by David is, in the title of Psa. lx., ascribed to Joab; in 2 Sam. viii., 13, to David; and in 1 Chron. xviii., 12, to Abishai—discrepancies that are easily explained from the different points of view taken by the several writers. The victories gained by any of the captains of David might, of course, be justly reckoned David's; and as Joab had command over the whole host, he was entitled to the honor of the achievements. But from the mention of Abishai we may infer that it was chiefly due to his prowess. Another variation appears in the account of the number of the slain; but this probably arose from a different mode of reckoning in the different places; such as, in the one, taking account only of the Edomites that were slain, while the Syrians who had joined them might, in the other, be added to the sum. [2 Sam. viii., 13; 1 Chron. xviii., 12; 2 Kings xiv., 7; 2 Chron. xxv., 11.]

Salutation. Salutations may be classed under the two heads as *conversational* and *epistolary*.

1. The salutation at meeting consisted, in early times, of various expressions of blessing, such as, "The Lord be with you," and "The Lord bless thee."[1] Hence the term "bless" received the secondary sense of "salute," and is occasionally so rendered in the English Bible.[2] The blessing was sometimes accompanied with inquiries as to the health, either of the person addressed or his relations.[3] The salutation at parting consisted, originally, of a simple blessing, but in later times the form, "Go in peace," was introduced. This was current at the time of our Saviour's ministry, and is adopted by him in his parting address to his disciples.[4] The more common salutation, however, at this period was borrowed from the Greeks, their word *Hail* being used both at meeting and probably also at departure.[5] In modern times the ordinary mode of address current in the East resembles the Hebrew, "Peace be on you." The Jew of old, as the Mohammedan of the present day, saluted only those whom he considered "brethren," *i. e.*, members of the same religious community. Hence Christ's direction was a radical innovation on not only the customs but the prejudices of his age.[1]

2. The epistolary salutations in the period subsequent to the O. T. were framed on the model of the Latins. A combination of the first and third persons in the terms of the salutation was not infrequent.[2] A form of prayer for spiritual mercies was also used, consisting generally of the terms "grace and peace." St. Paul, who availed himself of an amanuensis, was accustomed to add the salutation with his own hand. [Rom. xvi., 22; 1 Cor. xvi., 21; Col. iv., 18; 2 Thess. iii., 17.]

Samaria (*watch-height*). 1. A city of Palestine. The city of Samaria was built by Omri, king of Israel, about 925 B.C., on a hill of the same name. Its title was probably derived from Shemer, the original owner, from whom it was purchased by the king.[3] It was the capital of the ten tribes of Israel for two centuries, till the time of the Captivity under Shalmaneser. During all this time it was the seat of idolatry, and as such was denounced by the prophets. It was the scene of many stirring events in Israel's history. Here was a temple to Baal, built by Ahab and destroyed by Jehu. Here, hard by, Ahab was buried. Here was the scene of the marvelous deliverance wrought by the Lord at the interposition of Elisha, when the Syrians fled in a causeless panic, leaving their supplies to the famine-stricken city. After the capture of the city and the exile of the ten tribes,[4] Shechem (q. v.) became the capital of the new residents. Samaria was rebuilt by Herod, who named it Sebaste, the Greek equivalent of Augustus, his imperial patron. Its site is now occupied by the village of Sebustieh, constructed chiefly out of the ruins of the ancient city. The hill of Samaria itself is cultivated from its base. Its sides are terraced, and covered with corn and olive-trees. The situation is described as being unsurpassed in strength, fertility, and beauty, and in these respects far superior to Jerusalem itself.

2. A province. The city of Samaria early gave its name to the kingdom of which it was the capital. In the O. T. the cities of Samaria is the equivalent of the kingdom of Israel. It thus included all of Palestine north of Judea (q. v.). That portion of Israel east of the Jordan which originally belonged to it was taken away by the kings of Assyria;[5] then the northern portion, Galilee (q. v.), shared the same fate;[6] and Samaria was reduced to the dimensions which it possessed in the time of Christ. See map, art. PALESTINE; SAMARITANS.

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[1] Gen. xliii., 29; Ruth ii., 4; iii., 10; 1 Sam. xv., 13; Psa. cxxix., 8.—[2] 1 Sam. xiii., 10; xxv., 14; 2 Kings iv., 29; x., 15.—[3] Gen. xliii., 27; Exod. xviii., 7; Judg. xviii., 15; 1 Sam. x., 4; 2 Kings x., 13.—[4] Gen. xxiv., 60; xlvii., 10; Josh. xxii., 6; 1 Sam. i., 17; xx., 42; 2 Sam. xv., 9; Mark v., 34; Luke vii., 50; x., 5; xxiv., 36; John xiv., 27; xx., 19; Acts xvi., 36.—[5] Matt. xxvi., 49; xxviii., 9; Luke i., 28.

[1] Matt. v., 47.—[2] Gal. i., 1, 23; Philem. i.; 2 Pet. i., 12.—[3] See OMRI.—[4] See HOSHEA.—[5] 1 Chron. v., 26.—[6] 2 Kings xv., 29.

Samaritan Pentateuch (The). The Pentateuch exists in the Samaritan, or the ancient Hebrew, character; that is, the language is Hebrew, but written with letters varying from those in which, for many centuries, Hebrew has been expressed. Yet this Pentateuch is not a mere servile copy of Hebrew, made by only a change of character. It is an independent edition, preserved with jealous care among the Samaritans, and presenting many readings different from those in the Hebrew Pentateuch.

Biblical critics are by no means agreed upon its origin. Many imagine that it is not older than the establishment, some time after the Babylonish captivity, of independent Samaritan worship, and of a temple on Gerizim. But there are good reasons for believing its prior existence. Jeroboam recognized not only the existence but the moral power of the Law, in his systematic endeavor to turn the people from their allegiance to it; Elijah and Elisha, Hosea and Amos, could not have been without it; Josiah appeals to it as to a book known to the people, and by its influence carried on the reformation which extended from Judah into Israel; and it is hardly doubtful that when the Assyrian king sent one of the priests to teach the mixed people the "manner of the god of the land," he probably had a written book on which to base his teachings.[1] The Samaritan Pentateuch thus constitutes an additional and very important evidence as to the authenticity of that portion of the Scriptures; since neither Samaritans nor Jews would have taken the sacred writings or adopted the corruptions of the other, owing to their bitter jealousy of and hostility to each other. Scholars formerly differed respecting the critical value of the Samaritan Pentateuch; some even regarding its readings as preferable, very frequently, to those of the Hebrew copies. Later and more thorough examination has shown the worthlessness of its pretended emendations of the Hebrew text. There is a remarkable similarity, not yet fully accounted for, between it and the Septuagint text. The Samaritan Pentateuch has been translated into the Samaritan dialect, which is a mixture of Hebrew and Aramæan. There is also an Arabic version extant in Samaritan characters.

Samaritans. A proper understanding of the national character of the Samaritans is necessary in order to comprehend one of the most significant incidents in the life of Christ, and one of the most beautiful parables in his teachings.[2] When Jeroboam seceded and established the separate kingdom of Israel, nearly one thousand years before the time of Christ, he laid the foundation of the individual kingdom of Samaria, while at the same time he divided the Hebrew nation, and prepared the way for its utter destruction. In order the more effectually to complete the estrangement, upon which he depended for the perpetuation of his power, he annulled the law requiring the people to go up to Jerusalem, and established an idolatrous worship in the cities of Dan and Bethel; at the same time he appointed a new priesthood, which was of course subject to his will, as it was the creation of his appointment. Thus, by a double treachery to his nation and his God, he prepared the way for the multitudinous crimes which followed. Israel became a nation of idolaters, and, by a rapid process of degeneracy, exchanged the free constitution which Moses had given for the despotism of an Ahab—the glory of a Solomon for the decay of a Pekah and a Hoshea. Thus from the very outset the Jews, *i. e.*, the inhabitants of Judea, who adhered to the line of David and retained the Temple and the priesthood, learned to look with unmingled aversion and contempt on their neighbors, an aversion intensified by the bitter warfares waged from time to time between Judah and Israel. The latter degenerated in military strength as well as in moral power, and suffered one incursion after another at the hands of the Assyrians, until at length, in the reign of Hoshea, their entire land was despoiled, the people were carried away captive, and their country was repeopled by colonies from the land of their conquerors. It has been questioned whether this expatriation was complete, and an entirely new population supplanted the old, or whether the heathen mixed with a remnant of the former inhabitants left in the land. There are eminent authorities in favor of both hypotheses. We think the latter the more rational of the two, and the one better supported by the course of history. However this may have been, the new nation incorporated the religion of the previous inhabitants with their own. It was in those days generally believed that each land had its own god. Accordingly the new inhabitants, suffering the disasters common to all such colonies, applied to the King of Assyria to have sent to them an Israelite priest to "teach them the manner of the god of the land."[1] Thus at the same time a mongrel population supplanted the ten tribes of Israel, and a mongrel religion, composed of the wholly idolatrous rites of the new population and the half-heathen worship of the old one, took the place of the religion of the God of Israel.

From this time till the return of Judah from captivity, B.C. 536, we know nothing of the history of Samaria. They requested at that time to be allowed to participate in the rebuilding of the Temple at Jerusalem. Their religion, they asserted, was the same

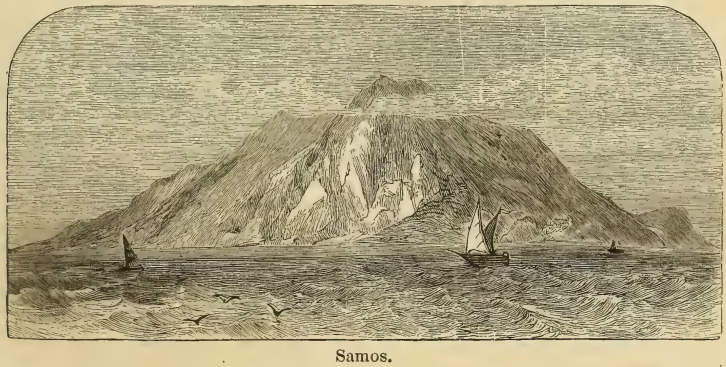
[1] 1 Kings xii., 26–33; 2 Kings xvii., 27, 28; xxiii., 21; 2 Chron. xxx., 5–9.—[2] Luke ix., 51–56; x., 25–37.

[1] 2 Kings xvii., 26, 27.

as that of the two tribes; therefore they had a right to share in that great religious undertaking. But the Jews did not listen favorably to their overtures, and refused their co-operation. On this the Samaritans threw off their mask and became open enemies, frustrated the designs of the Jews through the reigns of two Persian kings, and were only effectually silenced in the reign of Darius Hystaspes, B.C. 519. The feud thus unhappily renewed grew year by year more inveterate. At length, about B.C. 409, a certain Manasseh, a man of priestly lineage, on being expelled from Jerusalem by Nehemiah for an unlawful marriage, obtained permission from the Persian king of his day, Darius Nothus, to build a temple on Mount Gerizim for the Samaritans, with whom he had found refuge. The only thing wanted to crystallize the opposition between the two races —namely, a rallying-point for schismatical worship—being now obtained, their animosity became more intense than ever. From this time the Samaritans did every thing in their power to annoy the Jews. They refused hospitality to pilgrims on their road to Jerusalem; they would even waylay them on their journey, and many were compelled through fear to take the longer route by the east of Jordan. Certain Samaritans were said to have once penetrated into the Temple of Jerusalem, and to have defiled it by scattering dead men's bones on the sacred pavement. Their own temple on Gerizim they considered to be much superior to that at Jerusalem. There they sacrificed a Passover. To their copy of the Law they arrogated an antiquity and authority greater than attached to any copy in the possession of the Jews. The Law (*i. e.*, the five books of Moses) was their sole code; and they professed to observe it better than did the Jews themselves. The Jews, on the other hand, were not more conciliatory in their treatment of the Samaritans. The copy of the Law possessed by that people they declared to be the legacy of an apostate (Manasseh). They accused them of worshiping the idol-gods buried long ago under the oak of Shechem.[1] They would have no dealings with them that they could possibly avoid. "Thou art a Samaritan and hast a devil," was the mode in which they expressed themselves when at a loss for a bitter reproach. Every thing that a Samaritan had touched was as swine's flesh to them. The Samaritan was publicly cursed in their synagogues; could not be adduced as a witness in the Jewish courts; could not be admitted to any sort of proselytism; and was thus, so far as the Jew could affect his position, excluded from hope of eternal life. And even the apostles believed that an inhospitable slight shown by a Samaritan village to Christ would be not unduly avenged by calling down fire from heaven.

Such were the Samaritans of our Lord's day. If any thing could justify a national antipathy their character and history would have done so, since they were both traitors and heretics. And the several occasions which Christ took to rebuke the prejudice against the Samaritans afford an equal rebuke to every prejudice grounded on race or national antipathy, or on difference of religious opinion.[2] A small settlement of Samaritans is still maintained at Nablus, the modern Shechem. It comprises about two hundred persons, and constitutes "the oldest and smallest sect in the world." They observe the Law and celebrate the Passover with a minuteness which the Jews themselves have long intermitted; and their copy of the Pentateuch is one of the oldest versions of the law of Moses. See SAMARIA; SAMARITAN PENTATEUCH. Onin. Hoshea.

Samos, an island on the coast of Asia Minor, midway between the points occupied by Ephesus and Miletus, and separated from the main-land by a strait which, in the narrowest part, is not more than three or four miles broad. Samos was celebrated for its fertility, and has not lost its claim to the distinction; but its wine, now highly valued, was regarded by the ancient Greeks as of a very inferior quality. [Acts xx., 15.]



Samos.

[1] Gen. xxxv., 4.—[2] Luke ix., 54–56; x., 30–37; xvii., 6; John iv., 27.

Samothracia, a lofty and conspicuous island north of Lemnos, in the Ægean Sea, off the coast of Thrace. It was formerly celebrated for the mysteries of Ceres and Proserpine. It is now called *Samotraki*, or *Samandraki*. [Acts xvi., 11.]

Samson (*the sunny*) was the only son of Manoah, of the tribe of Dan, of the town of Zorah. His birth was heralded by an angelic messenger. In accordance with the divine command, he was consecrated to the life of a Nazarite from his cradle, by his mother's vows. He drank no wine, ate no grapes, suffered the locks of his hair to grow uncut. From his youth he gave tokens of that extraordinary strength which has since rendered his name proverbial. His fame was not confined to his own nation. Under the title of Hercules he was deified both in Egypt and in Greece; for that Hercules is a heathen transformation of Samson there is little room to doubt. To the same symbolic origin both names are traced by linguists. Both are men of superhuman strength, of exuberant physical life, of wild, ungovernable passions, and of broad, trenchant humor. Of both substantially the same traditions are told. Both slay a lion with their own hands. Both suffer death, though in different ways, at the hands of their treacherous wives. One, a captive in Philistia, summoned to make sport for his enemies, pulls down the temple of Dagon, and buries both the god and its worshipers in the ruins. The other, a captive in Egypt, is led forth to be sacrificed to Jupiter, breaks the bands which bind him, and slays the priests and scatters the assemblage. Even the custom of tying a lighted torch between two foxes in the circus, in the memory of the damage once done to the harvest by a fox with burning hay and straw tied to it, was long maintained in Greece—a singular witness to the extent of Samson's reputation.

We first meet Samson on his way to Timnath. A Philistine maiden has captured his fancy by her beauty. His parents remonstrate against the alliance. But neither the protests of his parents, nor the plain provisions of the law, nor the high and holy mission to which he is called by God, can counteract his passion. The result justifies the father's remonstrance. The Philistine maiden plays the coquette with Samson. He proposes, as is the custom in the Orient, a riddle to his guests at the betrothal feast. He wagers with them thirty changes of raiment that they can not guess it. She cajoles him out of his secret, and discloses it. That they should have won the wager does not trouble him. He goes alone across the country, and takes the thirty changes of raiment from the Philistine city of Ashkelon to pay his bet. But that he should have been cheated by a woman sorely wounds his pride; and when the Philistine coquette marries one of these very guests, Samson's groomsman, his indignation knows no bounds. This is the beginning of hostilities. Samson, to avenge himself of his enemy, catches three hundred jackals,[1] ties them together, two by two, by the tails, puts a fire-brand between the tails, and sets them loose in the harvest season to set fire to the Philistines' standing wheat. Then, when the Philistines, with a singular injustice, visit their wrath on the bride and the father, putting her to death, Samson, with that fickleness of feeling which characterizes him, smites them "hip and thigh with a great slaughter." We next find him in the hands of more formidable foes. The Philistines come up to avenge their wrongs on the nation which shelters him. The Israelites deliver him bound into their hands. He submits without opposition, only to break the cords that bind him, and leap upon his would-be captors with a shout that fills them with alarm. In the panic which ensues, a thousand are slain—some, doubtless, by Samson's own hand, others perhaps trampled underfoot by their own companions.

Twenty years elapse, during which he is acknowledged as the leader of his own tribe, and perhaps also of the neighboring tribes of Judah and Benjamin. Doubtless the authority of the Philistines is broken, their yoke somewhat lightened; doubtless, too, his term of office is marked by constant raids and border warfare. It is not, however, characterized by any marvelous achievements on Samson's part, whom nothing seems capable of arousing but personal wrongs or imminent danger. We next meet him, at all events, in Gaza, a Philistine city, whither he has gone in pursuit of a Philistine harlot, still yielding to the bane of his life, an unbridled, self-willed, self-indulgent spirit. The Philistines close the gates, and set a watch to catch him at the dawn. At midnight he goes out, takes the gates and their posts, and carries them off in a sort of scornful disdain of their boasted strength, and so escapes. One might have thought he would have learned enough by this time of Philistine women. But such a man, weak in the very self-conceit of his strength, never learns. He falls in with another, sets his heart upon her, and, with a folly for which there is absolutely no palliation, walks with open eyes into the trap this treacherous Delilah sets for him. She undertakes to get from him the secret of his superhuman strength. Three times he mocks her with lying answers. Three times she binds him, and delivers him into the Philistines' hands. He breaks the green withes, the new ropes, the web woven in with his hair, and scatters the captors, who imagine that they have secured him. Three times he discovers the treachery of this woman; and yet, because of her beauty.

[1] Judg. xv., 4, 5. See Fox.

and yielding to her tears and entreaties, he deliberately tells her the whole secret of his strength, then lies down to sleep with his head upon her lap, to awaken, his locks shaven, his vow broken, his strength gone, and himself an easy prey to his remorseless enemies.

If his life had ended here, there would have been nothing in it to explain the fact that the apostle names him among those who "through faith subdued kingdoms." But his servitude teaches him that lesson of self-denial which nothing but affliction suffices to teach. He grinds away in the prison-house of his foes; employs, in this horrid slavery, the remnant of that strength with which God had endowed him, and which, by her vows, his mother had consecrated to God's service. Little by little that strength returns to him. At last he is brought forth, on one of the high days of the Philistines, to grace a heathen festival. Humbled, he looks to God for strength to fulfill his purpose, and redeems his name from the ignominy which would otherwise attach to his wasted life by voluntarily sacrificing himself, that he may win one more victory over the Philistines, and bury their god Dagon in its own temple.[1]

Samson's virtues and vices are those of one in whom the animal nature predominates. Bold, fearless, audacious, he rushes into all sorts of hazards with the recklessness of an untamable self-reliance, and delivers himself by his own marvelous might of muscle. With this rare strength and aimless courage goes the good humor which belongs to exuberant health and vigor. But this very strength of his animal nature proves his weakness, and works his ruin. Inspired by no high, noble, commanding purpose, his misdirected power spends itself in fitful gusts of idle bravado. Wholly wanting in the power of self-restraint, the very strength of his own nature only makes his wreck and ruin more terrible. He lives an aimless, and therefore a barren life, and dies a fruitless, though a martyr's death. His nation remains in the bondage from which he might have freed it, and his name survives only to witness to the weakness of him whose powers, however great they may be, are subservient to his passions. Nothing but the pathos of his death saves his name from deserved oblivion. [Judg. xiv.–xvi.; Heb. xi., 32.]

Samuel (*asked of God*), the son of Elkanah and Hannah, of the tribe of Levi, was the last of the judges of Israel, and the first of the prophets. Though we have no certain information as to his birthplace, it was probably at Ramathaim-zophim, elsewhere called Ramah (q. v.), where his parents resided, and where he himself lived, died, and was buried. His mother was a remarkable woman. Almost a Nazarite[2] in practice, and a prophetess in gifts,[1] she sought from God the gift of the child with a passionate devotion of silent prayer[2] of which there is no other example in the O. T. Before his birth she had dedicated him to the office of a Nazarite, and while he was yet a little child she fulfilled her vow, and brought him to Shiloh to give him up to the high-priest. Here he ministered before the Lord, girt with a linen ephod[3] and the little coat which his mother brought him at each of her yearly visits. This little mantle, reaching down to his feet, had, from his earliest years, marked him out as almost a royal personage; and the same peculiar robe, in extended proportions, wrapped around him, was his badge to the end—the same Hebrew word being used throughout the narrative to represent Samuel's dress. Here, in the tabernacle, in his early childhood, occurred his first inspiration as a prophet. It was in the stillness of the night, just before the early dawn, that Samuel first heard the Divine voice: "The Lord *revealed* himself to Samuel."[4] In chap. ix., 15, it is said, "The Lord uncovered the ear of Samuel;" for such is the literal expression, a touching and significant figure, taken from the manner in which the possessor of a secret moves back the hair of his friend, and whispers into the ear thus laid bare the word that no one else may hear. Through these revelations the child first, and then the man, became "Samuel the Seer." By that ancient name, older than any other designation of the prophetic office, he was known in his own as well as in after times.[5] And, as if in a distorted reminiscence of his peculiar gift of second-sight, Samuel is the character selected, in Mussulman traditions, as the first revealer of the mysteries of the nocturnal flight of Mohammed from Mecca to Jerusalem.

Upon the overthrow of the sanctuary of Shiloh, and in the disasters which followed,[6] we hear not what became of Samuel. It is inferred that he was steadily fulfilling his office as prophet of the Lord, first at Shiloh, and then at Mizpeh and Ramah. We next meet him, after an interval of nearly twenty years, at Mizpeh. Here he gathered the children of Israel together, warning them against their idolatrous practices. The hold which he had upon the national heart is indicated by the effect which his words produced. The Israelites put away Baalim and Ashtaroth, and reinstated the worship of Jehovah. This national reformation was accompanied by appropriate religious ceremonies. The people fasted, and, partly as a symbol of their humiliation, partly as an act of solemn ratification of their new covenant, poured water out before the Lord. It was during this national

[1] Judg. xvi., 23–30.—[2] 1 Sam. i., 15.

[1] 1 Sam. ii., 1.—[2] 1 Sam. i., 13.—[3] 1 Sam. ii., 18, 19.—[4] 1 Sam. iii., 21.—[5] 1 Sam. ix., 18, 19; 1 Chron. ix., 22.—[6] See Eli.

convention that the intelligence came that the Philistines meditated an attack upon them. The Israelites, unprepared for war, were thrown into consternation. They entreated Samuel to intercede for them with God. There appears to have been no time for either flight or military preparations; for while Samuel was still engaged in the sacrificial service, the Philistine host burst suddenly upon them. A violent thunderstorm broke over the scene at almost the same moment. According to Josephus, it was accompanied by an earthquake. The superstitious and terror-stricken Philistines fled; the emboldened Israelites pursued; and thus, exactly at the spot where, twenty years before, the enemies of Israel had obtained their great victory, they were totally routed. A huge stone was set up, which long remained as a memorial of Samuel's triumph, and gave to the place its name of Eben-ezer,[1] the "Stone of Help," a name which has thence passed into Christian phraseology. The battle of Eben-ezer —the first, and, as far as we know, the only direct military achievement of Samuel, if, indeed, it can be so considered—marked as it was by the first return of victory to the arms of Israel after the fall of Shiloh, was apparently the event which raised him to the office of "judge." There, in the same way as Jerubbaal, and Bedan, and Jephthah,[2] with whom he is classed, he won his title to that name, then the highest in the nation. He dwelt still in his own birthplace, and made it a sanctuary of his own, but went from year to year in solemn circuit to the ancient sanctuaries in his own immediate neighborhood.[3] But his return was always to Ramah, "and there he judged Israel."[4] As he advanced in years his two sons began to share the power with him; but in their corrupt practices he witnessed the same perversion of high office that he had seen in his childhood in the two sons of Eli. Their corruption became at length intolerable; and the indignant people demanded not only a change of rulers but a change of government, by the establishment of a monarchy.

And now Samuel appears in his new and peculiar position as the inaugurator of the first of the kings. For the whole night, we are told by Josephus, Samuel lay, fasting and sleepless, in the depths of doubt and perplexity. In the visions of that night, and the announcement of them on the following day, is given the dark side of the new institution.[5] On the other hand, his acceptance of the change is no less clearly marked in the story of his reception of Saul. In his final address is represented the mixed feeling, with which, after having forewarned and struggled and resisted, he at last bows to the inevitable course of events, and retires to make room for a new order, of which he could but partially understand the meaning. He parted from the people, not with curses but with blessings. "God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and the right way."[1] So, later, he parted from Saul, not in anger but in sorrow. "Nevertheless Samuel mourned for Saul."[2] So, finally, he who had begun by denouncing the monarchy as fraught with evil, ended by becoming the protector and counselor of him who was to be its chief glory and support.[3] Meanwhile, the monarchy being established, the two institutions, respectively represented by Saul and Samuel, moved on side by side. Samuel was still judge—for "he judged Israel all the days of his life"[4]—not in the sense of a military commander, but as the arbitrator of moral and religious matters. He was consulted far and near on the small affairs of life.[5] No sacrificial feast was thought complete without his presence and blessing;[6] and a peculiar virtue was believed to reside in his intercession. In his capacity as prophet he still exercised an authority even higher than that of the king; and when Saul had ceased to act in harmony with the divine directions, Samuel announced his deposition, and appointed David his successor.[7] Not only was he himself a prophet, the first of a long and illustrious line,[8] but he was probably the founder, certainly in his time the head, of the schools of the prophets (q. v.),[9] where in that age of change and dissolution he gathered around him all that was generous and devout in the people of God. Unlike any previous teacher of the Jewish Church, Samuel grew up for the prophetic office from his earliest years. The image which is enshrined to us in Christian art, and which appeals most to our general sympathy, is not the picture of the sedate judge, or the terrible figure which rose up before the apostate king in the cave of Endor,[10] but that of the "child Samuel,"[11] who ministered before the Lord. His integrity gives significance to one of the most touching episodes in his life. In his parting address to the people, he says, "I am old and grayheaded, and I have walked before you from my childhood unto this day; witness against me before the Lord."[12] It was this appeal, and the universal response of the people, that has caused Grotius to give him the name of the Jewish Aristides. The death of Samuel is described as taking place in the year of the close of David's wanderings, at the advanced age of ninety-eight. It is said with peculiar emphasis, as if to mark his loss, that "*all* the Israelites"—not one portion, as might have

[1] 1 Sam. vii., 12.—[2] 1 Sam. xii., 11.—[3] 1 Sam. vii., 16. —[4] 1 Sam. vii., 17.—[5] 1 Sam. viii., 9–18.

[1] 1 Sam. xii., 23.—[2] 1 Sam. xv., 35.—[3] See David.— [4] 1 Sam. vii., 15.—[5] 1 Sam. ix., 1–10.—[6] 1 Sam. ix., 13.— [7] 1 Sam., xvi., 13.—[8] Acts iii., 24.—[9] 1 Sam. xix., 20.— [10] See Witch of Endor.—[11] 1 Sam. iii., 1; compare also 1 Sam. ii., 18, 21, 26; iii., 8.—[12] 1 Sam. xii., 2, 3.

been expected in that time of division and confusion — "were gathered together and lamented him and buried him"—not in any secluded sepulchre, but in the midst of the home which he had consecrated by his own long, unblemished career — "in his house at Ramah." The situation of Ramah is not known with certainty; but the place long pointed out as his tomb is the height most conspicuous of all in the neighborhood of Jerusalem, immediately above the town of Gibeon, now called *Neby Samwil*, the "Prŏphet Samuel." This tradition is traced as far back as the seventh century. His supposed relics were taken to Constantinople, A.D. 406, and received there with much pomp by the Emperor Arcadius. His descendants continued in Ramah during the time of David. Heman, his grandson, was one of the chief singers in the Levitical choir.[1] It has been supposed that Samuel wrote a life of the earlier years of David which was still accessible to one of the authors of the book of Chronicles,[2] but this appears doubtful. Various other books of the O. T. have been ascribed to him by Jewish tradition — the Judges, Ruth, and the two books of Samuel (q. v.). [1 Sam. i.; ii.; iii.; vii.; viii.; ix., 11–27; x.; xii.; xiii., 8–17; xv.; xvi.]

Samuel (Books of). In the Jewish Scriptures these two books form but one, which bears the name of Samuel, probably because the earlier part is occupied with the history of that prophet, and is supposed to have been written by him. In the Septuagint and Vulgate versions they are called "books of kings," since they are two of the four books in which the history of the kings of Israel and Judah is related. Hence, in our Bibles we find, added to the titles, "commonly called the First (or Second) Book of the Kings." They constitute, however, a separate and independent whole, and are not to be joined either with the book of Judges or that of Kings, from both of which they differ by many important characteristics. It is not easy to arrive at any certainty with respect to the age and authorship of these books. They were evidently not written by Samuel, whose death is recorded in the twenty-fifth chapter of the first book. The history continues after his death, down to nearly the end of the reign of David, a period of perhaps forty-five years. With the exception of a brief expression in the Talmud, there is no opinion expressed by antiquity respecting the name of the author. No mention is made of it in the books of Samuel, Kings, Chronicles, or any part of the Bible; nor is it named in the Apocrypha or in Josephus. There is a somewhat common opinion that the first twenty-four chapters were written by Samuel, and the rest by Gad and Nathan—an opinion founded on 1 Chron. xxix., 29. There is much in the general structure of the books, and in the relation of the several parts to each other, to render it probable that different writers, living at different times, were concerned in their production, notwithstanding the degree of uniformity which the style and language exhibit. The most reasonable supposition is that they were the work of one compiler, who availed himself of authentic historical records of various sources. Some writers ascribe the work to Jeremiah, some to Ezra, and some to Isaiah; but the great number of words and forms of words peculiar to it point out a distinct author and age.

All are agreed as to the high antiquity of the work. That is made certain by much internal evidence, and by the purity of its language, which ranks it as one of the best specimens of Hebrew prose in the golden age of Hebrew literature. In prose it holds the same place which Joel and the undisputed prophecies of Isaiah hold in poetical or prophetical language. The exact date of its composition and the name of its author are also involved in uncertainty.

The First Book of Samuel contains the history of the Jewish Church and polity from the birth of Samuel, during the judicature of Eli, to the death of Saul, the first king of Israel—a period of nearly eighty years. It consists of three parts: 1. The transactions under the judicature of Eli; 2. The history of the Israelites during the judicature of Samuel; 3. The history of Saul and the transactions during his reign.

The Second Book of Samuel contains the history of David, the second king of Israel, during a period of nearly forty years. It consists of three principal divisions, relating, 1. The triumphs of David; 2. The troubles of David and their cause, together with his repentance and subsequent recovery of divine favor; 3. The transactions of his reign after his restoration. The Second Book of Samuel bears an exact relation to the preceding book, and is likewise connected with that which succeeds. We see throughout the effects of that enmity against other nations which had been implanted in the minds of the Israelites by the Mosaic Law, and which gradually tended to the extirpation of idolatry. By describing without disguise the misconduct of those characters who were highly reverenced among the people, the sacred writer demonstrates his impartial sincerity; and by appealing to monuments that attested the veracity of his accounts when he wrote, he furnished every possible evidence of his faithful adherence to truth. The books of Samuel connect the chain of sacred history, and especially record the remarkable change which was effected in the method of the divine government when the God of Israel ceased to rule the chosen people by judges, and permitted them to be governed by kings, as were the

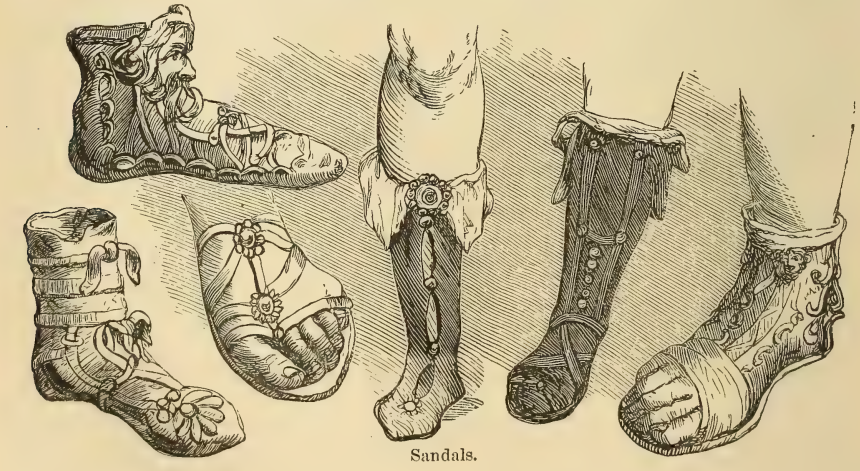
[1] 1 Chron. vi., 33; xv., 17.—[2] 1 Chron. xxix., 29.

other nations of the earth. While doing this, the writer takes care to point out the important distinction which was to be maintained between the kings of Israel and those of the other nations of the earth, in the separation of the civil from the ecclesiastical, or the secular from the religious authority; and also to describe the origin and influence of the prophetical order in relation both to the monarchy and to the people. The books describe the reformation and improvement of the Jewish Church established by David; and as they delineate minutely the life of that monarch, they point out his typical relation to Christ. In the sins into which David fell we behold the strength and prevalence of human corruption, and in his repentance and recovery the extent and efficacy of divine grace. These books are of very considerable importance for illustrating the book of Psalms, to which, indeed, they may be considered as in some measure a key.[1]

Sanballat, a person of considerable power and influence in the time of Nehemiah. Though apparently a Moabite, he was a resident in Samaria, and seems to have held some official appointment in that quarter under the Persian monarchy. Taking counsel with Tobiah, the Ammonite, Geshem, the Arabian, and some others, he endeavored to obstruct the work which Nehemiah had come to accomplish in behalf of Jerusalem. They were obliged to desist from any open assault, but resorted to stratagem, seeking to decoy Nehemiah to a distance for the avowed purpose of consultation, and employing false prophets at Jerusalem to put him in fear. But he saw through the designs of Sanballat and his comrades, and held his ground firmly against their machinations. Among other projects to strengthen his influence, Sanballat got his daughter married to the son of Joiada, son of the high-priest, Eliashib. But this being an improper connection, Nehemiah drove away the parties with indignation. We hear no more of Sanballat in Scripture, and the account of Josephus respecting him is untrustworthy. [Neh. ii., 10; iv.; vi.; xiii., 28.]

Sanctification (*making holy*). The doctrine of sanctification is the doctrine that man is perfected in holiness of life by the Spirit of God acting upon his heart, and the Providence of God disciplining him in his daily life. The Roman Catholic theologians regard sanctification as the actual making of the soul holy, a prerequisite to justification; *i. e.*, they consider that man is not treated by God as holy until and except he is made so by Divine influence. Protestant divines distinguish between the two acts; they consider that the sinner is freely justified for Christ's sake without regard to his actual character, and that sanctification follows justification. They also distinguish between regeneration and sanctification. The former is an instantaneous change made in the heart and in the general course of the life; the latter is a progressive change, in which the soul constantly grows more and more into the image of Christ its Lord. Some writers, indeed, speak of sanctification as a second crisis in the spiritual history of the soul, as marked and as sudden as regeneration; but this philosophy is not generally accepted by evangelical theologians.

Sandal. This word occurs but twice in the translation of the English Bible;[1] but the same thing, doubtless, was denoted by the word elsewhere translated *shoe*. Shoes proper were worn by the Greeks and Romans; but it appears to be the better opinion of Biblical scholars that the Jews wore only, or at least chiefly, sandals, which consisted simply of a sole fastened to the foot, and protecting its lower, but not its upper, surface. It was fastened to the



Sandals.

[1] See table at end of article PSALMS.

[1] Mark vi., 9; Acts xii., 8.

foot by thongs or straps. It was sometimes beautifully ornamented, in wrought with lines of gold, silver, or silk, and occasionally embroidered with jewels. The materials were either leather, felt, cloth, or wood. It was occasionally shod with iron. Palm-leaves and papyrus-stalks were also occasionally used. In transferring a possession or domain, it was customary in ancient times to deliver a shoe, as in the Middle Ages a glove; hence the action of throwing down a shoe upon a region or territory implied occupancy.[1] Shoes, or sandals, do not appear to have been worn at all periods as with ourselves; they were laid aside when indoors, and only put on by persons about to leave home, as, *e. g.*, on a military expedition.[2] During mealtimes it was customary for the feet to remain uncovered, hence a necessity for washing the feet.[3] It has always been a mark of reverence in the East to lay aside the shoes on approaching any sacred spot. Hence the command to Moses at the bush, and to Joshua in the presence of the angel of Jehovah.[4] Subsequently, in the Temple service the priests officiated barefoot; and the Talmudists even forbade any person to pass through the Temple with shoes on. To carry or unloose a person's sandal was a menial office, betokening great inferiority on the part of the person performing it. Hence we find John the Baptist employing this fact to express his relation to the Messiah.[5]

Sandemanians, a sect of Congregationalists (q. v.), so called from their founder, Robert Sandeman, a native of Perth, who was led to embrace the opinions of Mr. Glas, which he so zealously diffused both in England and America, that at length the name of the founder was lost in that of the zealous advocate, and the sect came to be known exclusively by the appellation of Sandemanians. Having gathered round him a congregation in London, he labored among them with indefatigable earnestness; but in 1764 he sailed to America, where, after enduring much opposition and many trials, he died in 1771, at Danbury, in Massachusetts. The inscription on his tombstone refers to his peculiar views on the nature of justifying faith: "Here lies, until the resurrection, the body of Robert Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith; that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God." This inscription substantially embodies the distinctive feature in his teaching, which appears to have been that justifying faith consists barely in an assent of the understanding to the testimony of the Word of God. The sect has never assumed any very considerable importance, and is now reputed as containing only about two thousand members. They observe feet-washing and love-feasts, and partake of the communion every Lord's Day.

Sanhedrim, or **Sanhedrin**, called also, in the Talmud, *the great Sanhedrim*, the supreme council of the Jewish people in the time of Christ and earlier. The *origin* of this assembly is traced in the Mishna to the seventy elders whom Moses was directed to associate with him in the government of the Israelites; but this tribunal is thought by many scholars to have been temporary only, and not to have continued to exist after the Israelites had entered Palestine. In the lack of definite historical information as to the establishment of the Sanhedrim, it can only be said in general that the Greek etymology of the name seems to point to a period subsequent to the Macedonian supremacy in Palestine. From the few incidental notices in the N. T., we gather that it consisted of chief priests, or the heads of the twenty-four classes into which the priests were divided—elders, men of age and experience, and scribes, lawyers, or those learned in the Jewish law.[1] The *number of members* is usually given as seventy-one. The president of this body was styled *Nasi*, and was chosen on account of his eminence in worth and wisdom. Often, if not generally, this pre-eminence was accorded to the high-priest. The vice-president, called in the Talmud "father of the house of judgment," sat at the right hand of the president. The other councillors were ranged in front of these two in the form of a semicircle. Two scribes attended to register the votes, one for acquittal, the other for condemnation. The *place* in which the sessions of the Sanhedrim were ordinarily held was, according to the Talmud, a hall called *Gazzith*, supposed to have been situated in the south-east corner of one of the courts near the Temple building. As a judicial body the Sanhedrim constituted a supreme court, to which belonged, in the first instance, the trial of a tribe fallen into idolatry, false prophets, and the high-priest; also the other priests. As an administrative council it determined other important matters. Jesus was arraigned before this body as a false prophet; and Peter, John, Stephen, and Paul as teachers of error and deceivers of the people. From Acts ix., 2, it appears that the Sanhedrim exercised a degree of authority beyond the limits of Palestine. According to the Talmud smaller councils with the same name were constituted in provincial towns where the inhabitant householders numbered upward of one hundred and twenty. These consisted of twenty-three

[1] Psa. lx., 8; cviii., 9; comp. Ruth iv., 7, 8; Deut. xxv., 9.—[2] Isa. v., 27; Eph. vi., 15.—[3] Luke vii., 38; John xiii., 5, 6. See Washing.—[4] Exod. iii., 5; Josh. v., 15.—[5] Matt. iii., 11; John i., 27.

[1] Matt. xxvi., 57, 59; Mark xv., 1; Luke xxii., 66; Acts v., 21.

members, and sat on the second and fifth days of the week. Some have supposed them alluded to in Matt. v., 21; x., 17; Mark xiii., 9.

Sapphire, a precious stone — one of the hyaline corindons, usually of a deep blue color. It is of great hardness and brilliancy, and when perfect and of large size is extremely valuable. It is referred to in Scripture as one of the gems in the high-priest's garment, and also in the imaginative descriptions of the heavenly city. [Exod. xxiv., 10; xxviii., 10; xxxix., 11; Job xxviii., 6; Ezek. i., 26; Rev. xxi., 19.]

Sarah (*princess*), the wife of Abraham. Her name does not occur in the genealogy, and all we know of her birth and parentage is the statement of Abraham to Abimelech.[1] According to this she was his half-sister. An ancient and not untrustworthy Jewish tradition identifies her with Iscah, the sister of Lot. The fact that a marriage between a man and his half-sister was forbidden by the law has led many Jewish and Christian interpreters to think that granddaughter should be substituted for daughter in the passage referred to. Such marriages, however, were common among the heathen nations of antiquity, and were not forbidden by divine command until a later period. The leading circumstances in Sarah's life, inseparably connected with those in the life of Abraham, are elsewhere narrated.[2] Her treatment of Hagar shows her to have been a proud and jealous woman, and her reception of the divine promise indicates that she had not the same spirit of faith which characterized her husband. Her original name Sarai (*contentious*) was hardly an inapt cognomen, but was changed in token of the honor to which she was to be raised. Nothing is recorded of Sarah in connection with the most trying moment of her husband's life — the attempted offering up of Isaac. Perhaps the dreadful secret was kept from her, as a burden too great for her to bear, till the hour of trial was past. She lived to the ripe age of one hundred and twenty-seven, about thirty-seven years after the birth of Isaac, and was the first to be laid in that cave of Machpelah which afterward received the mortal remains of so many honored patriarchs. See ABRAHAM; HEBRON; ISHMAEL; HAGAR.

Sardis, the ancient capital of the kingdom of Lydia, lay in a plain on the small river Pactolus, thirty-three miles from Thyatira, and twenty-eight from Philadelphia. In the reign of Tiberius it was destroyed by an earthquake, but restored by order of that emperor. In the eleventh century Sardis fell into the hands of the Turks, and in the thirteenth it was destroyed by Tamerlane. Only a village (Sart) now remains, built among the ruins of the ancient city.

[1] Gen. xx., 12.—[2] See ABRAHAM.

Sardius, or **Sardine**, an agate of one color, a clear, bright red, which in modern times is best known by the name of carnelian, or cornelian. The sardius, or sardine, is a fine variety of this stone; it is of a deep, almost blood red, and is prized according to its depth of hue and translucency. It is not transparent and has no brilliancy, but it takes a high polish, and is of all stones the best adapted for the purposes of the engraver.

Sardonyx, a precious stone; like other agates, to which class it belongs, a hydrated quartz, of a red and pearl color in alternate layers. It resembles the onyx, except in color. The prefix *sard* seems to have obtained among lapidaries the technical meaning of red; hence *sardonyx* would signify the red onyx.

Sargon, an Assyrian king, mentioned only once in Scripture.[1] Early writers had identified him with either Shalmaneser, or Sennacherib, or Esar-haddon. But the Assyrian inscriptions prove Sargon to have been



Glass Vase, bearing the Name of Sargon, from Nimroud.

distinct from these monarchs, and fix his place between Shalmaneser and Sennacherib. There is some probability in the supposition that, during Shalmaneser's protracted absence at the siege of Samaria, Sargon effected a revolution and seized the crown. It is remarkable that Sargon claims in his first year to have taken Samaria; it may therefore be that he is the "King of Assyria" mentioned in Scripture;[2] or perhaps, as he had taken possession of the government before the siege was over, he claimed the capture as his own. The wars of Sargon were numerous, and he carried his victorious arms into many countries. He built the famous palace of Khorsabad, the ornamentation of which surpassed the art of his predecessors. Glass, intaglios, and the perfect enameling of bricks, characterize his reign, which lasted about nineteen years, B.C. 721–702. A statue of Sargon has been discovered at Cyprus, which is now in the museum at Berlin. This is supposed to im-

[1] Isa. xx., 1.—[2] 2 Kings xvii., 5, 6.

ply that the king had prosecuted a successful war in that island.

Satyrs, a name given, in ancient Greek mythology, to a class of beings who are said to have resembled goats or rams, and to have been noted for love of wine and sensual pleasures. They inhabited chiefly woods and forests. There has been some difference of opinion as to the proper translation of the word so rendered in our English Bible. Some scholars have translated the word *wild goats*, in favor of which is the fact that it is hardly supposable that Isaiah could give countenance to the popular superstition that demons inhabited the ruined cities. But the same Hebrew word is translated devils in Lev. xvii., 7, and 2 Chron. xi., 15, where it is clear that objects of idolatrous worship are intended. [Isa. xiii., 21; xxxiv., 14.]

Saul (*asked for*), more accurately Shaul, is the name of several persons mentioned in sacred history.[1] The most important are, however, Saul of Tarsus,[2] and Saul, the son of Kish, the first king of Israel (B.C. 1095–1055). The birthplace and genealogy of the latter are involved in some uncertainty.[3] He first appears in sacred history as a young man of unusual stature and of prepossessing appearance, at a time when the corruption of Samuel's sons had rendered the people dissatisfied with their form of government under the Judges and clamorous for a monarchy. Saul is anointed by divine appointment, and, entering one of those schools of the prophets which Samuel had instituted, received that religious education which was esteemed the first qualification for his royal position. Thus qualified for the royal dignity, at a solemn assembly at Mizpeh, Saul is designated by lot and received as king, not, indeed, without murmur or opposition from some few factious spirits, but by the unanimous consent of the great majority. His first measure was bold and answerable to the public expectation, as showing that the strength and vigilance of the royal power would extend its protection to the remotest part of the commonwealth. Nahash, king of the Ammonites, had invaded the Transjordanic tribes, and now besieged the town of Jabez, in Gilead. He demanded that the inhabitants should submit to have their eyes put out—a revolting act of cruelty which he had exacted, as a sign of subjection, from all the people he had subdued. The inhabitants sent in all haste to the king for succor. Saul instantly hewed a yoke of oxen to pieces, and sent this sign, like the fiery cross of the Highlanders, to summon all the tribes of Israel. The army mustered to the number of three hundred and thirty thousand men, and the Ammonites were totally defeated and dispersed. This victory was followed by a new and more public inauguration of the young king at Gilgal, accompanied by solemn religious services and a public surrender by Samuel of his official authority.

Some time must have elapsed between the nomination of Saul and his active and regular administration of the kingly office; he was a youth when nominated; his son Jonathan now appears grown up, a gallant and daring warrior. The monarch's first care was to form a regular and disciplined army; for the Philistines were mustering the most numerous and overpowering host they had ever brought into the field. Jonathan began the war by attacking a garrison at Geba before the preparations were completed. The Philistines broke into the country, and, with three thousand chariots and six thousand horse, swept the whole region. The panic-stricken Israelites fled on all sides; the few troops which obeyed the trumpet of Saul met at Gilgal. Here Saul, in direct violation of the Hebrew constitution and the express command of Samuel, took upon himself the priestly function, and offered sacrifice. The union of these two offices in one person would either have given an overweening weight to the kingly authority; or the religious primacy, instead of maintaining its independent dignity, would have sunk into a subordinate branch of the royal office. Samuel, who, if he offered sacrifice, probably assumed that right as belonging to the prophetic function, denounced, as the penalty of Saul's offense, that the kingdom should not be hereditary in his line, but pass into that of a man more obedient to the divine institutions. In the mean time the Philistines overran the territory; part turned southward to the valley near the Dead Sea, part to the mountainous country of Ephraim, part toward the Jordan as far as Ophrah. They seized all the arms, and carried away all the smiths in the country, forcing the inhabitants to go to their towns to get all their larger implements of husbandry ground, while Saul occupied the strong fortress of Gibeah with but six hundred ill-armed men. From this critical situation he was delivered by the adventurous exploit of Jonathan.[1]

The battle of Gibeah was followed by a successful war with the enemies of Israel on all quarters, the most harassing and unconquerable of whom were the wild tribes of the desert called the Amalekites. These fierce marauders constantly hovered on the borders, swelled the Philistine armies, or followed in the rear like Tartar hordes, pillaging and massacring; and, as the Israelites had no cavalry, retreated without loss to the security of their deserts. It was a cruel but inevitable policy to carry a war of extermination into their country. There

[1] Gen. xxxvi., 37, 38; xlvi., 10; 1 Chron. i., 48; vi., 24.—[2] See PAUL.—[3] Comp. 1 Sam. ix., 1, and 1 Chron. viii., 33.

[1] See JONATHAN.

was an old feud of blood between the nations since their first attack on the Israelites near Sinai. The war law of nations, and necessity, as well as the divine command, justified this measure. Even the flocks and herds were to be involved in the general destruction, lest the scattered fugitives (for the tribe was not so entirely annihilated but that it appeared again in force during David's residence at Ziklag) should re-assemble, and form a new settlement on the Israelitish frontier. In the conduct of this expedition Saul again transgressed the divine commandment; he reserved the best part of the spoil, under the pretext of offering it in sacrifice, and spared the life of the king. There seems to be an obvious policy in this command to destroy all plunder, lest the Israelites should have been tempted to make marauding excursions upon their neighbors, and by degrees be trained up as an ambitious and conquering people. This danger the lawgiver clearly foresaw, if they should fall under a monarchy. Agag, the king of the Amalekites, to whom the Jews owed long arrears of vengeance for his cruelties to their countrymen, was hewn in pieces before the altar by the command of Samuel—a fearful example to the merciless chieftains of the wild tribes: "As thy sword hath made women childless, so shall thy mother be childless among women." But his repeated acts of disobedience had destroyed all hope of finding in Saul a religious and constitutional king, punctual in his conformity to the law of the land and to the divine commandment. Another fatal objection to his sovereignty and that of his race began to display itself; he was seized with the worst malady to which mankind is subject, and as the paroxysms of his insanity became more frequent and violent, the brave though intractable warrior sunk into a moody and jealous tyrant.

From this time the life of Saul is one uninterrupted tragedy. He grows more and more moody and violent. His unsuccessful pursuit of David, and his growing conviction of the truth of Samuel's prophecy, that the kingdom should pass from his house to that of the son of Jesse, add bitterness to his naturally jealous disposition. How far the frenzy which possessed him was the consequence of self-indulgence in evil passions, natural as we should call it, and how far it was the result of a really diabolical possession, a supernatural wickedness, it is not easy to judge. Certainly history, which has recorded many a royal fall, has recorded few more startling or terrible illustrations of downward progress than that of Saul. His attempt to assassinate David with his own hand, his wholesale murder of the house of Ahimelech, his massacre of the Gibeonites, and his vindictive pursuit of David, despite his oath, and notwithstanding the sparing of his own life,[1] all attest the reckless violence of his malevolent passions. At length the end draws nigh. The Philistines re-enter the land. The king's courage is gone. Samuel is dead. The successor of the high-priest has fled the land for his life. To the prayers of the apostate king God vouchsafes no answer. He appeals to one of that class of pretended soothsayers to whose illegal traffic he has, by the severity of his measures, almost wholly put a stop. At the call of the Witch of Endor,[2] Samuel either really does appear, or seems so to do, only to denounce against him his defeat and death upon the morrow. The prophecy carries with it its own fulfillment. The disheartened king, entering the battle without courage, infects his army with his own despair. In the bloody battle which ensues,[3] Israel is totally defeated; Jonathan and the other sons of Saul are slain. The desperate monarch, sorely wounded, falls by his own hand.[4] His faithful armor-bearer shares with him his death. His body is found by the Philistines, stripped of its armor, and beheaded. The armor is hung as a trophy in the house of Ashtaroth, his headless trunk hung upon the walls of Beth-shan. Thence it was soon after rescued by a daring incursion made by the inhabitants of Jabesh, a city beyond Jordan, who, remembering how Saul had rescued their city from the cruelty of the Ammonites at the commencement of his reign, displayed that rarest of virtues, gratitude to a fallen monarch, and adorned the annals of their country with one of its most noble incidents. His reign had lasted forty years.[5]

The curiously contradictory character of Saul, and the mournful story of his degeneracy and downfall, as it is one of the saddest episodes in the Scripture so also it is one of the most striking illustrations of the temptations of ambition, and the dangers which attend the unexpected acquisition of power by one whose humane virtues are not re-enforced by genuine piety. The contrast between the Saul who hid from the applause of the people, and the Saul incensed with a spirit of fiendish jealousy at the praises sung to David's honor—between the Saul who would suffer no man of those who opposed his coronation to be put to death, and the Saul who slew ruthlessly the fourscore and five priests,[6] would seem incredible, were it not, unfortunately, paralleled in too many and too well authenticated instances to be at all extraordinary, however surprising. See DAVID; JONATHAN; WITCH OF ENDOR; GIBEAH; GILBOA. [1 Sam. ix.–xxxi.]

[1] 1 Sam. xix., 15; xxii., 9-19; 2 Sam. xxii., 1. See DAVID.—[2] See, for a discussion of this scene, WITCH OF ENDOR.—[3] See GILBOA.—[4] 1 Sam. xxxi., 4. There is no reason to suppose that the Amalekite's story, 2 Sam. i., 7–10, is true, though Dean Milman's hypothesis may be true, that the self-inflicted wound was not mortal, and the work begun by Saul was completed by the Amalekites.—[5] Acts xiii., 21.—[6] Comp. 1 Sam. x., 22; xviii., 8; xi., 13; xxii., 17, 18.

Scape-goat, one of the two goats presented at the door of the tabernacle of the congregation on the Day of Atonement.[1] On that day expiation was made for the sins of the nation. For this purpose two goats were selected as near alike in size, form, and color as possible; they were brought to the Temple; the priest chose by lot between them; the one was killed as a sin-offering for the people; the high-priest carried some of its blood into the most Holy Place, and sprinkled it before the mercy-seat, then, coming from behind the vail, made atonement for the Holy Place because of the uncleanness of Israel. The remaining goat was then brought out, a piece of scarlet cloth, typical of the sins of the people, was bound upon it, and the priest, laying both his hands upon its head, confessed over it the sins of the congregation. It was then led off into the wilderness, where it was set free, and seen no more. The significance of the whole service was unmistakable. By the death of the victim the sins of the people were borne away and lost to sight forever; and since one animal could not both carry them away and be slain on the altar, two were taken to typify the one truth.

Scholastics, Scholasticism. The term scholastic, or school-men, is applied to a class of theologians who flourished in the Middle Ages, and who taught a philosophy, the fundamental principle of which was that religious truth could be reduced to a perfect and complete philosophical system. Their name is derived from the fact that they originated as a sect of philosophers in the schools instituted by and after Charlemagne for the education of the clergy. As the tendency of the Mystics (q. v.) was to give religious truth the aspect of a dream, so the tendency of the school-men was to reduce it to a mere system of philosophy. Their intellectual method led to various subtle reasonings for the purpose of explaining the mysteries of divine redemption; but their explanations have been, for the most part, long since abandoned, and the study of their writings is of very little profit, except to the professional student of ecclesiastical history. But though the old scholasticism has entirely disappeared, wherever religion takes on a purely intellectual type the scholastic tendency reappears.

Schools. In this article we propose to give a brief account of schools and systems of education only so far as they have a bearing on religious questions. We shall, therefore, first give our readers an account of Jewish schools in Bible times; and, secondly, state the present problem in respect to religious training in schools, and briefly indicate the solutions proposed in this and in other countries.

I. *Jewish Schools.*—By the laws of Moses the duty of education was first devolved upon the parents, who were strictly enjoined to instruct their offspring in the precepts of the Law, in the fear of God, and in the meaning of certain symbolical services which represented the dealings of Providence with their nation in past days, and which were evidently designed to excite the curiosity of the children, and to elicit inquiry. This work of education was to be prosecuted at all times; no opportunity was to be lost; the father was enjoined, in sitting down with his family at the table, at home, abroad, before retiring in the evening, and after getting up in the morning, to train his children in the nurture and admonition of the Lord.[1] In addition, Moses established a Levitical order, a part of whose duty it was to instruct the people in the Law on great state occasions, and who, later, scattered through Palestine in every town and village, taught them and their children by private catechetical instruction. An order of prophets was provided, of which he was himself the first, who fulfilled the double function of the modern press and the modern pulpit.[2] That reading and writing must have formed part of education from the settlement of the Jews in Palestine, is evident from the fact that the Israelites were commanded to write the precepts of the Law upon the door-posts and gates of their respective houses. Arithmetic, too, must have been taught, as the days of the week, the months, the festivals, etc., were not designated by proper names, but by numerals. The numbers occurring in the O. T. reach to hundreds of thousands; and we have, moreover, instances of addition, subtraction, multiplication, and division.[3] It is true that the word "school" does not occur in the Bible previous to the Babylonish Captivity; still teachers and teaching are referred to. Bezaleel and Aholiab were qualified by God as teachers in certain departments; the Psalmist speaks of his having had many teachers; both teachers and pupils are mentioned in connection with the Temple choir; and the prophets delivered public lectures on the festivals, and instructed young men who aspired to a better education, in order to fit themselves for public service.[4] The schools of the prophets established by Samuel[5] appear to have afforded a somewhat definitely organized system of instruction. School-houses, in the common use of that term, appear to date from the restoration of the Jews. In the Captivity, the exiles had to a great extent forgotten their vernacular Hebrew, and they became incompetent to understand their sa-

[1] Lev. xvi. See ATONEMENT (DAY OF).

[1] Exod. xii., 26, 27; xiii., 8–14, 15; Deut. iv., 9, 10; vi., 8, 9, 20, etc.; xxxi., 13; xxxii., 46.—[2] Deut. xxxi., 9–13; xxxii., 10; 2 Chron. xvii., 8, 9; xxx., 22; xxxv., 3; Neh. viii., 5–8.—[3] Lev. xxv., 27–50; xxvii., 16, 18; Numb. i., 22, etc.; iii., 19–43, 46–50; xxvi., 7; Deut. vi., 9.—[4] 1 Sam. x., 5–10, etc.; 2 Kings ii., 3; iv., 22, 23, 38; vi., 1, etc.; 1 Chron. xv., 22; xxv., 8.—[5] See PROPHETS.

cred oracles. Ezra, therefore, immediately on their return to Jerusalem, gathered around him those who were skilled in the law, and, with their assistance, trained a number of public teachers. The less distinguished of these teachers went into the provincial towns of Judea, where they gathered disciples and formed synagogues, while the more accomplished of them remained in Jerusalem, became members of the great synagogue, and collected large numbers of young men, whom they instructed in the law, the prophets, and the sayings of the sages of old. At the time of Christ every synagogue had its school; for every twenty-five children a teacher was required; the books studied were the Bible and the commentaries of the scribes thereon. Thus the common people of Palestine were taught reading and writing, and were instructed in the principles and precepts of their law, so that a far larger proportion of the people could read and write in Palestine in the days of Christ than in England in the days of Henry the Eighth. The unlearned fishermen by the Sea of Galilee were not absolutely illiterate. Few were the Jews who could not read their own Scriptures. In addition to the Scripture and the commentaries, arithmetic was also taught, and occasionally some little knowledge of natural history and physical science. In addition to these parish schools were the schools of the scribes, the descendants of the schools of the prophets, and the forerunners of our own colleges and theological seminaries. Here the degenerate scribes were taught the theological dialectics of the time, and so, according to the popular notion, were prepared for the ministry of the Word. From them proceeded those traditions and ceremonial refinements against which Christ later brought the whole influence of his life and teaching to bear.[1] These schools were mostly at Jerusalem. It was such a school that Paul attended when he sat at the feet of Gamaliel, and it was probably the teachers of some of these schools whom Jesus astonished, when a boy, by his questions and answers in the Temple. The mode in which instruction was communicated in them was chiefly catechetical. After the master had delivered his theme, the disciples in turn asked different questions, which he frequently answered by parables or counter-questions, a line of conduct also pursued by Christ, in accordance with the customs of the times.

II. *Bible in Schools.* — Though we entitle this division of our subject thus, because it is the title given to the popular discussion of the question respecting religious education at the present day, the title is not adequate. There are, in reality, two distinct theories respecting education, the Republican or Protestant, and the Ecclesiastical. The latter holds that it is the duty of the Church to educate, and that education should be remitted entirely to her. This is the theory of the Roman Catholic Church, though not entertained perhaps by all Roman Catholics, nor even pronounced dogmatically by any council or decree. The other theory is that it is the business of the State to provide for the education of the people, because its prosperity and welfare depends on their education. The Roman Catholic Church maintains that education, to be complete, must include instruction in religious and theological truth, and that only the Church is competent to instruct on these subjects. Protestants, or, to speak more accurately, Republicans, hold that a distinction may be drawn between theological and secular matters, and that secular education may be afforded by the State, and theological instruction by the Church. In all Roman Catholic countries, *i. e.*, in all countries where the Roman Catholic Church exercises a political supremacy and control, there is no public, *i. e.*, no governmental school system.[1] Education is provided only in parish schools under the direction and control of the parish priest, and is to a large extent theological, *i. e.*, it consists largely of instruction in the rites, ceremonies, and doctrines of the Church. In Protestant countries there is no uniformity of practice. Most Protestants agree with the Roman Catholics in so far as to hold that education, to be complete, should embrace some general instruction in the precepts and principles of the Christian religion, and various attempts have been made to afford such instruction without embracing doctrines of a sectarian character. In Holland, whence we have largely borrowed our civil and religious institutions, the schools are carefully guarded from all sectarian influence. The teachers, though giving general religious instruction, are forbidden to teach the doctrines of any particular denomination. Calvinist and Lutheran, Arminian and Socinian, Protestant and Catholic, unite in the common school. In Switzerland, and generally throughout Germany, a similar result is attained by different means; for though education in Christian doctrine is there afforded in the schools, the hours for religious and secular instruction are carefully kept separate, and the religious instruction is imparted by the pastors of the congregations to which the pupils severally belong. In Ireland, for many years, the schools were under the control of the Church of England, and the children of the Roman Catholics, who constituted six-sevenths of the population, were practically excluded. At length, after nearly thir-

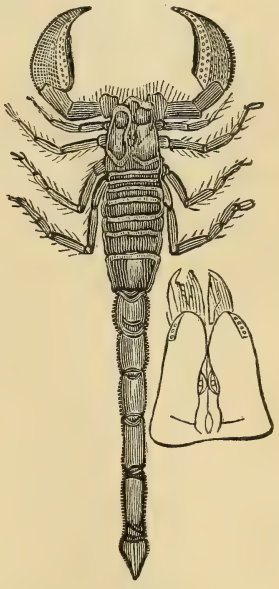
[1] See Traditions; Talmud; Pharisee.

[1] Since this sentence was written education has been taken out of the hands of the clergy in Austria, and partially so in Italy and France; but this is not because the Roman Catholic Church has changed, but because it has lost, or is losing, its political supremacy.

ty years of agitation, an unsectarian Board of Education was established, representing Protestants, Catholics, Orthodox, and Unitarians, under whose direction a system of national schools has been organized free from ecclesiastical control. In England, until recently, education was left mainly to churches. Recent attempts have been made to establish a public school system there upon a principle of compromise, which allows the Church schools to draw their ratio of school money, provided they will submit to a certain degree of supervision from the State. In this country the public school system is regulated by State laws, and is not, therefore, the same in different States. In the South there was not, prior to the Civil War, any very general public school system, the scattered nature of the population rendering it difficult, if not impossible, to sustain one; but public school systems have been established there since the war. For a time there appeared to be in this country a kind of tacit agreement that all sects would unite in a popular system of education, and that, to provide for the religious wants of the child, the Bible should be read in the schools without note or comment. The Roman Catholic priesthood have, however, objected to this of late years, as a proceeding which tends to Protestantism, while they at the same time do not hesitate to say that, if the Bible is excluded from the schools, the effect will be to make them godless and irreligious. In brief, their objection is to any principle which intrusts the education of the children of their parishes to secular agencies, and provides for them a free schooling at the expense of the State. It should be added that a small but influential body of Protestants advocate the removal of the Bible from the public schools, wherever the demand is made for its removal, and the provision only of secular instruction in public schools, leaving all religious training to the home, the Church, and the Sabbath-school.

Schwenkfelders, a denomination of Christians which arose in Silesia in the sixteenth century, deriving its name from its founder, Caspar Schwenkfeld von Ossing. He took a lively interest in the success of the Reformation, and held the chief Reformers in the highest respect, but differed from them in some doctrinal points. For "This is my body," he read, "My body is this," that is, such as this bread, a true and real food, nourishing, satisfying, and invigorating the soul. He denied that the external word possessed any power to enlighten and renew the mind, but maintained that all power of this kind was to be ascribed to the internal word, which, in his opinion, was Christ himself. Schwenkfeld often declared his unwillingness to form a separate sect; but after his death, in 1562, numbers were found to have embraced his views, who were subjected to severe persecution at the hands of the established clergy, who were Lutherans. At length, having become a religious denomination of some importance, they attracted the attention of the Jesuits, at whose instigation a peremptory edict was promulgated, in consequence of which a number of families fled into Saxony, in 1725, where they remained for eight years, at the end of which they emigrated to Altona, in Denmark, whence they sailed to Pennsylvania, in North America. On reaching their Transatlantic home, the Schwenkfelders held a festival in gratitude for the divine goodness and protection; and since that period (1734) this commemorative festival has been annually observed. The sect numbers about one thousand, all of them Germans, conducting public worship in their native language. Their pastors are chosen by lot, and they maintain a strict church discipline.

Scorpion, a well-known venomous animal, which is twice mentioned in the O. T., and four times in the N. T.[1] The wilderness of Sinai is especially alluded to as being inhabited by scorpions at the time of the Exodus, and to this day they abound in the same district, as well as in some parts of Palestine.[2] The sting often occasions much suffering, though it is not often fatal.



Scorpion.

The "scorpions" mentioned in the rash answer given by Rehoboam to Israel[3] were whips, which consisted of several thongs, each of which was loaded with knobs of metal, and tipped with a metal hook, so

[1] Deut. viii., 15; Ezek. ii., 6; Luke x., 19; xi., 12; Rev. ix., 3, 5, 10. — [2] Josh. xv., 3. See Akrabbim. — [3] 2 Chron. x., 11, 14.

that it resembled the jointed and hooked tail of the scorpion. This terrible instrument was made for the express purpose of punishing slaves, so that the mere mention of it was an insult.

Scourging, a practice sanctioned by the Romish Church, and which they usually term *discipline*, whereby an individual, for the mortifying of the flesh, voluntarily scourges himself. Such an exercise of voluntary penance is resorted to in many monasteries at regular intervals, frequently as often as three times a week, and in many cases much oftener. The practice is also regularly performed at Rome on particular days during the time of Lent. The service is said, by an eye-witness,[1] to have commenced, on one occasion, about an hour after sunset, about five hundred men being present in the spacious church of the Caravita. After a sermon, during which the lights were extinguished, a bell rang, and there was a slight bustle, as if those present were removing part of their dress; a second bell rang, and the flagellation commenced: it lasted fully a quarter of an hour. To judge from the sounds, some used the whips, and others their hands. The groaning and crying were horrible. When the flagellation ceased prayers were read, during which the penitents put on their clothes and composed their countenances. Lights were brought in, and the congregation dismissed with the usual benediction. The use of the scourge in self-torture was common in the heathen religions of antiquity; and the ascetics of all heathen systems are accustomed to make use of this mode of self-discipline.

Under the Roman law, scourging preceded crucifixion. The scourge was made with thongs of leather loaded with sharp pieces of metal, and cut at every stroke a bloody furrow in the quivering flesh. The victim often expired under the terrible torture.

Scribes (*writers*). This term, which is sometimes used in the O. T. to designate certain officers whose duty it was to keep the official records of the kingdom, or to act as private secretaries of distinguished individuals, is employed in the N. T., generally in combination with the word Pharisees, to designate a class of scholastics who were at once the recorders and the expounders of the oral traditions which constituted so large a proportion of the Jewish literature of the first century. They took the place, though they did not fulfill the functions, of the ancient prophets. They copied the law, at a later date wrote commentaries upon it, taught the Scriptures and the oral traditions in schools established throughout the land, engaged with each other in fruitless and often heated discussions, and were, in short, the theologians and literati of the Church and the literature of Pharisaism. See PHARISEES; TALMUD.

[1] "Faiths of the World," art. FLAGELLATION.

Scythian. The Scythians were the wild nomadic tribes who, like the more modern Tartars, roamed over the regions of Asia north of the Black and Caspian seas. They were most probably the descendants of Magog, and were known to the Israelites under that name. The term is used by St. Paul in Col. iii., 11, to illustrate the large mercy of God, free to every nation.

Seal. The use of seals is of very great antiquity. They were sometimes worn, like Judah's,[1] suspended (as is now customary in Persia) by a cord or lace upon the breast; sometimes the signet was in a finger-ring placed on the right hand.[2] As these seals were indispensable articles for use, and also were prized as ornaments, they became the symbol of any thing particularly precious.[3] The art of graving upon seals was also early known.[4] Modern Oriental seals have usually the name of the owner on them, and often a sentence from the Koran. An impression of the seal, made, perhaps, by means of a kind of India ink, served them, as now, for the signature of the individual. Hence in Scripture times seals were used to authenticate documents, for the security of deeds or writings which were put in sealed bags, and for the fastening of doors or gates, which were first secured by some ligament, over which properly-prepared clay was put, and the seal impressed.[5] Hence, too, the delivery of such a ring by a sovereign to a courtier invested him with authority.[6] Among the most interesting discoveries which recent investigations have brought to light in the East are some of these ancient seals of monarchs and others, illustrations of some of which accompany this article.



Impressions of Seals in Clay. Assyrian. From originals in British Museum.

Season. Two seasons are mentioned in the Bible—"summer" and "winter." The former properly means the time of cutting fruits, the latter that of gathering fruits; they are, therefore, originally rather summer and autumn than summer and winter. But that they signify ordinarily the two grand divisions of the year—the warm and cold seasons—is evident from their use for the whole year in the expression, "summer and winter."[7] Since little rain falls in the summer, it is called the dry season, in contrast to the rainy season of winter. Hence

[1] Gen. xxxviii., 18.—[2] Gen. xli., 42; Jer. xxii., 24.—[3] Sol. Song viii., 6; Hag. ii., 23.—[4] Exod. xxviii., 11.—[5] Deut. xxxii., 34; 1 Kings xxi., 8; Job xiv., 17; Jer. xxxii., 11, 14; Dan. vi., 17; Matt. xxvii., 66.—[6] Gen. xli., 42; Esth. iii., 10; viii., 2, 8.—[7] Gen. viii., 22; Psa. lxxiv., 17; Zech. xiv., 8.

the "drought of summer" is spoken of in Psalm xxxii., 4. The whole period from October to March now constitutes only one continued season of rain, without any regularly intervening term of prolonged fine weather. Unless, therefore, there has been some change in the climate, the early and the latter rains for which the husbandman waited with longing probably implied the first showers of autumn, which revived the parched and thirsty soil, and prepared it for the seed, and the later showers of spring, which continued to refresh and forward both the ripening crops and the vernal products of the fields.[1]

The accompanying diagram, taken from "The New Biblical Atlas," published by the American Sunday-school Union, presents in one view the progress of the seasons, the general bearings of the wind, the prevailing weather, and the range of temperature throughout the year.

	Progress of the Seasons.	Wind.	Weather.	
Jan.	Country verdant with young corn, groves and meadows adorned with many flowers. Oranges begin to ripen.		Heavy rains and thunder-storms. Occasionally snow.	Jan.
Feb.	Almond-tree and peach-tree in blossom; in the lower and warmer parts orange-tree laden with ripe fruit.		Ditto; Jan. and Feb. called by the Arabs the "fathers of rain."	Feb.
March	All trees in full leaf, many in bloom. In the Lowlands orange and lemon trees laden with fruits. Palm-tree blossoms. Barley ripens.		Rain; hurricanes; sometimes snow; rivers much swollen.	March.
April.	Fruits of oleaster and white mulberry ripen. Barley harvest. Wheat harvest begins.		Occasionally rain; sometimes Sirocco from the south-east.	April.
May.	Principal *Harvest month*, especially of wheat. Apricots and apples ripen (in Jordan Valley vegetation withered and burned up).		Rains very seldom; from this to September no rain occurs.	May.
June.	Grapes begin to ripen. Almonds ripe. (Beyrouk honey of the Jordan Valley collected in May, June, and July.)		Frequent hot winds (Simoons); air motionless.	June.
July.	Various fruits — apples, pears, plums, etc. Grapes fully ripe. Pumpkins. Harvest of corn in the higher mountains.		Greatest heat in general; sky serene.	July.
Aug.	Principal *Fruit month*, grapes, figs, etc. In the plains walnut and olive.		Dews begin to fall; at times large and dense clouds (Nile c.).	Aug.
Sept.	Commencement of vintage. Harvest of the dourra and maize. Cotton and pomegranate ripen.		Much lightning without thunder; very rarely rain.	Sept.
Oct.	*Month of Vintage.* Gathering of cotton. Plowing and sowing commence. Pistachio-nuts ripen.		Dews very heavy; autumnal rains begin.	Oct.
Nov.	*Month of Plowing and Sowing.* Rice harvest. Fig-tree laden with fruit. Orange and citron tree in bloom.		Rainy month, with thunder-storms.	Nov.
Dec.	Trees lose their leaves. The brown and desolate plains and deserts become green pastures.		Ditto; in Dec., Jan., and Feb. greatest amount of rain in the year.	Dec.
	Progress of the Seasons.	Wind.	Weather.	

Seba, the eldest son of Cush, whose descendants constituted a nation three times referred to in the Bible. These references indicate that they constituted a nation of Africa, bordering on or included in Cush, and, in Solomon's time, independent and of political importance. Their territory may, perhaps, be identified with the island of Meroë, which lay between the most northern tributary of the Nile and the "Blue River," the eastern of its two great confluents. It was a rich and fertile district. [Gen. x., 7; 1 Chron. i., 9; Psa. lxxii., 10; Isa. xliii., 3; xlv., 14.]

Seceders, the name given to a branch of the Presbyterian Church in Scotland, which seceded from the Established Church of Scotland, owing to a controversy respecting the right of patronage. It was afterward amalgamated with the Relief churches, the two constituting the United Presbyterian Church of Scotland. See, for account of history and principles, art. PRESBYTERIANS.

Secret Discipline, a term used to describe a practice which early crept into the Christian Church of concealing from the knowledge of the catechumens, or candidates, for admission into the Church what were termed the sacred mysteries. During a certain portion of religious worship all were allowed to attend; and when this ordinary part of the service was closed, and the sacrament was about to be administered, the catechumens and uninitiated of every description were dismissed by one of the deacons, who said, "*Ite missa est*"—"Go, the assembly is dismissed." Hence, it has been supposed, originated the word *mass*, being a corruption of *missa*. Believers were strictly forbidden to explain the manner in which the ordinance was administered, to mention the

[1] Prov. xvi., 15; Jas. v., 7.

words used in the solemnity, or even to describe the simple elements of which it consisted. The ministers in their sermons made only distant allusions to these mysteries, reserving the full unfolding of them for those occasions when the faithful alone were present. The origin of this is probably to be traced to a desire on the part of early Christians to accommodate themselves to the previous habits of the converts from heathenism, who had been accustomed to the observance of rites in which the whole was wrapped in impenetrable darkness. This practice was one of the influences which led to the substitution of transubstantiation and the worship of the host for those simple views and practices which characterized the ordinance as instituted by our Lord and observed by the Apostolic Church.

Sect. This word is derived from the Latin word secta, *cut off*, and is analogous to the word *schism*, being derived from a Greek word having the same meaning. It was applied originally by the Roman Catholic Church to all those religious bodies which separated from her communion, but has come now to be generally employed by Protestants, in no opprobrious sense, to signify the various ecclesiastical organizations into which the Protestant churches are divided. The spirit of sectarianism signifies, however, that spirit which makes more of the sect or organization than of the cause of Christ, and may be as characteristic of a Roman Catholic as of a Protestant church. There have been from time to time a great number of sects, separating often on points of no importance, from some other church organization. The more important of Christian sects are treated of in separate articles. Some of those which have long since perished, and are of no historic importance, are not treated of at all. We here group such minor sects as seem to require mention and definition, but nothing more. It should be added that, with respect to certain sects belonging to the first centuries, we have no other information than such as is afforded by their foes, who were not always scrupulous in their theological warfare, and that the inimical reports of their faith and practice which we possess are to be taken with considerable allowance.

ADALBERTINES (France, eighth century), a Christian sect, followers of Adalbert, a French bishop who resisted papal supremacy.

ADAMITES (Northern Africa, second and third centuries). They claimed to possess the primitive innocence of Adam, and, in imitation of his original condition, are said to have appeared naked in their religious assemblages.

ADOPTIONISTS (Spain, eighth century). They held that Jesus was by birth possessed of human nature merely, but was *adopted* as a Son of God at his baptism.

AERIANS (fourth century), a reforming sect, who maintained that a presbyter, or elder, does not differ from a bishop in authority—a view now entertained by all non-episcopal churches. They also repudiated prayer for the dead. Their name was derived from their leader, Aerius.

AGNOETÆ (*ignorant*), two sects, one in the fourth century which denied the omniscience of God, and the other in the sixth, which denied the omniscience of Christ.

ALBANENSES (eighth century). They denied the divinity of Jesus Christ, rejected the doctrine of the resurrection, affirmed that the general judgment was past, and that the only punishment of sin consists of the evils we feel and suffer in this life.

ALBATI (Italy, fourth century), hermits, so called from the white linen garments which they wore. They appear to have advocated a reform in religion, though their character is involved in some dispute.

ALLENITES (eighteenth century), followers of one Henry Allen, in Nova Scotia, who held that the souls of the whole human race are parts of one great Spirit, and were all present in Eden and actually engaged in the first transgression.

ALMARICIANS (thirteenth century). They asserted that the power of the Father continued only during the Mosaic dispensation, that of the Son only twelve hundred years after his entrance upon earth, and that in the thirteenth century the era of the Holy Spirit commenced, in which the sacraments and all external acts of worship were to be abolished. They are also termed Almericians, Amalricians, and Amauricians.

ALOMBRADOS (Spain, seventeenth century). They considered neither the sacraments nor good works necessary, and rejected the ministerial office.

BARDESANISTS (second century), a mystic, fatalistic sect, who denied the resurrection, and the incarnation and death of Jesus Christ.

BARLAAMITES (Italy, sixteenth century), followers of Barlaam, who held certain peculiar views respecting the nature of the divine essence and attributes, maintaining that the difference in those attributes existed not in fact, but only in our conceptions.

BEHMENISTS (Germany, sixteenth century), a class of mystics who followed the teachings of Jacob Behmen.

BEREANS (Scotland, eighteenth century), dissenters from the Church of Scotland, who held substantially the doctrines of Calvinism, with some unimportant modifications. They take their name from the inhabitants of Berea, claiming, like them, to build their system upon the Scriptures alone, without regard to human authority.

BERENGARIANS (eleventh century). They denied the doctrine of transubstantiation, but their views respecting the nature of the

elements in the communion are somewhat uncertain.

Biddelians (seventeenth century), followers of John Biddle, who held Socinian views, but of a peculiar character.

Bogomiles (twelfth century). They rejected the ritual system of the Church, and adopted certain mystical views in respect to the Trinity, the character of Satan, and the work and character of Jesus Christ.

Borellists, an austere sect in Holland, who rejected all sacraments and other acts of public worship.

Burgher Seceders (eighteenth century), a minor sect of the Scotch Presbyterian Church.

Carolostadians (Germany, sixteenth century), a reformed sect, followers of Carolostadt, so called from his birthplace, who denied the Lutheran doctrine of consubstantiation (q. v.), and maintained that the bread and wine in the communion were only symbols of Christ, a view now generally accepted by most Protestants.

Christadelphians (England and America, nineteenth century), a Millenarian sect, who believe in the literal second coming of our Lord, and disbelieve in the immortality of all except the followers of Christ, who, they think, will rise from the dead and reign on this earth with him.

Circoncelliones, a fanatical sect of Africa, who committed innumerable cruelties and bloodshed during the reign of Constantine.

Cocceians (Holland, seventeenth century), followers of Cocceius, who interpreted the O. T. history as a prefiguring or prophetic account of the history of the Christian Church.

Collegiants, an Arminian sect of Holland, somewhat analogous to the Plymouth Brethren in their principles and methods of worship. The only test of admission to the society is belief in the Bible and a sincere allegiance to it. Their religious meetings are in the nature of prayer-meetings, in which all participate. They have no settled pastor. Baptism is performed only by immersion.

Daleites (Scotland, eighteenth century), followers of Mr. Dale, Congregationalists in government, and substantially Sandemanians (q. v.) in doctrine.

Damianists (sixth century), a sect entertaining substantially the same views of the Trinity as the Sabellians.

Dancers (Low Countries, fourteenth century), enthusiasts who employed, as do the Shakers of the present day, dancing as a prominent feature in their religious exercises.

Dorrelites (Massachusetts, eighteenth century), followers of Mr. Dorrell, who taught that the resurrection was not literal, but only a resurrection from sin and spiritual death to holiness and life.

Doritheans (first century), followers of Doritheus, a Samaritan, who pretended to be the Messiah.

Drabricians (Hungary, seventeenth century), followers of Drabrik, a pretended prophet, who was put to death by the Roman Catholic Church, whose speedy destruction he had foretold.

Erastians (Germany, sixteenth century), followers of Erastus, who denied all authority, except that of moral influence, to the clergy, and all power of ecclesiastical discipline to the Church, and opened the Lord's Supper to all who desired to partake of it. His views did not differ very widely from those entertained at the present day by many Protestants.

Euchites (Syria, fourth century). They are also variously called *Adelphians*, *Chorentes*, *Enthusiasts*, *Lampetians*, and *Messalians*. They were ascetics and mystics, and gave themselves up wholly to prayer and meditation. They also held other mystical views of a gnostic nature. Their views were taken up again by a sect bearing the same name (which is derived from the Greek word *euche*, prayer), in the eleventh century, in the Greek Church. These last gave rise to the *Bogonales*, mentioned above.

Eunomians, an Arian sect of the fourth century. They held that the Son was entirely different in nature from the Father, and that the Holy Ghost was created by the Father through the agency of the Son.

Eusebians (fourth century), a sect of semi-Arians. See Arians.

Familists (sixteenth century), a sect originating in Holland, and extending to England. They held that the whole of religion consists in love, and that doctrinal views are of no consequence. The full name of this sect was *Family of Love*. It ceased to exist as an independent sect in the seventeenth century.

Farnobians (Poland, sixteenth century), a Socinian sect of short duration. See Socinians.

Galenists (Holland, sixteenth century), a sect of the Mennonites (q. v.). Their founder, Galenus, held that all should be admitted to the Church who accepted the Scriptures and obeyed its practical precepts, whatever their doctrinal opinions. He was also accused of holding Socinian views, but was tried and acquitted.

Glassites (Scotland, eighteenth century), a Congregational or Independent sect, followers of John Glass, and merged in the Sandemanians (q. v.). See, also, Congregationalists.

Halcyons (America, nineteenth century). They reject all creeds, deny the doctrine of the Trinity and of eternal punishment, maintaining the annihilation of the wicked. They baptize only adults.

Haldanites (Scotland, nineteenth centu-

ry), followers of Robert and James Haldane, seceders from the Scotch Presbyterian Church. They have since become absorbed in the Congregational and Baptist denominations.

HATTEMISTS (Holland, seventeenth century), a sect of extreme Calvinists, fatalists in doctrine, and now extinct.

HENRICIANS (twelfth century), a sect of reformers in the Roman Catholic Church, taking their name from their leader, Henry, a monk. His preaching resembled that of the later reformers in its unsparing attack on the corruptions of the British Church. The sect perished with its leader; but the doctrines it maintained were revived by later reformers.

HOFFMANITES (Germany, nineteenth century), a sect who held Millenarian views, believing that the second coming of Christ is near. In 1854 they made some preparation to emigrate to Palestine as a preparation for that event, but we believe that no actual emigration has taken place.

HUNTINGTONIANS (England, eighteenth and nineteenth centuries), a sect of Antinomians, agreeing substantially with the views of Dr. Crisp; for which, see article ANTINOMIANS.

HUTCHINSONIANS (England, eighteenth century), followers of John Hutchinson, who interpreted the Scripture in a typical and symbolical sense, somewhat analogous to that employed by the Swedenborgians (q. v.) in their doctrine of Correspondences.

INGHAMITES (England, eighteenth and nineteenth centuries), followers of Benjamin Ingham. In doctrine and church government they partake of the combined character of the Methodists, Congregationalists, and Moravians. In 1851 they reported but nine congregations.

JOACHIMITES (twelfth century), followers of Joachim, a Roman Catholic abbot, a mystical writer, and an assailant of the corruption of the papacy.

JOHNSONIANS (England, eighteenth century), a Calvinistic sect, followers of John Johnson. The sect is now extinct.

JORISTS (Holland, fifteenth century), an Anabaptist sect, so called from its founder, David Jorist.

JUMPERS, a name given to a certain sect who practiced leaping and dancing in their religious assemblies. The practice appears to have commenced in Wales (1760) in a religious revival. It was afterward maintained in certain revivals in the Western and South-western States in the United States.

KEITHIANS (United States, seventeenth century), a sect of Friends, or Quakers, followers of George Keith, and seceders from the main body. The sect is now nearly or quite extinct.

KHORNTHAL (SOCIETY OF), a religious community of Würtemberg, somewhat analogous in discipline to the Moravians.

LABADISTS (Holland, seventeenth century), mystics, so called from their leader, John Labadie.

LAMPETIANS, the name of two sects—one, in the early Church, who observed the Sabbath as a fast; the other, followers of one Lampetias (seventeenth century), who denied the lawfulness of entering into monastic vows.

LUCIANISTS (fourteenth century), a sect of semi-Arians.

LUCIFERIANS (fourth century), followers of Lucifer, and intense foes of the Arians. They refused to receive back into the Church Arian ecclesiastics, even though the latter acknowledged their errors.

MACEDONIANS (fourth century). They admitted the divinity of Christ, but denied that of the Holy Spirit.

MELETIANS, a name given to two sects—one in Antioch (fourth century), growing out of the Arian controversy; the other in Egypt (third and fourth centuries), growing out of the controversy respecting the proper treatment of lapsed Christians (q. v.).

MENDEANS, a sect whose religion is a strange combination of Judaism, Mohammedanism, and Christianity. They claim to be disciples of John the Baptist. They are chiefly found in and about Bussora, a city between Arabia and Persia.

MOLINISTS (sixteenth century), followers of Lewis Molina, a Jesuit, who taught substantially the doctrines of Pelagius respecting sin and man's power to obey the divine law without divine grace.

MUGGLETONIANS (England, seventeenth century), followers of Lewis Muggleton, who claimed to possess the spirit of prophecy. The sect is now extinct.

NEW LIGHTS (United States, eighteenth century). This name is given to a small sect, also called *Separatists*, who hold that believers are to be guided by direct divine inspiration rather than by the Bible or the ordinary exercise of reason. The name is given to those who, in other denominations or outside of the Church, hold analogous views.

NIHILISTS (Germany, fourteenth century), a mystic sect who denied the reality of every thing, and sometimes made this denial a cover for vice.

NOVATIANS (third century), followers of Novatian, who maintained that lapsed Christians (q. v.) should never be admitted to the Christian Church again. They also insisted on re-baptizing all Christians who joined their communion. The sect disappeared in the sixth century.

ORDIBARII (seventh century), a sect of Catharists, who held that the Trinity began with the birth of Christ, and also certain peculiar views respecting man's nature, fall, and the divine redemption.

ORIGENISTS, a name given to those in the

fourth to sixth centuries who accepted the teachings of Origen, one of the most celebrated of the Christian Fathers, and an independent, earnest, and yet somewhat mystical thinker. He held somewhat peculiar views respecting the Trinity, maintained the pre-existence of the soul prior to its birth into this world, gave an allegorical interpretation to parts of the Scripture, and held to the final restoration of all men in a future state.

PELAGIANS, followers of Pelagius, a monk of the fifth century. For an account of his views, see ORIGINAL SIN.

PETROBRUSSIANS (France, twelfth century), followers of Peter de Bruys, who maintained substantially the doctrines of the later reformers. He was killed by a mob, but his doctrines were perpetuated by the *Henricians*, mentioned above.

PHILADELPHIANS (seventeenth century), mystics who maintained that faith is still able to work miracles, and that the soul should be governed only by the inner light afforded by the Spirit of God.

PICARDS (Flanders, fifteenth century), substantially the same in doctrine as the Adamites, mentioned above.

PRE-ADAMITES, a name given to a sect of the seventh century, who held that Moses gives only the history of the Jews, and that a race of men preceded Adam whom they termed pre-adamites; hence, also, the name of the sect.

PRISCILLIANISTS (Spain, fourth century), a mystic sect accused of holding the doctrines of the Manicheans (q. v.).

ROSICRUCIANS (seventeenth century), a secret society which combined mystic theories of religion with mystery in so-called science—astronomy, alchemy, etc. The nature and principles of this Society, however, are matters of dispute, and are not well known.

ROWITES, followers of Mr. Campbell, of Row, Scotland, who holds peculiar views respecting the nature of faith as a purely intellectual act, and the natural ability of all men to accept salvation without the assistance of divine grace.

SAMOSATIANS (third century), followers of Paul of Samosata, who held, in a modified form, the views of the Monarchians (q. v.).

SCOTISTS, a philosophico-religious school which arose at the close of the thirteenth and the beginning of the fourteenth century, under the leadership of John Duns Scotus, who was one of the leading school-men (q. v.).

SEPARATISTS, a name which has been assumed by or given to different sects at different times, on their withdrawal from some other large and parent denomination, particularly to certain Lutherans in Germany, and certain Congregationalists in Ireland.

SERVETIANS, the followers of Michael Servetus, who taught certain Socinian doctrines prior to the time of either Socinus. See SOCINIAN.

SIMONIANS, an heretical sect of the second century. The name of St. Simonian is given to a French socialistic sect. See SOCIALISM.

SOUTHCOTTIANS (England, eighteenth century), followers of Joanna Southcott, who claimed divine authority as a prophetess, and gave out that she was about to become the mother of a second Messiah. She is dead, but four congregations of her followers are said still to exist.

SPIRITUALS, a name assumed by a sect in Flanders in the sixteenth century. See LIBERTINES.

TANQUILINIANS (Netherlands, twelfth century), followers of one Tanquelin, who claimed to be equal with the Messiah.

THEOPASCLUTES (fifth century), a sect who introduced into the liturgy the statement that God was crucified. It remains in the liturgy of the Eastern Church.

THEOPHILANTHROPISTS, a name given to a class of Deists, who, during the French Revolution, endeavored to introduce a worship based on simple natural religion. It perished at the end of the Revolution with the establishment of the Napoleonic Empire.

THOMISTS, a philosophico-religious school which arose in the eighteenth century, deriving its name from Thomas Aquinas, who is justly considered as one of the chief of the school-men (q. v.).

TRIFORMIANS (fifth century), a name given to a sect who taught that God exists in three forms, each imperfect, but in conjunction forming a Divine Being.

UBIQUITARIANS (Germany, sixteenth century). So called because they held that the body of Christ was everywhere. It grew out of the controversies respecting transubstantiation (q. v.) and consubstantiation (q. v.).

UNIVERSAL FRIENDS (America, eighteenth century), followers of a Jemima Wilkinson, who claimed prophetic and miraculous powers. The sect is now, we believe, extinct.

VERSCHOORISTS (Holland, seventeenth century), followers of one James Verschoor. They are also called Hebraists, because it was one of their tenets that every man must learn to read the Bible in the original Greek and Hebrew.

WATERLANDERS, a sect of the Mennonites (q. v.).

WILHELMINIANS (Italy, thirteenth century), followers of a woman named Wilhelmina, who is said to have claimed to be the Holy Spirit in an incarnate form.

Seir (*shaggy mountain*). **1.** A mountain range anciently inhabited by the Horites, and afterward the possession of Esau and his posterity. Hence Seir is sometimes put for Edom, or the Edomites. This range runs from the south of Palestine, near the extremity of the Dead Sea, in a southerly direction,

to the head of the Elanitic gulf. The highland itself spreads, moreover, westward to the south-eastern frontier of Palestine, and to the borders of the territory of the Amorites, and of the tribe of Judah, so that, according to the Greek division, it would form a part of Arabia Petræa. The northern part of Seir is now called Jebal, and the southern esh-Sherah. It is a rugged and well-wooded chain, intersected by fruitful valleys and watered by various streams, which, however, in summer often fail, but vegetation is abundant, and much of the land well cultivated and fertile, far different from the ridge on the opposite side of the Arabah, which is less elevated, and utterly desolate. Existing remains show that some parts of the district were once densely peopled. Seir affords two striking illustrations of the fulfillment of prophecy. Its fruitfulness was a fulfillment of the promise to Esau,[1] and the occupation of Mount Seir by the Simeonites fulfilled the prophecy of Obadiah.[2] [Gen. xiv., 6; xxxii., 3; xxxiii., 14, 16; xxxvi., 8, 9; Deut. i., 2; ii., 4, 8, 12, 22; Josh. xi., 16, 17; 1 Kings ix., 26; 2 Chron. xx., 10; Ezek. xxv., 8.]

2. Another Seir, not to be confounded with the Mount Seir of Edom, is mentioned in Josh. xv., 10. It was one of the landmarks on the north boundary of the territory of Judah.

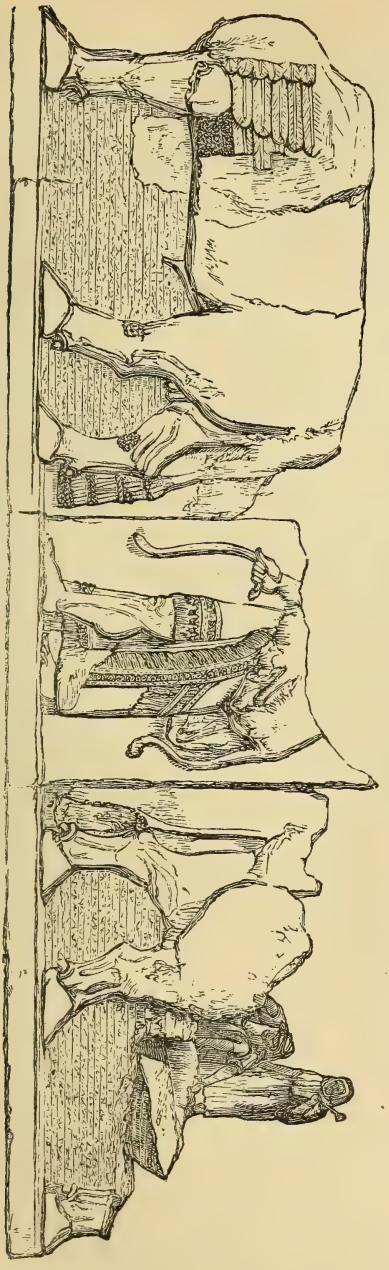
Sela, or **Selah** (*rock*), a city in the territory of Edom, and probably the capital. It was situated about one hundred and ten miles from Jerusalem, in a small inclosed hollow in the range of Mount Hor, and surrounded by steep cliffs of a rose-colored sand-stone. The place is frequently called in Scripture "the rock,"[3] of which Petra is the Greek translation. There can hardly be a doubt that Sela is identical with the Petra of later times, celebrated as being the chief city of the Nabathaeans in the fourth century B.C. It is not easy to determine the extent of the ancient city, though it could not have extended beyond the natural boundaries of the mountains, a length of little more than a mile, with an average breadth of about half a mile. It was, nevertheless, a place of great magnificence, and commanded a large share of the traffic of the East. Being withdrawn from all the caravan routes, the roads which lead to it through the dreary mountain passes can not be found without the help of a guide. On one side, the entrance is through a frightful chasm, so narrow that not more than two horsemen can ride abreast; on the other side, the road which leads down to it is too steep for a loaded camel. This description of the situation of the city will explain the Scriptural account of the massacre of the Edomites by the children of Judah.[4] A small river, which supplied the city with water, was paved at the bottom, and the sides were faced with hewn masonry, over which various bridges were thrown. The city now presents remarkable ruins, which by some writers are considered as the fulfillment of the prophetical denunciations against Edom.[1] Though this may be admitted to a certain extent, yet it must be remembered that Petra attained its chief importance after the Edomites had ceased to inhabit the country, and that the present ruins are of buildings for the most part constructed during the Roman age. The temples hewn out of the rock are all of a Roman style of architecture, ornamented with porticoes and Corinthian columns of the age of the Antonines. In the ancient site of Petra itself every variety of ruins, of streets, houses, temples, and palaces bespeaks the vanished glory of a city once splendid and wealthy. The principal monument is the Khasné, or, as it is called by the Arabs, the "Treasury of Pharaoh," an astounding structure, probably used formerly as a temple, and now considered one of the wonders of the East. This edifice, sculptured out of an enormous block of freestone, attracts notice by the elaborate detail of sculptural ornaments, but its interior is merely a lofty hall, with a chamber on each of its three sides.

Seleucia. There were various cities of this name in Syria and Asia Minor; but the only one noticed in Scripture is the one which stood at the mouth of the Orontes, and formed the sea-port of Antioch. The place was founded by Seleucus Nicator, who died B.C. 280. The chief part of the town stood on a rocky eminence, which formed the southern extremity of a range of hills called Pieria, which branched off from Mt. Amanus. Many remains still exist of the ancient city, the most remarkable of which is an excavation cut through the solid rock, extending to upward of one thousand yards in length, supposed to have belonged to the approach from the sea just mentioned. [Acts xiii., 4.]

Sennacherib was the son and successor of Sargon as king of Assyria, B.C. 702. His name is thought to signify "moons add brothers"—an indication that he was not the eldest son. The early part of his reign was marked by a series of victories in Phœnicia, Philistia, and Egypt. He then marched into Judea, and "came up against all the fenced cities of Judah and took them."[2] He exacted an enormous tribute from Hezekiah (q. v.), then king of Judah. Sennacherib's own account of this transaction has been found on ancient pieces of sculpture recently discovered in Nineveh. It is not easy to reconcile the chronology of Scripture with that of these monuments, and various solutions of this difficulty have been proposed, the simplest

[1] Gen. xxvii., 39, according to the doubtful rendering in our Bible.—[2] 1 Chron. iv., 38–43; Obad. 19.—[3] Judg. i., 36; 2 Chron. xxv., 12; Obad. 3.—[4] 2 Chron. xxv., 12.

[1] Isa. xxxiv.—[2] 2 Kings xviii., 13.



Remains of Grand Entrance to the Palace of Sennacherib (Koyunjik).

of which is to suppose an error of the copyist in the Scriptural account.

In consequence of the revolt of Hezekiah, Sennacherib made a second invasion into Judah, and laid siege to Jerusalem. Then occurred the remarkable destruction of his army of a hundred and eighty-five thousand men in a single night by the Angel of the Lord.[1] The Assyrian camp was broken up, and the hitherto victorious king fled to his own capital. No record of this annihilation of his army is found in the monumental annals of Sennacherib. He was not deterred, however, from engaging in other wars, in which he seems still to have been victorious, though he thenceforward carefully avoided Palestine. No monumental information has been found reaching beyond his eighth year. His reign lasted twenty-two years, and of his death nothing is known beyond the brief Scripture statement that "as he was worshiping in the house of Nisroch his god, Adram-melech and Sharezer his sons smote him with the sword; and they escaped into the land of Armenia. And Esar-haddon his son reigned in his stead."[1] Sennacherib was one of the greatest of the Assyrian kings as well as one of the proudest of them. Isaiah depicts his pride and haughtiness,[2] and Sennacherib himself verifies the portrait, for he calls himself "the great king," "the king of nations," "the first of kings," "favorite of the great gods," etc.

Not only was he a great warrior, but a grand builder. He was the first who fixed the seat of government permanently at Nineveh, which he carefully repaired and adorned with splendid buildings. His great work is the palace of Koyunjik, surpassing in magnificence all the buildings of his predecessors. The realistic sculptures of Sennacherib are very instructive, depicting every-day scenes of Assyrian life. One of his memorials is at the mouth of the river Kelb, on the Syrian coast, verifying his boast that "he had come up to the height of the mountains, to the sides of Lebanon." [2 Kings xviii., 13–37; xix.; 2 Chron. xxxii., 1–22; Isa. xxxvi.; xxxvii.]

Sepharvaim, a city of the Assyrian empire, whence colonists were brought into the territory of Samaria. It would seem to have been, probably not very long before, an independent power. It is probably *Sipphara*, the most southern city of Mesopotamia, on the east bank of the Euphrates. The dual form indicates that there were two Sippharas, one on either side of the river. [2 Kings xvii., 24, 31; xviii., 34; xix., 13; Isa. xxxvi., 19; xxxvii., 13.]

Septuagint (*seventy*), the name of the principal Greek version of the O. T. Scriptures. Its history is involved in much obscurity. The popular account is contained in a letter said to be written by Aristeas, an officer of the court of Ptolemy Philadelphus. According to this account seventy-two persons, at that monarch's request, in order to furnish his library with the Hebrew sacred books, were commissioned by Eleazar, the high-priest at Jerusalem. These, on their arrival at Alexandria, were shut up in the island of Pharos, and accomplished their translation in sev-

[1] 2 Kings xix., 35.

[1] 2 Kings xix., 37.—[2] Isa. x., 8–14.

enty-two days. From the number of the interpreters the name "Septuagint" was derived. This story has been repeated with more or less embellishment, and was for a long time implicitly believed; but critical research has exposed its falsehood. The letter of Aristeas, though unquestionably of old date, is now admitted to be spurious.

The most probable opinion concerning the origin of the Septuagint is, that it was begun at Alexandria (q. v.) in the time of the early Ptolemies, perhaps 280 or 285 B.C., and that the Law alone was first translated, the other books following at uncertain intervals. But whether the version originated with the Jews, rendered necessary in order to the reading of the Law and the Prophets in their synagogues in a tongue they could understand, or whether one of the Egyptian kings, Soter, or Philadelphus, commanded the translation, is doubtful. Considering, however, the attachment of the Jews to their own tongue, and considering how long a language is often preserved for ecclesiastical use after it has ceased to be the medium of common intercourse, it may be thought, on the whole, most probable that the version was produced, in some measure at least, by the sovereign's desire. It grew into high consideration. Philo believed in its inspiration; Josephus generally used it; as also the earlier Christian fathers. Its alleged miraculous origin is mentioned in the Talmud; and there is reason to conclude that it was read not only in Egyptian synagogues, but in those of Palestine and elsewhere. But some time after Christ, the Jews, pressed by the arguments from prophecy, began to question and to deny the faithfulness of the Septuagint to the Hebrew original; they instituted a fast on the 8th of their month Tebeth, to show their sorrow for its having been made, and ultimately adopted in preference the literal version of Aquila.

It has been already hinted that some of the Septuagint translators were but imperfectly acquainted with Hebrew. There are many mistakes, therefore; and there is a singular connection, not yet fully explained, between this and the text of the Samaritan Pentateuch. The Pentateuch is best rendered; the poetical portions are generally inferior to the historical. Of the prophets, Jeremiah is the best given; yet there are remarkable variations in the version from the original; and, in general, many important predictions are obscured in the Septuagint. Still, with all the errors, variations, misconceptions, and corruptions of the Septuagint, it is of inestimable value for both the criticism and the interpretation of the sacred book. It is evident that the translators had before them a text differing from that of our oldest manuscripts; and some corrections may be obtained from it which we can not hesitate in pronouncing just ones. Moreover, its language is the pattern of that of the apostles and evangelists. Hebrew idioms appear in a Greek form; and it thus enables the scholar to understand the sense in which many words and phrases of the N. T. are used. It has appeared in several different editions, of which an elaborate edition by Origen, the product of twenty-eight years of labor, is the most remarkable.

Seraphim, an order of celestial beings, whom Isaiah beheld in vision standing about Jehovah as he sat upon his throne. They had each of them three pairs of wings, with one of which they covered their faces as a token of humility; with the second they covered their feet as a token of respect; while with the third they flew. They seem to have borne a general resemblance to the human figure; for they are represented as having a face, a voice, feet, and hands. Their occupation was twofold — to celebrate the praises of Jehovah's holiness and power, and to act as the medium of communication between heaven and earth. From their crying one unto another we may conceive them to have been ranged in opposite rows on each side of the throne. The idea of a winged human figure was not peculiar to the Hebrews. Among the sculptures found at Mourghaub, in Persia, we meet with a representation of a man with two pairs of wings, springing from the shoulders, and extending, the one pair upward, the other downward, so as to admit of covering the head and the feet. The meaning of the word "seraph" is doubtful; it is perhaps connected with an Arabic term signifying *high*, or *exalted;* and this may be regarded as the generally received etymology. [Isa. vi., 1–6.]

Serapis, an Egyptian deity, probably introduced into Egypt by the Ptolemies. His chief temple was erected in Alexandria, on the spacious summit of an artificial mound raised one hundred steps above the adjacent parts of the city. Its stately halls and exquisite statues displayed the triumph of the arts; and a part of the famous Alexandrian library added to its treasures those of the most celebrated collection of literature of the age. A great number of plates of different metals, artificially joined together, composed the majestic figure of the deity, who touched on either side the walls of the sanctuary. The aspect of Serapis, his sitting posture, and the sceptre which he bore in his left hand, were extremely similar to the ordinary representation of Jupiter. He was distinguished from Jupiter, however, by the basket, or bushel, which was placed on his head, and by the emblematic monster which he held in his right hand — the head and body of a serpent branching into three tails, which were again terminated by the triple heads of a dog, a lion, and a wolf. It was confidently affirmed, that if any impious hand should dare to violate the majesty of

the god, the heavens and the earth would instantly return to their original chaos. When, therefore, under Theodosius, A.D. 389, the temple was sacked by the Christians, and the god was overthrown and dragged about the streets of the city, and eventually destroyed, the heathen, who had first witnessed the work of desecration with awe, presently joined in it themselves, convinced of the fraud from which they had so long suffered, and converted from their idolatry by the impotence to protect or avenge himself of the god who had held them in constant terror. This destruction of Serapis was also the end of his worship, which was never re-established. He is not mentioned in Scripture.

Sermon on the Mount, the name given to the longest discourse delivered by Jesus of which we have any full report. The only other one approximating it in length and comprehensiveness is that one delivered in the synagogue at Capernaum, and reported in John vi., 26–59. Of the Sermon on the Mount there are two reports, one by Matt., v.–vii.; the other by Luke, vi., 20–49. They are quite different. The report given by Luke is much briefer, and the discourse is said to have been delivered on a plain.[1] Matthew indicates that the discourse was given on a mountain. These differences have led to the hypothesis that there were two discourses, one delivered to the disciples alone, recorded by Matthew, the other given on the plain below, involving in part the same matter, and addressed to the multitude. It is, however, more generally considered by modern scholars that there was but one discourse, addressed peculiarly to the disciples, but in the presence of and with some reference to the multitude, of which we have in the different reports only such variations as would naturally occur in the subsequent record by different writers. The discrepancy as to place between Matthew and Luke is not serious, inasmuch as Matthew's assertion that Christ went up into a mountain, only signifies that he left the lake to go up into the hill-country; and Luke's statement that he came down and stood in the plain, indicates nothing more than that he descended from one of the higher peaks to the level plateau. The Mount of Beatitudes singularly answers all the conditions of the narrative, which may be harmonized thus: "And it came to pass in those days that he went up into the hill-country to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples, and of them he chose twelve, whom also he named apostles; and he came down with them and stood in the plain, with the company of his disciples, and a great multitude of people out of all Judea, etc., which came to hear him; and he opened his mouth and taught them, saying."

[1] Luke vi., 17.

The sermon itself, though in form a collection of apothegms and pithy sayings, is a connected discourse, and capable of a philosophical analysis. Its customary division into verses gives it an appearance even more aphoristic than the reality. To comprehend its full meaning, it should be remembered that it was delivered immediately after the selection and ordination of the twelve apostles, and, though addressed in part to the multitude, was nevertheless primarily intended for the twelve whom it was intended to instruct in the principles of the kingdom which Christ had come to establish. It is properly an inaugural address. It may be described as divided into four parts. The first (Matt. v., 1–16) describes the kingdom of God as one of spiritual grace and glory in contrast with the material and political kingdom which the Jews generally expected. The second (v., 17–48) contrasts it with the Mosaic system, showing it to be a kingdom of laws which reconstruct the heart, as opposed to one of laws which simply regenerate the conduct. The third (vi.–vii., 6) sets it in still more marked contrast with the righteousness of the Scribes and Pharisees, bringing out the difference between the religion of a pure heart and holy life and one of a cold and heartless, though rigid, ceremonialism; and the fourth (Matt. vii., 7–27) shows the conditions by which it may be won, viz., faith, or asking God, and obedience, or doing the will of the Father which is in heaven. See, for an elaboration of this analysis, "Abbott's Jesus of Nazareth," chapter xvii.

Serpent. Great difficulty attends any endeavor to describe with accuracy the different species of serpents mentioned in the Scriptures, not only from the fact that the Hebrew writers themselves probably never attempted any accurate division of the serpents into their varieties, but also from the fact that the translators have not even represented such division as is indicated in the original. Thus the word adder is used to represent four Hebrew words, while the same Hebrew word is sometimes translated adder, sometimes cockatrice, and sometimes asp. The principal varieties are the following:

1. ADDER.—This word occurs five times, and represents four varieties. In Gen. xlix., 17, where Jacob says of Dan that he "shall be a serpent by the way, an adder in the path, that biteth the horses' heels so that his rider shall fall backward," adder stands for *Shephiphon*, a word which does not occur again in the Scripture, and which is supposed to represent the *Cerastes*, or horned viper. This reptile, distinguished by two horn-like projections over the eyes, has a custom of lying half buried in the sand, awaiting the approach of some animal on which it can feed. It will always take advantage of any small depression in the path,

such as the print of a camel's foot, and as it finds many of these depressions in the line of the caravans, it is literally "a serpent by the way, an adder in the path." It is exceedingly irritable, its bite is deadly, and wherever it is disturbed by passing horses, it is very likely to strike at them. Its small dimensions—it is hardly two feet in length—enable it to conceal itself in a very small hollow, and its brownish white color, diversified with darker spots, causes it to harmonize so perfectly with the loose sand in which it lies, that, even when it is pointed out, an unpracticed eye does not readily perceive it. The other passages in Scripture where the word adder is used are Psa. cxl., 3, where the Hebrew word is *Achrib*, and the proper translation uncertain; Psa. lviii., 4, and xci., 13, where the Hebrew word is *Pethen*, and the proper translation would have been asp; and Prov. xxiii., 32, where the word is *Psepha*, and elsewhere rendered by cockatrice.

2. Asp.—This word occurs in Deut. xxxii., 33; Job xx., 14, 16; and Isa. xi., 8. The same Hebrew word, *Pethen*, is translated in Psa. lviii., 4, and xci., 13, adder. The reference in Psa. lviii., 4, renders it evident that the pethen, or asp, was a serpent accustomed to be subjected to the action of charmers, and is, for this reason, identified with the Egyptian cobra, a very venomous serpent.[1] There was an ancient legend that this serpent, in order to prevent being charmed, put one ear to the ground and stopped the other with the end of its tail; and that the Psalmist refers to this when he compares the wicked "to the deaf adder that stoppeth her ear."[2] That this legend should have been credited in former days is not surprising, but that it should be referred to as a sober fact by modern commentators seems incredible, in the face of the fact that the serpent has no external openings to the ear at all. The poison of the asp, or cobra, is of such rapid operation that it kills almost instantly.

3. Cockatrice.—The word cockatrice occurs four times in our English version; namely, in Isa. xi., 8; xiv., 29; lix., 5; and Jer. viii., 17; and the same Hebrew word, *Tsepha*, is rendered adder in Prov. xxiii., 32. The same word is sometimes, though not in the English Bible, translated basilisk. It is thought to be the yellow viper, one of the largest and most venomous of the poisonous serpents which infest Palestine, and which is the more dangerous on account of its nocturnal habits. The cockatrice has been the subject of a large number of superstitious legends. It was reported to be hatched from an egg laid by a cock and hatched by a viper, an opinion subsequently soberly corrected by some of the earlier naturalists with the explanation that the cock hatched the egg itself! It was said that its breath was poison; that venom exuded from its skin; that it could kill even by its very look; that its subtle poison was so great that a man who killed it with his spear fell dead himself, by reason of the poison darting up the shaft of the spear and passing into his hands; and that it burned up the grass wherever it crept, and the birds fell dead when they approached its lodging. Doubtless the sacred writers had these legends in mind—legends which were seriously believed to be well-authenticated facts even in the day when the Bible was translated into the English tongue; and to this peculiarly poisonous character imputed to the cockatrice, or basilisk, or adder, they refer in such warnings against the wine-cup as that of Prov. xxiii., 32, and such promises of the universal dominion of love and peace as that of Isa. xi., 8.

4. Dragon.—The word dragon is sometimes used apparently to indicate a creature of the serpent kind, as in Psa. xci., 13; and the Hebrew word there translated dragon is elsewhere, as in Exod. vii., 9, 10, 12, translated serpent. No modern variety can be identified, however. See Dragon.

5. Fiery Serpent.—There are several passages in the Scripture in which allusion is made to fiery serpents.[1] The most important is that contained in the history of the children of Israel, who were bitten by fiery serpents, and subsequently healed by looking upon the brazen serpent, prepared at the command of God.[2] The species indicated is not very clear, but they probably took their name from their vivid, flame-like color, being somewhat like the copper-colored snake in appearance, or possibly from the burning sensations produced by their bite. Travelers describe a large serpent, affirmed to abound in the Arabian peninsula, full of fiery red spots and undulating stripes, and, judging from the structure of its teeth, one of the most poisonous of its species. The region abounds in very venomous serpents, and their bite produces intense and excruciating heat and a burning thirst.

6. Flying Serpent.—This animal is referred to twice in Scripture—in Isa. xiv., 29; xxx., 6. The reference is uncertain. No serpents now in existence are known to have wings, from which it is inferred that no flying serpents ever existed. Some of the most respectable authorities among the ancients, however, speak of winged, or flying, serpents on occasions which would lead us to suppose that they are not treating of the fabulous, but of facts known to themselves and their contemporaries. Josephus, in a remarkable passage, describes a species of Egyptian serpents which "ascend out of the ground unseen, and also fly in the air, and so come upon men unawares, and do

[1] See Serpent-charmers.—[2] Psa. lviii., 4.

[1] Numb. xxi., 6, 8; Deut. viii., 15; Isa. xiv., 29; xxx., 6.—[2] See Brazen Serpent.

them a mischief."[1] And Herodotus, also, refers to "winged serpents" that "fly from Arabia toward Egypt," but does not pretend to have personally seen them. We must conclude either that a species is described which has become extinct, or that the kind is meant which Niebuhr mentions in his "Description of Africa," which, instead of descending one tree to ascend another, make a sudden leap from the one to the other, and on this account are called flying serpents to this day by the Arabs.

7. VIPER.—The word viper stands sometimes as a general term for any venomous serpent, as in Matt. iii., 7;[2] but it also stands, in the three places in which it occurs in the O. T.,[3] for the Hebrew word *Epheh*, which is supposed by some to represent a small, but very poisonous, snake of Northern Africa, called the *El-effah*, but more generally identified with the sand viper, or *Toxicoa*. This reptile, though very small, and scarcely exceeding a foot in length, is a dangerous one, though its bite is not so dangerous as that of the cobra or the *Cerastes* (horned viper). It is variable in color, but has angular white streaks on its body, and a row of whitish spots along its back. The top of the head is dark, and variegated with arrow-shaped white marks. It is very plentiful in Northern Africa, Palestine, Syria, and the neighboring countries, and is closely allied to the *Horatta-pam* snake of India.

Besides these words, which represent, more or less clearly, different varieties, the Hebrew word *Nachash* is used without reference to the variety, like our word serpent, but is not always translated serpent in our English version, while, on the other hand, the word serpent is used to translate other Hebrew words. The Scriptural allusions to the habits and character of the serpent are very numerous. Its subtlety is mentioned in Gen. iii., 1; its wisdom is alluded to by our Lord in Matt. x., 16; the poisonous properties of some species are often mentioned:[4] the sharp tongue of the serpent, which it would appear some of the ancient Hebrews believed to be the instrument of poison, is mentioned in Psa. cxl., 3, and Job xx., 16; although in other places, as in Prov. xxiii., 32; Eccles. x., 8, 11; Numb. xxi., 9, the venom is correctly ascribed to the bite, while in Job xx., 14, the gall is said to be the poison. The habit serpents have of lying concealed in hedges is alluded to in Eccles. x., 8, and in holes of walls, in Amos v., 19; their dwelling in dry, sandy places, in Deut. viii., 15. Their wonderful mode of progression did not escape the observation of the author of Prov. xxx., who expressly mentions it as "one of the three things which were too wonderful for him;" the oviparous nature of most of the order is alluded to in Isa. lix., 5. The art of taming and charming serpents is of great antiquity, and is alluded to in Psa. lviii., 5; Eccles. x., 11; Jer. viii., 17; and doubtless intimated by James, who particularizes serpents among the animals that "have been tamed by man."[1]

The three more important references in Scripture to the serpent are those of Gen. iii.; Exod. iv., 3; vii., 9, 10, 15; and Numb. xxi., 1–10. The nature of the fiery serpents described in the latter passage we have already considered.[2] The nature of the animal referred to in Exodus is uncertain. We are told that when "Aaron cast down his rod before Pharaoh and before his servants, it became a serpent."[3] The Hebrew word here used is elsewhere translated dragon (q. v.), as in Psa. xci., 13. It is supposed by some that a crocodile is intended in the passage in Exodus; and as that animal was an object of worship among the Egyptians, this interpretation would give peculiar significance to the fact afterward stated, that Aaron's rod swallowed up the rods of the enchanters. There is nothing to indicate the species of serpent whose form Satan assumed for the purpose of tempting Eve, and nothing to justify any other interpretation than a literal acceptance of the history, *i. e.*, that Satan really did put on the guise of a serpent, and in that form persuade the woman to disobey. It has been supposed by many commentators, from Gen. iii., 14, that prior to the Fall the serpent moved along in an erect attitude. It is quite clear, however, that an erect mode of progression is utterly incompatible with the structure of a serpent; consequently, had the snakes, before the Fall, moved in an erect attitude, they must have been formed on a different plan altogether. The typical form of the serpent and its mode of progression were, in all probability, the same before the Fall as after it; but subsequent to the Fall its form and progression were to be regarded with hatred and disgust by all mankind, and thus the animal was cursed "above all cattle," and a mark of condemnation was forever stamped upon it. Serpents are said, in Scripture, to "eat dust;"[4] these animals, which for the most part take their food on the ground, do consequently swallow with it large portions of sand and dust. It is because the devil assumed the form of a serpent in the tempting of Eve, that in Scripture Satan is called "the old serpent," and wicked men are compared to serpents.[5] Hence, too, throughout the East the serpent is regarded as the emblem and embodiment of the evil principle. See SERPENT-CHARMERS; BRAZEN SERPENT; DRAGON.

[1] Antiq. ii., 10, 2.—[2] See also Matt. xii., 34; xxiii., 33; Luke iii., 7; Acts xxviii., 3.—[3] Job xx., 16; Isa. xxx., 6; lix., 5.—[4] See Psa. lviii., 4; Prov. xxiii., 32, and other references above.

[1] Jas. iii., 7. See SERPENT-CHARMERS.—[2] See also BRAZEN SERPENT.—[3] Exod. vii., 10.—[4] Gen. iii., 14; Isa. lxv., 25; Mic. vii., 17.—[5] Deut. xxxii., 33; Psa. lviii., 4, 5; cxl., 3; Rom. iii., 13; 2 Cor. xi., 3; Rev. xii., 9.

Serpent-charmers, a class of men in the East who profess to bring the most poisonous serpents entirely under their control. How they perform their feats is not very clear, but the fact is beyond all dispute. Mr. Wood, to whose work on Bible animals we are indebted for the substance of this article, throws some light on their performances. The handling of venomous snakes, he assures us, has been performed by Englishmen, without the least recourse to any arts except that of acquaintance with the habits of serpents.

"The late Mr. Waterton, for example, would take up a rattlesnake in his bare hand without feeling the least uneasy as to the behavior of his prisoner. He once took twenty-seven rattlesnakes out of a box, carried them into another room, put them into a large glass case, and afterward replaced them in the box."



Serpent-charmers.

The nature of all serpents is rather peculiar, and is probably owing to the mode in which the blood circulates. They are extremely unwilling to move, except when urged by the wants of nature, and will lie coiled up for many hours together when not pressed by hunger. Consequently, when touched, their feeling is evidently like that of a drowsy man, who only tries to shake off the object which may rouse him, and composes himself afresh to sleep. A quick and sudden movement would alarm the reptile, which would strike in self-defense, and, sluggish as are its general movements, its stroke is delivered with such lightning rapidity that it would be sure to inflict its fatal wound before it was seized. If, therefore, Mr. Waterton saw a serpent which he desired to catch, he would creep very quietly up to it, and with a gentle, slow movement place his fingers round its neck just behind the head. If it happened to be coiled up in such a manner that he could not get at its neck, he had only to touch it gently until it moved sufficiently for his purpose. When he had once placed his hand on the serpent, it was in his power. He would then grasp it very lightly indeed, and raise it gently from the ground, trusting that the reptile would be more inclined to be carried quietly than to summon up sufficient energy to bite. Even if it had tried to use its fangs, it could not have done so as long as its captor's fingers were round its neck. There is no doubt that the snake-charmers trust chiefly to this sluggish nature of the reptile, but they certainly go through some ceremonies, by which they believe themselves to be rendered impervious to snake-bites. They will coil the cobra round their naked bodies; they will irritate the reptile until it is in a state of fury; they will even allow it to bite them, and yet be none the worse for the wound. Then, as if to show that the venomous teeth have not been abstracted, as is possibly supposed to be the case, they will make the cobra bite a fowl, which speedily dies from the effects of the poison. Even if the fangs were extracted, the serpents would lose little of their venomous power. These reptiles are furnished with a whole series of fangs, in different stages of development, so that when the one in use is broken or shed in the course of nature, another comes forward and takes its place. The teeth are, however, often extracted. The operation is not difficult in experienced hands. The snake-charmer grasps the reptile firmly by the neck, forces open the mouth with a piece of stick and breaks off the fangs, which are but loosely attached to the jaw.

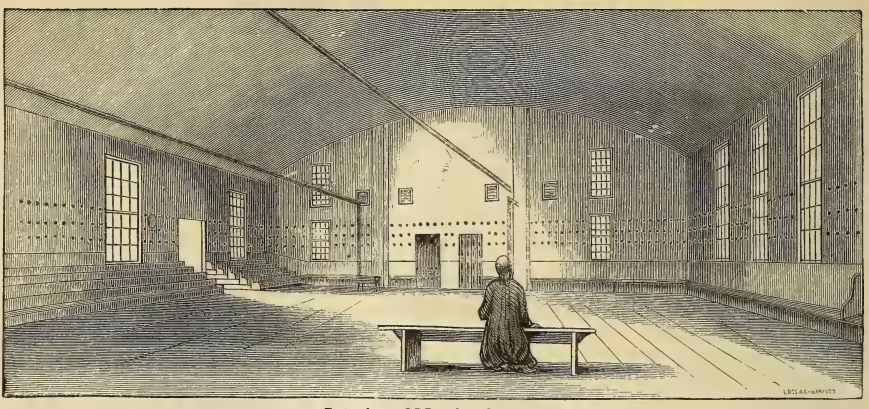
The effect of music upon the serpent is mysterious but indubitable. It is upon

this the charmers rely for enticing serpents from the walls of gardens, hedges, and houses, a feat which they frequently perform. They profess to be able to detect instinctively the presence of a serpent hidden in the house (and it always seeks the darkest place). Entering the house, usually alone, since no one dares to accompany him, the charmer plays upon his flute, meanwhile striking on the wall and muttering incantations. The serpent presently makes its appearance. The charmer then seizes it by the tail and holds it at arms-length, where it writhes and wriggles in a vain attempt to escape. Having allowed it to exhaust its strength by its useless struggles, its captor lowers it into a basket and closes the lid. There is a very considerable number of persons in India who depend wholly for their livelihood on their power to charm the poisonous serpents of that country.

Sexton. This word is a corruption of the word sacristan. The sacristan was originally an officer of the Church who was charged with the care of the church edifice and of all its appurtenances. It was his duty to take care of the sacred vestments and utensils, and to prepare and open the building for public service. The apartment attached to the church in which such sacred vestments and utensils are kept is called the sacristy. In the Church of England the office of sexton is a life office; but in the United States the sexton is generally hired in the same manner as the janitor of any public building.

Shakers. I. *History.*—The popular name of a religious sect sometimes called "Shaking Quakers," who call themselves "The United Society of Believers in Christ's Second Appearing," which, according to their view, took place in the person of Ann Lee, whom the society subsequently entitled *Mother Ann.* Previous to this, however, the society had existed over twenty years, an offshoot, in 1747, from the Society of "Friends" in England, but differing widely from them in creed and practice. For several years this little company were only remarkable for greater physical manifestations of their supposed spiritual illumination than most of the assemblages of Quakers, such as dancing, shouting, trembling, speaking with tongues, etc. These manifestations excited hostility in people, magistrates, and clergy. Ann Lee, who had become an adherent in the year 1758, in 1770 professed to have received, by a special manifestation of divine light, those revelations in virtue of which her followers have ever since given her the name of Mother Ann, and have regarded her as a person inspired by the Christ of the female order. In 1774 Mother Ann, believing herself called to remove to America, proceeded thither accompanied by ten followers, and settled at what is now Watervliet, near Albany, New York, then a wilderness. About 1779 a religious excitement, or revival, at New Lebanon, Columbia County, New York, accompanied by the extraordinary physical manifestations of the society, occurred, and eventually resulted in the establishment of a church at that place, which has ever since been the nucleus of this sect. Mother Ann died in 1784, the number of her adherents having greatly increased; and after the decease of her successors, Father James (Whittaker), and then Father Joseph (Meachan), the administration of the Church was, according to the direction of the latter, vested in a ministry of four persons, two of each sex. The other principal officers were four elders and four deacons, also equally apportioned to each sex. The Shakers omit all external ordinances, believing that baptism and the Lord's Supper ceased to be obligatory from the time of the apostles, and that those only are ordained to preach who themselves have especial divine revelations.

II. *Theological Doctrines.*—The Shakers hold that God is dual, there being an external Father and Mother in the Deity, the heavenly parents of all angelical and human beings; and that the revelation of God is progressive, consisting of a series of revelations, each preparing for its successor. Christ they believe to be also dual—male and female—a supra-mundane being; and at his first appearing the agent of the new revelation to Jesus, who, according to their system, was a divinely instructed and perfect man, and who, by virtue of his anointing, became Jesus Christ. All who marry or are given in marriage they term "children of the world." They hold that they are themselves called to lead a spiritual and holy life; that in dying to the flesh they become as Christ and the apostles, "new creatures," who are able to comprehend the mysteries of God. Another of the doctrines in which, as they believe, Christ instructed Jesus, was human brotherhood and its development in a community of goods, which they practice according to what they claim to be the example of Jesus and his apostles. The doctrine of non-resistance, non-participation in any earthly government, and the necessity of a life of virgin purity to a perfect Christianity, they regard as having been communicated to Jesus by Christ; and, though neglected by the Church in the past, of prime obligation to the true believer. The second appearing of the Christ they believe to have taken place, as previously stated, through Mother Ann Lee, in 1770. This second appearing of Christ they hold to be the true resurrection state, and repudiate a physical resurrection as repugnant to science, reason, and Scripture. As they recognize four cycles of human religious progress, so they believe that there are four heavens and four hells, the first three of which are still places



Interior of Meeting-house.

of probation. They believe the hygienic statutes of Moses to be as binding now as the Ten Commandments, and that obedience thereto insures entire exemption from disease. They hold to oral confession of sins to God, in the presence of one or two witnesses, as essential to the reception of the power to forsake sin. They also believe in the power of their members to heal physical disease by means of prayer and dietetics. The Bible they consider as a record of the most divine, angelic ministrations to man (for they hold that the natural man never has seen and never will see God), and as a more or less imperfect record of the religious experience and history of the Jews.

The movements of the Spiritualists have excited great hopes in their minds of a remarkable influx of disciples to Shakerism, inasmuch as they consider it a preparation of the people to receive their doctrine; and on examining into the details of Shaker living, we find undoubted proofs, as also we learn of open acknowledgment, of their affinity with modern Spiritualists. It is a fact worthy of note, that they are the only people on this continent, if not in the world, who have maintained successfully for nearly a century a system of living, one of the fundamental principles of which is a community of property. It is the boast of the Shakers that their habits and manners are the same that they were nearly a century ago. Their settlements are chiefly confined to the Northern United States. They have two in New York State, four in Massachusetts, one in Connecticut, two in New Hampshire, two in Maine, four in Ohio, and two in Kentucky, and are said to number about five thousand members.



Shaker Costume.

This cut shows the various costumes of the Shakers at home and abroad. Figs. 1 and 7 show the worship costume of a man and woman; Fig. 2, that of the field and shop laborer; Fig. 3, an elder; Figs. 4 and 5, traveling costume; and Fig. 6, a half-dress costume.

III. *Life and Worship.* — From an article in *Harper's Magazine* (vol. xv., p. 164) we embody some information as to the peculiar life and methods of worship of the Shakers. This article describes a visit to their settlement in New Lebanon, New York State. There is a Shaker village, with extensive workshops, a meeting-house, an office and store, and a number of dwellings. The management of the business of this settlement is committed to trustees, and justice and rectitude are said to characterize all their dealings. The preparation of herbs and medical juices constitutes an important part of their business. The preparation and sale of seeds constitutes another and perhaps equally important department. There are also a dairy, a tannery, and several workshops, in which brooms, mats, wooden-ware, etc., are manufactured for sale. System, neatness, and industry are everywhere observable; every man, woman, and child is kept busy; the ministry labor with their hands when not spiritually engaged; and all the operations of the village are conducted with economy. In fact, the community appears to be equally free from idleness on the one hand, and from ambition, self-seeking, and covetousness on the other. All persons who unite with the Society do it voluntarily. Members are of three classes: the novitiates, who live in their own families, and manage their own temporal concerns, but are, in religious faith and worship, united to the community; the junior class, the members of which are without families, but still retain ownership in their property; and the senior class. This last constitutes the "Church" proper, and its members dedicate themselves and all they possess to the Church, holding all property in common, and maintaining celibacy.

The Shaker meeting-house is perfectly plain, both in its exterior and its interior. The floor is kept as clean as a dining-table. In public worship the men and women take their seats on benches, facing each other. Adults and children are dressed exactly alike. "Their Sunday costume," says the writer from whom we condense, "consists of pantaloons of blue linen, with a fine white stripe in it; vests of a much deeper blue, and plain, made of linsey-woolsey (woolen and linen); stout calf-skin shoes and gray stockings. Their shirt collars and bosoms are made of cotton like the body. The women wear, on Sunday, some a pure white dress, and others a white dress with a delicate blue stripe in it. Over their bosoms and necks were pure white kerchiefs, and over the left arm of each was carried a large white pocket-handkerchief. Their heads were covered with lawn caps, the form of all, for both old and young, being alike. They project so as fully to conceal the cheeks in profile." The worship, as witnessed on this Sabbath, consisted of singing, exhortations by the elders, and dancing. This latter feature, which is the peculiar characteristic of Shaker worship, is thus described: "When Elder Evans had ceased his sermon all the worshipers arose, the benches were removed, and they formed themselves into several ranks. Then, with graceful motions, they gradually changed their position into a circular form, all the while moving with springing step, in unison with a lively tune. In the centre stood



The Dance.

twenty-four singers in a circle, twelve men and twelve women; and around them, in two concentric circles, marched and countermarched the remainder of the worshipers, the men three and the women two abreast. A brief pause and they commenced another lively tune and march, all keeping time with their hands moving up and down, and occasionally clapping them three or four times in concert." This writer adds that these exercises of public worship are "dignified, solemn, and deeply impressive;" that the music "captivates the ear because of its severe simplicity and perfect melody;" and that the movements are all "graceful and appropriate."

For fuller details of the peculiarities of Shaker life, the reader is referred to the article in *Harper's Magazine* from which we have quoted, and to an account in Noyes's "History of American Socialisms."

Shalem. The word occurs only in Gen. xxxiii., 18, as a proper name, and there only by mistake. Instead of reading, "And Jacob came to Shalem, a city of Shechem," it should be, "And Jacob came in safety to the city of Shechem."

Shallum (*retribution*), the son of Jabesh, was the fifteenth king of Israel, B.C. 772. He conspired against Zachariah, killed him, and took possession of the kingdom, thus fulfilling the prophecy of 2 Kings x., 30, and bringing the dynasty of Jehu to an end. Shallum, after reigning only a month, was, in his turn, dethroned and killed by Menahem, who was his successor. [2 Kings xv., 10–12.]

Shalmaneser, the Assyrian king who probably succeeded Tiglath-pileser, about B.C. 726. In Hosea x., 14, he appears under the name of Shalman. Soon after his accession to the throne, he made war upon Samaria, and Hoshea, the last king of the ten tribes, at once yielded and rendered him tribute. Not long after, Hoshea having rebelled, Shalmaneser invaded Palestine a second time, and laid siege to Samaria. This siege lasted three years, when Samaria fell. It is probable, however, that Shalmaneser did not conduct the siege to its close, for Sargon, his successor, claims to have conquered Samaria in the first year of his reign. It is to be noticed that Scripture does not assert that Shalmaneser did capture Samaria; the expression is, "he besieged it," "and *they* took it," as if in some way the king who began the siege had been removed. The Assyrian memorials of Shalmaneser's reign represent Israelites bringing him tribute. [2 Kings xvii., 3–6; xviii., 9–12.]



Israelites bringing tribute to Shalmaneser.

Shamgar (possibly *warrior*), one of the judges of Israel. He was the son of Anath; and in his days the people were grievously oppressed; but he slew six hundred Philistines with an ox-goad, and delivered Israel. We have no further account of him; but he may be supposed prior to or contemporary with Barak. [Judg. iii., 31; v., 6.]

Shebna (*youth*), an official in the court of Hezekiah, holding the office of chamberlain, or treasurer. He appears to have been a person of proud spirit and arbitrary conduct, for the greatest reverse is announced to him. It is not known how far this threatening was executed. At a later stage of Hezekiah's reign he appears in a lower position, as a scribe merely. [2 Kings xviii., 18, 26, 37; Isa. xxii., 15, 17–19; xxxvi., 3, 11, 22; xxxvii., 2.]

Shechem (a *shoulder-blade*), a celebrated city of Palestine; called also Sichem, Sychar, and Sychem.[1] It was of great antiquity, for it was in existence when Abram entered Canaan. It was occupied by Hivites when Jacob pitched his tent before it, and purchased some ground, where he built an altar; and it was plundered and the inhabitants put to the sword by Simeon and Levi, because the chief's son had defiled their sister Dinah. Shechem was, after the conquest, territorially in the tribe of Ephraim, but was assigned to the Levites of the family of Kohath, and appointed a city of refuge. There the bones of Joseph were buried; and, as a central point, it was the place where Joshua gathered Israel to receive his last instructions. Its history in the time of the judges was disgraceful and disastrous. The coronation of Abimelech as king by the Shechemites was followed by his death and by the destruction of the city. It was afterward rebuilt; Rehoboam went thither to be inaugurated king; there, in consequence of his folly, the revolution broke out; and there

[1] Gen. xii., 6; John iv., 5; Acts vii., 16. Dr. Thomson, however, thinks Sychar is not to be identified with Shechem, but is the neighboring village of Aschâr.



Shechem.

was at first the seat of the new monarchy. It was standing after the destruction of Jerusalem; and after the return of the Jews from captivity it became the centre of Samaritan worship. On or near the ancient site a town was built, probably by Vespasian, called Flavia Neapolis: it was the birthplace of Justin Martyr, and the see of Christian bishops. The modern town is called Nablous, and contains about eight thousand inhabitants. It is beautifully located in a fertile valley between Mount Ebal and Gerizim, about seven miles south of Samaria. [Gen. xxxiii., 18–20; xxxiv.; Josh. xvii., 7; xx., 7; xxiv., 1–23, 32; Judg. ix.; 1 Kings xii., 1–25; 2 Chron. x.; Jer. xli., 5.]

Sheep. Large flocks of sheep were an important part of the possessions of the ancient Hebrews, and of Eastern nations generally. Their flesh seems to have been eaten freely by kings and great men;[1] but generally, when ordinary people ate the flesh of the sheep, it was on the occasion of some rejoicing, such, for example, as a marriage feast, or the advent of a guest, for whom a lamb or kid was slain and cooked on the spot. The principal part of the food supplied by the sheep was, and still is, the milk, which can be used without thinning the numbers of the flock. The milk of the sheep is peculiarly rich, and in the East is valued much more highly than that of cattle. It was seldom drank in a fresh state, but was suffered to become sour, curdled, and semi-solid. For butter (q. v.), the milk of the cow or goat seems to have been preferred, although that of the sheep also furnished it. In ancient times a large proportion of the clothing was made of wool. The wool of the sheep of Palestine differed extremely in value, some kinds being coarse and rough, while others were long, fine, and soft. It was dressed much as it is at present. Spinning the wool was exclusively the task of the women.[1] As with us, sheep-shearing was always a time of great rejoicing and revelry, which seems often to have been carried beyond the bounds of sobriety. Horns from the rams were formed into vessels for carrying liquids; but rams' horn, in Josh. vi., 4, 5, 6, 8, 13, is a false translation for *trumpet of jubilee*, and also for *horn of jubilee*, an instrument originally made of horn, probably of the ox, but afterward of other material, and which played so important a part in the history of the Jewish nation. The common sheep of Syria and Palestine are the broad-tailed sheep, and a variety of the common sheep of this country.

The sheep is the most prominent animal in the religious rites of the Jews. It was sacrificed as an offering of thanksgiving, sometimes as an expiation for sin, and sometimes as a redemption for some more valuable animal. The Mosaic law specifies the precise age, as well as the sex, of the sheep to be sacrificed in certain circumstances. The sacri-

[1] 1 Sam. xv., 18; 1 Kings i., 19; iv., 23; Job i., 3; Psa. xliv., 11.

[1] Exod. xxxv., 25.

fice of the Paschal lamb, prefiguring the Messiah, was the central rite of the Jewish nation, at once a sacrifice and a feast. See SHEPHERD.

Sheep-fold,[1] an inclosure or shelter for sheep. Sheep-cots, or sheep-folds, are often mentioned in Scripture (*e. g.*, Numb. xxxii., 24, 36; 1 Sam. xxiv., 3; 2 Chron. xxxii., 28). The word is sometimes used figuratively (*e. g.*, John x., 1). Modern sheep-folds in Syria are described as low, flat buildings, in which, when the nights are cold, the sheep are shut. There is a yard attached, where they are kept in milder weather. This is fenced with a stone wall crowned with sharp thorns. The wolf rarely attempts to scale this wall, but the fahed, the leopard, and the panther of the country will sometimes overleap it. It is to such a fold as this that Christ refers in John x., 1–10.

Sheik, Sheikh, Scheik (*elder*, or *eldest*), the chief of an Arab tribe. The heads of monasteries are also called *sheiks* among the Mohammedans, and the mufti at Constantinople bears the title of *Sheik-ul-Islam*, "chief of the true believers."

Shekinah (*inhabitation*), a derivative of the common Hebrew root signifying to dwell, but itself not found in Scripture. The word, meaning an *indwelling*, i. e., of God, is properly applied to visible manifestations of God's presence, examples of which may be found in the mysterious fire with which the bush on Horeb burned and was not consumed, and in that strange brightness above the sapphire pavement which Moses, and Aaron, and the elders of Israel beheld when they ascended the holy mount.[2] When the Lord led forth Israel from Egypt, he "went before them by day in a pillar of cloud to lead them the way, and by night in a pillar of fire to give them light." This cloudy pillar, apparently resting on the ark which preceded the host, was the active form of the symbolical glory cloud, and betokened God's presence to guide his people, or to seek out and punish offenses, as the luminous cloud of the sanctuary exhibited the same presence under an aspect of repose. After the Israelites had entered Canaan, no mention is made of this cloud until the consecration of Solomon's Temple, when, in token of the Lord's owning the place as his peculiar dwelling, the cloud again appeared as the symbol of divine glory.

There is no reason, however, to suppose this to have been more than a momentary sign—one given for the occasion. It would have been against the genius of the old covenant to render *any* symbol of the Lord's presence stationary and permanent; to have done so would have given a dangerous encouragement to the idolatrous tendencies of the people. Hence, while God did not wholly abstain from the use of symbolical manifestations of himself, he took care to vary them, so as to keep up the impression that they were only symbols; nor did he ever employ them more than occasionally. The *abiding* sign of his presence was to be found in the tabernacle, with its sacred ark and tables of the covenant. It was in perfect accordance, therefore, with the whole nature of the old economy, that the pillar of cloud, as a regular manifestation of Deity, should cease to be connected with the tabernacle or Temple after the people had been settled in Canaan; and it is only from having overlooked these fundamental considerations that Jewish, and also some Christian writers, have contended for its permanent existence till the destruction of the Temple by the Babylonians. Ezekiel, indeed, speaks about that time of seeing the glory of the Lord leaving the Temple;[1] but it was of what appeared in vision that the prophet spoke; and, in the reality, it merely announced the fact that God had now, on account of the people's sins, actually deserted the house, and surrendered it to desolation.

Shem (*name*), the eldest of Noah's three sons; for the translation, "the brother of Japheth the elder," can not be sustained: it is really "the elder brother of Japheth." This patriarch was the father of one of the three great divisions of mankind: the nations called Shemitic, including the Hebrews, Aramæans, Persians, Assyrians, etc., occupying the central parts of the ancient world, were descended from him. In the direct line from Shem we have the genealogy of the Israelitish nation. He lived six hundred years, and, if the ordinary chronology is to be depended on, he must have been many years contemporary with Abraham. In Luke iii., 36, he is called Sem. [Gen. x., 21–31; xi., 10–26; 1 Chron. i., 17–27.]

Shepherd. In the early state of society pastoral duties would naturally be among the first and most important in which men could be engaged.[2] As many regions in the East are better adapted for this mode of life than for agriculture, families and clans would naturally be led to move about with their flocks from one pasture-ground to another, according to the state of the herbage and the supply of water. It is in this nomadic state we first come in contact with the Hebrew race. During these early ages in the history of the nation, the calling of a shepherd was held to be as honorable as it was important; hence we find that all grades, from the highest downward, including the sons, and even the daughters, of the wealthiest chiefs, were thus occupied.[3] But this phase of shepherd-life was modified in after ages in the history of Israel, partly by

[1] For illustration see art. FENCE.—[2] Exod. iii., 2; xxiv., 10.

[1] Ezek. x., 4; xi., 23.—[2] Gen. iv., 2.—[3] Gen. xxix., 6; xxxvii., 12; Exod. ii., 16.

their long residence in Egypt, partly by their subsequent settlement in Canaan. Yet the shepherd-life was always an honored one in Hebrew history. Four shepherds were called both king and prophet, and to the shepherds was made the angelic announcement of the incarnation of Israel's great king, the Saviour of the world.[1]

The duties of a shepherd were, in ancient times, much the same as they now are in Palestine and Syria. Of the shepherd-life Dr. Thomson, in "The Land and the Book," gives us an admirable description. In the morning the shepherd lets his flocks out of the fold—the Arab *Khazir*—an open space surrounded by a stone-wall, and topped with thorns; or the *Marah*, a flat shed, where the sheep are turned in when the nights are cold. From this fold the flocks are led by the voice of the shepherd;[2] and they follow him with the utmost docility. In his hand the shepherd holds a rod or staff, frequently hooked at one end, with which he guides and defends the flock.[3] Arrived at the pasturage, and during the day, he leads them to drink, either at running streams, or more commonly at troughs attached to wells. Should any sheep go astray, as is frequently the case, he goes in search of it until he finds it.[4] In autumn, when the pastures become dried up, and in winter, when they are covered with snow, the shepherd must provide their food, for which purpose the green branches of bushy trees are cut down. As the evening draws on, the shepherd leads his flock back to the fold, and each enters through the door under the guiding hand of its master. During the night, he or a comrade keeps watch lest a thief should enter and steal.[5] In going and returning, the ewes with young are gently led, as of old, and the tender lambs are frequently carried.[6] The shepherd has with him a leathern scrip, in which he carries his food. He is generally faithful and brave to defend his flock, and many a one has laid down his life for the sheep.[7] In ancient times, when the shepherd was feeding his flock at a distance from his home, he provided himself with a tent, which was frequently removed from place to place, according to the requirements. On the more dangerous stations towers were erected, for the double purpose of espying an enemy at a distance and protecting the flock. The shepherd was not always a member of the family, but hired servants were also employed; sometimes there were various grades, and one sat over them as chief shepherd. The chief seems to have had a personal interest in the flocks, inasmuch as his service was paid by a certain proportion of the young; hence he was responsible for all intrusted to his care. The flocks are generally mixed, of sheep and goats, and will answer to their names if called by the shepherd, but will not obey the voice of a stranger.[1]

The shepherd's life must be one of considerable hardship, and sometimes of danger; and yet it had its pleasures and even its advantages.[2] Young David received many of his deepest impressions and most poetic images while leading a shepherd's life; and in later years expressed them in some of his sweetest psalms. The term is frequently used in a metaphorical sense, and applied to kings,[3] to prophets and teachers,[4] to God as the leader of Israel,[5] and especially to our Saviour.[6] [Gen. xxix., 7; xxx., 32; xxxi., 39; xxxv., 21; xlvii., 6; Exod. ii., 16; xxii., 12, 13; 1 Sam. xvii., 20, 34, 40; xxi., 7; Psa. xxiii., 2; Sol. Song i., 8; Isa. xxxi., 4; xxxviii., 12; Jer. xxxiii., 13; xxxv., 7; Amos iii., 12; vii., 14; Mic. iv., 8; Luke xv., 4; John x., 12; 1 Cor. ix., 7.]

Shew-bread (literally, *bread of the face*, or *bread of the presence*), so called because it was set before Jehovah in the Holy Place. Later it was termed "bread of ordering," or "arrangement." It consisted of twelve loaves

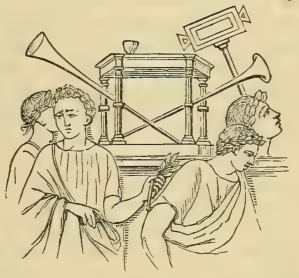


Table of Shew-bread. From the Arch of Titus.

or cakes, according to the number of the tribes of Israel, fresh every Sabbath-day, placed in two rows or piles, with frankincense on each row. The frankincense was burned as an offering made by fire; and the bread taken away to make room for the fresh loaves was to be eaten by the priests in the Holy Place.[7] It was this shew-bread which was given to David.[8] This shew-bread was placed upon a table made of shittim-wood, overlaid with gold, set in the sanctuary.[9] On this table were, besides the "continual bread," as it was sometimes termed, bowls and cups in which there was probably wine for libations.[10] The number of loaves (twelve) plainly answers to the twelve tribes.[11] But taking this for granted, we have still to ascertain the meaning of the rite, and there is none which is left in Scripture so wholly unexplained. But, al-

[1] 1 Sam. xvi., 11–18; Amos i., 1; Luke ii., 8.—[2] John x., 4.—[3] Mic. vii., 14.—[4] Luke xv., 4.—[5] John x., 3.—[6] Gen. xxxiii., 13; Isa. xl., 11.—[7] John x., 11–13.

[1] Matt. xxv., 32; John x., 5.—[2] 1 Sam. xvii., 40; xxv., 2, 36; 2 Sam. xiii., 23.—[3] Isa. xliv., 28.—[4] Jer. xxiii., 4.—[5] Gen. xlix., 24; Psa. xxiii., 1.—[6] Zech. xiii., 7; John x., 14; Heb. xiii., 20.—[7] Lev. xxiv., 5–9.—[8] 1 Sam. xxi., 2–6; Matt. xii., 3, 4.—[9] Exod. xxv., 23–30; xxxix., 36; Heb. ix., 2.—[10] Exod. xxv., 29, 30; xxxvii., 10–16; xl., 4, 22–24.—[11] Rev. xxii., 2.

though unexplained, it is referred to as one of the leading and most solemn appointments of the sanctuary.[1] The name "Bread of the Face" may mean that bread through which God is seen—that is, with the participation of which the seeing of God is bound up, or through the participation of which man obtains the sight of God; whence it follows that we have to regard it not merely as the means of nourishing the bodily life, but as a symbol of spiritual food—a means of appropriating and retaining that life which consists in seeing the face of God; and hence a perpetual type of that Bread of Life of which the bread of the Lord's Supper is also a memorial.

Shiloh. **1.** A city or village in the tribe of Ephraim. It was one of the earliest and most sacred of the Hebrew sanctuaries. Here the congregation of the children of Israel set up the tabernacle and deposited the Ark of the Covenant, when they had subjugated the land of Canaan. Here they divided the greater part of that land among the tribes. The ungodly conduct of the sons of Eli occasioned the loss of the Ark of the Covenant, which had been carried into battle against the Philistines, and from that time Shiloh sank into insignificance. Its history affords a striking example of divine indignation. In Judg. xxi., 19, a more minute description is given of its geographical situation than is often furnished in the Bible: "On the north side of Beth-el, on the east side of the highway that goeth up from Beth-el to Shechem, and on the south of Lebonah." In agreement with this, the traveler at the present day, going north from Jerusalem, lodges the first night at *Beitîn*, the ancient Beth-el; the next day, at the distance of a few hours, turns aside to the right, in order to visit *Seilûn*, the Arabic for Shiloh; and then, passing through the narrow wady which brings him to the main-road, leaves *el-Lebbân*, the Lebonah of Scripture, on the left, as he follows "the highway" to Nablous, the ancient Shechem. Seilûn is nine English miles from Nablous, seven and a half from Beth-el, or Beitûn, and almost sixteen from Jerusalem. The ruins are unimportant, and mostly modern. Among them, however, are many large stones, and some fragments of columns of the ancient city. The situation is a fine one, and, if ever fortified, must have been very strong. The prophet Abijah lived at Shiloh, and is repeatedly named the *Shilonite*. This is the adjective of the place, and the form of it is one reason for thinking Shilôn the full original Hebrew name of the city, closely corresponding to the modern Arabic Seilûn. [Josh. xviii., 1 sq.; xix., 51; 1 Kings xiv., 2, 4; xi., 29; xii., 15; xv., 29; 2 Chron. ix., 29; x., 15.]

2. This word occurs also in Jacob's prophetic blessing.[1] Various and most diverse are the interpretations of the passage. A full consideration of them belongs rather to a commentary than to a religious dictionary. Some writers, and among them Mr. Twisleton, in "Smith's Bible Dictionary," maintain that the translation of Shiloh, as the name of the city of Shiloh, is the soundest. Others, who regard the word as an epithet applied to a person, trace it to the root *to rest, to be at peace;* and make it equivalent to *Pacificator*, or *Author of Peace.* In a sense, this is accordant with the realized character of the Messiah, one of whose crowning denominations is Prince of Peace. By Christians in general it has ever been regarded as a denomination of Christ, and all Jewish antiquity referred the prophecy to the Messiah.

Shimei, the son of Gera, a Benjamite, who belonged to a family of the house of Saul, and dwelt at Bahurim. He first comes into notice on the occasion when David fled from Jerusalem for fear of his son Absalom, and had reached Bahurim on his way to the other side of the Jordan. He cursed David, denounced him as a bloody man, and a man of Belial, and cast stones at him and his party, apparently from the other side of the ravine along which they were passing. Abishai sought leave to cross over and make an end of Shimei, but David restrained him. On David's return, however, to take possession of his former capital, Shimei hastens to Jordan, that he might be among the first to welcome the king back and implore his forgiveness. He was allowed to go home in peace, the king swearing to him that his life should be spared. But David did not hold him guiltless, and gave Solomon a special charge of the case, requesting him to do in regard to it what he deemed right. Solomon obliged Shimei to stay as a prisoner in Jerusalem, assuring him that if he should once pass over Kidron he should forfeit his life. Shimei professed himself satisfied with the terms, and kept them for three years. But two slaves having run away to Gath, he pursued after, and captured them. In consequence, he was slain by Benaiah at the command of the king. [2 Sam. xvi., 5–13; xix., 16–23; 1 Kings ii., 8, 9, 36–46.]

Ship. The oldest and most famous vessel of which we have any account was Noah's ark; and it is remarkable of this that its proportions of length, breadth, and depth are almost precisely the same as those of the fastest vessels of the present day. Some of our ocean steamers are 322 feet long, 50 feet broad, and 28½ feet deep—dimensions arrived at as the result of generations of experience and skill in ship-building. The ark was 300 cubits long, 50 broad, and 30 high.

Ships of burden were originally mere rafts, made of tree-trunks bound together, over which planks were fastened. Some-

[1] 2 Chron. xiii., 10, 11.

[1] Gen. xlix., 10.

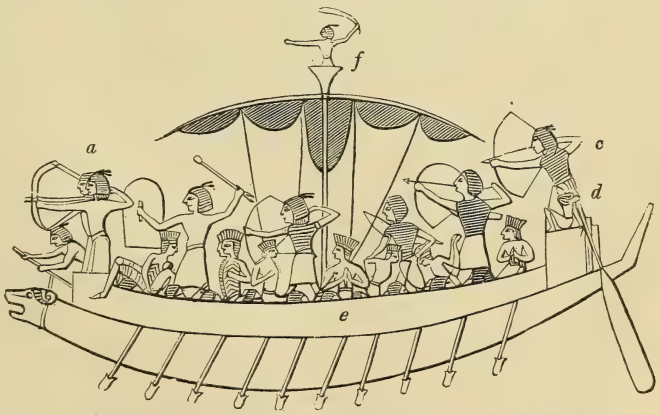
times they were made of mere reeds, and such are still seen in the East. But boats made of hollow trees, and various materials covered with hides or pitch, were also of a very early date, and to these may be ascribed



Reed Raft.

the origin of planked vessels. Papyrus boats, composed of rushes, bound together by bands of papyrus, are frequently mentioned by ancient writers. Moses is said to have been exposed in "an ark (or boat) of bulrushes, daubed with slime and with pitch." "Vessels of bulrushes" are again mentioned in Isaiah;[1] and Pliny mentions boats "woven of the papyrus," the rind being made into sails, curtains, matting, and ropes. The hollow tree with both ends rounded must be held to be the primitive form and model for the ship, and continued to be so with little alteration till the Middle Ages. The nations dwelling of old upon the shores of the Mediterranean and Red seas attained considerable skill in the construction of vessels, and succeeded even in making voyages of long duration. Among these nations the adventurous Phœnicians, who visited the coast of Britain in quest of tin, were the first to attain this distinction. The monuments represent the ships of the Egyptians as long galleys, with one mast, and a large square sail of white or colored linen or papyrus. They were made of planks of pine, fir, or cedar, were well adapted in shape for easy propulsion, and were furnished with oars.

The Jews can not be said to have been a sea-faring people; yet their position on the map of the world is such as to lead us to feel that they could not have been ignorant of ships, and the business which relates thereunto. Phœnicia, the north-western part of Palestine, was unquestionably among, if not at the head of, the earliest cultivators of maritime affairs. The Holy Land itself lay with one side coasting a sea which was anciently the great highway of navigation, and the centre of social and commercial enterprise. Within its own borders it had a navigable lake, and the Red Sea itself, which conducted toward the remote east, was at no great distance from the capital of the land. At different points in its long line of sea-coast there were harbors of no mean repute. Yet the decidedly agricultural bearing of the Israelitish constitution checked such a development of power, activity, and wealth as these favorable opportunities might have called forth on behalf of sea-faring pursuits; and it is evident that the Israelites only partially improved their local advantages, since we find Hiram, king of Tyre, acting as carrier by sea for Solomon, engaging to convey in floats to Joppa the timber cut in Lebanon for the Temple, and leaving to the Hebrew prince the duty of transporting the wood from the coast to Jerusalem. And when, after having conquered Elath and Ezion-geber on the farther arm of the Red Sea, Solomon proceeded to convert them into naval stations for his own purposes, he was still, whatever he did himself, indebted to



Egyptian War Galley; the sail pulled up during the action.
a. Raised forecastle, in which the archers were posted; *c*. Another post for the archers, and the pilot *d*; *e*. A bulwark for the rowers; *f*. Slingers in the top.

[1] Isa. xviii., 2.

Hiram for "shipmen that had knowledge of the sea."[1]

The ships of the Greeks and Romans were comparatively rude both in build and rig. Like those of the early Northmen, they were steered not by means of a single rudder but by *two paddle-rudders*, one on each quarter. Hence "rudders" are mentioned by Luke[2] as by heathen writers. The hinged rudder does not appear till a late period in the Middle Ages. The ship had one large mast, with strong ropes rove through a block at the mast-head, and one large sail fastened to an enormous yard. This concentrated the strain upon a small portion of the ship's hull, and caused a great tendency to leakage; so that a vast proportion of the ancient vessels lost were lost by foundering. This was the danger apprehended in the ship of Jonah, from which they cast forth the wares "to lighten it;" and in the ship of Paul, from which, after having lightened it the first day, they "cast out the tackling" on the second day, and finally "threw out the cargo of wheat into the sea."[3] In consequence of this danger from leakage to which ships were exposed, it was customary to take to sea, as part of their ordinary gear, *undergirders*, which were simply ropes for passing round the hull of the ship, and thus preventing the planks from starting.[4]

The vessels connected with Biblical history were, for the most part, ships of burden. In a ship of this kind was Paul conveyed to Italy. They were rounder and deeper than ships of war, and sometimes of great capacity. In consequence of their bulk, and, when laden, of their weight, they were impelled by sails rather than by oars. On the prow was an image, which constituted the sign of the vessel and furnished its name; on the stern was a similar image of its tutelary deity. The ship in which Paul departed from Melita, after the shipwreck, seems to have borne the same image in bow and stern, and to have taken its name, *Castor and Pollux*, from those gods, who were regarded as the special guardians of sailors.[5] Each ship was furnished with a boat—to facilitate escape in case of peril—several anchors, and a plumb-line for sounding, besides the helps for undergirding already referred to. The captain was denominated steersman, though he did not have the actual charge of the helm. The dangers of the ocean on board such ships as these, in the then ignorance of navigation, caused sailing to be restricted to the months of spring, summer, and autumn; winter was avoided. To the Romans the sea was opened in March and closed in November; and ships which toward the end of the year were still on their voyage earnestly sought a harbor in which to pass the winter. Yet mariners without a compass ventured across the sea, out of sight of land. They were skillful in handling a vessel in bad weather; could sail within seven points of the wind; seem to have had some mode of keeping the log; used soundings; and it has been supposed that with a fair breeze they could make seven knots an hour.[1]

The reader of the N. T. is well aware how frequently he finds himself with the Saviour on the romantic shores of the Sea of Galilee. There Jesus is seen, now addressing the people from on board a vessel, now sailing up and down the lake. Some of his earliest disciples were proprietors of barks which sailed on this inland sea. Then fishermen's boats—called "ships" in our Bible—abounded on its waters; now few are seen there.

Shishak, the king of Egypt to whom Jeroboam fled for protection when he fell under the suspicion of Solomon.[2] The date of his accession to the throne is somewhat uncertain, but supposed to be about B.C. 980. The length of his reign was at least twenty-one years, and some suppose it to have been thirty-six. His name on the monuments is Sheshouk I.; and the supposition that he was the founder of a new dynasty is countenanced by Scripture, as he comes into notice without the ancient and venerable name of Pharaoh. Shishak invaded Judah in the fifth year of Rehoboam, and took the fenced cities one after another, till he arrived at Jerusalem, which, according to Josephus, fell without a struggle. He did not use severity toward the inhabitants, but satisfied himself with carrying off the rich treasures of the king's house and of the Temple,[3] and making Judah for the time tributary to his own empire. A record of the conquests of Shishak is sculptured on the walls of a great temple in Egypt; and here is found the name "Joudh Malk," *i. e.*, King of Judah, the Rehoboam of Scripture history. Under Shishak, the power of Egypt appears to have been revived, and he was probably one of the ablest and most powerful monarchs that had ever ruled over that country. As he did not inherit this kingdom, but was the founder of his dynasty, we must ascribe to him political and military talents of a high order. [2 Chron. xii.]

Shittah-tree, Shittim (Heb. *shittâh*), is without doubt correctly referred to some species of acacia, of which three or four kinds occur in the Bible lands. The wood of this tree—perhaps the *Acacia Seyal* is more definitely signified—was extensively employed in the construction of the tabernacle. It is very common in some parts of the peninsula of Sinai. It yields the well-known substance called gum arabic, which is obtained by incisions in the bark, but it is impossible to say whether the ancient

[1] 1 Kings ix., 26; x., 22.—[2] Acts xxvii., 40.—[3] Jon. i., 5; Acts xxvii., 18, 19, 38.—[4] Acts xxvii., 17.—[5] Acts xxviii., 11.

[1] See Acts xxviii., *passim*, for many of these details.—[2] 1 Kings xi., 40.—[3] 2 Chron. xii., 9.

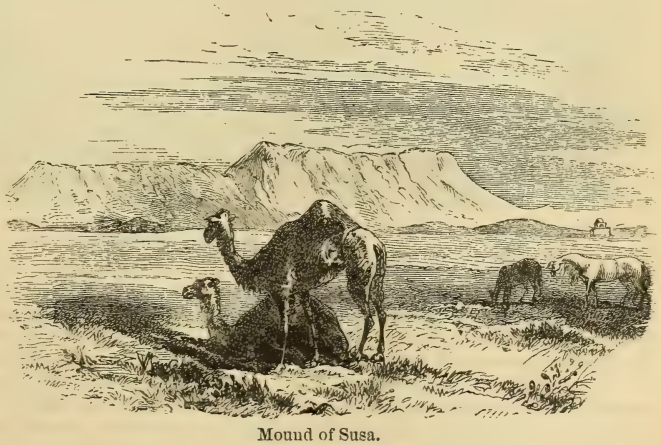
Jews were acquainted with this fact. From the tangled thickets into which the stem of this tree expands is to be traced the use of the plural form of the Hebrew noun *Shittîm*, the singular number occurring but once only in the Bible. This acacia must not be confounded with the tree popularly known by this name in this country, which is a North American plant, and belongs to a different genus and sub-order. The true acacias belong to the order *Leguminosæ*, sub-order *Mimoseæ*. [Exod. xxv.; xxvi.; xxxvi.; xxxvii.; xxxviii.]

Shrove-Tuesday, the day before *Ash-Wednesday*, which is observed by the Romish Church as the day on which confession is appointed to be made with a view to the communion.

Shunem (*two resting-places*), a city in the territory of Issachar. It was the native place of Abishag, David's concubine, and of the wealthy lady who built a room for Elisha, and whose son the prophet restored to life. It is now a village called *Sulam*, on a declivity at the western extremity of Little Hermon. [Josh. xix., 18; 1 Sam. xxviii., 4; 2 Kings iv., 8.]

Shur (*a fort*), a desert on the south-west of Palestine, bordering upon Gerar and Kadesh, and extending to the boundaries of Egypt: it was also called the wilderness of Etham. It was peopled by Arabian tribes, and was partially traversed by the Israelites in their march from the point where they crossed the Red Sea to Marah and Elim. This appears to be the modern wilderness *el Dshifâr*, extending between the Mediterranean and the Red Sea, on the west and north-west of et-Tih, from Pelusium to the south-west frontier of Palestine. Shur may have been a fortified town east of the ancient head of the Red Sea; and, from its being spoken of as a limit, was probably the last Arabian town before entering Egypt. [Gen. xvi., 7; xx., 1; Exod. xv., 22; 1 Sam. xv., 7; xxvii., 8.]

Shushan (*lily*, probably from the abundance of the lily in the neighborhood), originally the capital of Elam, had passed, at the time of Daniel, into the possession of the Babylonians.[1] The conquest of Babylon by Cyrus transferred it to the Persians, and at the time of Xerxes (Ahasuerus) it was the capital of that empire. The chief religious interest attaches to it as the scene of the remarkable historical drama recorded in the book of Esther. Its exact site is not known with certainty, but it is most probably identical with the modern *Sus*, in lat. 32° 10′, long. 48° 26′. The ruins of this place cover a space about seven miles in circumference. They include enough of the remains of the great palace so graphically described in the book of Esther to render a restoration at least partially practicable. There was a great central hall, about two hundred feet square, supported by thirty-six columns of stone, sixty feet in height, and about twenty-seven feet six inches apart, from centre to centre. Exterior to this, separated from it by walls eighteen feet in thickness, built partly of sun-burned brick, were three great porches, each measuring two hundred feet in width by sixty-five in depth, and supported by twelve columns of stone. These porches were the great audience-halls of the palace. There was no porch at the south; the principal one was on the north, and served as a throne-room, and was so arranged that a whole army of courtiers could file by the king without inconvenience. The "king's gate," where Mordecai sat, was probably a square hall, measuring a little over one hundred feet each way, standing one hundred and fifty or two hundred feet in front of the northern portico. The great feast so graphically described in the first chapter of Esther apparently took place, not in the palace, but in the gardens in front or at the side, under tents, the beauty of the whole scene being enhanced by the white, green, and blue hangings which decorated the marble pillars of the porch. The inner court, where Esther implored the king's favor, was probably either the "throne-room," *i. e.*, the western porch, or the space between that and the "king's gate." [Esth. i., 5, 6; ii., 21; v., 1.]

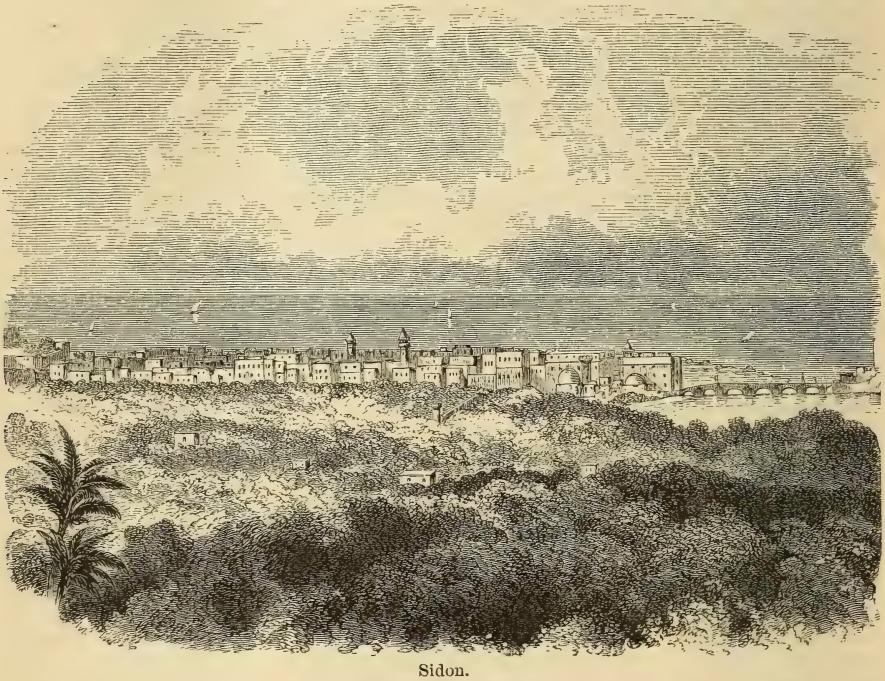


Mound of Susa.

[1] Dan. viii., 2.

Sibmah, Shebam, and **Shibmah,** a city on the east of the Jordan, assigned to the Reubenites, by whom it was built or fortified. At a later period it seems to have been possessed by the Moabites. Sibmah was close to Heshbon, and was noted for the excellence of its grapes, which are still cultivated in that region. [Numb. xxxii., 3, 38; Josh. xiii., 19; Isa. xvi., 8, 9; Jer. xlviii., 32.]

Siddim (*a depression full of stones?*) a valley in which probably stood the cities of Sodom and Gomorrah; it was certainly the scene of the defeat of the five kings by their Eastern foes; it is said to have been full of asphalt-pits, and has generally been believed to be partially if not wholly occupied by the Dead Sea. See CITIES OF THE PLAIN. [Gen. xiv., 3, 8, 10.]



Sidon.

Sidon, or **Zidon,** an ancient and wealthy city of Phœnicia, on the eastern coast of the Mediterranean. Its Hebrew name, from which comes the form Zidon, signifies *fishing,* or *fishery.* Its modern name is *Saida.* It is not quite twenty miles north of Tyre, and about twice that distance south of Berytus, or *Beirût.* It is situated on the northern slope of a small promontory, which juts out into the sea from a plain scarcely two miles wide between Lebanon and the sea. This promontory, projecting to the south-west, constituted a fine naturally-formed harbor. Though in a Biblical point of view Sidon is inferior in interest to its neighbor Tyre, it was in early times the more influential of the two cities. This is shadowed forth in Genesis by the statement that Zidon was the first-born of Canaan, and is implied in the name of "Great Zidon," or "the metropolis Zidon," which is twice given to it in Joshua. It is confirmed likewise by Zidonians, being used as the generic name of the Phœnicians or Canaanites, and the fact that the distant town of Laish was reckoned as dependent not upon Tyre, but upon Sidon.[1] The history of the city may be briefly told. That it should occasionally be subject to its wealthy and powerful neighbor Tyre, may be easily believed. It may also have yielded to Tiglath-pileser during his western expeditions, for Tyre, under a King Hiram, submitted to him. It had been in subjection to Tyre afterward, for it revolted when the inroad of the Assyrian, Shalmaneser, gave it opportunity. During the Persian domination, Zidon seems to have attained its highest point of prosperity; and it is recorded that, toward the close of that period, it far excelled all other Phœnician cities in wealth and importance. It is very probable that the long siege of Tyre by Nebuchadnezzar had tended not only to weaken and impoverish Tyre, but likewise to enrich Sidon at the expense of Tyre. Its prosperity was suddenly cut short by an unsuccessful revolt against Persia, which ended in the destruction of the city B.C. 351. While Artaxerxes Ochus was preparing in Phœnicia

[1] Gen. x., 15, 19; Josh. xi., 8; xix., 28; xiii., 6; Judg. xviii., 7.

for an invasion of Egypt, the Sidonians drove the insolent and oppressive Persian forces from their city. But the Sidonian king proved a traitor to their cause, and betrayed into the power of the despot Ochus one hundred of the most distinguished citizens of Sidon, who were at once put to death. The Persian troops overcame all resistance on the part of the people made desperate by their betrayal, and the citizens, shutting themselves up with their wives and children, set fire each man to his own house. Forty thousand persons are said to have perished in the flames. Sidon, however, gradually recovered from the blow, and became again a flourishing town. Their detestation of the Persians led its citizens to surrender to Alexander after the battle of Issus, and their fleet helped him against Tyre. Sidon then passed through several fluctuations, and was great and powerful in Roman times. During the Crusades it was taken several times by Baldwin, in 1111, and plundered. Fak-ed-Din, the Emir of the Druses, filled its harbor with stones, as a protection against the Turks. For a short time it was a seat of French merchandise, but Jezzar Pacha drove out the French in 1791. Sidon, now called Saida, has still a population of about five thousand, but trade and navigation have now gone to Beirut. It is surrounded by very fertile and beautiful fields, and watered, as probably in early times, with numerous channels cut from the streams of Lebanon.

The artistic products of Sidon were famous at an early period. Many of them are mentioned in the poems of Homer. The city was famous for its glass, though the art of making glass, represented as an accidental discovery, probably came from Egypt. According to Pliny, the Sidonians used the blow-pipe, lathe, and graver, and could cast mirrors. Sidonian ships were famous, and as a sea-faring people the Sidonians must have carried on an extensive trade. They excelled in a knowledge of astronomy. Wealth seems to have inclined them to ease and luxury. The city, like the other Phœnician cities, had its own king, and worshiped Baal and Ashtoreth. [Judg. i., 31; xviii., 28; Joel iii., 4; Isa. xxiii., 2, 4, 12; Jer. xxv., 22; xxvii., 3; Ezek. xxviii., 21, 22; Zech. ix., 2; Matt. xi., 21, 22; xv., 21; Mark iii., 8; vii., 24, 31; Luke vi., 17; x., 13, 14.]

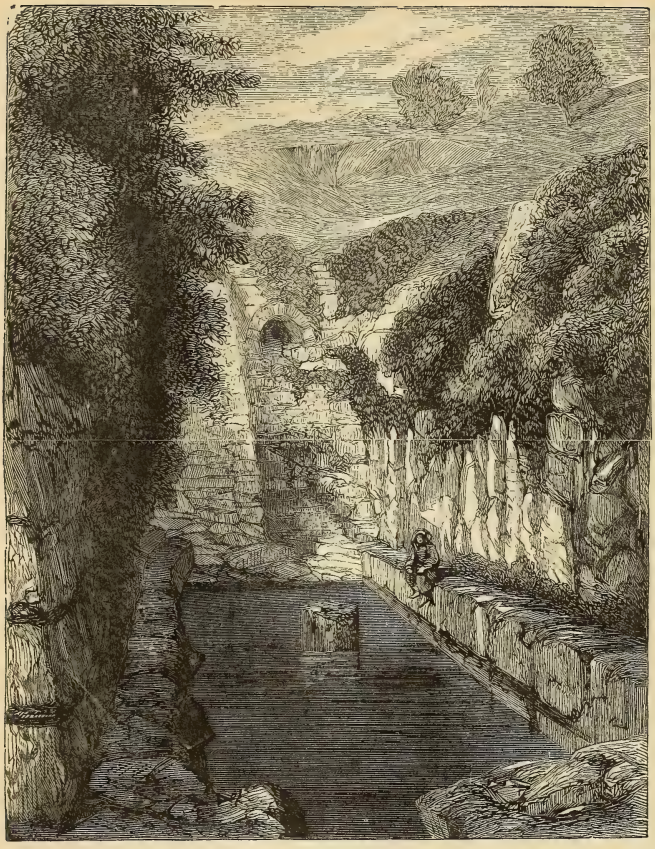
Sihon (*sweeping away*), king of the Amorites, who inhabited a portion of the country on the east of Jordan when the Israelites were on their way to Palestine. Heshbon was his capital, and the territory he reigned over comprised all that lay between the Arnon and the Jabbok. The southern part of this he had wrenched from the Moabites. His successes and enlargement of territory had made him proud; and when the Israelites approached his country, and asked permission to pass peaceably through his land, promising to keep by the king's highway, Sihon not only refused this request, but marched forth in warlike array to fight against Israel. The result was his complete defeat, and the occupation of his territory by Israel. [Numb. xxi., 20–30; Deut. i., 4; ii., 24–32; Josh. xiii., 15–29.]

Silas, an eminent member of the early Christian Church, mentioned under that name in the Acts, but as Silvanus in St. Paul's epistles. His name, derived from the Latin *silva*, "wood," betokens him a Hellenistic Jew, and he appears to have been a Roman citizen. He was appointed as a delegate to accompany Paul and Barnabas on their return to Antioch with the decree of the Council at Jerusalem. We next find him selected by Paul as the companion of his second missionary journey. At Berea he was left behind with Timothy, while Paul proceeded to Athens, and we hear nothing more of his movements until he rejoined the apostle at Corinth, where his presence is several times noticed. He probably returned to Jerusalem with Paul, and from that time the connection between them appears to have terminated. Whether he was the Silvanus who conveyed Peter's first epistle to Asia Minor is doubtful, though the probabilities are in favor of the identity. A tradition of very slight authority represents Silas to have become bishop of Corinth. [Acts xvi., 37; xv., 22, 32, 33, 40–xxi., 17; xvii., 14, 15; xviii., 5; 2 Cor. i., 19; 1 Thess. i., 1; 2 Thess. i., 1; 1 Pet. v., 12.]

Silk. The only *undoubted* notice of silk in the Bible occurs in Rev. xviii., 12, where it is mentioned among the treasures of the typical Babylon. The other references are uncertain. It is, however, in the highest degree probable that the texture was known to the Hebrews from the time that their commercial relations were extended by Solomon. There can scarcely be a doubt that silk, the most beautiful of all the fabrics of the loom, was known and employed by the Assyrians long before the Captivity. The Medes were notorious for the luxuriance and effeminacy of their costume; and after the conquest of Babylon, and the possession by the Persians of universal empire, "Median robes" became a symbol and expression for magnificence. These robes were made of silk; for Procopius, writing long afterward, when the silk-worm had become known in Europe, says: "The robes which the Greeks used to call *Median* we now call *silken*."

Siloam (*sent*), a pool or aqueduct. It is variously entitled Siloah, Shiloah, and Siloam.[1] It is identified with a pool, or tank, still found in the vicinity of Jerusalem, which gives to an adjoining hamlet the name of *Kefr Siluan*, i. e., village of Siloam. It stands at the southern extremity of the

[1] Neh. iii., 15; Isa. viii., 6; John ix., 7–11.



Pool of Siloam.

Temple mount, near Mount Ophel (q. v.), and consists of an oblong tank, partly hewn out of the rock, and partly built of masonry, measuring about fifty-three feet in length, eighteen feet in width, and nineteen feet in depth, with a flight of steps leading down to the bottom. Several columns stand out of the side walls, extending from the top downward into the reservoir, the design of which it is now difficult to conjecture. The water passes out of this reservoir through an open channel cut in the rock, which is covered for a short distance, and a few yards off is partly dammed up by the people of the adjoining village of Siloam, for the purpose of washing their clothes, and then divided into small streams to irrigate the gardens below. The water flows into this reservoir from an artificial cave or basin under the cliff. This cave is entered by a small archway hewn in the rock. It is irregular in form, and decreases in size as it proceeds from about fifteen to three feet in height. It is connected with what is known as the Fountain of the Virgin by a remarkable conduit cut through the very heart of the rock in a zigzag form, measuring some seventeen hundred and fifty feet, while the distance in a straight line is only eleven hundred feet. This remarkable fact was discovered by Robinson and Smith, who had the hardihood to crawl through the passage. The Virgin's Fountain, called by the natives *Ayin um ed Duraj* (Fountain of the Mother of Steps), from the fact that it is reached by descending two flights of twenty-six steps cut in the rock, consists of a moderate-sized cavern, the bottom of which is some twenty-five feet below the surface of the ground. The bottom, which forms the reservoir, is about fifteen feet in length, and six feet in width. The water flows into it through the pebbly bottom in perfect silence—not a constant flow, but irregular. The water has a peculiar taste—somewhat brackish—but not disagreeable; but becoming more so with the advance of the hot season. The same peculiarities, to a great extent, characterize the water at Siloam, which prove that both fountains are principally, if not entirely, supplied from the same source. It is not impossible that other conduits flowed into Siloam in former ages, which might account for Josephus describing the water to be sweet and abundant.

Silver. We first find silver mentioned in the time of Abraham, by whom it was used as a medium of exchange, not coined, but given by weight.[1] At a later period in Hebrew history it was manufactured into various kinds of utensils, ornaments, vessels, and instruments for sacred use, and idols also were made of it.[2] It appears to have been procured from Tarshish, perhaps also from Arabia. It was purified from dross by a process of refining (q. v.). In later times it was the common material of ordinary money; and Hebrew, Greek, and Roman silver coins were in general use. [2 Chron. viii., 18; Job xxviii., 1; Psa. xii., 6; lxvi., 10; Prov. viii., 19; xvii., 3; xxvii., 21; Jer. x., 9; Ezek. xxii., 22; xxvii., 12; Zech. xiii., 9; Mal. iii., 3.]

[1] Gen. xiii., 2; xxiii., 15, 16; xxxvii., 28. — [2] Gen. xliv., 2, 8; Exod. xii., 35; Numb. vii., 13; Judg. xvii., 2-4; 1 Chron. xxviii., 14-17.

Simeon (*a hearkening*),[1] the second son of Jacob by Leah. In personal character Simeon seems to have been one of the most unamiable of the patriarchs. It was he who, in conjunction with Levi, took so bloody a revenge upon the people of Shechem for the dishonor done to their sister Dinah. Perhaps, also, he had been prominent in the outrage committed upon Joseph, as we find that he was the one selected as a hostage, to be detained in bonds in Egypt, to secure the return of the rest of the brethren. When Jacob pronounced, on his death-bed, his prophetical blessing, he did not forget the evil deeds of Simeon and Levi. Joined as they had been in an act of atrocity, joined they were in the reprobation with which their father stigmatized it; and their subsequent history is summed up in the words, "I will divide them in Jacob, and scatter them in Israel."[2]

At the descent into Egypt, Simeon is said to have had six sons, probably by two wives; but five only of these sons appear to have been progenitors of families. The tribe had increased very much during the bondage, being, at the first census, 59,300. Their place in the encampment was on the south side of the tabernacle, and their order of march in the second division, under the banner of Reuben. They probably were involved deeply in some of the crimes committed in the wilderness. That one of their princes perpetrated a shameless act of sin in the matter of Baal-peor is distinctly recorded. This may account for the extraordinary decrease of the tribe—for at the second census they were but 22,200—and also for the omission of it in the blessing of Moses.[3]

To Simeon, the fierce and lawless tribe, true children of their founder, the dry South was given, in the division of the Promised Land. Their inheritance was within the inheritance of the children of Judah—seventeen towns in the south-east of Palestine; and a kind of alliance subsisted between them and Judah. Among these Bedouin villages their lot was cast; and as time rolled on the tribe gradually crossed the imperceptible boundary between civilization and barbarism, between Palestine and the Desert; and in the days of Hezekiah they wandered forth to the east to seek pasture for their flocks, and "smote the tents" of the pastoral tribes who "had dwelt there of old," and roved along across the Arabah, till they arrived at Mount Seir, and smote the rest of the Amalekites, and dwelt there.

No eminent person is recorded as of this tribe. A corps of seventy-one hundred Simeonites joined David at Hebron. And Simeon retains its place in the enumeration of the tribes by Ezekiel and St. John. [Josh. xix., 1–9; Judg. i., 3, 17; 1 Sam. xxvii., 6; xxx., 30; 1 Kings xix., 3; 1 Chron. iv., 24–43; xii., 25; 2 Chron. xv., 9; Ezek. xlviii., 24, 25; Rev. vii., 7.]

[1] Gen. xxix., 33.—[2] Gen. xxix., 33; xxxiv.; xlii., 19, 24; xlix., 5–7.—[3] Gen. xlvi., 10; Numb. i., 22, 23; ii., 12, 13; xxv., 6–8, 14; xxvi., 12–14.

Simon. **1.** The Brother of Jesus. He has been identified by some writers with Simon the Canaanite, and still more generally with Symeon, who became bishop of Jerusalem after the death of James, A.D. 62, and who suffered martyrdom in the reign of Trajan, the extreme age of one hundred and twenty years. The former of these opinions rests on no evidence whatever, nor is the latter without its difficulties. [Matt. xiii., 55; Mark vi., 3.]

2. The Canaanite. One of the twelve apostles, otherwise described as Simon Zelotes. He appears to have originally belonged to the faction of the Zealots, who were conspicuous for their fierce advocacy of the Mosaic ritual. He has been frequently but erroneously identified with Simon, the brother of Jesus. [Matt. x., 4; Mark iii., 18; Luke vi., 15; Acts i., 13.]

3. Simon of Cyrene. A Hellenistic Jew, born at Cyrene, and present at Jerusalem at the time of the crucifixion of Jesus. Meeting the procession that conducted Jesus to Golgotha, he was pressed into the service to bear the cross. Mark describes him as the father of Alexander and Rufus. [Matt. xxvii., 32; Mark xv., 21; Luke xxiii., 26; Acts vi., 9; ii., 10; Rom. xvi., 13.]

4. Simon Magus. A Samaritan, born at Gitton, a village of Samaria. He is first introduced to us in the Bible as practicing magical arts in a city of Samaria, perhaps Sychar. He was probably educated at Alexandria, and there became acquainted with the eclectic tenets of the Gnostic school. The preaching and miracles of Philip having excited his observation, he became one of his disciples, and received baptism at his hands. Subsequently he witnessed the effect produced by the imposition of hands, as practiced by the apostles Peter and John, and, being desirous of acquiring a similar power for himself, he offered a sum of money for it. His object evidently was to apply the power to the prosecution of magical arts; but his proposition met with a severe denunciation from Peter, followed by a petition on the part of Simon which bespeaks terror, but not penitence. The memory of his peculiar guilt has been perpetuated in the word *simony*, as applied to all traffic in spiritual offices. [Acts viii., 5–24.]

Simony, the crime, in ecclesiastical law, of buying or selling spiritual offices. The term is derived from the sin of Simon Magus, who wished to purchase from the apostles for money the power of conferring the gift of the Holy Ghost.[1] In the ancient Christian Church, when men either offered or received money for ordination to a spir-

[1] Acts viii., 19.

itual office, they were uniformly regarded as chargeable with simony, and punished with the heaviest censures of the Church. The civil code of Justinian, also, to prevent simony enacted that both the persons ordained, and also their electors and ordainers, should all take oath that there was nothing given or received, or so much as contracted or promised, for any such election or ordination. Under the English law, a simoniacal presentation is declared to be utterly void; the person giving or taking the gift or reward forfeits double the value of one year's profit, and the person accepting the benefice is disabled from ever holding the same benefice. In the nature of the case, the offense can only exist in an Established Church.

Sin (*mire, clay*), a fortified city on the north-eastern frontier of Egypt, on the eastern bank of the eastern stream of the Nile, two or three miles from the sea, amidst marshes. In consequence of its position and its strong fortifications, it was regarded as the key of Egypt; and every invader first attempted to capture this place. Sin was the Pelusium of the Greeks. It no longer exists, its site being covered by the sea. [Ezek. xxx., 15, 16.]

Sin, the imperfection of the human race, the truth that it is not all that God intends it to become, is admitted by all schools of theology and philosophy. But concerning the nature of this imperfection, and so the true remedy for it, they are not agreed. In the first place, they are divided into two great schools, one of which regards human nature as in an abnormal or diseased condition. According to this view, which is that universally entertained by all orthodox or evangelical divines, the first thing is to cure man. "As orthodoxy," says Rev. James Freeman Clarke, "believes man to be diseased, its object is twofold, and the truths which it employs are of two kinds. First, it seeks to convince man that he really has a dangerous disease; and then to convince him that, by using the right means, he can be cured. It, therefore, constantly dwells upon two classes of truths: first, those which reveal man's sinfulness and his ruined condition; and, secondly, those which reveal the plan of saving him from this condition—a plan which has been devised by the Almighty, and which is accomplished in Christianity. Orthodoxy dwells upon sin and salvation; these are its two pivotal doctrines.

"On the other hand, all the systems which may be associated under the term 'Liberal Christianity' regard man not as in a state of disease, and needing medicine, but as in a state of health, needing diet, exercise, and favorable circumstances, in order that he may grow up a well-developed individual. It regards sin not as a radical disease with which we all are born, but as a temporary malady to which all are liable. It does not, therefore, mainly dwell on sin and salvation, but on duty and improvement. Man's nature it regards not as radically evil, but as radically good; and even as divine, because made by God."

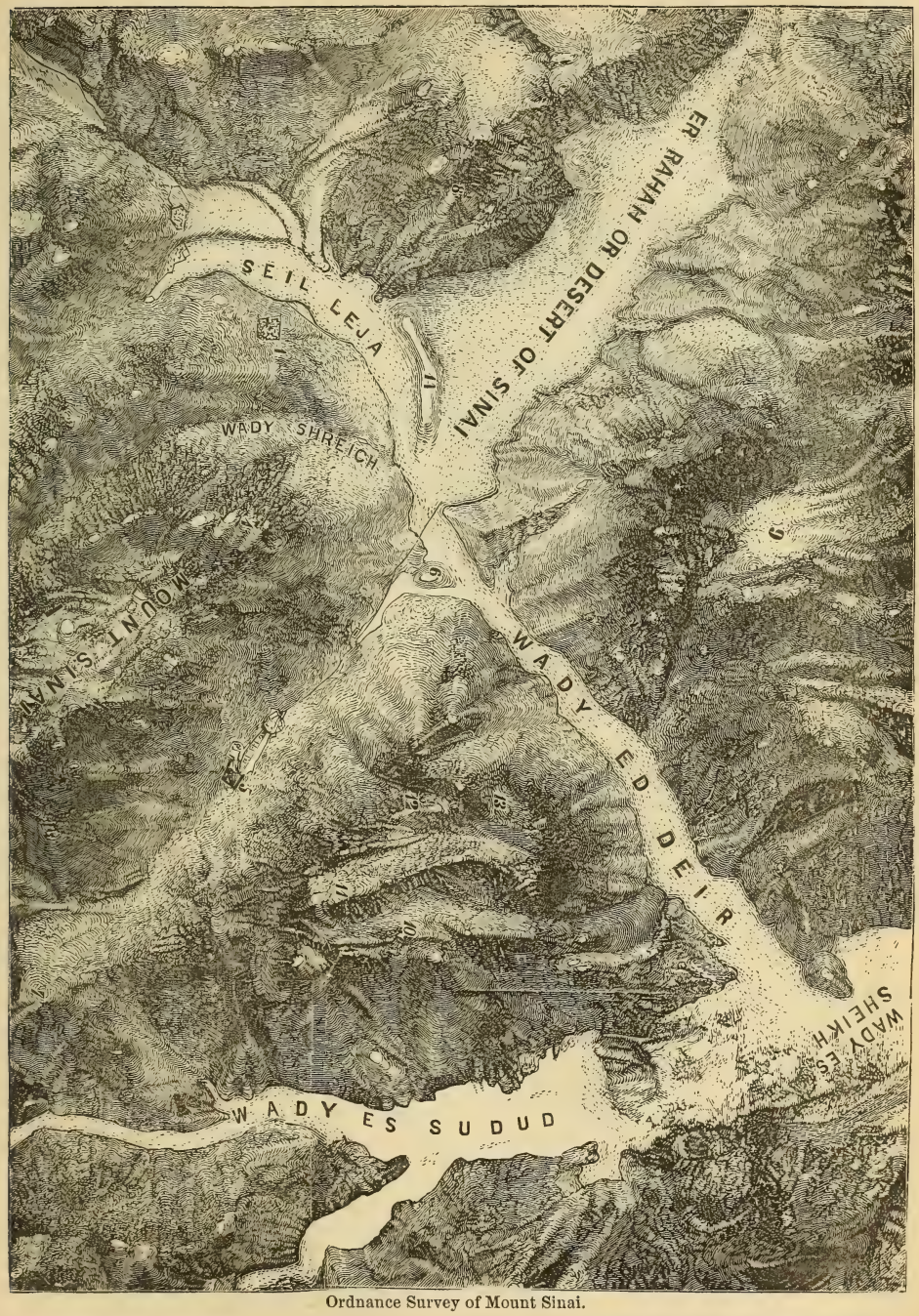
The second question respecting sin divides the orthodox Church. By John sin[1] is defined as "the transgression of the law." By the Westminster Catechism it is defined as "any want of conformity unto or transgression of the law of God." These two definitions may, perhaps, be regarded as representing the two conceptions of sin. The first view asserts that all sin consists in voluntary action. Of course by this is meant not merely external action, but any intelligent and conscious act of the will. A personal choice is regarded by this theory as essential to sin. Accordingly, that corrupt nature which leads men into sin, but is itself innate and inherited, is not regarded by this school of divines as itself sinful. The second view asserts that any want of conformity to the divine law, however it originates, is sinful; and it rests this assertion upon the declaration that men do unconsciously testify to its truth by condemning others and themselves for their evil predispositions, without inquiring whence they arose. Hence it regards the innate and inherited tendency to sin as itself sinful, and denies that there is any real distinction between sin and depravity.

It should be added that the Roman Catholic theologians make a distinction between mortal and venial sins. The former they define as a "grievous transgression of the law," and "worthy of eternal punishment;" the latter as a "smaller transgression of the law," which "does not deserve eternal punishment." This distinction Protestants believe to have no foundation in the Word of God, and to result in dangerous consequences to those who are taught to believe in it. Protestant theology regards all sins as mortal. See DEPRAVITY; ORIGINAL SIN; BLASPHEMY.

Sin (Wilderness of), a wilderness between Elim and Sinai, or, more accurately, between Elim and Rephidim or Dophkah. It was here that the manna was first given. It is thought to be the desert-plain, *El-Kâa*, which, beginning at *El-Murkhah*, extends, with varying breadth, almost to the southern extremity of the Sinaitic peninsula. [Exod. xvi., 1; xvii., 1; Numb. xxxiii., 11, 12.]

Sinai[2] (*jagged, full of clefts*), the wild mountainous region in Arabia Petræa, where the law was given to Moses. Indeed, the whole peninsula which lies between the horns of the Red Sea has received the name of Sinai, from the magnitude and promi-

[1] 1 John iii., 4.—[2] See Map, with art. WILDERNESS OF THE WANDERING.



Ordnance Survey of Mount Sinai.

nence of the Sinaitic group of mountains which lies nearly in its centre. These mountains consist of a somewhat triangular mass of granite, porphyry, and greenstone rocks, faced toward the two gulfs by strips of red sandstone running south-east and south-west till they meet. The whole forms a huge plateau, which is intersected by wadys, and from which rise various cliffs and peaks, some of them to a height of eight thousand or nine thousand feet above the level of the sea. These mountains may be divided into three principal clusters: one to the north-west, above Wady Feirân, which

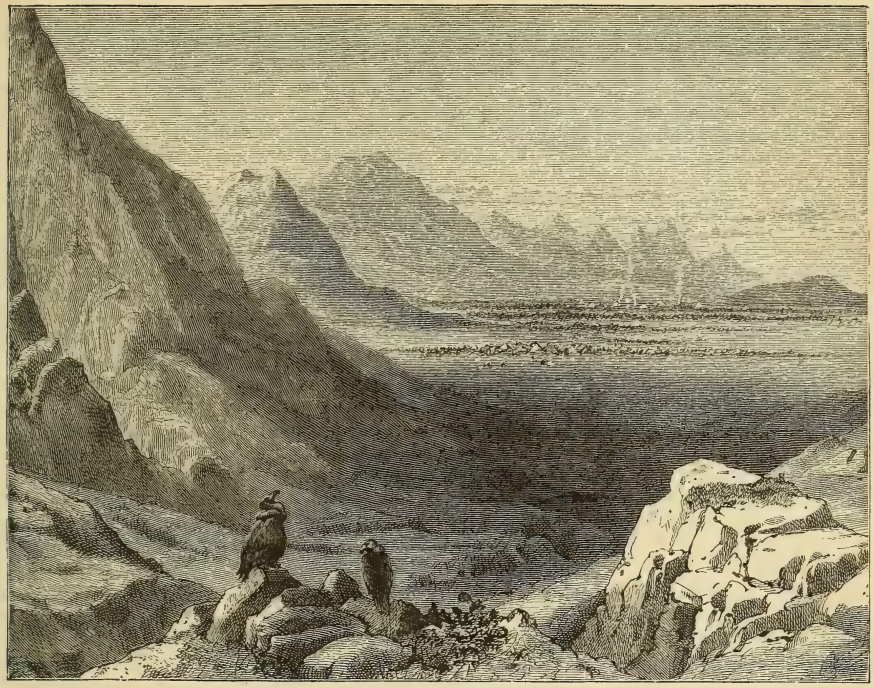
finds its greatest relief in the five-peaked ridge of Serbâl, at a height of 6342 feet above the sea; the eastern and central mass, including Jebel Katherin (*Mount St. Catherine*), about 8000 feet, and Jebel Mûsa (*the Mount of Moses*), about 7000 feet high; and the south-eastern, which is closely connected with the central, and the loftiest point of which, Um Shaumer (the *Mother of Fennel*), 9300 feet high, is also the highest point of the whole peninsula. The name Sinai, in the stricter sense, is applied to a very lofty ridge which lies in the central cluster. This ridge, at least three miles in length, rises boldly and majestically from the southern end of the plain Er Rahah, and terminates at the south in the peak Sinai, now called Jebel Mûsa.

In the obscurity which has so long overhung the peninsula of Sinai with regard to the possible route of the Israelites through the desert, there have been many widely-differing opinions as to the identification of that particular mount whereon the Lord descended in fire. Until lately no one had traversed more than two of the supposed routes, and each traveler had yielded more or less to the temptation to make the Israelites follow his own track; so that no just comparison could be instituted between the facilities or difficulties which attended them all; and critics at home have consequently striven in vain to reconcile conflicting descriptions of the country, and to find in them some definite traces of those sacred events which have rendered the peninsula of Sinai of such interest to us. But at last almost the whole of the country has been explored; and that portion of it which possesses the greatest interest has been most carefully mapped by a scientific expedition, sent out in 1868, under the auspices of the Director General of the Ordnance Survey of Great Britain. The general results of this survey have just been given (1871), in an essay by the Rev. F. W. Holland,[1] from which we make the following abstract:

"The account of the Mount of the Law which we have in the book of Exodus is but scanty, but there are certain points in connection with it which appear to be indisputable. 1st. It must have been a mountain easy of approach, and having before it an open space sufficiently large for the whole congregation of the children of Israel to have been assembled there to receive the Law. 2d. It was evidently a prominent mountain rising abruptly from the plain before it, and since bounds were ordered to be placed around it, it seems to have been separated by valleys from the surrounding mountains. 3d. Its immediate neighborhood must have afforded a plentiful supply of water and pasturage. Of all the mountains within the peninsula of Sinai two only, Jebel Serbâl and Jebel Mûsa, have been generally considered to satisfy these requirements. And now a careful survey of the neighborhood of Jebel Serbâl shows that that mountain neither has before it any open space for a large assembly to gather in, nor is any one peak of it separated from the rest, so that it could be inclosed by bounds.

"In massive ruggedness, and boldness of feature and outline, it presents an aspect unequaled by any other mountain in the peninsula; and though far from being the highest above the level of the sea, it has a greater command than almost any other mountain over the surrounding country. But, unfortunately, there is not a single point in the valleys near its base which affords a comprehensive view of it; and it is only by ascending some of the neighboring hills that the whole range of its magnificent peaks can be seen at once. Two valleys (wadys Aleyat and Ajelah), each from three to four miles in length, run from its base to Wady Feirân; but each is a wilderness of boulders and torrent-beds, which render it most unsuitable for a large encampment. The members of the Survey Expedition, after a careful examination of the ground during a stay of several weeks, came to the unanimous conclusion that Jebel Serbâl could not possibly be the mountain from which the Law was given. Under the name of Jebel Mûsa the survey included the peaks of Ras Sufsâfeh, which have been wrongly described by some travelers as an independent mountain. The Ras Sufsâfeh does, in fact, form the northern portion of Jebel Mûsa; its two peaks rise precipitously from the bottom of the plain of Er Râhah to a height of about two thousand feet, being distinctly visible from every part of that plain, and standing out in lonely grandeur against the sky like a huge altar. A central, elevated basin, encircled by a ring of higher peaks, is a common feature of the granitic mountains in the peninsula of Sinai; and such, more or less, is the character of Jebel Mûsa, which is about two miles long from north to south, and one mile in breadth. The southern peak, on which stands a little chapel and the ruins of a mosque, is its highest point; and though the name of Jebel Mûsa is used for the whole mountain, it is more especially applied to this one peak. On the east of the mountain runs Wady ed Deir, 'the Valley of the Convent,' so called from the Convent of St. Catherine, which is situated near its head. On the west runs Wady Shuraich, a very steep and rocky valley, containing old monastic gardens and a copious spring. This valley, again, is separated by the narrow ridge of Jebel Fara from Wady Leja, a valley lying farther westward. Thus on the north, east, and west Jebel Mûsa is separated from

[1] The "Recovery of Jerusalem," part ii., p. 513, "Explorations in the Peninsula of Sinai." See illustration on next page.



The Plain of Er Rahah.

the surrounding mountains; on the south two smaller valleys—one running eastward into Wady Sebaiyeh, and the other westward into Wady Leja—separate it also from the range of mountains which lies between the Wady Sebaiyeh and Jebel Catherine. And, being thus isolated by valleys from the mountains on every side, it would be by no means difficult to set bounds round about it, while at the same time its northern cliffs rise so precipitously from the plain beneath that it might well be described as "a mountain that could be touched," and at the nether part of which the people could stand. The Wady Sebaiyeh could not have been the place where the Israelites were assembled to receive the Law. That valley does not lie immediately below the mountain, and its character, position, and extent all appear to render such a view extremely improbable. On the other hand, no place could be conceived more suitable than the plain of Er Râhah for the assembling together of many thousands of people to witness the thunders and lightnings, and the thick cloud upon the mount, and to hear the voice of the Lord when he spake unto them. The plain itself is upward of two miles long and half a mile broad, and slopes gradually down from the water-shed on the north to the foot of Ras Sufsâfeh. About three hundred yards from the actual base of the mountain there runs across the plain a low, semicircular mound, which forms a kind of natural theatre, while farther distant on either side the plain the slopes of the inclosing mountain would seat an almost unlimited number of spectators. With regard to the water supply, there is no other spot in the whole peninsula which is nearly so well supplied as the neighborhood of Jebel Mûsa. In addition to four running streams, there are numerous wells and springs affording excellent water. And there is also no other district in the peninsula which affords such excellent pasturage. The members of the Survey Expedition were as unanimous in their conviction that the Law was given from Ras Sufsâfeh to the Israelites assembled in the plain of Er Rahah, as they had been unanimous in rejecting Serbâl as the mount of the giving of the Law.

The names Horeb and Sinai are used interchangeably. At first Horeb had precedence, and was the mountain of God to Moses prior to the giving of the Law. The name Sinai is first mentioned after the battle of Rephidim,[1] and is thenceforth prominent until the breaking up of the encampment in that wilderness, recorded in Numb. x., 12. But Horeb is spoken of as the point of departure in the recapitulation of this journey by Moses; is named as the mountain from which the Lord spake, and upon which he wrote the Ten Commandments; is mentioned in the scenes of the worshiping the golden calf, and the making of the covenant. In the books of Kings and Chronicles Horeb is named as the scene of the

[1] Exod. xix., 1, 2.

Law, while in the Psalms both names are used for the same place. Mountains so closely identified with the same series of events could not have been far apart, and the best solution of the Biblical usage in respect to these names appears to be that which makes Horeb the central mass, or ridge, of which Sinai was a prominent peak.[1]

From the mouth of Wady Tayibeh, the encampment by the sea, three routes opened before the Israelites: the most southerly one along the coast, by which they would come into Wady Sebaiyeh from the south; the most northerly by the Sarbut el Khadem, either of which would have left Serbâl out of their line of march; and the middle one, and that generally assumed to have been followed by Wady Feirân, by which they would pass the foot of Serbâl. By one of these routes they were led through the Sinaitic peninsula. Viewed from one of the three great heights, Serbâl, Kathrina, or Jebel Mûsa, this peninsula recalls the poetic Bedouin name for Wady Tayibeh, *Beled Allah*, "the city of God," a city of Almighty masonry. The bare ridges running here in parallels, there at all manner of angles, are like piles of buildings with the wadys for dividing streets. The shrubs are hidden in such a prospect, and rock and air are the only objects upon which the intense light falls. It is strange that, with naught but the very rudiments of terrestrial creation in view, men should feel nearer to creative power than when all the infinite accessories of mineral, animal, and vegetable life testify of its activity. But it is so. And here in the heart of that "city," more awful to men from crowded Egypt than the most gorgeous capital to men from a solitude, the Israelites paused before one mighty monument of the power of its builder. Here he manifested himself, and uttered the Law with a great voice, which made all cry, "Let not God speak with us, lest we die." A scene more solemn than that before Sinai can not be conceived. The sense of solitude which, even when no supernatural sign appears, brings the thought into the presence of the Creator, must have deepened day by day upon the spirit of those who, but three months before, had stood among human haunts and monuments in the thronged cities of the Nile. Thus they were prepared for the impression that they had been led hither to hear from such a voice as had never before reached human ear a Law which might be broken but never annulled, and would stand fixed and eminent among laws as that of the Mount of God.

The local traditions which point to the site of the burning bush, the cave of Elijah, the spot where Moses hid in the rock, are of no value whatever. The monkish legends which identify among the rocks the mould of the calf, and the fissured boulder out of which the water flowed, are simply ridiculous.

It is proper to add that, since this article was written, Dr. Beke has discovered what he regards as the true Mount Sinai in an entirely different portion of the East. According to his hypothesis, the sea which the children of Israel crossed was not the western, but the eastern, branch of the Red Sea—not the Gulf of Suez, but the Gulf of Akabah; and Mount Sinai he finds east of the Wady el Arabah, the valley which extends from the head of the Gulf of Akabah to the Dead Sea. It must suffice to say that at this writing the view of Dr. Beke has not been accepted generally, and that the weight of authority is in favor of the view given in this article.

Sinim. This word occurs only once in the Bible, in the description of some very remote place from which the redeemed are to be brought.[1] The opinion of recent writers, with scarcely an exception, has coincided with that of Gesenius, who believes that the Chinese are meant. The names Chin, Tsin, Sin, and Thin have been used among the Greeks, the Syrians, the Arabs, the Jews, the Persians, and the Hindoos to designate the Chinese; and this usage in some cases can be shown to be extremely ancient. No one denies that China is eminently suitable to the scope of the passage in Isaiah. And since the direct evidence in its favor is tolerably strong, while there is an utter absence of evidence for any other place, we need not hesitate to accept it as reasonably certain that there is an express promise of the evangelization of China.

Sinite, a tribe of Canaanites whose position is to be sought for in the northern part of the Lebanon district. [Gen. x., 17; 1 Chron. i., 15.]

Sin-offering. The sin-offering among the Jews was the sacrifice in which the ideas of propitiation and of atonement for sin were most distinctly marked. Its ceremonial is described in Lev. iv. and vi. The shedding of the blood, the symbol of life, signified that the death of the offender was deserved for sin, but that the death of the victim was accepted for his death by the ordinance of God's mercy. In Leviticus the trespass-offering is closely connected with the sin-offering, but at the same time clearly distinguished from it, being in some cases offered with it as a distinct part of the same sacrifice.[2] The difference of ceremonial of the two sacrifices clearly indicates a difference in the underlying ideas. The nature of that difference — still a subject of great controversy—will be in some sort shown by a brief comparison of the two.

[1] Exod. iii., 1, 12; iv., 27; xvii., 6; xviii., 5; Deut. i., 2, 6, 19; iv., 10, 15; ix., 8; xxix., 1; 1 Kings viii., 9; xix., 8; 2 Chron. v., 10; Psa. lxviii., 8, 17; cvi., 19.

[1] Isa. xlix., 12.—[2] See Lev. xiv.

The sin-offerings were: I. REGULAR. 1. *For the whole people*, at the New Moon, Passover, Pentecost, Feast of Trumpets, and Feast of Tabernacles; besides the solemn offering of the two goats on the Great Day of Atonement. 2. *For the Priests and Levites*, at their consecration; besides the yearly sin-offering of a bullock for the high-priest on the Great Day of Atonement.[1]—II. SPECIAL. 1. *For any sin of "ignorance."* 2. *For refusal to bear witness.* 3. *For ceremonial defilement* not willfully contracted. 4. *For the breach of a rash oath.*[2] The trespass-offerings, on the other hand, were always special: as, (1.) *For sacrilege "in ignorance."* (2.) *For ignorant transgression.* (3.) *For fraud, suppression of the truth, or perjury.* (4.) *For rape of a betrothed slave.* (5.) *At the purification of the leper*, and the *polluted Nazarite.*[3] In these last two cases it was offered with the sin-offering. It is clear from this enumeration that the two classes of sacrifices touch closely upon each other, and are yet distinct. The sin-offering was the only regular and general recognition of sin in the abstract, and was by far the more solemn and comprehensive of the two; the trespass-offering—with the exception of the two cases in which it was united with the sin-offering—was confined to special cases, most of which related to the doing of material damage either to the holy things or to man. The sin-offering looked more to the guilt of the sin done, irrespective of its consequences; the trespass-offering to the evil consequences of sin, either against the service of God or against man, and to the duty of atonement, as far as atonement was possible. In the sin-offering especially we find symbolized the acknowledgment of sinfulness as inherent in man, and of the need of expiation by sacrifice to renew the broken covenant between man and God. As to the nature of the sins for which either sacrifice could be offered, most of them which are not purely ceremonial are called in the law of Leviticus sins of "ignorance," or, more strictly, those of "negligence" or "frailty," repented of by the unpunished offender, as opposed to acts of deliberate and unrepentant sin.[4] These sacrifices of the law, it must be remembered, had a temporal as well as a spiritual significance and effect; they were an atonement to the King of Israel for the infringement of his law, and restored an offender to his place in the commonwealth of Israel.

Sinto-ism, probably the most ancient of the religious sects or systems of Japan. It is founded on the worship of spirits, called, in the Japanese language, *Kami*, in the Chinese, *Sin*, who are supposed to control the actions of men and all visible and invisible things. Chief of these spirits is *Yen Zio Dai Sin*, the Great Spirit of the Heavenly Light. Besides this sun goddess, thousands of inferior *Kamis* receive divine honors. Most of these are the spirits of distinguished men who have been canonized on account of their merits. Their number is not limited, but the Mikado, who is the head of both Church and State, still possesses the right to canonize prominent men, and thus to elevate them to the dignity of a *Kami*, or spirit. The Sinto religion has five commandments: 1. Preservation of the pure fire, as an emblem of purity and a means of purification; 2. Purity of the soul, of the heart, and the body; 3. Observation of festivals; 4. Pilgrimages; 5. Worship of the *Kami*, in the temples and at home. The numerous temples (*Mya*) contain no idols, but large metal mirrors and packets of white paper scraps, as *symbols* of purity. The priests are called *Kaminusi*, or keepers of the gods. They live near the temples, and derive their income chiefly from the money-offerings made on feast-days. The Mikado is believed to be a veritable descendant from the Deity, to possess his more than regal authority by divine right, and to be the vicegerent and representative of the Deity upon earth. Hence the rapidity of the recent reformations introduced by the Mikado. The people acquiesce in the decrees of their "holy father" with unquestioning submission. How deep a hold those reforms have taken on the mass of the people is questioned by many missionaries and others resident in Japan.

Sisera (*battle array*), the commander-in-chief of the army of Jabin, king of Canaan. He resided at Harosheth of the Gentiles.[1] For the circumstances connected with his defeat and death, see BARAK, DEBORAH, and JAEL.

Siva (also spelled *Shiva*, and pronounced Seeva or Sheeva), the third person in the Hindoo triad. He does not appear at all in the earliest Brahmanical books; indeed, we hear nothing of him until some centuries after the rise of Buddhism. His worship was then introduced, and added by the Brahmans to the Brahmanical religion (though not without some resistance to the innovation), probably in order to concentrate in one religion all the idolatrous forms of Hindoo worship against Buddhism. He is said to represent the destructive element in nature, as Brahma represents the creation, and Vishnu the process of preservation. But as destruction appears to be the precursor of renewal of life, Siva is also supposed to preside over reproduction. Hence he is a special object of worship on the part of those desirous of obtaining offspring. As the god of destruction, Shiva is invested by popular imagination with the most hideous

[1] Exod. xxix., 10–14, 36; Lev. xvi.; Numb. xxviii., 15–xxix., 38.—[2] Lev. iv.; v., 1–4; xii., 6–8; xiv., 19, 31; xv., 15, 30; Numb. vi., 6–11, 16.—[3] Lev. v., 15–19; vi., 1–6; xix., 20, 21; xiv., 2; Numb. vi., 12.—[4] See Numb. xv., 30; Heb. ix., 19; x., 26.

[1] Judg. iv.

and appalling attributes. He is described in the *Puranas* as "wandering about surrounded by ghosts and goblins, inebriated, naked, and with disheveled hair, covered with the ashes of a funeral pile, ornamented with human skulls and bones, sometimes laughing, sometimes crying." The votaries of Siva, and more especially of his *Sakti*, i. e., his wife, *Durga* or *Devi*, are in the habit of subjecting themselves to excruciating tortures in honor of their divinity. The worship of Siva continues to be, as it has been from a remote period, the religion of the Brahmans, who receive him as their tutelary deity, wear his insignia, and worship the male organs as a symbol of his productive power, either in temples, or in houses, or on the side of a sacred stream, providing, in the last mentioned case, extempore emblems, kneaded out of the mud or clay of the river's bed.

Slavery. The term *slave* occurs but twice in our English Bible, viz., in Jer. ii., 14, and in Rev. xviii., 13. The institution of slavery, however, existed in the times of both the O. T. and the N. T., and the term translated servant would in most cases be more appropriately rendered slave. Hired service was, of course, not unknown; but the term employed in the original to describe the bond-servant was different, though the distinction is not always noted in our version. The slavery of the O. T. was recognized under the Mosaic laws, that of the N. T. times under the laws of the Romans. The two systems were alike only in name, while both differed materially from modern slavery. In this article we shall — 1. Describe Hebrew slavery; 2. Roman slavery; and, 3. Consider the Biblical teaching on the subject of slavery.

1. *Hebrew Slavery.*—In the rudest ages of the world, when "might makes right," slavery was the natural condition of mankind; the weaker served the stronger, and were protected by them from external foes. The slave was a part of the patriarchal household; and the fact that in Abraham's case one slave became his wife, and another was intended as his heir, shows very clearly the nature of the relationship.[1] Though the slave was often a victim of oppression, from which he had no hope of deliverance, he was often glad to give his service to a master, and receive in return protection and support. Moses did not institute slavery. He found it not only already existing, but practiced among all nations; the right of it probably never questioned; recognized alike by master and servant; impossible to obliterate with a blow; woven into the very fabric of society; and, in a proper sense, necessary to the protection and welfare of the weaker in that rude and barbaric age of the world. The laws of Moses on this subject consist mainly of provisions regulating the condition under which slavery might exist, and determining the nature and the period of the service. The very Hebrew term for slave, *ebed*, signifies that under the Mosaic system the idea of "property in man" was unknown, the word being derived from a verb meaning "to work," and the servitude allowed by the Mosaic system being, in fact, little more than a pledge for a definite period of service to a master. The circumstances under which a Hebrew might be reduced to slavery were carefully defined. A man who had mortgaged his property, and was unable to support his family, might sell himself to another Hebrew to obtain their maintenance and a surplus sufficient to redeem his property; the thief who had not the means to make restitution could be sold for a term sufficient to make his service an adequate restitution; and the parent might sell his daughter of tender age as a maid-servant, with a view of her becoming the concubine of the purchaser.[1] In respect to this last provision, it must be remembered that in that age, and to the present day to a considerable extent, in that country, the maiden is sold, more or less directly, to her future husband. Provision was made for the termination of the period of service by the remission of the payment of all claims against the slave, by the recurrence of the Year of Jubilee, and by the expiration of six years from the time of the commencement of his servitude. Provision was made, however, for his making the service a permanent one if he desired to do so.[2] Careful guards were thrown around the slave while in service. His master was enjoined against all ill-usage, and was directed, on the termination of the service, not to let him go away empty.[3] The provisions in the case of non-Hebrew slaves were different. Of these many were captives taken in war; others were purchased from foreign slave-dealers, or were mendicant foreigners who had reduced themselves to slavery by poverty or crime. Their servitude was permanent; their children inherited their condition;[4] but they were also guarded by special provisions against abuse.[5] That the slave was not regarded as a mere piece of property is evident from the religious privileges awarded to him.[6] Such are by no means the only provisions of the Mosaic code concerning slavery, but they give the chief features of the system.

2. *Roman Slavery.*—The slavery of the N. T. times existed under and claimed its support from the Roman law. This law gave the master almost absolute power over his

[1] Gen. xv., 2, 3; xvi., 3.

[1] Exod. xxii., 1, 3; xxi., 7; Lev. xxv., 25, 39.— [2] Exod. xxi., 2-6; Lev. xxv., 40; Deut. xv., 12, 17.— [3] Lev. xxv., 39, 40, 43; Deut. xv., 13, 15.—[4] Lev. xxv., 44.—[5] Exod. xxi., 20, 26, 27; Lev. xxiv., 17, 22.—[6] Gen. xvii., 12; comp. Exod. xii., 44; Deut. xii., 12, 18; xvi., 11, 14.

slave. In earlier times there was no restriction over this power of punishment; and even under Augustus, when a Roman master flung his slaves into his fish-ponds to feed his lampreys, the only punishment was the destruction of the ponds. A slave could not contract marriage, and the right of manumission was restricted. All servile work was confined to slaves; all rest was denied them. "A slave," says Cato, "must either work or sleep." They were treated with that regard which self-interest dictated, and with no greater. "Slaves and cattle were placed on the same level. 'A good watch-dog,' it is said in a Roman writing on agriculture, 'must not be on too familiar terms with his fellow-slaves.' The slave and the ox were fed properly so long as they could work, because it would not have been good economy to let them starve; and they were sold like a worn-out plowshare when they became unable to work, because, in like manner, it would not have been good economy to retain them longer."[1] No attempt was made to attach the slave to the master by any bond of human sympathy. "So many slaves so many foes," was a Roman proverb. Such was the spirit of Roman slavery as it existed throughout the Roman Empire in the time of Christ and the apostles, and to which incidental references are made in the N. T.

3. It remains to consider briefly the *Biblical teachings on the subject of slavery.* The Bible nowhere in direct and explicit terms condemns slavery, and the laws of Moses appear to sanction it. The slavery, however, which Moses sanctioned resembled only in name that which existed later under the Roman Empire, and still later in different Christian nations, and especially in our own country. It guarded the slave with jealous care from oppression, and forbade all enslavement by robbery and violence.[2] It is to be remembered, also, that legislation must necessarily be adapted to the condition of the people and the state of public opinion; that the laws of Moses were not ideal laws, but such as the then condition of the people demanded;[3] that if they appeared to sustain slavery, the same may be said of polygamy and divorce; that the later teachers, whose office was not to legislate for the people, but to instruct them, denounced slavery in strong terms;[4] and that the effect of the Mosaic laws was such that Hebrew slavery was utterly extirpated before the time of Christ. At the beginning of the Christian era there was, probably, not a Hebrew slave in any Hebrew household in Palestine. It is true that neither Christ nor his apostles denounced Roman slavery. They did not preach to those who originated or maintained the system, or who had power to abolish or to modify it. To have demanded emancipation would have been not only to subject the Christian Church to the imputation cast upon it of being a political organization, but actually to endanger its work by attracting to it those Jewish zealots who were only too glad of any excuse for an assault upon the Roman Government. But not only the general principle which Christ inculcated, such as, "Thou shalt love thy neighbor as thyself;" not only his general doctrines, yet more clearly brought out in its application to this subject by Paul, that in his kingdom there was neither Jew nor Gentile, bond nor free; but even more clearly the specific instructions which Paul gave to Christian masters are utterly irreconcilable with the spirit of slavery[1] The argument that the Bible supports slavery needs, in fact, no other refutation than that which is afforded by the simple fact that wherever the Bible has gone it has created a public sentiment, the end of which has been the final abolition of every form of human bondage.

Smyrna, a famous commercial city of Ionia, forty miles north of Ephesus, situated at the head of the bay named after it, and at the mouth of the small river Meles. It was one of the cities which claimed to be the birthplace of Homer. It was a very ancient city, but lay in ruins, after its destruction by the Lydians, for four hundred years. It was then rebuilt about two miles from old Smyrna, and rose to be, in the time of the first Cæsars, one of the fairest and most populous cities in Asia. Modern Smyrna, now called Ismir, is a large city of more than one hundred and twenty thousand inhabitants, the centre of the trade of the Levant. The Church in Smyrna was distinguished for its illustrious first bishop, the martyr Polycarp, who is said to have been put to death in the stadium there, in A.D. 166. [Rev. i., 11; ii., 8–11.]

Snail. There are two Hebrew words which are rendered "snail" in our Bible. The one which occurs in the Mosaic law as the name of an unclean animal probably refers to some species of lizard; but the creature mentioned in that remarkable passage of Psalms, "As a snail which melteth, let every one of them pass away," is undoubtedly a snail. The ancients supposed that the slimy track made by a snail as it crawls along was subtracted from the substance of its body, and hence that the farther it crept the smaller it became, until at last it wasted entirely away. [Lev. xi., 30; Psa. lviii., 8.]

So is once mentioned in the Bible as a "king of Egypt," to whom Hoshea, king of Israel, sent messengers. He has been identified by different writers with the first and second kings of the Ethiopian twenty-fifth

[1] Mommsen's "History of Rome," vol. ii., p. 437.—[2] Exod. xxi., 16; Deut. xxiv., 7.—[3] Matt. xix., 8.—[4] Isa. lviii., 6; Jer. xxxiv., 8–22.

[1] Ephes. vi., 9; Col. iv., 1; Philem., 16, 17.

dynasty, Shebek and Shebetek. Though it is yet impossible to decide between these two, yet there is at El-karnak an inscription in which Shebek speaks of tributes from "the king of the land of Kala" (Shara), supposed to be Syria, which gives some slight confirmation to the identification of So with Shebek. [2 Kings xvii., 4.]

Soap. The Hebrew term so translated indicates any kind of cleansing substance. As in Jer. ii., 22, it is contrasted with nitre (q. v.), it is fair to infer that the Hebrew term refers to vegetable alkali, or some kind of potash, which forms one of the usual ingredients in our soap. Numerous plants, capable of yielding alkalis, exist in Palestine and the surrounding countries.

Socialism, Socialists. The general name of Socialism is given to that school of philosophy which endeavors to cure the evils which all philosophers and philanthropists recognize in the world, less by the reformation of the individual than by changes in the form and organization of society. Without attempting to discuss socialistic theories, we shall in this article give briefly an account of Socialism as it has actually existed, especially in this country. For fuller information the reader is referred to an article on Socialism by the editor of this work, in *Lippincott's Magazine* for May, 1870, page 569, from which this article is in a large measure taken, and for a still fuller account, by one who is himself an ardent admirer of the most extreme social theories, to "Noyes's History of American Socialism," *Lippincott*, 1870.

Claude Henrie, Comte De Sault Simon, may be regarded as perhaps the founder of modern Socialism. He was born in Paris, October 17, 1760. From his earliest years he exhibited a decided hostility to the established system of things. At eighteen he entered the army, and served in America during the Revolution. On his return home he quitted the service, and traveled in Holland and Spain. The French Revolution found in him an enthusiastic disciple. He voted for the abolition of titles of nobility, but did not take part in the political events that followed. Not until his thirty-eighth year did he begin the study of social science to which he devoted the remainder of his life, often struggling hard with poverty, and once attempting, in his despair, to commit suicide. His system was both socialistic and religious. He pointed to the fact that Christianity recognized the spiritual equality of all classes before God. He admitted that it went no farther, but declared that the revelation of Jesus Christ was not final any more than that of Moses. According to Sault Simon, it was the will of God that all mankind shall have, even upon earth, equal opportunities, and that all shall be rewarded according to their deserts; that temporal labors are as sacred as spiritual ones; that no one hereafter shall owe wealth and consequence to the mere hazard of birth, but that each shall be recompensed according to his works. He proposed an æsthetic worship, the basis of which were sculpture, architecture, poetry, and music. He opposed Romanism as an imposture, and Protestantism because it recognized the Bible as a final and authoritative standard. In theology he was a pantheist. After the death of Sault Simon, Father Enfantin, one of his disciples, became one of the leaders of the new movement, and ingrafted in it a new doctrine. He declared that marriage militated against the freedom of the affections, and denounced it; propounding that theory of free love which has ever since been more or less connected with many of the socialistic theories and practical experiments both in the Old World and the New. The socialistic theories which he, and after him Fourier, a much abler thinker, propounded, have never lost their influence in France, and were the basis of the Communism which during the late war between France and Germany endeavored to get control of the French Government, and which proposed, if it had succeeded, to abolish all distinctions of rank and all recognition of private property, as well as to exclude all religion and religious institutions from the community.

It is, however, with Socialism in this country that we are mainly interested. Twice this movement has appeared in the United States, under different auspices, inspired by somewhat different purposes, and assuming quite different types. The first in 1825, the offspring of Robert Owen, was an importation from Scotland; the second in 1842, the child of Fourier and Sault Simon, was a creation of French philosophy.

Robert Owen was a large successful manufacturer in Scotland, on the banks of the Clyde. Oppressed by a consideration of the condition of the laboring classes, he made their wants a study—their amelioration, socially and intellectually, a life work. His cotton factory became, under his executive management, the centre of a little community. His work-people, who numbered between two and three thousand, constituted a considerable village. Houses of a convenient and tasteful structure were erected for them. Stores were opened, where a credit system was established, and reasonable prices were maintained. A common kitchen and refectory for the unmarried workmen was provided. An infirmary was founded, but so excellent were the provisions which Mr. Owen made for the health of his people, that it was but little used. Schools were established for the children. A regular time schedule for the whole village was marked out. In it time was allotted, with military precision, for work, for classes, for meals, for sleep, for recreation, and even

for devotions. New Lanark became far-famed. Students of social science from all over the kingdom, and from the Continent, came to see it. Its transient success intoxicated its founder. For a time he was fêted and caressed by nobility and clergy. He imagined himself called to the office of a reformer, and began to write and publish. His avowal of Communistic doctrines, of an absolute equality of all rights, and the abolition of all inferiority, even of intellect and capital, turned the public sentiment of the community against him. His peculiar religious views increased the seeming popularity, but real weakness, of his waning philosophy. He taught that man was wholly the creature of circumstances, and hence that society was to blame for the sins of the individual rather than the individual for the sins of society. Society disavowed him. He became more and more an iconoclast. He resolved to shake the dust from off his feet as a testimony against his native land, and turn to the New World, whither accordingly he emigrated, to give his new philosophy a fair trial in a fresh field. At this juncture he fell in with an agent of the Rappites, a religious community which had emigrated from Pennsylvania to Indiana, and had established a manufacturing and agricultural village there. They now desired to sell it, and return in a body to their old home. The village was bought for $150,000; a public proclamation was issued, inviting the "industrious and well-disposed of all nations" to take possession of the promised land; and the foundation of New Harmony was laid. The social experiment could not have begun under more favorable auspices, nor have met with a more untimely end. It was formally organized in April, 1825; in June, 1827, it was as formally disbanded. The only thing which remains at New Harmony as an historical witness to Robert Owen's social experiment is the intense and bitter disgust of its people toward Socialism in all its shapes and forms.

This failure, however, did nothing to discourage him. To the day of his death, in 1858, Mr. Owen was a diligent though wholly unsuccessful propagandist. His disciples shared his pertinacious faith. New Harmony was followed by similar communities in Indiana, New York, Ohio, Pennsylvania, Tennessee—eleven in all. The longest-lived did not last any longer than that at New Harmony. The average duration of life was from a year to a year and a half. The entire movement, inaugurated in 1825, had spent its force, and died, like the wave of the sea upon its beach, in 1828. Fanny Wright's famous lecturing tour in the last part of that year was the last echo of the socialistic tide which promised so much and achieved so little.

While these events were occurring, the disciples of Sault Simon were endeavoring in France to realize in actual organization the schemes of that eccentric philosopher. At the same time Fourier, to whom the lax morals of Enfantin are erroneously attributed, was studying in obscurity the social problems which the Revolution in France had forced upon every thoughtful mind, and was beginning to publish his views concerning them. *Publish*, we have said—*print* would have been a more accurate word; for in vain did he endeavor to secure any attention from the public to his elaborate philosophy until the more sensational schemes of Enfantin and his followers awakened public interest in the subject. Fourier's volumes, published in 1808, and again in 1822, found scarcely a single reader. Not a single critic or reviewer noticed them; and a brief summary of his doctrines, drawn up and sent to the press, received no better consideration. Perhaps the same reason which forbids our endeavor to set them succinctly before our readers prevented the attempt by Parisian critics — their metaphysical and mystical character, as they are by no means confined to a discussion of the social problem, but embrace an elaborate theory of man's nature, and the character and relation of the faculties. Fourier was not only a Socialist—he was a metaphysician, and his Socialism was founded on his metaphysics.

It was not till 1831 that Fourierism began to be publicly known in France. The same influence which brought from that country to this its political and its religious ideas, brought also these Socialistic theories which first took definite form in Brook Farm, a Socialistic organization in the vicinity of Boston, Massachusetts. Among those who united in this experiment—an endeavor to realize in an actual community some of the theoretical remedies which Fourier had proposed for the real or fancied social evils which afflict the community—were George Ripley, Charles A. Dana, George Wm. Curtis, Ralph Waldo Emerson, Nathaniel Hawthorne, and Theodore Parker. The publication of a quarterly called the *Dial* was commenced under the editorship of Margaret Fuller. The whole movement had, at least in its literature, not only an eminently religious, but an eminently Christian tone. Dr. Channing was, if not its originator, an inspirer of it. It was an avowed attempt to establish "the kingdom of heaven as it lay in the charitable spirit of Jesus of Nazareth"—to form a community "in which the will of God shall be done as it is in heaven." A farm was purchased, and owned in joint stock. Each stockholder was to receive a certain fixed interest on his investment. A building was provided where the members were to live. There was board in common to such as desired; such as preferred could keep house. All were to share in the labors of the community; each

one, however, was to choose his own work, and was to be paid according to the time spent upon it. All forms of labor, from the highest brain-work to the lowest drudgery, were to receive the same compensation, "on the principle that as the labor becomes merely bodily it is a greater sacrifice to the individual laborer to give his time to it, because time is desirable for the cultivation of the intellectual in exact proportion to ignorance. Besides, intellectual labor involves in itself higher pleasures, and is more its own reward than bodily labor." None, however, were to be engaged exclusively in bodily labor; none were to be wholly exempt from it. This programme was in fact carried out. *Litterateurs* left their pens to labor at the plow and in the hay-field. Poets ceased to sing the praise of labor, that they might actually make trials of it. Certainly, if any system of social co-operation could succeed, Brook Farm ought to have done so. It was fathered by a leading and influential clergyman; its course was watched with sympathetic interest by a large denomination of the Christian Church; it was supported by the ablest pens of the country; it was established in a centre remarkable for its intelligence and its virtue; it was characterized by no looseness in morals, no relaxation of the marriage tie, no infidel aspersions on the Christian religion; it did not invite to itself the rabble, but was carried on by men of culture, of refinement, and of unimpeachable moral worth—men whose whole souls were enlisted in it, and who were as determined to make it succeed as they were sanguine of success. But, after a varied but never very prosperous experience, it was abandoned in 1847, after an existence of five years, which was a continual struggle for life. The property has recently been purchased by the Lutherans, and is occupied by them as an orphan asylum, and for other ecclesiastical and philanthropic uses.

Brook Farm a little preceded the distinct Fourieristic movement, which may be said to have been inaugurated in this country by Albert Brisbane. As an agitator he showed rare good sense. Instead of establishing a journal which no one would read, he secured a column in the *New York Tribune*, then but recently established and growing in popularity. This column he edited himself. He thus secured at the outset what Fourier himself waited long years to secure —the public ear. In a little over a year he felt strong enough to begin an independent publication, *The Phalanx*, a monthly magazine. In 1843 he was able to announce as already established, or in process of organization, nearly half a score of communities. They differed materially in detail, but the one grand principle of unitary homes and a common property interest underlaid them all. In some there was a strong government; one executive head held the community together. It was really a little monarchy in the bosom of the republic. These lasted while their head remained with them; when he left they dropped to pieces. Others disavowed all government; there was neither property, government, nor family. This was the case at Prairie Home, for instance, in Logan County, Ohio, where there was no administration, no authority, no law, no provision even for public meetings and general decision of questions affecting general interests. Every man did what he pleased, went as he willed, and took whatever he wanted wherever he could find it. The reader hardly needs to be told that such communities dropped to pieces almost as quickly as they were brought together. Sometimes a genuine religious spirit pervaded the leading members; some of these communities were ostensibly founded on the Bible. More frequently, whatever was the purpose of the leaders, the rank and file were not only infidel, but even blasphemously so.

As New Harmony was the test of Owenism, so the test of Fourierism was the North American Phalanx. It was the longest-lived of any of the non-religious organizations. It was organized in 1843, after months of correspondence and consultation. The failures of previous movements, and the experience of Brook Farm, still in successful operation, served, the first as warnings, the other as a guide. Both Albert Brisbane and Horace Greeley were prominent among its founders. A stock company was formed; eight thousand dollars of stock were subscribed for. Four miles from Red Bank, Monmouth County, New Jersey, six hundred acres of admirable land were selected. "The location was fortunate, the soil naturally good, the scenery pleasant, the air healthful." A large building was erected for families. Some sixty or seventy members entered actively upon the enterprise. A reading-room was established for adults, a school for children, religious worship for all who chose to attend. At first a public table was maintained; afterward a restaurant was established on the European plan. All articles were charged at actual cost; all receipts went into the common treasury. After paying the interest on the stock, the balance was divided among the laborers. There was a fixed scale of wages. Disagreeable labor received the highest compensation. Financially the association prospered better than its neighbors. It paid dividends; its farming was exceedingly well done; the sacredness of the family was not violated. But the largest number which the Phalanx was ever able to attract was one hundred and twelve — men, women, and children. The land, it is said, would have supported a thousand. But it was never out of debt.

It never realized the dream of Fourier, that Communism would give time for education, and afford the drudges of society opportunity for self-improvement. The reading-room degenerated, until the *New York Tribune* and the *Nauvoo Tribune* constituted the only reading material which it furnished; three or four hundred volumes constituted the whole library. Converts became less and less numerous; the withdrawals were not compensated for by additions. At last there was a religious controversy, a secession, a fire, more withdrawals, and then a collapse, a sale of property, a payment of the debts (or rather a compromise), a turning adrift once more on the world of those who had tried so faithfully Fourier's refuge from it; and therewith the last of Fourierism as a practical experiment upon this continent.

We speak of the North American Phalanx as the last experiment of Fourierism, because it would be unjust to charge to Fourier such a socialistic organization as that of the Oneida Community, situated at Oneida, New York. This company, of which the spiritual and political organizer is Mr. Noyes, maintains both community of goods and of persons. The key-note of this association is the declaration which we quote from its fundamental law, that "there is no intrinsic difference between property in persons and property in things; and that the same spirit which abolished exclusiveness in regard to money would abolish, if circumstances allowed full scope to it, exclusiveness in regard to women and children." It professes, singularly enough, to be based upon religious principles, and even upon the precepts of the N. T.; but it, in fact, gives the widest possible scope to licentiousness, while shrouding it under the guise of piety; and declares, with an audacity which is positively unparalleled for effrontery in the literature of vice, that "holiness must go before free love." Yet, though this community violates alike the laws of God and the instincts of humanity, it is a singular fact, that of all the socialistic communities (if we except that of the Shakers [q. v.]), it is the most prosperous; though whether it will maintain an existence after the death of its present chief, who appears to possess some of the peculiar executive genius of Mr. Owen, remains to be seen. With the exception of this community, and possibly one or two others, though this is the only one, so far as we know, Socialism, as a new form of society, has proved itself in repeated experiments an utter failure; and the lesson which its history teaches us is well summed up in the words of an old but converted Fourierite, "the family is a rock against which all objects not only will dash in vain, but they will fall shivered at its base."

Socinians, a term sometimes, though improperly, applied to all who deny the doctrine of the divinity of Jesus Christ. They are to be distinguished from the Arians (q. v.) on the one hand, who maintain the divinity but deny the deity of Christ, and from the Humanitarians (q. v.) on the other, who regard him as no other than an ordinary, though perhaps inspired, man. They derive their name from two men by the name of Socinus, uncle and nephew, and to their day (A.D. 1618) we must look for the best definition of their tenets, since they propounded their doctrine in the form of a definite creed, while those who are called Socinians at the present day usually disown all creeds, and leave their doctrine to be discovered from a consideration of the writings of their representative theologians. Michael Servetus was burned at the stake in 1553 for maintaining that Jesus Christ was a mere man, though so filled with the Divine Spirit as to be, in a peculiar sense, the Son of God. The doctrine thus revived by him — for it was as old as the third century when it was stoutly maintained by one Theodotus—did not perish on his death, but was revived timidly and hesitatingly by Lætius Socinus, and more vigorously by his nephew Faustus. The odium which the doctrine of the latter awakened drove him from Switzerland to Poland, where he soon took a prominent position, and his tenets became exceedingly popular. By his executive genius he succeeded in the very difficult task of harmonizing the various discordant elements in the Anti-trinitarian churches of Poland and uniting them in one ecclesiastical body. From Poland, the doctrines of the sect extended to Holland and Germany, and thence to England, where they were maintained by John Biddle during the middle of the seventeenth century; and later, in a modified form, by Priestly and Belsham, whence they passed to this country, where they have been incorporated in the Unitarian denomination. The absence of a defined creed makes it exceedingly difficult to state with impartiality the doctrines of Socinianism. It is currently said that the Socinians hold Jesus Christ to be a mere man, yet it is certain that Socinus himself not only maintained the doctrine of the miraculous conception, but bitterly opposed those who refused to pay to Jesus divine homage. It would probably be a fair representation of their views as a class to say that they hold Jesus Christ to be a man, but to have been miraculously conceived, and to have been so directed and inspired by the Spirit of God as to be elevated entirely above the rank of common mortals, and, having been raised to a position of transcendent honor and dignity in consequence of his life and character, is properly an object of regard such as no one may pay to a fellow-mortal, though not entitled to receive worship in the proper sense of that term. They deny the doc-

trine of Atonement, as that term is ordinarily understood by the Evangelical or Orthodox churches,[1] maintaining that the only object of Christ's death was to produce a certain moral impression upon mankind, and prepare the way for his own resurrection and final glory. As a class, too, they deny the doctrine of Original Sin, and maintain, with the Pelagians,[2] that man possesses by nature a pure and innocent character, though it is invariably depraved by the effect of evil association and example. The name of Socinians, though often applied by their opponents to those holding these views in England and America, is disowned by them, and Socinians and Arians, who in their origin and early history were wide asunder, and often engaged in theological controversies with each other, both claim the common title of Unitarians. See ARIANS; HUMANITARIANS; ORIGINAL SIN; UNITARIANS; ATONEMENT; CHRISTOLOGY; TRINITY.

Socoh, Sochoh, and **Socho** (*hedge*), a town in the *Shefêlah*, or plain of Judah. It was not far from this that Goliath was slain and the Philistine host routed, and Socoh was one of the places fortified by Rehoboam after the revolt of the ten tribes. Robinson has identified it with Shuweikeh, in Wady Mustir, which may hence correspond with the ancient valley of Elah. [Josh. xv., 35; 1 Sam. xvii., 3; 2 Chron. xi., 7.]

Sodom (*burning?* or *vineyard?*), the principal city of the district destroyed on account of the wickedness of the inhabitants. It is first mentioned in describing the Canaanitish border; was afterward selected by Lot as a place of residence; was plundered by Chedorlaomer and his associate kings; and was finally destroyed, together with Gomorrah, Admah, and Zeboim. Ever after Sodom is mentioned but as a terrible warning of the divine punishment inflicted upon persistent sinners. For account of destruction of Sodom and Gomorrah, see CITIES OF THE PLAIN. [Gen. x., 19; xiii., 10–13; xiv.; xviii., 16–33; xix., 1–29; Deut. xxix., 23; Isa. i., 9, 10; xiii., 19; Jer. xxiii., 14; Ezek. xvi., 48, 50; Hos. xi., 9; Matt. x., 15; xi., 23, 24; 2 Pet. ii., 6–8; Jude 7; Rev. xi., 8.]

Sodomites. This word does not denote the inhabitants of Sodom; but is employed in the English version of the O. T. for those who practiced, as a religious rite, the unnatural vice from which the inhabitants of Sodom and Gomorrah have derived their lasting infamy. [Deut. xxiii., 17; 1 Kings xiv., 24; xv., 12; xxii., 46; 2 Kings xxiii., 7.]

Solomon (*the peaceful*). The name corresponds to the German Frederick, and receives its interpretation from 1 Chron. xxii., 9. His first name was Jedidiah (*beloved of Jehovah*), and was given, perhaps, by Nathan as a sign of David's forgiveness. He was the second son of Bathsheba, and, next to Absalom, the king's favorite. In prominence he stands, among the Hebrew kings, second only to David. His reign marks the epoch of Israel's greatest apparent prosperity, but real corruption and decay, and was followed immediately by the disruption of the kingdom under his son, Rehoboam. Under his reign the Jewish nation, for the first time, came in contact with Gentile races. He was the first one to employ art in the service of religion. The monumental records of his age remain in the ruins of the present. His fame, not confined to his own nation, is to be seen in Mussulman legends, as the splendor of his reign was of a kind particularly captivating to the Mussulman's imagination. Like his father, an author and a poet, though of a different kind, his literary remains constitute a very considerable contribution to the sacred Scriptures, and are indispensable in interpreting the man and his reign; his own character is no less the key to their interpretation. Our consideration of him is naturally under two aspects—as king and as author.

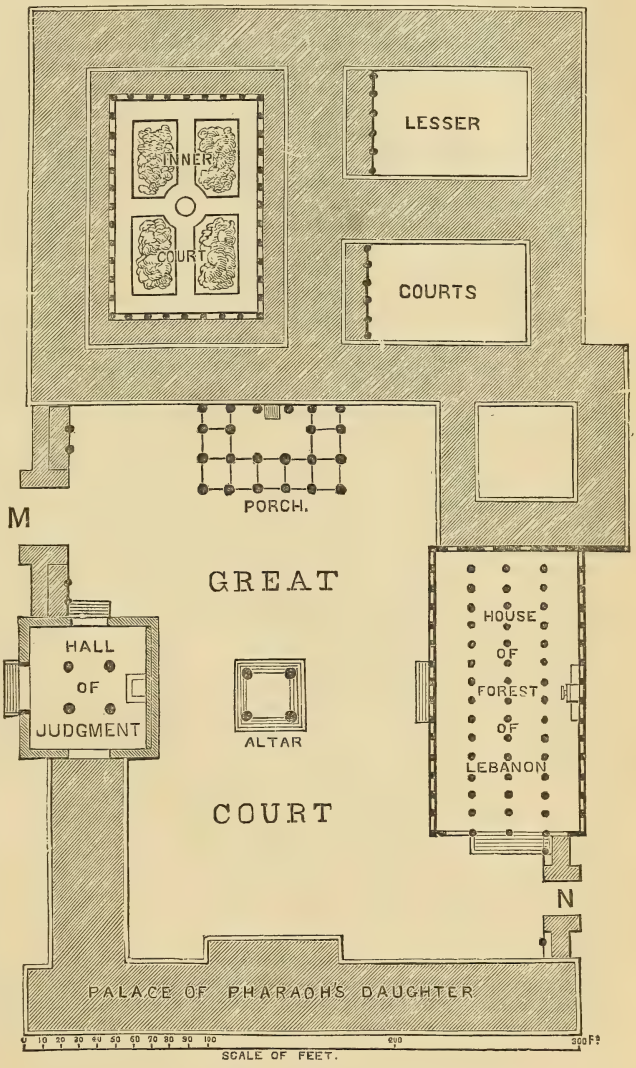
1. *King.*—Of his early life little is known. He was brought up by Nathan;[1] during Absalom's rebellion shared his father's temporary exile; and, after the rebel's death, became the recognized heir and successor of David. The incipient revolt of Adonijah led to his father's abdication and his own coronation,[2] while yet but a youth[3]—according to Josephus, but fifteen years of age. The event which immediately follows is not altogether easy to be understood. Bath-sheba, who had incited David against Adonijah, interceded with Solomon for him, and asked for him Abishag, David's concubine, as his wife. The request may have been presumptuous; the penalty seems severe. Adonijah was put to death; Joab, who had joined in the first movement for Adonijah, was executed with him; Abiathar, the priest, was banished; and Bath-sheba's influence at court appears to have ended, for we hear no more of her. It is conjectured that Bath-sheba, finding herself unable to control Solomon, took this means of supplanting him and securing the kingdom for Adonijah, or at least a regency for herself, and that Solomon, seeing through the scheme, put an end to the disquiet threatened by his ambitious brother by his summary measures. If the hypothesis that Abishag is the heroine of Solomon's Song (q. v.) be correct, jealousy may have added flame to his anger. The well-known appearance of God to Solomon at Gibeon, and his choice of an understanding heart, in answer to the question, "What shall I give thee?" are to be included among the incidents of the inauguration of his reign; and the well-known story of the two moth-

[1] See ATONEMENT.—[2] See ORIGINAL SIN.

[1] 2 Sam. xii., 25; comp. 1 Chron. xxvii., 32.—[2] See ADONIJAH.—[3] 1 Kings iii., 7.

ers and the babe, and the king's curiously sagacious judgment, illustrate not less admirably the nature of an Oriental court and of Oriental justice than they do the wisdom which God vouchsafed at the young king's request.[1] If the conjecture which gives to Solomon's Song an historical basis be correct, he was only less remarkable for personal beauty than for wisdom, sharing, in the former respect, the characteristics of his half-brother Absalom and his father David, being fair, with a "light and ruddy" face, bushy locks, dark as the raven's wing, eyes soft as "the eyes of doves," and the "countenance as Lebanon, excellent as the cedars."[2] From this time any thing like a chronological account of his reign, which, indeed, was not characterized by any special incidents, but only by an unexampled prosperity, becomes impossible. A brief description of the characteristics of his administration must suffice instead.

He divided the kingdom into twelve districts. Over each of these he appointed a purveyor for the collection of the royal tribute, which was received in kind. Each purveyor supplied the court for a month. The daily consumption of Solomon's household was 300 bushels of fine, 600 of coarser flour; 10 fatted, 20 other oxen; 100 sheep, besides poultry and venison. Provender was furnished for 40,000 horses and a great number of dromedaries. Alliances were, for the first time, entered into with other nations. Solomon married a daughter of the royal family of Egypt, and made important treaties with the King of Tyre, by which he undertook to supply the Tyrians with corn, receiving in return their timber, which was floated down to Joppa for the construction of the Temple, which was begun in the fourth and finished in the eleventh year of his reign.[1] His own palace, thirteen years in building, rivaled in magnificence that which he erected for Jehovah. It was built on the hill opposite the Temple, with which it was connected by a causeway. The vast hall for public business, called, from its cedar pillars, the House of the Forest of Lebanon, was one hundred and seventy-five feet long, half that measurement in width, above fifty feet high; four



Plan of Solomon's Palace.

[1] The peremptory justice of this judgment shocks our Occidental ideas, but is in accordance with Eastern customs. The story is told by a modern traveler of a woman who complained to an Egyptian official of a soldier who had stolen and drunk her milk. The soldier denied the charge. The official ordered the soldier to be cut open on the spot, and the milk was found in his stomach. "If it had not been," said the officer to the woman, "you would have suffered the fate he has met."—[2] See Sol. Song iv., 1–4; v., 9–16.

[1] See TEMPLE.

rows of cedar columns supported a roof made of beams of the same wood; there were three rows of windows on each side, facing each other. Besides this great hall, there were two others, called porches, of smaller dimensions, in one of which the throne of justice was placed. The harem, or women's apartments, joined to these buildings, with other piles of vast extent for different purposes, particularly, if we may credit Josephus, a great banqueting-hall. The same author informs us that the whole was surrounded with spacious and luxuriant gardens, and adds—a less credible fact—ornamented with sculptures and paintings. Another palace was built in a romantic part of the country for his wife, the daughter of the King of Egypt, in the luxurious gardens of which we may lay the scene of that poetical epithalamium, The Song of Solomon.

The descriptions in the Greek writers of the Persian courts in Susa and Ecbatana; the tales of the early travelers in the East about the kings of Samarcand or Cathay; and even the imagination of the Oriental romancers and poets, have scarcely conceived a more splendid pageant than Solomon, seated on his throne of ivory, receiving the homage of distant princes who came to admire his magnificence, and put to the test his noted wisdom. This throne was of pure ivory, overlaid with gold; six steps led up to the seat, and on each side of the steps were twelve lions carved. All the vessels of his palace were of pure gold—silver was thought too mean: his armory was furnished with gold; two hundred targets and three hundred shields of beaten gold were suspended in the house of Lebanon. Josephus mentions a body of archers who escorted him from the city to his country palace, clad in dresses of Tyrian purple, and their hair powdered with gold dust. But enormous as this wealth appears, the statement of his expenditure on the Temple, and of his annual revenue, so passes all credibility, that any attempt at forming a calculation on the uncertain data we possess may at once be abandoned as a hopeless task.

The source of his enormous wealth lay in the commerce which, for the first and the last time in the history of the Hebrew race, was assiduously cultivated under Solomon. His treaty with Tyre, the mistress of the commerce of the Mediterranean, was of the first importance to both parties. Tyre furnished the ship-builders and mariners; the fruitful plains of Palestine victualed the fleets, and supplied the Phœnician manufacturers and merchants. Through this treaty the trade of the Hebrews was pushed to every part of the Mediterranean, even as far as the south of Spain,[1] and all lands became tributary to the Holy Land. Scarcely less important was the inland trade with Egypt, whence were imported horses in vast numbers, and linen yarn, from the flax-fields of the valleys of the Nile, to be spun and woven by the prudent and industrious housewives in Palestine. A third and equally important branch of commerce was the maritime trade by the Red Sea; nor less so the inland trade of the Arabian peninsula. The latter was carried on by caravans of the native tribes, who transported on camels the spices, incense, gold, precious stones, and valuable woods of that country. And, finally, on the extreme east, a fifth line of commerce—that of inland Asia—crossing from Babylonia and Assyria to Tyre, passed through the domain and contributed to the wealth of the Hebrew people. Yet all this apparent prosperity redounded rather to the glory of the monarch than to the permanent welfare of the nation. Solomon was essentially an Asiatic monarch. And it is evident, not only that the glory of his empire was that of personal aggrandizement, but, from the subsequent complaints of the people and the rebellion under Jeroboam, that the burdensome taxes laid upon the inhabitants of the land more than compensated, in their estimation, for all the advantages which were derived from the assiduously cultivated commerce with other lands.[1] How truly Asiatic was his kingdom is indicated by the single fact that his seraglio included seven hundred wives;[2] how far the glory of his kingdom—so great that its fame extended to other lands, and brought him royal visitors curious to measure it with their own eyes[3]—was a personal and sensuous glory, is abundantly illustrated by Solomon's Song and Ecclesiastes. Upon the ornamenting of his palaces and the construction of his royal gardens no expense seems to have been too lavish;[4] but we look in vain for any evidence of analogous expenditures or public improvements for the real and permanent welfare of his people. Measured by modern, by true standards, the schools of the prophets which Samuel established were worth more than all Solomon's glory, and they survived all the wasteful magnificence which he devised and wrought. The seeming splendor of his kingdom was really, as has often been found in analogous cases, the sign of its decay. His harem was a direct violation of the law of God.[5] His heathen wives brought with them the heathen religion. Rival temples to Moloch, Chemosh, and Ashtoreth were erected under the very shadow of the house of God. He shared more or less directly in the idolatrous practices, if not in the idolatrous worship, of these heathen religions. Darkness and disaster began, as a consequence, to cloud his declining days. Hadad, one of the blood royal

[1] See Tarshish.

[1] 1 Kings xii., 4.—[2] 1 Kings xi., 3; comp., however, Sol. Song vi., 8.—[3] See Sabeans.—[4] Eccles. ii., 1-11.—[5] Deut. xvii., 16, 17.

of the Edomite princes, began to organize a revolt in that province, on which so much of the Jewish commerce depended. An adventurer seized on Damascus, and set up an independent sovereignty, thus endangering the communication from Tadmar. A domestic enemy still more dangerous appeared in the person of Jeroboam, supported by the prophet Abijah, who foretold his future rule over the ten tribes. The decline of the kingdom was scarcely less rapid than its rise. The prestige of Solomon prevented any successful outbreak while he lived, but the popular dissatisfaction was wide-spread and deep-seated; and when, after a reign of forty years, Solomon died, the kingdom was ripe for the insurrection and division which followed. His son Rehoboam succeeded to his throne but not to his kingdom, which, by the successful revolt of Jeroboam, was divided into the rival kingdoms of Judah and Israel.[1]

2. *Author.* — Solomon has stood throughout all ages as the embodiment of human wisdom. At first sight it is not easy to see why, since the results of his kingly career do not seem to justify the assumption. But the reign of Solomon marks an era in the history of the race—the transition from the grandeur of war, of which David's reign was a remarkable illustration, to that of peace, of which Solomon's reign is the most considerable illustration in Hebrew history. The defects of his administration were the result rather of want of moral purity and simplicity than lack of sagacity. Despot though he was, the justice of his judgments was not only universally recognized while he lived[2] but famed after his death. His breadth of view and large-hearted toleration, though finally it became perverted by his heathen wives, and the cause of corruption and the curse of his reign, was yet something notable in his age, and in the Hebrew race in any age;[3] and to it his commercial treaties and the commercial prosperity of his kingdom was largely due. As a natural philosopher, he was the first scientist in Hebrew history, we may say in any history; and prominent among the marvels of his kingdom were his collections of trees, and birds, and animals, which his passion for natural science, no less than his love of the beautiful, led him to gather, and to make the subjects of writings now lost.[4] In his book of Proverbs there are signs enough of his fondness for riddles and enigmas to give some countenance to the traditions which tell us that the interchange of riddles was a favorite pastime with him. It is certain that the famous visit of the Queen of Sheba was less to see the magnificence of his royal buildings and gardens than to test the reality of his far-famed wisdom.[5] The founder of Hebrew architecture, Solomon was also the father of Hebrew philosophy. His three extant works illustrate, however, the personal history of the man even more than the nature of his reign and the extent of his learning. Solomon's Song, which in its first significance is an Oriental love-song, whatever secondary and mystical meaning may be attached to it,[1] is the luxuriant product of a sensuous imagination. It tells the story of the monarch's opening days, when he planted vineyards and gardens and orchards, and set out trees in them of all kinds of fruit, and gat him servants and maidens, and gave himself up to luxurious pleasure, while yet the youthful heart was free to enjoy without fear or foreboding of the future. But this sowing of the wind brings the whirlwind; the life of the voluptuary is followed by his confessions in the book of Ecclesiastes, the cry of a soul which has tried every form of earthly enjoyment, and turned away surfeited from the feast. Finally comes the book of Proverbs, when life has completed its lessons, and the inculcations of its varied experiences are coined into proverbs, and enigmas, and riddles, every one of which is an interpretation of some actual event witnessed or participated in. To go through these three products of Solomon's life experience, analyze them, and educe the appropriate conclusions concerning his character, would swell our article beyond all reasonable limits; but he who would look beneath the exterior life, and understand aright the interior character and real significance of Solomon's life, can only do so by studying these works, which constitute, after all, his true autobiography. We like to think that the book of Proverbs —not as many scholars do, the book of Ecclesiastes—is the ripened fruit of his experience, the consummation of his life. But were it not so, we should still wish to believe Ecclesiastes to be a genuine confession, a book of which the Confessions of St. Augustine may be regarded as an imitation; that thus, at the last, the recreant and guilty king found out by experience the truth of the proverb, which a later tradition attributed to him, "Whoso confesseth and forsaketh his sins shall have mercy."[2] Whether, however, Solomon is to be counted among the penitent sinners or the apostate saints, is a question not to be settled till the Judgment-day solves all such problems. His character and example are themselves one great riddle; how great a one is curiously illustrated in mediæval art by the fact that in a series of frescoes on the walls of the Campo Santo, at Pisa, Solomon is represented in the resurrection at the last day as looking ambiguously to the right and to the left, not knowing on which side his lot will be cast. See ECCLESIASTES; PROVERBS;

[1] See REHOBOAM and JEROBOAM.—[2] 1 Kings iii., 28.—[3] 1 Kings iv., 29.—[4] 1 Kings iv., 33, 34.—[5] 1 Kings x, 1.

[1] See SOLOMON'S SONG.—[2] Prov. xxviii., 13.

SOLOMON'S SONG; TEMPLE; SABEANS; HIRAM; TYRE. [2 Sam. v., 14; xii., 24; 1 Kings i.–xi.; 2 Chron. i.–ix.]

Solomon's Servants, a certain class of the returned exiles, enumerated after the Levites and the Nethinim. They had probably some very subordinate connection with the Temple services, and may be supposed the descendants of those Canaanites whom Solomon, carrying out his father's policy, employed as slave-laborers in his works. [1 Kings ix., 20, 21; 1 Chron. xxii., 2; 2 Chron. viii., 7, 8; Ezra ii., 55, 58; Neh. vii., 57, 60.]

Solomon's Song. Few poems have excited more attention, or have found more translators and commentators than this, but the learned are not yet agreed respecting its arrangement and design. The majority consider it an inspired book, and certainly on the best of evidence; while others affirm it to be merely a human composition. The former regard it as a sacred allegory, the latter as a mere amatory effusion. Though all critics and expositors are agreed that it is a poem, they are by no means unanimous as to what class of Hebrew poetry it is to be referred to. While some consider it a regular drama, distributed into acts and scenes, others hold that it is in no respect a continuous composition, but a collection of separate lyrics. The golden mean between these two opinions is undoubtedly the true one. It is not entitled a collection of songs, but a song; not the "Songs of Solomon," as the Proverbs of Solomon, but "*The* Song of Songs, which is Solomon's;"[1] *i. e.*, the most beautiful of all songs, as the Messiah's title of King of Kings describes him as the most glorious of kings. The subject of the poem is the same from beginning to end, and the plot advances onward to a contemplated result through a series of Hebrew idyls. Not only does one spirit breathe through the whole, but all the parts and members are fitly framed together, each being evidently intended not to be complete in itself, but to enter with the others into a harmonious and self-consistent unity. It needs but one glance at Solomon's Song to discover that its theme is *love*. In this all scholars are agreed. But when we inquire what is the character of the love which pours itself forth in this Hebrew song, we are overwhelmed with the multitude of conflicting answers which our question summons forth from the expository tomes of critics, ancient and modern, Jewish and Christian, living and dead. Strange that a song of loves should have been the occasion of so many critical conflicts! The various expositions may, however, be ranked under three heads, the *literal*, the *allegorical*, and the *typical* — the latter a middle position, in which the literal and the allegorical are combined and harmonized.

Those who interpret the song literally agree in holding that it is an outpouring of merely human loves, but differ decidedly with regard to its main scope, design, and argument. While some hold that Shulammith is the wife of Solomon, who in this poem gives expression to the truest conjugal affection, others maintain that she is a simple maiden whom Solomon, overcome by love, seeks to allure into his already well-filled harem, but who, having previously pledged her faith to a village youth of her own rank, resists with success the solicitations of royalty, and maintains fidelity to her humble lover. If we grant any form of the literal hypothesis, the song has still a grand moral bearing, and is a poetical embodiment of the true idea of marriage—an eloquent sermon in behalf of Christian wifehood, when considered as coming from Solomon, enslaved by the love of strange women. But so great a diversity of sentiment among those who hold the literal seems to be a strong argument in favor of the allegorical interpretation. Surely if this were a common love-song, the author would never have left it open to dispute whether he intended to represent his heroine as doting upon his hero, or as resisting that hero's advances and giving her love to another. We are not aware that there is in the whole range of human literature any love-song so ambiguously expressed as that would imply, and therefore conclude that some deeper meaning, not found by the literalist interpreters, lies in the obscure utterances of this poem. This deeper meaning is discovered by those interpreters who regard Solomon's Song as an allegory intended to teach the love of Christ for his Church. The allegorical and typical interpreters have greatly the advantage of their opponents in numbers, as well as in critical acumen and poetic and spiritual insight. The allegorical may indeed claim to be the traditional exposition of the song, both by the Christian Church and the Jewish Synagogue; the typical is now coming more into prominence. It is not necessary to pronounce any discriminating judgment between its different leading forms, at least in so far as regards their prominent features. Shelomo is the peace bestower; it is in his love that Shulammith finds peace. He may, therefore, be regarded either as the representative of Jehovah, the covenant God and King of Israel, or as a type of Messiah, the Prince of Peace. There is no reason that we should give an exclusive preference to one or the other of these expositions. In truth they differ only in form, not in reality. And an allegorical representation, like a prophetic word, may have more than one form of realization or fulfillment. And so Shulammith may be regarded either as the representative of the Church, or of the individual soul which seeks and finds rest in Christ. If we have any preference for the

[1] Chap. i., 1.

former view, it is only because it seems to be more in harmony with the national character of the dispensation under which the Song of Songs was written, and by the principles of which we must, to a certain extent, be guided in its interpretation.[1]

In regard to some other books of the O. T. questions of date and authorship are of vital moment. But the value of the subject-matter of the Song of Solomon does not depend on any circumstances of time and place. It will continue equally edifying to the Church, whether it is found to belong to the age of Solomon or to that of the captivity. The title ascribes it to Solomon, and this, as the most ancient tradition with regard to the authorship, must have due weight; but we have no decisive evidence. While some ascribe it to so late a period as that of the Babylonish captivity, others hold that it proceeded from Israel, rather than from Judah, during that period just after the separation, when there must have been in Israel a large party who longed for reunion with their national sanctuary and with the divinely-chosen family of David, and who lived in the firm faith that the period would speedily arrive when Israel would again be one—one in Jehovah their God, and in Solomon their king. But, on the whole, internal evidence abundantly confirms the testimony of the title and of tradition. There is no reasonable doubt that the song is truly Solomon's Song.

The canonical authority of the song has always been recognized, both by the Jewish and the Christian Church. It is found in the oldest Greek translations of the O. T., and the oldest catalogues of the books contained therein; and its canonicity rests on the same general grounds as that of the other books of the O. T. The title is of itself sufficient to prove that from the most ancient period the song has been accounted sacred. It is, no doubt, a song of surpassing beauty, but that alone would hardly have induced the ancient Jewish fathers to bestow upon it so exalted a title as "The Song of Songs," had they not recognized its sacred and sublimely mysterious character. And this fact alone is conclusive evidence that it is not a mere amatory effusion, but is an allegory full of the highest spiritual significance. It ought, perhaps, to be added that it is, in form, and dress, and color, thoroughly Oriental, and that the warmth and passion which characterize it, and which render it somewhat difficult of interpretation to the Anglo-Saxon mind, admirably adapt it to the warmer and more sensuous natures of the Eastern and Southern races. It speaks the truth; not, however, through the intellect, but through the imagination and the natural affections.

[1] The clearest statement of the true interpretation (the typical) is by Prof. William Henry Green, D.D., of Princeton Theological Seminary, in his additions to the American edition of the commentary in Lange's Bible-work. (T. J. C.)

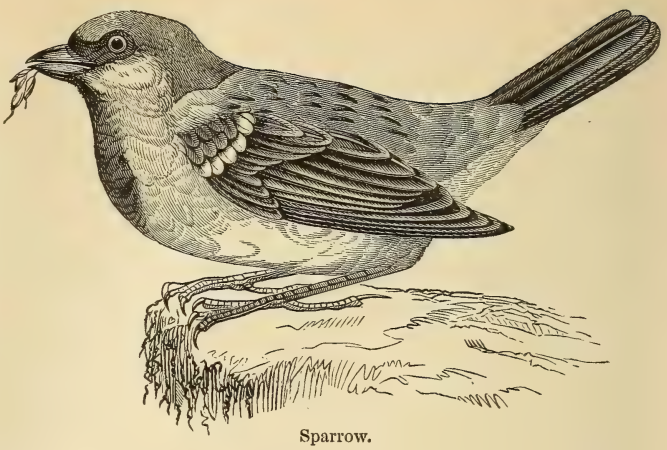
Songs of Degrees. The fifteen Psalms, from CXX. to CXXXIV., are called Songs of the Steps or Degrees, or Gradual Psalms, because they were sung when the Jews came up to worship in Jerusalem, either at the annual festivals, or, perhaps, from the Babylonish captivity. Some have supposed that they were so called because sung by the Jewish companies in ascending to Jerusalem by a steep, rocky ascent, or in ascending the flight of steps which led to the Temple.

Sons of God. There has been a good deal of difference of opinion as to the proper interpretation of this phrase as employed in Gen. vi., 2. The most ancient opinion was that "the sons of God" were the young men of high rank, while "the daughters of men" were the maidens of low birth and humble condition. According to this interpretation, the sin lay in the unbridled passions of the higher ranks of society, their corrupting the wives and daughters of their servants and dependents, and the consequent spread of universal licentiousness. A second interpretation, also of great antiquity, is that the "sons of God" were the angels, who, moved to envy by the connubial happiness of the human race, took to themselves human bodies and married the fair daughters of men. This interpretation was maintained by the earlier Christian Fathers, and was thought by them to derive support from Jude 6, 7. The true interpretation is that "the sons of God" were the descendants of Seth, who adhered to the worship and service of the true God, and who, according to some interpretations of chap. iv., 26, were, from the time of Enos, called by the name of the Lord, and that "the daughters of men" were of the race of the ungodly Cain. This was the belief of the eminent Church fathers, Chrysostom, Cyril of Alexandria, Theodoret, Augustine, and Jerome. It was adopted by Luther, Calvin, and most of the reformers, and has been the opinion of a great majority of modern commentators.

Sosthenes (*safe in strength*), a ruler of the Jewish synagogue at Corinth. Whether he became a Christian, and was the person whom St. Paul joins in his address to the Corinthians, is uncertain. [Acts xviii., 17; 1 Cor. i., 1.]

South. This term is frequently used in Scripture to designate certain countries lying south of Palestine, as Idumea, parts of Arabia, and the desert of Paran. But the "South country," or "Land of the South," of which mention is frequently made, was the southern portion of Palestine. It was separated from the rest of Judea by the broad plain of Beersheba, extending from the Dead Sea westward. On the south side the South country was bounded by the wil-

derness, from which it was divided by a very distinct line of demarkation, consisting of a series of deep *wadies*. The whole land of the South, or South country, was divided into three or four parts, or districts. The eastern part, including the precipices along the shore of the Dead Sea, was the land of the Kenites. The central part of the South country was the land of the Jerahmeelites; and this region, with that of the Kenites, formed that part of ancient Seir called "the land of Seir," and "the field of Edom," in which Esau originally dwelt. To the west of the Jerahmeelites lay the land of Gerar, the southern part of the land of the Philistines, the great plain south and south-east of Gaza. On or near the border of the land of Gerar, along the western slopes of the mountains of the Jerahmeelites, lay most of the cities of Simeon, of which Ziklag was one. The names of these cities are given in Josh. xix., 1–7; 1 Chron. iv., 28–33, and most of them are found in the region south or south-south-west of Beersheba. The rest of the cities of the South, at the time of the conquest of Canaan, as originally allotted to Judah, are given in Josh. xv., 21–32. All these cities are now desolate. There is not a town or village in the whole of the South country which is now inhabited; there is not even a single dwelling. The prophecy is completely and impressively fulfilled: "The cities of the south shall be shut up, and none shall open them."[1] [Lev. xxvi., 34, 43; Numb. xiii., 17, 22, 29; xxi., 1; 1 Sam. xxvii., 7, 10; xxx., 29.]



Sparrow.

Sow, Sower, Sowing. The sowing in Palestine was done in the fall, from the beginning of October to the beginning of December. It was always done, of course, by hand. The ground was first prepared by plowing. The principal grains were wheat and barley. Several of our Lord's parables are grounded upon sowing. See AGRICULTURE. [Matt. xiii., 3–8, 18–32, 36–43; Mark iv., 26–32; Luke viii., 5–15.]

Sparrow (Hebrew *tzippor*). The Hebrew word, signifying to *chirp* or *twitter*, appears to be a phonetic representation of the call-note of small birds generally. The term probably includes, besides the various species of the sparrow, the thrushes, starlings, finches, larks, and other similar birds. Dr. Thomson, noticing the abundance of house-sparrows and field-sparrows in Palestine, says: "They are a tame, troublesome, and impertinent generation, and nestle just where you do not want them. They stop up your stove and water pipes with their rubbish, build in the windows and under the beams of the roof, and would stuff your hat full of stubble in half a day, if they found it hanging in a place to suit them." When we see their countless numbers, and the slight estimation in which they are held, we can better appreciate Christ's argument, that He who cares for every one of them will surely not forget us. As the sparrow is a very social bird, it has been conjectured that "the sparrow alone upon the house-top," referred to by the Psalmist, is the blue thrush, which is a solitary bird, more than a pair being rarely seen together. [Psa. cii., 7; Matt. x., 29–31.]

Spices. Under ALOES, BALM, FRANKINCENSE, MYRRH, and other headings, we have described the chief of those fragrant substances belonging to the vegetable kingdom which were prized by the Hebrews. Among ourselves the great consumers of spices are the cook and the confectioner; and to English readers the word suggests pungent relishes, like pepper, nutmeg, ginger. As, however, the word occurs in the English Bible, it generally denotes those aromatic woods, or seeds, or gums, which were employed in embalming or perfumery. "Balm" grew in the deep sub-tropical depression of Jericho, and cardamom is found in islands of the Levant; the other gummy odors were obtained from Arabia, or through Arabia were imported from countries beyond—from Persia and India. In the Temple service they were so important that the care of them was intrusted to a special set of officials. [Exod. xxv., 6; xxxvii., 29; 2 Kings xx., 13; 1 Chron. ix., 29, 30; Sol. Song iv., 10; Mark xvi., 1; Luke xxiii., 56; xxiv., 1; John xix., 40.]

Spider. There are two Hebrew words which have been rendered "spider" in our

[1] Jer. xiii., 19.

version of the Bible. The one which occurs in that passage in Proverbs, "The spider taketh hold with her hands, and is in king's palaces," is thought to refer to some species of lizard, perhaps one of the geckos.[1] But the word, which is found in two other passages, evidently signifies some kind of spider. In both the latter instances reference is made to the fragility of the spider's web, as a metaphor to express the futility of evil devices. [Prov. xxx., 28; Isa. lix., 5; Job viii., 14.]

Spikenard is mentioned twice in the O.T.; in the N.T. only in the account of the anointing of Christ at Bethany.[2] It appears to have been procured from an Indian plant of the family Valleriana, known as the *Nardostachys jatamansi*, and to have been imported from India by way of Arabia. Whatever may be our opinion of spikenard as a perfume, we know that it was exceedingly prized by the ancients. Writing to Virgil not many years before the anointing of Christ, as detailed in Mark xiv., 3, John xii., 3, Horace asks his guest to bring, as his contribution to the feast, a little nard, and, by way of equivalent, he will match it with a cask of wine. The three hundred denarii for which the spikenard used in anointing Christ might have been sold would amount to not far from fifty dollars. [Sol. Song i., 12; iv., 13, 14.]

Spirit. The apostle Paul incidentally speaks of man as possessing a threefold nature—spirit, soul, and body.[3] Whether he is to be regarded as simply employing the language of the philosophy of his day, or whether this passage is to be regarded as an inspired indication of man's threefold nature, has been the subject of some question. Those who hold the latter views discriminate between spirit and soul thus: Spirit, they say, represents the highest distinctive part of man, the immortal nature, that which recognizes the distinction between abstract right and wrong, which instinctively recognizes the truth of immortality, and which intuitively perceives the existence of God, and so renders communion with him possible. The soul is the lower or animal nature, including the appetites, passions, and desires, which we have in common with the brutes, but ennobled and transfused by the spirit with which it is connected. The body is the purely physical and material part which we drop at death. According to this opinion it is the possession of the immortal and divine spirit which links us to God, and distinguishes us from the animal creation. The discussion of this subject belongs rather to psychology than to theology or ethics. It is important only as it underlies, and so throws light upon, the true theory of sin and regeneration. If we accept this threefold division of man, then we may perhaps say that the depravity of man consists not so much in any disease of the animal soul, or the immortal spirit, as in the fact that the latter is made subordinate to the former, the divine principle to the animal appetites and desires; and that regeneration does not consist so much in the implanting of any new power or principle in the soul, as in clothing the spirit with divine power, and making the animal nature subordinate to it. This theory will aid also to explain such statements in Scripture as those which declare that we are by nature blind, and that we are dead in trespasses and sins, the meaning being that the spiritual or immortal part is comparatively dead, and so is unable to perceive spiritual truths. It will explain how an unregenerate man may still possess many natural virtues, the latter belonging to the animal soul rather than to the divine Spirit. And it will explain such passages as 1 Cor. ii., and the phenomenon there described, the apparent inability of the natural man—*i. e.*, the man in whom the animal soul predominates, to understand spiritual things, since the latter are only spiritually discerned—*i. e.*, discerned only by the divine or immortal Spirit when it has been quickened by the power of the Spirit of God.

Spiritualism. From the very earliest ages there has been a prevalent belief in the possibility of communications with the spirit-world. In the O. T. times all dealing with spirits, and with those that had, or pretended to have, a power of calling them up, was strictly forbidden; throughout the Middle Ages belief in the reality of ghosts and apparitions was more devout and invincible than belief in the Bible. Thus the foundations of what is popularly called Spiritualism were early laid, and are to be found in what its friends would regard the inherent convictions, in what its foes would entitle the superstitions of mankind. But Spiritualism, as a modern American religion, dates from the year 1847. The following account of its origin is condensed from Appleton's "Cyclopædia."

In the year 1847 a gentleman by the name of Mr. Michael Weekman, living in the village of Hydesville, New York, was disturbed in the night by mysterious rappings, the cause of which he was unable to ascertain. Mr. Weekman soon left the house, and another family, by the name of Fox, moved into it. In the latter part of March, 1848, they were also disturbed by the same rappings, seeming to come from the floor of a certain bedroom, and sometimes from other parts of the house. One night one of the daughters imitated the sounds by snapping her fingers, and whenever she did so the raps would immediately respond. She carried on her experiments further, asking questions which, according to her account, were accurately answered by the rappings. Some at-

[1] See FERRET.—[2] See ALABASTER.—[3] 1 Thess. v., 23.

tempts were made to ascertain the cause of these rappings, but without success. About a year after these occurrences the family moved to Rochester, whither the rapping followed them. The theory that spirits were present began to be adopted, and communications sought for.

It was soon found that more than one supposed spirit used this channel of information, and now any one, by going into the presence of the two daughters of Mr. Fox, could receive communications from what purported to be the spirit of a departed friend. A new phenomenon began to show itself in the moving of tables and other heavy bodies. The rapping began also to spread, and others besides the Fox family heard them. People began to come long distances to witness these phenomena, and at last, in November, 1849, a meeting was held at the request of the alleged spirits, in order that a committee, appointed by the audience, might investigate the phenomena. From that time the mania became the general subject of newspaper and conversational discussion, and mediums sprang up in all parts of the country. From this beginning Spiritualism has developed into a religious philosophy, which has its itinerant ministry and its *quasi* religious services in regular meetings for spiritual communications. The fundamental doctrine of Spiritualism is the practicability of holding such communications with the departed. In theory this doctrine does not forbid the continued acceptance of the Bible and the continued employment of prayer, but practically public worship is discontinued, the Bible is laid aside, and for prayer communications with spirits are substituted. Spiritualism has no well-defined theology, and since it is admitted that lying spirits can communicate as well as others, and that there are no tests by which they can, with any certainty, be detected, the revelations which they are supposed to have made respecting the spirit-world, which constitute the chief burden of their communications, can not be regarded by the dispassionate inquirer as of any very great value. These communications are made in various ways, always through a medium, *i. e.*, through a person who is supposed to possess some peculiar affinity for spirits, and through whom, therefore, they are thought to be willing to communicate. Sometimes the communication is effected by rapping, the rappings indicating the presence of the spirit and its answer to any question addressed to it. Sometimes the answers are given by the tipping of the table or other article of furniture. Sometimes the medium claims to be possessed by the spirit, and writes or speaks in a kind of trance, and in that state, as is claimed, communicates facts unknown to the medium, and even speaks in a language with which the medium is unacquainted. These communications are generally made at what are called *séances*, several of which the writer of this article has attended. A description of one such séance may suffice as a type. It was in a private parlor. The medium took his seat at a table a little distant from the audience. His hands and feet were tied to the chair. On the table were a guitar and a bell. The room was then darkened, and the audience were requested to take each other's hands and to join in singing. Then various manifestations of the supposed spiritual presence were afforded; the bell was rung, the guitar was played, loud raps were heard, seemingly at different points in the room. The medium then called for a light, and when it was produced he was found tied as before. The object of these demonstrations was not so much to communicate information as to convince the beholder of the reality of the spiritual agency. The fact, however, that they required a dark room, singing, and the holding of hands, *i. e.*, the inability to employ either the sense of sight, hearing, or touch, detracts, in such a séance, from the effectiveness of the demonstration; and though believers assure us of many more remarkable phenomena, including the cure of disease by a spiritual prognostication of its character, and even the seeing of the spirits under favorable circumstances, the phenomena of spiritualism afforded to skeptics are generally, if not uniformly, veiled in an obscurity which forbids investigation. Nevertheless, it appears to be tolerably certain that some wonderful phenomena do occur, the most striking, perhaps, being the movement of tables or other heavy articles of furniture with no other observable causes of the motion than such as might be derived from the fact that several persons sit or stand with the palms of their hands lying loosely upon it.

Of the phenomena of Spiritualism three explanations are given. First, of course, is that of the Spiritualists themselves, that the phenomena are produced by the intervention of spirits. This view is accepted by some who disown Spiritualism, but who assert that evil spirits are suffered to communicate with the living, but that our communication with them is forbidden by the Bible; and such persons point, in confirmation of their views, to the passages in the O. T. respecting soothsaying and witchcraft, and to those in the N. T. respecting demoniacal possessions. The second theory is that there is an unknown force, which the propounders of this theory call psychic force. It is supposed that this force is unconsciously set in operation by the medium; its nature is compared to that of electricity and magnetism, while it is admitted that as yet not enough is known of it to render possible any analysis of its nature or its operations.

Those who hold this theory also believe that by some power, not well understood, the minds of certain individuals in certain states perceive directly and immediately the facts known to another mind in their presence, and it is maintained that the answers which the mediums give under the supposed direction of the spirits are in reality thus obtained, the mind of the medium in a sort of trance or clairvoyant state affording a kind of inner view of the mind of the person asking the question. It is said (with what truth we do not know) that the mediums never communicate any trustworthy information not previously known to some person in the room. The third theory is that all that is real in the so-called spiritualistic phenomena is explainable on known principles of physics and psychology, and that the rest is either an unconscious exaggeration of the bewildered witnesses or the result of chicanery and fraud. That a great many of the traveling mediums are arrant impostors, and a great deal of the so-called spiritualistic phenomena are the results of their frauds, we suppose would be admitted by all impartial and intelligent Spiritualists. On the other hand, as a general rule, fraud, in such instances, indicates a reality. Superstition is rarely a pure invention; and it is difficult to attribute all the apparently well-authenticated accounts of so-called spiritual phenomena to the tricks of professional but unscrupulous conjurers.

The Spiritualists are not organized into any ecclesiastical body; it is, therefore, impossible to give any trustworthy statistics concerning them. In 1859 they reckoned 1,500,000 adherents in America; but we think this a great exaggeration of their numbers, of which no reliable account can be given.

Sponge. There is little doubt that the ancient Hebrews were fully aware of the value of the sponge, which they could obtain from the Mediterranean, which skirted all their western coast. The Scripture, however, mentions sponge only in connection with our Lord's crucifixion. [Matt. xxvii., 48; Mark xv., 36; John xix., 29.]

Sponsors, parties in the early Christian Church who were present at the baptism both of children and adults as witnesses to the transaction, and as sureties for the fulfillment of the vows and engagements made by those who received baptism. The office of sponsors, though mentioned as early as the time of Tertullian, has no foundation either in example or precept drawn from the Scriptures, but may have probably originated in a custom authorized by Roman law, by which a covenant, or contract, was witnessed and ratified with great care. The common tradition is, that sponsors were first appointed by Hyginus, a Roman bishop, about A.D. 154. The office was in full operation in the fourth and fifth centuries. The names of the sponsors were entered in the baptismal register along with that of the baptized person. Certain qualifications were required in those who undertook the duties of sponsors. The sponsor must himself be a baptized person, in regular communion with the Church; must be of adult age and of sound mind; must know the Creed, the Ten Commandments, the Lord's Prayer, and the leading doctrines of faith and practice, and must duly qualify himself for his duties. Monks and nuns were, in the early periods of the Church, thought to be peculiarly qualified, by their sanctity of character, for this office; but they were excluded from it in the sixth century. Parents were disqualified for the office of sponsor to their own children in the ninth century; but this order has never been generally enforced. The name of *Sponsors* was probably given because they respond or answer for the baptized. They are also termed now *godfather* and *godmother;* and in old English were called *god-sibs,* or *gossips.* According to the rubric of the Church of England, "There shall be for every male child to be baptized two godfathers and one godmother, and for every female one godfather and two godmothers." In the Church of Rome no person is allowed to marry one who has stood to him or her in the relation of sponsor.

Stacte. Opinions differ as to whether this was an oil distilled or expressed from the myrrh or cinnamon, or whether it was a product of the *Styrax officinale,* or white poplar-tree. [Exod. xxx., 34.]

Star in the East. Several attempts have been made to connect the miraculous star in the East by which the wise men were led to Bethlehem at the time of Christ's birth with some natural phenomenon, or to account for it, at least in part, on natural grounds. Dean Alford connects it with a conjunction of planets which astronomy shows must have occurred about that time. In the year 747 of Rome, on the 20th of May, a conjunction of Jupiter and Saturn occurred in that part of the heavens in which, according to astrology, signs denoted the most notable events. It was repeated on the 27th of October, and again on the 12th of November. The first of these conjunctions would rise, to the Abyssinian in the East, three and a half hours before sunrise. The journey to Bethlehem would occupy about five months, and the November conjunction would be before them, when at Jerusalem, in the direction of Bethlehem. It was a tradition with the Jews that a similar conjunction of Jupiter and Saturn preceded the birth of Moses, and there are indications that not only the Jews, but also the Chaldeans, expected such a conjunction as an indication of the near approach of the Messiah. This explanation is rejected by Ellicott,[1] who adopts the opinion that the

[1] "Life of our Lord," page 78, note.

star was a luminous body of a meteoric nature, but subject to special laws regulating its appearance, and perhaps also its motions. Professor F. W. Upham, in a curious and valuable treatise, entitled "Star of our Lord," argues that it was a real star, perhaps the central star, around which the material universe revolves, whose light first touched the earth at the time of our Saviour's birth, and whose guiding power was miraculously exercised through refraction or some other natural law.

Steel. It can not be doubted that the Egyptians were acquainted with steel, but it is questioned whether the Hebrews used it. The words so rendered in our version imply rather copper. [2 Sam. xxii., 35; Job xx., 24; Psa. xviii., 34; Jer. xv., 12.]

Stephen, an eminent early disciple of Christ, and the first Christian martyr. He was undoubtedly a Greek by birth, and was one of the seven appointed by the Church to superintend its ministration to the poor. In the early Church there were no such ecclesiastical distinctions as were introduced at a later day, and Stephen, who was appointed to "serve tables," soon became known as a powerful preacher of the Gospel. He is described as a man full of faith and of the Holy Ghost; being a Greek, he was free from the Jewish prejudice which still entangled the Jewish converts; he saw more clearly the spiritual and universal nature of Christ's kingdom; he proclaimed it more boldly; and he was soon arrested on a charge of teaching that Jesus would destroy the Temple and change the Jewish ceremonials.

Of the real character of his preaching we have no other intimation than such as is afforded by this charge, and the address which he made in his own defense; enough, however, is given to show clearly that he perceived and taught the truths that the Jewish as well as the Gentile world was under condemnation for sin, that to the Gentile as well as to the Jewish world a salvation was offered. In his appeal from the traditions of the Jews to the O. T. Scripture, he argued the universality of salvation from the fact that Abraham was called out of Mesopotamia, and Moses from the royal house of Egypt; he reminded his hearers that the burning bush was holy ground in Midian long before the days of the Temple; he quoted the declaration of the O. T. that Jehovah does not dwell in temples made with hands; and while he thus demonstrated from the O. T. Scriptures the offers of spiritual grace to the heathen, he also recited the history of the Jews as there given, to show that the Jewish nation, as well as the Gentile world, was under divine condemnation for sin. The assembly finally broke up in a tumult; Stephen was hurried from the city, and stoned by a mob without the walls. It is quite evident that his death was the result not of a formal trial and decree, which would have required the sanction of the Roman authority, as in the case of Christ, but of mob violence, which did not wait to ask for any sanction. Saul, it is said, was consenting to his death; it is impossible for the careful student of the first martyr's address not to see in it the germs of Paul's subsequent teaching, or to resist the conclusion that the persecutor here received his first lessons in that system of Christian truth of which he became subsequently so distinguished an expounder. [Acts vi.; vii.; viii., 1, 2.]

Stoics. The Stoics were one of the four sects of philosophy recognized and conspicuous at Athens during the three centuries preceding the Christian era, and during a century or more following. Among these four sects, the most marked antithesis of ethical dogma was between the Stoics and Epicureans. The Stoical system dates from about 300 B.C.; it was derived from the system of the Cynics.

The founder of the system was Zeno (340–260 B.C.), who derived his first impulse from Krates, the Cynic. He opened his school in a building or porch, called the *Stoa Pœcile* ("Painted Portico"), at Athens, whence the origin of the name of the sect. One of Zeno's disciples was Cleanthes (300–220 B.C.), whose "Hymn to Jupiter" is the only fragment of any length that has come down to us from the early Stoics; it is a remarkable production, setting forth the unity of God, his omnipotence, and his moral government. In the high tone of this school, and in some part of its ethical language, Stoicism was an apparent approximation to Christianity; but, on the whole, it was a hostile system, in its physics, its morals, and its theology. The Stoics condemned the worship of images and the use of temples, regarding them as nothing better than ornaments of art. But they justified the popular Polytheism, and in fact considered the gods of mythology as minor developments of the Great World—God. They were Pantheists; and much of their language is a curious anticipation of the phraseology of modern Pantheism. In their view, God was merely the spirit or reason of the universe. The world was itself a rational soul, producing all things out of itself, and resuming them all to itself again. Matter was inseparable from the Deity. He did not create, he only organized. He merely impressed law and order on the substance, which was, in fact, himself. The manifestation of the universe was only a period in the development of God. In conformity with these notions of the world, which substitute belief in a sublime destiny for belief in a personal Creator and Preserver, were the notions which were held concerning the soul and its relation to the body. The soul was, in fact, corporeal. The Stoics said that at death it would be burned, or return to be absorbed in God. Thus, a resurrection from the dead, in the sense in

which the Gospel has revealed it, must have appeared to the Stoics irrational. Nor was their moral system less hostile to "the truth as it is in Jesus." The proud ideal which was set before the disciple of Zeno was a magnanimous self-denial, an austere apathy, untouched by human passion, unmoved by change of circumstance. According to Stoicism all outward things were alike to the wise. Pleasure was no good; pain was no evil. All actions conformable to reason were equally good; all actions contrary to reason were equally evil. The wise man lives according to reason; and living thus, he is perfect and self-sufficing. He reigns supreme as a king; he is justified in boasting as a god. Thus their philosophy, while it approached the truth in holding one supreme Governor of all, compromised it, in allowing any and all ways of conceiving and worshiping him—and contravened it, in its Pantheistic belief that all souls are emanations of him. In *spirit* it was directly opposed to the Gospel—holding the dependence of man on no being but himself, together with the subjection of God and man alike to the stern laws of an inevitable fate. It was thus placed in direct antagonism to the doctrines of Christianity, especially to its doctrines of a God of love, a personal Divine Saviour, a superintending Providence, a personal resurrection, and conscious existence after death, and especially to the doctrine of faith, which regards as man's highest grace, not the spirit of self-reliance, but the spirit of self-conscious weakness and reliance upon a helpful God. Christianity is the school of humility. Stoicism was the education of pride.

Stool. The command of Pharaoh to the Hebrew midwives bade them, in the words of our English version: "When ye do the office of a midwife to the Hebrew women, and see them upon the *stools*, if it be a son, then shall ye kill him; but if it be a daughter, then shall she live."[1] The Hebrew word here translated *stools* occurs also in Jeremiah xviii., 3, where it is translated *wheels*. Its original meaning is a pair of stones. The passage in Exodus has given rise to much discussion. The latest view of Gesenius ("Manual Hebrew Lexicon") affords the best interpretation. The Hebrew word rendered in Jer. xviii., 3, "the wheels," consisting of two wheels, the upper revolving on an upright axis supported by the lower, in Exodus means a stool, similarly made of two disks with a connecting support. On such a stool the assistant at the birth might be seated, and the direction given her could then be rendered thus: "When ye do the office of midwife to the Hebrew women, then shall ye see, [while] on the stool, whether it be a son, and shall kill him; and if it be a daughter, she shall live." She is directed, before leaving the stool, to remove the child from the mother, to observe its sex, and, if a boy, to kill it, as she might easily do by pressure of the thumb and finger, without the parent's knowledge or pain to the child.

[1] Exod. i., 16.

Stork, a bird forbidden as food to the Israelites. The Hebrew name, which signifies "affectionate," seems peculiarly appropriate to the stork, which is remarkable for



Stork.

its tenderness toward its young, and was anciently supposed to support its parents in their old age, during migration sometimes carrying the old birds on their backs, lest they should become exhausted by the long flight. Partly in consequence of this popular idea, and partly on account of the great services rendered by the bird as a scavenger, and in destroying mice and reptiles, the stork has always been protected in the East, the killing of one stork, or even the destruction of its eggs, being punished by a heavy fine. The wings of the stork are very conspicuous, and are well calculated to strike an imaginative mind.

As the body, though large, is light compared with the extent of wing, the bird, when migrating, seems, in its lofty flight, literally "the stork in the heavens." It resorts, year after year, to the same spots; and when it has once fixed on a locality for its nest, that place will assuredly be taken as regularly as the breeding-season comes round. It prefers some elevated place, as the top of a high tree or a rock pinnacle. [Lev. xi., 19; Zech. v., 9; Jer. viii., 7.]

Stranger. In our Authorized Version the word *stranger* answers to a considerable variety of terms in the Hebrew Scriptures, which vary the phraseology according to the different points of view from which the parties interested are contemplated. Very nearly synonymous with it is the word *sojourner*. Both terms, and their Hebrew equivalents, are employed to denote persons who were of foreign birth or race, but resident among the covenant people; without the rights of citizens, yet subject to the general laws of the theocracy, and with a recognized claim (if conducting themselves aright) to hospitality and kindness. The existence of such a class of persons among the Israelites is easily accounted for; the "mixed multitude" that accompanied them out of Egypt[1] formed one element; the Canaanitish population, which was never wholly extirpated from their native soil, formed another, and a still more important one; captives taken in war formed a third; fugitives, hired servants, merchants, etc., formed a fourth. The number from these various sources must have been at all times very considerable; the census of them in Solomon's time gave a return of 153,600 males,[2] which was equal to about a tenth of the whole population. The enactments of the Mosaic Law, which regulated the political and social position of resident strangers, were conceived in a spirit of great liberality. It was always competent for such persons, according to the provisions of the Hebrew commonwealth, to enter by circumcision into the bond of the covenant, and share in all its spiritual provisions. These became proselytes in the stricter sense, Israelites in fact, as regards whatever was most distinctive in religious privilege and position; although, from the peculiar distribution of lands, and their hereditary connection with families, they could not usually share in these, except by purchase or marriage. A considerable proportion, however, of the strangers who ultimately became identified, as proselytes, with the covenant people, were descendants of the original inhabitants of Canaan, who had never been dispossessed, and whose lands or houses would consequently continue with them after they took their place among the circumcised. Uriah the Hittite, and Araunah the Jebusite, were of this class, and doubtless many besides. The stranger appears to have been eligible to all civil offices except that of king.[1] See PROSELYTES.

[1] Exod. xii., 38.—[2] 2 Chron. ii., 17.

Stylites, devotees who stood on the tops of lofty pillars for many years in fulfillment of religious vows. Simeon, a Syrian who lived in the first half of the fifth century, was known in Church history for having inaugurated this new kind of asceticism. He was afterward followed, to a certain extent at least, by many persons in Syria and Palestine; and *Pillarists*, or *Pillar-saints*, were found in the East even as late as the twelfth century: they were from that time abolished. This kind of asceticism never found a footing in the West, but was prevented by the ecclesiastical authorities.

Sub-deacon, an inferior officer in the ancient Christian Church, first mentioned toward the middle of the third century, but now retained only in the Roman Catholic Church. Its catechism thus describes the office: "This office, as the name implies, is to serve the deacon in the ministry of the altar; to him it belongs to prepare the altar linen, the sacred vessels, the bread and wine necessary for the holy sacrifice; to minister to the priest or bishop at the washing of the hands at mass; to read the epistle — a function which was formerly discharged by the deacon; to assist at mass in the capacity of a witness; and to see that the priest be not disturbed by any one during its celebration."

Succoth, an ancient town, first heard of in the account of the homeward journey of Jacob from Padan-aram. The name is derived from the fact of Jacob's having there put up "booths" (*Succôth*) for his cattle, as well as a house for himself. From the itinerary of Jacob's return, it seems that Succoth lay between Peniel, near the ford of the torrent Jabbok, and Shechem. In accordance with this is the mention of Succoth, in the narrative of Gideon's pursuit of Zebah and Zalmunna. It would appear from this passage that it lay east of the Jordan, which is corroborated by the fact that it was allotted to the tribe of Gad. Succoth is named once again after this—in

[1] Deut. xvii., 15.

1 Kings vii., 46; 2 Chron. iv., 17—as marking the spot at which the brass foundries were placed for casting the metal work of the Temple. It appears to have been known in the time of Jerome, who says that there was then a town named Sochoth beyond the Jordan, in the district of Scythopolis. [Gen. xxxii., 30; xxxiii., 17, 18; Judg. viii., 5–17; Josh. xiii., 27.]

Succoth-benoth (*tabernacles of daughters*). The Babylonians who were brought to colonize Samaria are said to have made Succoth-benoth. It has generally been supposed that this term is pure Hebrew, and signifies the "tents of daughters," which some explain as "the booths in which the daughters of the Babylonians prostituted themselves in honor of their idol," others as "small tabernacles in which were contained images of female deities." But Sir H. Rawlinson thinks that Succoth-benoth represents the Chaldean goddess *Zir-banit*, the wife of Merodach, who was especially worshiped at Babylon. [2 Kings xvii., 30.]

Suffragans, a term applied, in the ancient Christian Church, to denote the city bishops of any province under a metropolitan, because they met at his command to give their suffrage, counsel, or advice, in a provincial synod. Thus the seventy bishops who were immediately subject to the Bishop of Rome as their primate or metropolitan were called his *suffragans*, because they were frequently called to his synods.

Suffrage. This term is used in the Prayer-book of the Church of England to designate a short form of petition, as those in the Litany, and those which follow immediately after the Creed.

Sun Worship. Both sacred and profane history unite in teaching us that the worship of the sun was one of the earliest forms of idolatry.[1] The Egyptians regarded the sun as their guardian deity; the Persians had no images in their temples, but the sun was worshiped as the primary, and fire as the secondary symbol of the Supreme Being; the Phœnicians adored the sun under the name of Baal, the Ammonites under that of Moloch, and the Moabites under that of Chemosh. The early religion of the Hindoos was essentially the worship of the sun. In the religion of the North American Indians, also, the sun, as the dispenser of all radiance and fertility, was looked upon as possessing the highest excellence, and occupying the chief place among the good divinities; while to be translated to the sun or his attendant stars was deemed the summit of felicity.

Supererogation (Works of), works done by any one beyond what God requires. Protestants believe such works to be impossible. But Romanists assert that a person may not only have in reserve a store of merit so as to have enough for himself, but also something to spare for others; and this superabundant merit, collected from all quarters and in every age, the Church of Rome professes to have laid up as in a treasury, from which to dispense to those who have little or none. The Eastern or Greek Church rejects this doctrine of the Latin Church as unauthorized either by Scripture or tradition.

Supernatural (*above nature*). This term is used in theology to designate the existence of a power above and superior to the common forces of nature. There is now no intelligent class of infidels who deny the existence of a great First Cause; *i. e.*, Atheism, in the strict philosophic sense of that term, as a disbelief in the existence of a God, has no existence among thinking men. But modern infidel philosophy, though it does not deny the existence of a God, denies that he exercises any control over natural phenomena, maintaining either that he voluntarily abstains from interference with natural laws and forces, or that God and nature are identical. In contrast with this form of unbelief is the philosophy of the supernatural, *i. e.*, the belief, not only that God is, but that he is superior to and supreme in nature; that he controls and directs it; that, accordingly, he is able to direct or change the course of nature, and actually has done so in the miraculous events recorded in the Bible, and actually does so still, though not in a miraculous way, by his special providence in answer to prayer. Thus the question at issue at the present day between infidelity and Christian faith may be said to be not whether there be a God or not, but whether he exercises supernatural control over the laws of nature and over the hearts and lives of men. See SPECIAL PROVIDENCES; MIRACLES; PRAYER; ATHEISM.

Supralapsarians, Sublapsarians, or Infralapsarians. These titles, the two latter being used synonymously, are given to certain schools of theologians who agree in holding the doctrines of election and predestination, but differ in their statement and interpretation. Dr. Shedd, in his "History of Doctrines," thus states the distinction: "Supralapsarianism holds that the decree to eternal bliss or eternal woe precedes, in the order of nature, the decree to apostasy; Infralapsarianism holds that it succeeds it. According to the Supralapsarians, the primary decree is to bliss or woe; and the decrees to create men that they shall apostatize, and from this apostasy some be recovered and some reprobated, are merely the means of accomplishing the primary decree. According to the Infralapsarians, the decrees to create men, and that they shall apostatize, are prior to that of election and reprobation; because men are elected from out of a state of sin and ruin, or else are repro-

[1] Job xxxi., 26, 27.

bated in it. Election supposes apostasy as a fact. The Synod of Dort favored Infralapsarianism, in opposition to Gomar, who endeavored to commit the synod to Supralapsarianism."

Swallow. Two Hebrew words are translated swallow in our English version. One of them is generally thought by Hebrew scholars to designate the crane rather than the swallow, while the other is regarded as not improbably a general term, indicating, in the loose nomenclature of the ancients, any swift-winged insectivorous bird. A third Hebrew word, *sis*, not translated swallow, is thought to represent that bird. However this may be, it is certain that various species of the swallow frequent Syria and Palestine. They are an insectivorous family, in which the powers of flight are highly developed, while the feet are little adapted for progression on the ground. [Psa. lxxxiv., 3; Prov. xxvi., 2; Isa. xxxviii., 14; Jer. viii., 7.]

Swan. This word occurs in the list of unclean birds enumerated in the Mosaic law.[1] It is impossible to determine certainly what is the bird intended. The swan is far too rare in Palestine to have been specially mentioned in the Law; in all probability it was totally unknown to most of the Israelites. Later naturalists have suggested the purple water-hen, which frequents marshes and sedges by the banks of rivers, in the regions bordering on the Mediterranean, and which abounds in Lower Egypt. Others think that the ibis is the bird intended, and the fact that it was held sacred by the Egyptians might be a special reason for its prohibition.

Swedenborgians, a name commonly given to the followers of Emanuel Swedenborg. The name assumed by the Church which accepts him as an inspired teacher, and is based upon his teachings, is The Church of the New Jerusalem; but many who hold, more or less fully, to his views are not connected with this organization. Emanuel Swedenborg was born in Stockholm, Sweden, January 29, 1688, and died in London, March 29, 1772. His father, Jesper Sved-berg, was a bishop of the Established Church of Sweden, whose family was ennobled by Queen Ulrika Eleonora, and the name changed from Sved-berg to Swedenborg. This gave Emanuel Swedenborg the rank of a nobleman. He was educated at the University of Upsala, graduated at the age of twenty-one, traveled for four years, was appointed to an assessorship in the College of Mines, and devoted himself for a number of years to scientific subjects, publishing several valuable scientific works, and gaining no little eminence. The expressed object of his later scientific investigations was to discover the soul itself; the way was thus prepared for a transition from science to theology, to which latter department he devoted his life after 1745. He claimed to have been led to this change by an appearance to him of the Lord, and a commission to be the herald of a new dispensation, or of the New Church which he claimed was signified by the New Jerusalem referred to in the book of Revelation. As such, he considered it his office to interpret the Word of God according to its true significance; to set forth a complete system of true religious doctrine; and finally, by daily intercourse for twenty-seven years with the spiritual world, to reveal its nature, its order, and the constant relation of all men to it. The result of all this was the publication, in Latin, of a series of theological works more voluminous than even his previous scientific productions. The first and largest is called *Arcana Cœlestia: the Heavenly Mysteries contained in the Holy Scripture, or Word of the Lord, unfolded in an exposition of Genesis and Exodus; together with a relation of wonderful things seen in the World of Spirits, and in the Heaven of Angels*, 12 vols., published in London during 1749–'56. Next came a volume entitled *Heaven and Hell: a Relation of Things heard and seen.* To these succeeded others, of which the following are abbreviated titles: *Earths in the Universe, with an account of their inhabitants; The Last Judgment; the New Jerusalem and its Heavenly Doctrine; The White Horse of the Apocalypse; Doctrine of the New Jerusalem respecting the Lord;* and similar treatises on the *Sacred Scripture;* on *Life; Faith; Divine Love and Wisdom; Divine Providence; Apocalypse Revealed; Conjugal Love; Intercourse between Soul and Body;* and *True Christian Religion.* Nearly if not quite all these works have been translated into English. The latter of them, in two volumes, contains a complete summary of his views, and is to Swedenborgians what the Institutes of John Calvin are to Calvinism. From this work we gather an abstract of his teaching, premising that his theological nomenclature is so peculiar that it is not an easy matter to embody his somewhat mystical views in a popular statement.

God. — The existence of God is taught not only by the sacred Scriptures, but by a universal influx from God into the souls of men, affirming and testifying to his existence, so that the Divine existence is universally believed, while his unity is made evident by the works of creation and providence. He is self-existent, and eternal and infinite in power, wisdom, and love, and is everywhere present. But though there is but one God and one divine Person, not three Persons in one God (which statement of the Trinity Swedenborg denies), still there is a trinity, the substance of God being Love, the form of God being Wisdom, and these two combining to constitute Life,

[1] Lev. xi., 18; Deut. xiv., 16.

which operates constantly upon all men and things. Thus there is a trinity in God, in a mystical sense, and it re-appears throughout his creation, there being three heavens and three hells, and a threefold nature in man himself.

Redemption.—God descended to the earth and dwelt in a human body, and subject to human conditions, to redeem the race. It was not, however, by his death that he redeemed the race; his cross was his last temptation, and by conquering that temptation he glorified his humanity. This work of redemption was wrought by the subjugation of hell and evil, and setting in order the heavens, and opening the way thereto to the spirit of man. We are redeemed only when we are rescued from hell, *i. e.*, from the evil within us, and delivered from captivity to the devil. There was no vicarious atonement, and no need of one, for God is always both able and willing to forgive.[1] An important part of the work of redemption is the operation of the Holy Spirit, *i. e.*, the holy influence which proceeds in Life from the infinite Love and Wisdom, and which regenerates, renews, vivifies, sanctifies, and justifies the soul of the believer.

The Bible is the divinely-inspired Word of the Lord. It possesses a double sense, an outer and an inner, or a material and a spiritual sense. It is in this spiritual sense, heretofore unknown, but revealed to Swedenborg by the Spirit of God, that its divine truth resides in its fullness and power. It is, to use the comparison of one of the disciples of Swedenborg, like Bunyan's "Pilgrim's Progress," which a mother reads to her child: he sees only the narrative; she perceives and is fed by the spiritual signification. The key to the spiritual sense of the Word is the doctrine of correspondences; this doctrine explains how every literal representation in the Bible corresponds to some spiritual truth and interprets it. For example, the precious stones of which the foundation of the walls around the city of the New Jerusalem are, in the book of Revelation, said to have been constructed, signify the truths of the New Church, *i. e.*, of the Church of which Emanuel Swedenborg was the founder. Thus, again, each of the Ten Commandments has both an outer or material, and an inner or spiritual meaning, as the commandment to honor father and mother, which includes honor and obedience to our natural parents, but also embraces honor and love to our spiritual parents, *i. e.*, to God who is our father, and to the Church who is our mother.

Repentance, Faith, and Regeneration. — Repentance is not sorrow for sin, but the shunning of sin—the abhorring it in the will and turning away from it. Faith is based on the acknowledgment that Jesus Christ is the Son of God, and is a confidence in him and in the truth that he who lives well and believes aright is saved by him. Regeneration is such a change wrought by the Spirit of God in the spirit of man that his desires are changed, and he becomes spiritual, or, in the peculiar language of Swedenborgians, his old loves are cast out, and new loves are implanted in him.

The Spiritual World. — This exists not merely in another and future state. Every man possesses, besides his material body, another and spiritual body, which answers to it in every part. At death the material body drops off, and the spiritual body emerges; this is the resurrection. Heaven is goodness and truth in the soul; hell is evil and falsehood in the soul. We therefore live in the inside of heaven or hell, and surrounded by the spirits of the saved or the lost, according to our character. The dead are not removed from us, but are all about us. They believe that occasionally, even in our earthly condition, the spiritual senses are opened, and we see the spiritual world about us. This revelation was vouchsafed to Swedenborg himself, who lived, so it is claimed, in constant communion with the spiritual world.

The Doctrine of the Last Days.—The last days prophesied in the N. T. have already arrived. The second coming of the Lord foretold is not for the purpose of destroying the physical earth and creating a new one in its stead; the prophecies of that coming are to be spiritually understood; his object is to separate the wicked from the good, to save those who believe in him, and to form a new angelic heaven and a new Church on earth. This coming is not in person; and the prophecies of it are fulfilled by the revelation of the truth which the Lord has made through Emanuel Swedenborg.

Such are the most important points peculiar to the theology of Emanuel Swedenborg. In other respects his doctrines do not differ widely from those entertained by the Church at large, except that his doctrine of correspondences gives a peculiar aspect to all the teaching of Scripture, and one which to most minds seems often mystical and obscure. The Church of the New Jerusalem was not organized as an ecclesiastical body till after Swedenborg's death. It has never possessed a very large number of adherents. It embraces about fifty congregations in Great Britain. In this country there are about seventy ordained ministers actually engaged in preaching, besides a number of licentiates who preach regularly, but who are engaged in other employments a part of the time.

But the influence of Swedenborgianism is not represented by the number of professed disciples. The Church of the New Jerusalem, as conceived of by Emanuel Swedenborg, was not an ecclesiastical organization, but

[1] See ATONEMENT.

the invisible communion of all who possess the truth as it is in Christ Jesus. And, undoubtedly, Swedenborg has exerted a very marked influence on theology in rendering it less hard and literal, and in leading to a more spiritual interpretation of the Scripture, even among those who reject the doctrine of correspondences.

In England there is a General Conference of the New Church, which holds an annual session in different parts of the kingdom. In the United States there is also a General Convention of the New Church, which meets annually in different places. There are societies of the New Church in both countries not in connection with these organizations. The General Conference has published a liturgy, which is very generally used in England. A liturgy has also been published, and from time to time revised, by the General Convention of the New Church in the United States. Several periodicals, both in England and America, are devoted to the elucidation and dissemination of its doctrines, and various able writers have published works for the same purpose. Generally speaking, in the public worship of the New Church in this country, no prayer but the Lord's Prayer is used. The music consists mostly, and in many places entirely, of chants and anthems, the words of which are taken wholly from the Sacred Scriptures. The liturgy of the General Convention, besides the liturgical portion of the book, contains two hundred and forty pages of Scriptural selections, with suitable chants and anthems. The words of Scripture are regarded by the New Church as possessing an influence and a power in worship, whether in prayer or singing, altogether above those of any merely human composition. The government of the church in this country resembles the Episcopalian more nearly than any other. There are no bishops in name, but there are ministers who perform some of their functions. There is very little attempt to govern individuals or societies, though there are established rules of order for introduction into the church and into the ministry, and the functions of the different grades in the ministry are clearly pointed out.

Swine. The flesh of swine is pronounced unclean in the Levitical law. But this enactment could hardly have produced the singular feeling with which swine were regarded by the Jews, and in all probability the antipathy was of far greater antiquity than the time of Moses. Not only did they refuse to eat swine's flesh, but held in utter abomination every thing pertaining to them; so that the stricter Jews would never even mention the name of the hog, but always substituted for the objectionable word the term, "the abomination." It is an open question whether those who possessed the herds of swine kept in Jewish lands in our Saviour's time were Jews of lax principles, or whether they were Gentiles. Even among the ancient Egyptians a repugnance to swine prevailed, and those who bred the animal and ate its flesh were despised. They, however, offered it in sacrifices. In countries where diseases of the skin are so common, and where the dreaded leprosy still maintains its hold, the flesh of swine is thought to increase the tendency to such diseases, and on that account alone would be avoided. The wild boar is still common on the Syrian hills, but is scarcely recognizable as a near relation of the domestic species. It is of very great size, often resembling a donkey rather than a pig, and is swift and active beyond conception. It can leap to a considerable distance, and can wheel and turn when at full speed with an agility that makes it a singularly dangerous foe. [Lev. xi., 17; Deut. xiv., 8; Matt. viii., 30–32; Psa. lxxx., 13.]

Sycamine-tree. This must be carefully distinguished from the sycamore. It is mentioned but once, and there can be little doubt that the mulberry-tree is intended. It is a native of Persia, but is abundant at present in Palestine. [Luke xvii., 6.]

Sycamore-tree. The tree so called in Scripture is not the sycamore of this country, which is a species of maple, but the Egyptian fig. It is common both in Egypt and Syria. It is a tender tree, flourishing in sandy plains and warm valleys, but is not hardy enough for the mountain, and would be killed by a sharp frost. It is lofty and wide-spreading, often planted by the wayside, over which its arms extend, just adapted to the purpose for which Zaccheus selected it. The sycamore yields several crops of figs in the year, which grow on short stems along the trunk and large branches. These figs are generally small and insipid, and are eaten by only the humbler classes. It is easily propagated by planting a branch in the ground and watering it till it has struck out roots into the soil. The roots are thick and numerous, spreading deeply in the earth; and the tree itself is large and solid. Though of great size and apparent solidity, the wood is soft and of little value; in Egypt, however, where other trees were not common, it has been used for making mummy cases, and it is said to be durable. [1 Kings x., 27; Psa. lxxviii., 47; Amos vii., 14; Isa. ix., 10; Luke xix., 4.]

Symbolism, that system which represents moral or intellectual qualities by external signs or symbols. It is characteristic of the earlier and ruder stages of development, when the mind and moral nature have not yet grown to the age which takes direct cognizance of mental and moral qualities, or takes cognizance of them here through external signs which bear a real or a convention-

al resemblance thereto. The O. T. is full of symbolism; the Jewish Temple, though no image of the Deity was permitted in it, was itself a symbol of the soul of man, in which God abides, if it be holy and ready to receive him, and all its utensils, as well as all its services, were symbolical. Of this phase of symbolism we have treated briefly under the article TYPES, and in the various articles on the O. T. ceremonials and sacred things. Symbolism was also naturally characteristic of the Church of the Middle Ages, which undertook to carry home to the eyes, minds, and hearts of the people spiritual truths through external symbols. The origin of some of these it is now difficult to discover. Others naturally suggest the correlative truth to the mind; others make the suggestion through historical or Scriptural association. The following is a partial list of some of the principal symbols in use in the Christian churches, for a fuller account of which the reader is referred to Mrs. Clements's "Hand-book of Legendary and Mythological Art." The glory, aureole, and nimbus all represent light or lightness, and are symbols of sanctity. The nimbus surrounds the head; the aureole the body; the glory unites the two. The nimbus attaches in Roman Catholic art to all saints; the aureole and glory only to the persons of the Godhead and to the Virgin Mary. The fish is an emblem of Christ. See article FISH. The cross, in its various forms, is also an emblem both of Christ and his passion. See articles CROSS; CRUCIFIX; LABARUM. The lamb is a common symbol of Christ. It derives its significance from the fact that it was one of the chief sacrifices of the Jewish Temple, and from the words of John the Baptist, "Behold the Lamb of God that taketh away the sin of the world."[1] The lamb is often represented in art bearing a cross. The lion is another symbol of Christ, who in Scripture is called "the Lion of the tribe of Judah."[2] The pelican, who is said to bare open her breast to feed her young with blood, is an emblem of redemption. The dove is a symbol of the Holy Spirit:[3] issuing from the mouth of the dying, it is an emblem of the soul; the olive-branch is an emblem of peace;[4] the palm, of martyrdom;[5] the lily represents chastity; the lamp, piety;[6] fire, zeal or the sufferings of martyrdom; the flaming heart, fervent piety and spiritual love; the peacock, immortality; the crow, victory; on women, it signifies the bride of Christ; the sword, axe, lance, and club indicate martyrdom; the skull and scourge, penance; the chalice, faith; the ship, the Christian Church; the anchor, faith.[7] Each color also has a symbolic meaning in art, for which see article COLORS. In Roman Catholic art, also, each apostle has his own symbol, as follows: Peter, the keys, or a fish; Andrew, the transverse cross which bears his name; James the Greater, the pilgrim's staff; John, the eagle, or the chalice with the serpent; Thomas, a builder's rule; James the Less, a club; Philip, a small cross on a staff, or crozier surmounted by a cross; Bartholomew, a knife; Matthew, a purse; Simon, a saw; Thaddeus, a halberd or lance; Matthias, a lance. The various monastic orders have also each its own symbol.

[1] John i., 29.—[2] Rev. v., 5.—[3] Matt. iii., 16.—[4] Gen. viii., 11.—[5] Rev. vii., 9.—[6] Matt. xxv., 1-12.—[7] Heb. vi., 19.

Synagogue. The word synagogue, which means a congregation, is used in the N. T. to signify a recognized place of worship. The synagogues appear to have arisen during the exile, and to have received their full development on the return of the Jews from captivity. The size of a synagogue, like that of a church or chapel, varied with the population; its position was, however, determinate. It stood, if possible, on the highest ground, in or near the city to which it belonged; was so constructed that the worshipers, as they entered and as they prayed, looked toward Jerusalem; was commonly erected at the cost of the district, whether by a church-rate levied for the purpose, or by free gifts, must remain uncertain. When the building was finished, it was set apart, as the Temple had been, by a special prayer of dedication. From that time it had a consecrated character. The common acts of life—eating, drinking, reckoning up accounts—were forbidden in it. No one was to pass through it as a short cut. Even if it ceased to be used, the building was not to be applied to any base purpose. In the internal arrangement of the synagogue we trace an obvious analogy to the type of the tabernacle. At the upper, or Jerusalem end, stood the ark, the chest which, like the older and more sacred ark, contained the Book of the Law. This part of the synagogue was naturally the place of honor. Here were the "chief seats" after which Pharisees and Scribes strove so eagerly, to which the wealthy and honored worshiper was invited.[1] Here, too, in front of the ark —still reproducing the type of the tabernacle—was the eight-branched lamp, lighted only on great festivals. Besides this, there was one lamp kept burning perpetually. A little farther toward the middle of the building was a raised platform, on which several persons could stand at once, and in the middle of this rose a pulpit, in which the reader stood to read the lesson, or sat down to teach. The congregation were divided—men on one side, women on the other—a low partition, five or six feet high, running between them. The arrangements of modern synagogues, for many centuries, have made the separation more complete by placing the women in low side-galleries, screen-

[1] Matt. xxiii., 6; Jas. ii., 2, 3.

ed off by lattice-work. Within the ark, as above stated, were the rolls of the sacred books. The rollers round which they were wound were often elaborately decorated, and the cases for them embroidered or enameled, according to their material.

In smaller towns there was often but one rabbi. Where a fuller organization was possible, there was a college of elders, presided over by one who was *the ruler of the synagogue*.[1] These formed a kind of chapter, and managed the affairs of the synagogue, and possessed the power of excommunicating. The most prominent functionary in a large synagogue was known as the *Shĕliach*, the officiating minister who acted as the delegate of the congregation, and was, therefore, the chief reader of prayers, etc., in their name. The conditions laid down for this office remind us of Paul's rule for the choice of a bishop. He was to be active, of full age, the father of a family, not rich or engaged in business, possessing a good voice, and apt to teach.[2] The *Chazzan*, or servant of the synagogue,[3] had duties of a lower kind, resembling those of the Christian deacon or sub-deacon. He also often acted, during the week, as school-master of the town or village. Besides these, there were ten men attached to every synagogue, whose functions have been the subject-matter of voluminous controversy. They were known as the *Batlanim*, and no synagogue was complete without them. They were to be men of leisure, not obliged to work for their livelihood; able, therefore, to attend the week-day as well as the Sabbath services. They probably were simply a body of men permanently on duty, making up a congregation, ten being the minimum number, so that there might be no delay in beginning the service at the proper hours, and that no single worshiper might go away disappointed.

The service of a synagogue was a ritual, probably borrowed and modified from the established service of the Temple. "Moses," *i. e.*, the first five books of the O. T., were read thus in a course of lessons, one lesson being read every Sabbath; the prophets were read as second lessons. There was also an exposition, or sermon, which answered somewhat to the Christian sermon in the Christian Church, with, however, this difference, that it usually was more strictly an exposition of the passage of Scripture which had been read, and that any rabbi present might speak upon the invitation of the ruler of the synagogue.[4] It appears also that the officers of the synagogue exercised in certain cases a judicial power. The synagogue itself was the place of trial; even, strange as it may seem, of the actual punishment of scourging. They do not appear to have had the right of inflicting any severer penalty, unless under this head we may include that of excommunication. In some cases they exercised the right, even outside the limits of Palestine, of seizing the persons of the accused, and sending them in chains to take their trial before the supreme council at Jerusalem. It is not quite so easy to define the nature of the tribunal or the precise limits of its jurisdiction. Undoubtedly the study of the organization of the synagogue is important on account of the light which is thrown on the organization of the early Christian Church, which it seems reasonably certain was in many instances formed out of the synagogue, and which probably embodied at least in such cases the substantial principles of its congregation.

[1] Luke viii., 3, 41, 49; xiii., 14; Acts xviii., 8, 17.—[2] Comp. 1 Tim. iii., 1–7; Tit. i., 6–9.—[3] Luke iv., 20.—[4] Luke iv., 16, 17; Acts ix., 20; xiii., 15.

Syene, properly SEVENEH, a town of Egypt, on the frontier of Cush or Ethiopia. The prophet Ezekiel speaks of the desolation of the whole of Egypt "from the town of Syene," or, as in the margin, from Migdol to Syene. Migdol (q. v.) was on the eastern border, and Syene is thus rightly identified with the town of the same name, which was always the last town of Egypt on the south. Its hieroglyphic name signifies "the opening," or key of Egypt. [Ezek. xxix., 10; xxx., 6.]

Syria. The country known to the Hebrews in part as Aram (q. v.) was bounded by Cilicia on the north, the Euphrates on the north-east, the Arabian Desert on the south-east and south, and by the Mediterranean upon the west. It comprised Syria proper, Phœnicia (q. v.), and Palestine (q. v.). In the north and west it is mountainous, and generally fertile; in the east it is an arid desert broken only by a few oases, in the most noted of which is Palmyra. Extending southward from Mount Amanus to the latitude of Tyre lies Syria proper, a long but comparatively narrow tract of great fertility and value. Here two parallel ranges of mountains—Libanus and Antilibanus — intervene between the coast and the desert, prolific parents of a numerous progeny of small streams. Between the two parallel ranges lies the "Hollow Syria"—Cœle-Syria proper—a long and rather broad valley, watered by the Orontes and the Litâny, which, rising near each other, hurry in opposite directions, the one northward toward Amanus, the other southward to the hills of Galilee. Few richer tracts are to be found even in these most favored portions of the earth's surface; few places in the world are more remarkable, or have a more stirring history than this wonderful vale. Extending for above two hundred miles from north to south, almost in a direct line, and without further break than an occasional screen of low hills, it furnishes the most convenient line of passage between Asia and Africa, alike for the journeys of

merchants and for the march of armies. Along this line marched Thotmes and Rameses, Sargon and Sennacherib, Neco and Nebuchadnezzar, Alexander the Great and Pompey, Antony, Kaled, and Godfrey Bouillon. Along this line must march every great army which, starting from the seats of power in Western Asia, seeks conquest in Africa, or which, proceeding from Africa, aims at the acquisition of an Asiatic dominion.

Prior to its formation into a Persian satrapy, Syria had at no time any political unity. When we first hear of it in Scripture it appears to be broken up into petty states. During the Assyrian period there were at least five of these, some of which were mere confederacies—viz., the Northern Hittites; the Patena, on the Lower Orontes; the people of Hamath, in Hollow Syria, on the Upper Orontes; the Syrians of Damascus, in the fertile country from Antilibanus to the desert. Of these states the one which, if not the most powerful, was at least the most generally known, was Syria of Damascus. Its capital was as old as the time of Abraham. This state, which was powerful enough to escape absorption into the empire of Solomon, was a formidable neighbor to the Jewish and Israelite monarchs. It enjoyed independence down to the time of Tiglath-pileser II., when the King of Syria leagued with the King of Israel to overthrow Judah. But this was a fatal step. Ahaz invoked the assistance of the Assyrian monarch; and Syria sank, about B.C. 732, before the might of the great king.[1] Syria passed under the dominion successively of Babylon and Persia, and was afterward subdued by Alexander the Great. After his death it fell, with other territories, to one of his generals, Seleucus Nicator, who founded Antioch B.C. 300, and made it the capital of his wide dominions. A long line of kings succeeded, more or less successful in maintaining or extending their power. Of these Antiochus Epiphanes was the most cruel oppressor of the Jews. By the valor, however, of the Asmonean princes they established their independence. Syria became, ultimately, a Roman province, B.C. 64. But under the Roman dominion were many free cities and petty sovereignties assigned from time to time to subject princes, such as Chalcis, Abilene, Damascus, and others. Palmyra maintained its independence till a late period. Sometimes Judea was attached to Syria, its procurator being subordinate to the president or governor of Syria. It is at present subject to the Sultan of Turkey.

Syro-Phœnician. There were Phœnicians of Lybia, as well as those who occupied the territory adjoining to Syria. In order, therefore, to distinguish the latter, they were called Syro-Phœnicians. The woman so designated is called "of Canaan," because the descendants of the ancient Canaanites peopled the coasts of Tyre and Sidon. The disciples would have repelled her because of her nationality, but Christ, while he seemed at first to sustain them, really rebuked their lack of charity; and it is reasonable to suppose, from the woman's action, that she understood his language to be used in an ironical sense. [Matt. xv., 22; Mark vii., 26.]

T.

Taanach (*sandy soil*), an ancient city of Canaan, which, at the time of the conquest, had a king of its own, but who, along with thirty others, was overthrown by Joshua. The place was afterward assigned to the tribe of Manasseh, and was made a Levitical city,[2] where it is written *Tanach*, both in the original and the authorized version. In 1 Chron. vi., 70, it is called Aner. It has been identified by Robinson and others with Taanuk, a small village with some ruins on a Tell about an hour and a quarter to the south-east of Megiddo. [Josh. xii., 21; Judg. i., 27; v., 19; 1 Kings iv., 12.]

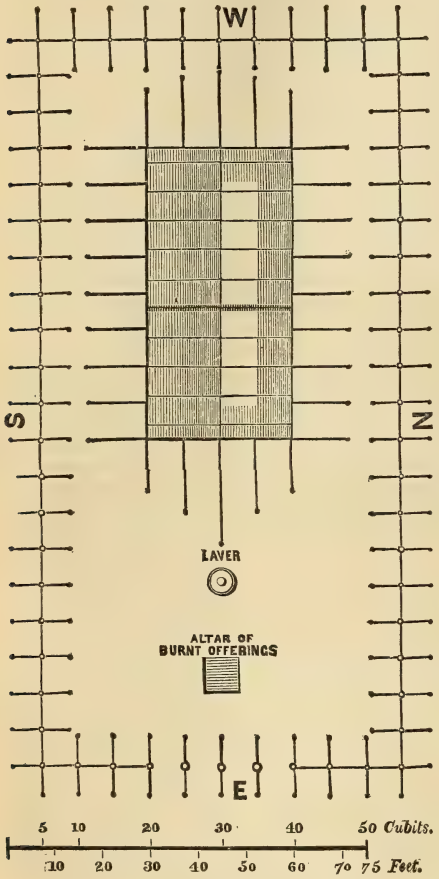
Tabernacle. We may distinguish in the O. T. three sacred tabernacles: 1. The anti-Sinaitic, which was probably the dwelling of Moses, and was placed by the camp of the Israelites in the desert for the transaction of public business; 2. The Sinaitic, which was constructed by Bezaleel and Aholiab as a portable mansion-house, guildhall, and cathedral, and set up on the first day of the first month in the second year after leaving Egypt; 3. The Davidic tabernacle, erected by David in Jerusalem, for the reception of the ark, while the old tabernacle remained to the days of Solomon at Gibeon.[1] The second of these great tents is the only one of which we have accurate descriptions, and as the most important it is named by pre-eminence the tabernacle. It is of this tabernacle we propose to speak in this article.

Jehovah had redeemed the Israelites from bondage. He had made a covenant with them, and given them a law. He had promised, on condition of their obedience, to accept them as his own peculiar people; and now he was ready to testify visibly that he had made his abode with them. He claimed to have a dwelling for himself, which was to be in external form a tent of goat's hair, to take its place among their own tents made of the same material. Moses was divine-

[1] 2 Kings xv., 37; xvi., 5–10; Isa. vii., 1–16.—[2] Josh. xvii., 11; xxi., 25.

[1] Exod. xxxiii., 7; xxxvi., 1; xl., 17; 2 Sam. vi., 12–17.

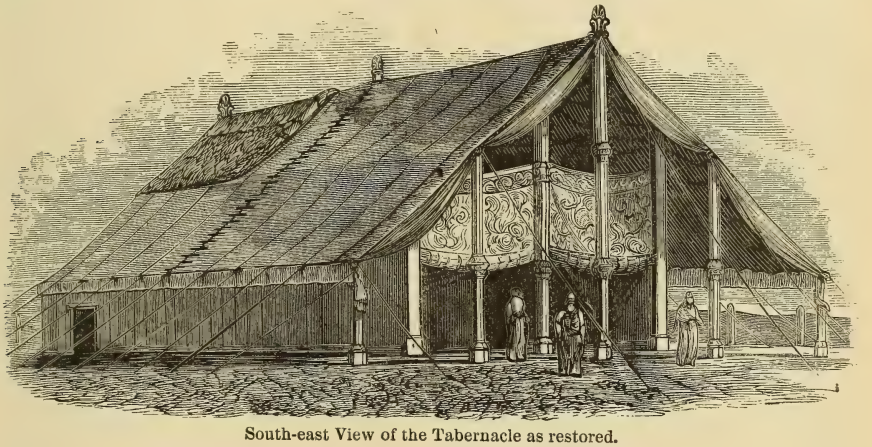
ly taught regarding the construction and arrangement of every part of the sanctuary. The directions which were given him are comprised in Exod., chaps. xxv., xxvii., and the account of the performance of the work, expressed generally in the same terms, in Exod. xxxv., 20–xl., 33. This tabernacle comprised three main parts—the dwelling-place, or the tabernacle, more strictly so called, its tent, and its covering. The parts are very clearly distinguished in the Hebrew, but they are confounded in many places in the English and most other versions, ancient and



Plan of the Court of the Tabernacle.

modern. The tabernacle itself consisted of curtains of fine linen, a great cloth of woven work figured with cherubim, measuring forty cubits by twenty-eight cubits, and a quadrangular inclosure of wood open at one end, ten cubits in height, ten cubits in width, and thirty cubits in length, *i. e.*, $15 \times 15 \times 45$ feet. The boards of this inclosure were set upright, each of them being furnished at its lower extremity with two tenons, which fitted into mortises in two heavy bases of silver. Each base weighed a talent, *i. e.*, about ninety-four pounds, and must have been a massive block. Nothing is said of the form; but as the tenons of the boards were "set in order one against another," the bases probably fitted together so as to make a continuous foundation for the walls of boards, presenting a succession of sockets, or mortises, into which the tenons were to fit. These bases served not only for ornament, but also for a protection of the lower ends of the boards from the decay which would have resulted from contact with the ground. The boards were furnished with rings, or loops, of gold, so fixed as to form rows when the boards were placed in position, and through these rings horizontal bars were thrust. There were five bars for each side of the structure, and five for the back. The middle bar was distinguished from the other bars by its reaching from end to end. It is inferred, with great probability, that this bar was twice as long as the others; that there were three rows of rings; that the half of each wall was fastened together by two of the shorter bars, one near the top, the other near the bottom, while the two halves were united into a whole by the middle bar reaching from end to end. Thus each wall must have been furnished with four short bars and one long one. Each of the rings near the top and bottom of the two boards of a corner was so shaped as to receive the ends of two bars, one belonging to the back, the other to the side, meeting at a right angle. In this way the walls were coupled together at the corners. There is nothing said from which we can decide whether the rings and bars were on the outside or the inside of the wooden structure. From the rich materials of which they were made it seems not unlikely that they constituted an ornamental feature on the inside. Besides this, their position on the inside would make the structure firmer than if on the outside. So far it is not difficult to see nearly what the tabernacle must have been. But it is not so easy to determine the arrangement of the great figured cloth which belonged to it (a question which will be considered further on), or the still more difficult question of the internal arrangement. The vail which separated the Most Holy Place from the Holy Place was suspended from a golden hook, attached to four pillars overlaid with gold, standing upon silver bases; but the position of these pillars is not mentioned in Exodus. It is said that the vail was hung "under the taches," a statement difficult of explanation; for the taches of the tabernacle-cloth must have been fifteen cubits from the back of the tabernacle, *i. e.*, half-way from back to front; but, according to ancient historians and all tradition, supported by every consideration of probabilty, the vail was but ten cubits from the back, and the Holy of Holies was a cubical chamber of corresponding measurement.

The tent consisted of a great tent-cloth of goats' hair (which, judging from the number and dimensions of its breadths, was forty-four cubits by thirty), and five pillars overlaid with gold, standing on bases of bronze, and furnished with golden hooks, from which was suspended the curtain that served to close the entrance of the tent. Of the covering of rams' skins and *tachash*-skins[1] nothing whatever is said, except as regards the materials of which it was composed. It has been usual to represent the tabernacle as consisting of the wooden structure which has been described, with the four successive coverings or curtains thrown over it, as a pall is thrown over a coffin — first the figured tabernacle-cloth, then the goats'-hair cloth of the tent, then the twofold covering of skins. But to this common theory there are the following objections: 1. The arrangement makes out the fabric to have been unsightly in its form, and to have had a great part of the beauty of its materials entirely concealed; 2. It would be quite impossible to stretch drapery over a space of fifteen feet so as to prevent it from sagging, and no flat roof of any such materials could by any means be rendered proof against the weather; 3. It is hard to assign any use to the pins and cords of the tabernacle, essential in the construction of a tent, if the curtains and skins were merely thrown over the wood-work and allowed to hang down on each side; 4. The shelter of the tabernacle proper is always called in Hebrew by a name which in strict use can denote nothing but a tent, properly so called, of cloth or skins; 5. The row of five pillars at the entrance of the tent must have been strangely out of symmetry with the four pillars of the vail within, and the middle pillar must have stood needlessly and inconveniently in the way of the entrance. It is to Mr. Fergusson[1] that we are indebted for what may be regarded as a satisfactory reconstruction of the sanctuary in all its main particulars. He holds that the shelter of the tabernacle proper was actually a tent of ordinary form, such as common sense and practical experience would suggest as best suited for that purpose. According to this view, the five pillars at the entrance of the tent were graduated as they would naturally be at the entrance of any large tent, the tallest one being in the middle to support one end of a ridge-pole. The descriptions in Exodus appear to pass over all particulars in the construction, except those which formed visible features in the fabric; so that there may have been not only a ridge-pole but a series of pillars at the back of the tent corresponding in height with those at the front. Such a ridge-pole might have been supported by light rafters resting on the top of the boards, or by a plain pole in the middle of the structure. Immediately over this was hung the tabernacle-cloth, as explained below, and superimposed upon it the tent-cloth of goats' hair was stretched, with its cords and tent-pins, in the usual way. There must also have been a back cloth suspended from the pillars at the back. Above the tent-cloth of goats' hair was spread the covering of red rams' skins. Mr. Fergusson conceives that the covering of *tachash*, or seal-skins, above this did not cover the whole roof, but served only as "a coping or ridge-piece" to protect the crest of the roof. The tent-cloth is said to have extended a cubit on each side beyond the tabernacle-cloth, and it appears to have extended two cubits at the back and front.[2] It would appear, then, that the tent-cloth was laid over the tabernacle-cloth, so as to allow the excess of the dimensions of the former to be equally divided between the two sides, and be-



South-east View of the Tabernacle as restored.

[1] Mistranslated in our Bible badger-skins. It more probably signifies seal-skins.

[1] Smith's "Dictionary of the Bible," article TEMPLE. —[2] Exod. xxvi., 13; xxxvi., 9, 13.

tween the back and front. We may infer from this that the tabernacle-cloth served as a lining to the tent-cloth, and that they were both extended over the ridge-pole. In this way the effect would have been produced on the inside of an ornamented open roof, extending the length of the tent. There is a remarkable consistency of the measurements of the different parts, if we accept this mode of putting them together. By assuming the angle at the ridge of the roof to have been a right angle—the usual angle for such a roof—the only measurements which at first sight appear abnormal are brought into harmony. Every measurement given in the text is a multiple of five cubits, except the width of the tabernacle-cloth, which is twenty-eight cubits, and the length of the tent-cloth, which is forty-four cubits. With a right angle at the ridge, each side of the slope, as shown in the wood-cut, would be within a fraction of fourteen cubits (14.08), half the width of the tabernacle-cloth. The slope is here carried just five cubits beyond the wooden walls, and to within just five cubits of the ground. The tent-cloth would hang down in a balance on each side, one cubit in depth.[1] If we allow the tabernacle-cloth, according to this arrangement, to determine the length of the tent as well as its width, we obtain an area for the structure of forty cubits by twenty. The tent-cloth would, of course, overhang this at the back and front by two cubits, that is, half a breadth. The wooden structure being placed within the tent, there would be a space all round it of five cubits in width. Across the front of the tent, five cubits apart, stood the five pillars forming an entrance, as it were, to this space or porch, five cubits wide within them, and through that to the tabernacle. The tabernacle was placed toward the western end of an inclosure called the court of the tabernacle, an oblong space, one hundred cubits by fifty, *i. e.,* one hundred and fifty feet by seventy-five, having its longer axis east and west, with its front to the *east.* It was surrounded by canvas screens—called in the East *Kannauts*—five cubits in height, and supported by pillars of brass five cubits apart, to which the curtains were attached by hooks and fillets of silver. This inclosure was only broken on the eastern side by the entrance, which was twenty cubits wide, and closed by curtains of fine-twined linen wrought with needle-work, and of the most gorgeous colors. The sacred furniture and instruments of the tabernacle are described in separate articles, and can only be mentioned here in their relative positions. In the eastern half of the court was placed the altar of burnt-offering, and between it and the tabernacle itself the brazen laver at which the priests washed their hands and feet on entering the tabernacle. In the first chamber of the tabernacle itself, the Holy Place, were three objects: the *altar of incense,* in the centre, so as to be directly in front of the ark of the covenant; the *table of shew-bread,* on its right or north side; and the *golden candlestick,* on the left or south side. These objects were all considered as placed before the presence of Jehovah, who dwelt in the holiest of all, though with the vail between. This Holy Place was entered by the priests only, who came daily to offer incense at the time of morning and evening prayer, and to renew the lights on the golden candlestick; and on the Sabbath to remove the old shew-bread, and to place the new upon the table. In the Holy of Holies, within the vail, and shrouded in darkness, there was but one object, the Ark of the Covenant, containing the two tables of stone, inscribed with the Ten Commandments. Here Jehovah dwelt on his mercy-seat between the cherubim above the ark. The vail which divided this Most Holy from the Holy Place was passed by the high-priest only, and by him but once a year, on the Day of Atonement.

History of the Tabernacle.—As long as Canaan remained unconquered, and the people were still an army, the tabernacle was probably moved from place to place, wherever the host of Israel was for the time encamped. It rested finally at Shiloh (q. v.), and continued there during the whole period of the judges. When the ark of God was taken the sanctuary lost its glory, and never again recovered it. Samuel treats it as an abandoned shrine, and sacrifices elsewhere. In the times of the early monarchy it seems to have been set up at other seats than Shiloh. Under Saul it seems to have been settled for a time at Nob. The massacre of the priests and the flight of Abiathar must, however, have robbed it yet further of its glory. It had before lost the ark; it now lost the presence of the high-priest. What change of fortune then followed we do not know. In some way or other it found its way to Gibeon.[1] The capture of Jerusalem and the erection there of a new tabernacle, with the ark, of which the old had been deprived, left it little more than a traditional, historical sanctity. It retained only the old altar of burnt-offerings. Such as it was, however, neither king nor people could bring themselves to sweep it away. The double service went on; Zadok, as high-priest, officiated at Gibeon; the more recent, more prophetic service of psalms and hymns and music, under Asaph, gathered round the tabernacle at Jerusalem. The divided worship continued all the days of David, and the sanctity of both places was recognized by Solomon on his accession. But at last the purpose

[1] Exod. xxvi., 13.

[1] Josh. ix., 27; xviii., 1; xix, 51; xxii., 12; Judg. xxi., 12; 1 Sam. iv., 22; vii., 9; ix., 12; x., 3, 8; xi., 15; xxi., 1–6; xxii., 20; xxiii., 6; 1 Chron. xvi., 39.

of David that the claims of both should merge in the higher glory of the Temple was fulfilled; the tabernacle was either taken down and removed to the Temple by Solomon, or left to perish and be forgotten. Critics are almost unanimous in favor of the former view.[1] See TEMPLE; ALTAR; ARK; CANDLESTICK; SHEW-BREAD.

Tabernacles (The Feast of), one of the three greater festivals to be observed by Israel. It was instituted to commemorate the dwelling of the people in tents while in the desert. And, as these feasts also marked the epochs of the agricultural year, the Feast of Tabernacles was called also the Feast of Ingathering, from the fact that it was held at the year's end, when all the labors of the field were consummated. It thus answered nearly to our own Thanksgiving-day. The feast commenced on the fifteenth of the seventh month, answering to our October, and was to last seven days. It was commanded that the people should dwell in booths or tents, which were anciently pitched on the terrace-like roofs of the houses, in the courts of the Temple, and in the streets or wide places of the city. They were to cut down boughs of various trees, and to carry the fruit and branches in their hands so long as the festival lasted. The particular sacrifices to be offered are detailed in Numb. xxix., 1–38; and, though the feast is described as of seven days, there was an eighth day added, which was to be a Sabbath of rest and a holy convocation. Also, every Sabbatical year the law was to be read at the Feast of Tabernacles to the assembled people. Notices of the observance of this holy season are to be found in Neh. viii., 13–18; Hos. xii., 9; Zech. xiv., 16–19; John vii., 2, 37–39. It seems that in later days it was customary to draw water from the Pool of Siloam, and carry it in a golden vessel to the altar. It was there poured into a silver basin, from which it was conducted by pipes to the Kidron. To this usage our Lord may, perhaps, allude in John vii. He has also been supposed to allude to the practice of lighting two large chandeliers in the court of the women, by the light of which they held a festal dance on the last day of the feast.[1] But it is doubtful whether there is any good ground for either supposition.

[1] 2 Sam. vi., 17; 1 Kings iii., 15; viii., 4; 1 Chron. xv., 1; xvi., 4, 37, 39; xxii., 9; 2 Chron. i., 3; v., 5.

Tabitha (*gazelle*), the Aramaic name of a Christian female dwelling at Joppa. She was also called by the Greek name Dorcas, having the same signification; and hence, possibly, was a Hellenist. She was remarkable for her charity and good works; and, having died, was miraculously restored to life by St. Peter. [Acts ix., 36–42.]

Tabor. **1.** This strange and beautiful mountain of Palestine, rising from the north-east of the plain of Esdraelon, is distinguished alike in form and character from all around it. As seen from the north-west of the plain, it towers like a dome; as seen from the east, like a long arched mound, over the monotonous undulations of the surrounding hills, from which it stands completely isolated, except by a narrow neck of rising ground, uniting it to the mountain range of Galilee. It is not what we should call a wooded hill, because its trees stand all apart from each other; but it is so thickly studded with them as to rise from the plain like a mass of verdure. Its summit—a broken oblong—is an alternation of shade and green sward, that seems made for a national festivity; broad and varied, and commanding wide views of the plain from end to end.



Tabor.

[1] John viii., 12.

2. A city of the Merarite Levites, in the tribe of Zebulun, mentioned in the lists of 1 Chron. vi., 77. The list of the towns of Zebulun contains the name of Chisloth-tabor. It is, therefore, possible, either that Chisloth-tabor is abbreviated into Tabor by the chronicler, or that, by the time these later lists were compiled, the Merarites had established themselves on the sacred mountain, and that Tabor is Mount Tabor. [Josh. xix., 12, 22; Judg. iv., 6–14; viii., 18; Jer. xlvi., 18; Hos. v., 1.]

Tadmor (*city of palms*). There can be no doubt that the Tadmor built by Solomon "in the wilderness"[1] is the city which has been so long known to the Greeks, Romans, and modern Europe as the celebrated city Palmyra, whose ruins still exist about one hundred and forty miles east-north-east from Damascus, to attest its former grandeur and renown. The word *Tadmor* signifies in Hebrew "the city of palms," and derived its name, in the same manner as Palmyra did, from the Latin *palma*, a "palm-tree." The modern Arabic name for the city is substantially the same as the Hebrew, being *Tadmur*, or *Tathmur*. According to Josephus, Solomon went as far as the desert above Syria, where he built a very great city, which is distant two days' journey from Upper Syria, and one from the Euphrates, and six days' journey from Babylon the Great; and the reason why this city lay so remote from the inhabited parts of Syria is that below there is no water to be had, and that it is in that place only that there are springs and pits of water. It was natural for Solomon, who had just ideas of the value of commercial intercourse with other nations, to have secured so favorable a spot in the desert, from which he could have communication with Babylon, the Euphrates, and the Persian Gulf.[2]

Of the history of Tadmor from the time of Solomon until the Christian era we know nothing. In its earlier fortunes Palmyra was dependent on one or other of the great empires which rose and fell around; but under Odenathus and his martial queen, Zenobia, it expanded into a mighty sovereignty, rivaling and defying for a time the Roman power. In A.D. 273 the Emperor Aurelian succeeded, after obstinately contested battles, in taking the city, and securing the person of Zenobia. The most remarkable of its magnificent ruins is the great Temple of the Sun. This temple was inclosed in a court one hundred and seventy-nine feet square, surrounded by a double row of columns. Sixty of the original three hundred and ninety are still standing; and of the sanctuary itself there are massive remains: of the columns which adorned it about twenty mutilated ones now exist.

Tahpanhes (*head*, or *beginning of the world?*), an Egyptian city, identical with the Daphne of the Greeks, a strong place on the Tanitic branch of the Nile, near Pelusium. As a colony of Jews came hither, it was naturally a prominent place in the Jewish mind, and is put with Noph, or Memphis, for the country generally. It was to this city that, after the murder of Gedaliah, Johanan and the Jewish leaders repaired, taking with them the prophet Jeremiah, who was directed to give a symbol here of the conquest of Egypt by Nebuchadnezzar. It is called Tehaphnehes in Ezek. xxx., 18; Tahapanes in Jer. ii., 16; and appears in the contracted form of Hanes in Isa. xxx., 4. A mound called *Tel Defenneh*, in a direct line between the modern Zân (or Sân) and Pelusium, may mark the site of Tahpanhes. [Jer. xliii., 7–13; xliv., 1.]

Talleth, a square vestment which every Jewish male is required to possess, and which is worn constantly as an inner garment. It consists of two square pieces, generally of woolen, sometimes of silk, joined together at the upper edge by two fillets or broad straps, with a space left sufficient for the head to pass between them. These fillets rest on the shoulders, and the two square pieces hang down, one over the back and the other over the breast. From each of the corners hangs a fringe or tassel, consisting of eight threads, and tied with five knots. Besides the ordinary *Talleth*, there is a larger one, which is required to be worn during the daily morning prayers, and on some other occasions. It is a square piece of cloth, like a shawl, made of white sheep or lamb's wool, sometimes of camel's-hair, and bordered with stripes of blue, with a fringe or tassel at each corner. The larger *Talleth*, when worn, is thrown loosely over all the other garments.

Talmud (*study*), the name of the book or code embodying the Jewish rabbinical law. At the time of Christ this rabbinical law, consisting of traditions,[1] which the Pharisees claimed to be contemporaneous and of equal authority with the Mosaic statutes, was still mainly, if not exclusively, taught by word of mouth in the schools, and handed down by successive rabbis from generation to generation. Great sacredness attached to it; great mystery enwrapped it. It was forbidden to be written. When at last it was reduced to writing, a curse was pronounced on whoever should translate it into any heathen tongue. To teach it to a woman, a child, or a Gentile was a profanation. In the second century after Christ, the first written compilation of this oral law was effected. Three centuries later, a collection of the commentaries of the scribes was added. The former is termed the *Mishna*, the latter is called the *Gemara;* the two combined constitute the Talmud. Like the religion of which it is the literature, it is a

[1] 2 Chron. viii., 4; 1 Kings ix., 18.—[2] 1 Kings ix., 26.

[1] See PHARISEES.

singular mass of contradictions, of wisdom and folly, of philosophy and of wild Oriental imagination, of pure ethics and of loose and pernicious casuistry. Let any one attempt to analyze the religious literature of Europe; let him compile in one work the pure spirituality of Madame Guyon and the abominable licentiousness of the miracle-plays; the high-toned morality of Pascal and the casuistries of Escobar and Reginald, which Pascal so indignantly protests against; the religious philosophy of Augustine, the father of modern theology, with the disquisitions on angelology by Thomas Aquinas; and he will have proposed to himself a task somewhat similar to that which is essayed in the attempt to analyze the Talmud, a compend of the Jewish literature of many centuries—"the sweepings of the intellectual threshing-floor of Judaism, accumulated during some centuries, and consigned to the Talmudic garner without any effectual winnowing." That it contains some clear enunciation of divine truth is not to be denied. Scattered through its pages are many maxims which embody the spirit of Christianity. In a negative form the golden rule is there found: "Thou shalt not do to thy neighbor what is hateful to thyself." The law of love, enacted under Moses and repeated by Christ, it reiterates: "Thou shalt love thy neighbor as thyself." Secret charity it commends: "He who gives in secret is greater than Moses himself." Humility and self-abnegation it urges: "Whoever runs after greatness, greatness runs away from him; he who runs from greatness, greatness follows him." Interior sins it rebukes: "Pride is like idolatry." Immortality it proclaims: "This world is like an inn, the world to come like home." It even gives a glimpse of the fatherhood of God: "If we are called servants of God, we are also called his children." The parallels of these maxims in the teachings of Christ and his apostles will readily occur to the reader.[1] Remembering, however, that the Talmud was not compiled till several centuries after Christ; remembering, too, that it has borrowed, without hesitation and without credit, from the literature of the East and from the philosophy of Greece, the suspicion that its compilers have put some of the words of Christ into the mouths of the ancient rabbis is not without at least a seeming foundation. But these maxims are as single stars shining in a murky night. They lie, like nuggets of gold, imbedded in masses of quartz. For the most part the theology is puerile, the imagination extravagant, the morals pernicious, the very language often so indecent as to forbid translation. We have depicted the best side of the Talmud. Its worst aspects hide in an obscurity from which we trust no hand will ever be willing to drag them to the light. Those portions which throw light on the teachings of Christ only by the contrast they afford constitute the mass of Talmudical literature. See PHARISEES.

[1] Matt. vi., 2–4; vii., 12; xxii., 39; Luke xiv., 7–11; John xv., 15; Col. iii., 5; Heb. xi., 13, 14.

Tammuz. This word occurs in the Bible only in Ezek. viii., 14, where the prophet describes the weeping of the Jewish women for Tammuz, on the north side of the Temple. He is thought to be a Phœnician deity, and to be identical with the Adonis of the Greeks, who is said to have lived in the Lebanon, near the source of the river which bears his name. He was killed, according to the legend, by a wild boar; but through the influence of Venus, who was enamored of him, he was permitted to spend six months of the year on earth, the other six being passed in the lower world. His death was annually celebrated, Byblos, where the river Adonis — red, it was imagined, with his blood—flowed into the sea, being the chief seat of the solemnity. The fact is that the river, now *Nahr Ibrahim*, brings down after storms some of the red soil of Lebanon. The Syrian women first mourned the death, and then gave way to frantic joy for the return, of Adonis. A similar festival was held in Egypt in honor of Osiris, of whom a story of almost the same kind is told. The feast began with the new moon of July; whence the month in which it fell received the name of Tammuz.

Tanaites, an order of Jewish doctors who taught the traditions of the Oral Law from the time of the great synagogue to that of the compilation of the *Mishna*, after which they were called Amorajim (q. v.). At the head of the Tanaites, or Traditionists, the Jews are accustomed to place Ezra, whom they represent as having been succeeded by Simon the Just.

Ta-oism, one of the three great religions of China. Its founder, Laou-tsze, or Lao-tse, was born B.C. 604, fifty-four years before Confucius. The object of the latter was to teach a code of morals for the practical government of man; the object of the former was to render man immortal through the contemplation of God, the repression of the passions, and the perfect tranquillity of the soul. The followers of Lao-tse have, however, altered his doctrines, and reduced his mystical philosophy to a system of superstitious observances. The priests of Ta-oism do not maintain their right to the title, which signifies the sect of reason. They are generally ignorant men, few of them teaching or understanding the real principles of their faith. They practice a mystical alchemy, prepare spells and incantations, and pretend to hold intercourse with the dead. They worship certain stars, which are supposed to influence human life, and also genii, devils, and inferior spirits. They live in temples with their families, and are known by

their slate-colored robes. They also maintain monasteries and nunneries. Ta-oism is confined mainly to China, Cochin-China, and Japan. The number of its adherents is not accurately known.

Tares. Referred to in the Scripture only in Matt. xiii., 24–30, 36–43, where Christ compares them to the "children of the wicked one." These tares are the darnel, or bastard wheat, and resemble the original wheat so nearly that the difference is not noticeable until the wheat comes into the ear. Such a



Tares.

sowing of tares in the wheat-field is not an unusual act of malice. Dean Alford, in his commentary on this parable, gives an account of a similar malicious sowing by an enemy in one of his own wheat-fields.

Tarshish. **1.** Probably Tartessus, a city and emporium of the Phœnicians, in the south of Spain. The identity of the two places is rendered highly probable by the following circumstances: 1. There is a very close similarity of name between them, Tartessus being merely Tarshish in the Aramaic form; 2. There seems to have been a special relation between Tarshish and Tyre, as there was at one time between Tartessus and the Phœnicians; 3. The articles which Tarshish is stated by the prophet Ezekiel[1] to have supplied to Tyre are precisely such as we know, through classical writers, to have been productions of the Spanish peninsula. In regard to tin, the trade of Tarshish in this metal is peculiarly significant; and, taken in conjunction with similarity of name and other circumstances already mentioned, is reasonably conclusive as to its identity with Tartessus; for even now the countries in Europe or on the shores of the Mediterranean Sea where tin is found are very few; and in reference to ancient times, it would be difficult to name any such countries except Iberia or Spain, Lusitania, which was somewhat less in extent than Portugal, and Cornwall, in Great Britain. In the absence of positive proof, we may acquiesce in the statement of Strabo, that the river Baetis (now the Guadalquiver) was formerly called Tartessus; that the city Tartessus was situated between the two arms by which the river flowed into the sea; and that the adjoining country was called Tartessis. [1 Kings x., 22; xxii., 48 (49); 1 Chron. i., 7; Ezek. xxvii., 12, 25; xxxviii., 13; Psa. xlviii., 7; Isa. ii., 16; xxiii., 1, 6, 10, 14; lx., 9; lxvi., 19; Jer. x., 9; Jon. i., 3; iv., 2.]

2. From the book of Chronicles there would seem to have been a Tarshish accessible from the Red Sea, in addition to the Tarshish of the south of Spain. Thus, with regard to the ships of Tarshish, which Jehoshaphat caused to be constructed at Ezion-geber, it is said in the Chronicles that they were made to go to Tarshish; and in like manner the navy of ships, which Solomon had previously made in Ezion-geber, is said in the Chronicles to have gone to Tarshish with the servants of Hiram.[1] It is not to be supposed that the author of these passages in the Chronicles contemplated a voyage to Tarshish in the south of Spain by going round what has since been called the Cape of Good Hope. The expression "ships of Tarshish" originally meant ships destined to go to Tarshish; and then, probably, came to signify large Phœnician ships, of a particular size and description, destined for long voyages, just as in English "East Indiaman" was a general name given to vessels, some of which were not intended to go to India at all. Hence we may infer that the word Tarshish was also used to signify any distant place, and in this case would be applied to one in the Indian Ocean. This is shown by the nature of the imports with which the fleet returned, which are specified as "gold, silver, ivory, apes, and *peacocks*."[2] The gold might possibly have been obtained from Africa, or from Ophir in Arabia, and the ivory and the apes might likewise have been imported from Africa; but the peacocks point conclusively, not to Africa, but to India. There are only two species known; both inhabit the continent and islands of

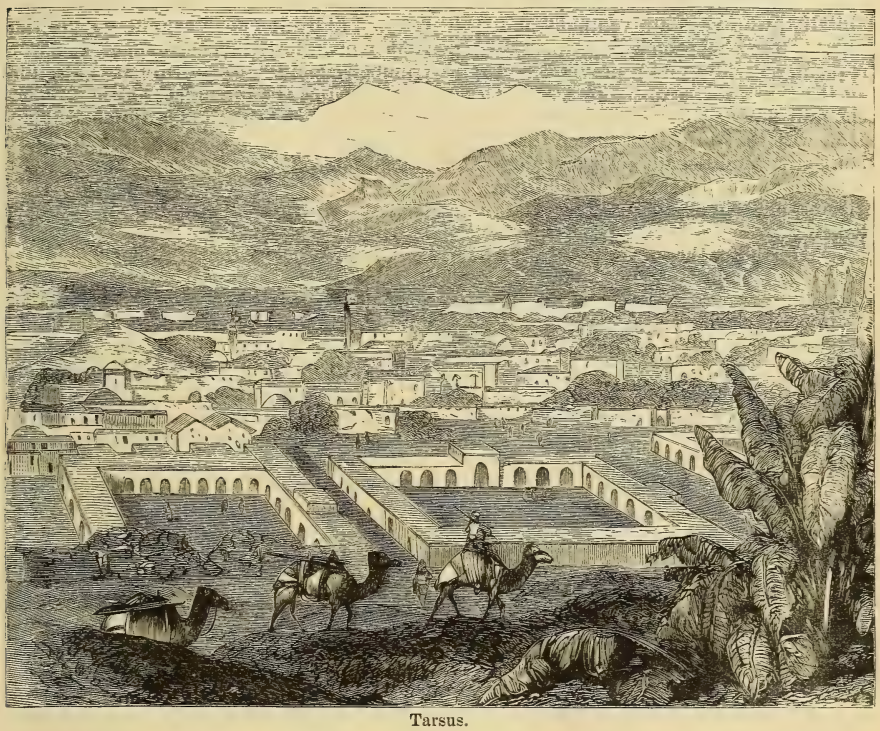
[1] Ezek. xxvii., 12.

[1] 1 Kings ix., 26; xxii., 48; 2 Chron. ix., 21; xx., 36. —[2] 1 Kings x., 22.

India; so that the mention of the peacock seems to exclude the possibility of the voyage having been to Africa. The inference to be drawn from the importation of peacocks is confirmed by the Hebrew name for the ape and the peacock. Neither of these names is of Hebrew, or even Semitic, origin, and each points to India. There are not, however, sufficient data for determining what were the ports in India or the Indian islands which were reached by the fleet of Hiram and Solomon, though the suggestion of Sir Emerson Tennent that they went to Point de Galle, in Ceylon, is very probable.

Tarsus, the capital of the province of Cilicia, a large and populous city in a fruitful plain on the river Cydmus, which flowed through the midst of it with a swift stream of remarkably cold water. Strabo speaks most highly of its eminence in schools of philosophy. He enumerates many learned men who had sprung from it. At one time, in its schools and in the number of its learned men, it was the rival of Athens and Alexandria. In allusion to this, perhaps, Paul says that he was "born in Tarsus, a citizen of no mean city." It was a free city, *i. e.*, one which, though under Rome, lived under its own laws and chose its own magistrates. This freedom was granted to it by Antony. This, though it implied government by its own laws and magistrates, and freedom from tribute, did not of itself confer the right of Roman citizenship; and therefore Paul must have inherited that privilege in some other way. Afterward, indeed, it became a colony (q. v.), and so entitled to the right of citizenship; but this was at a period long subsequent. Tarsus is now a town with about twenty thousand inhabitants, and is described as being a den of poverty, filth, and ruins. [Acts ix., 11, 30; xi., 25; xxi., 39; xxii., 3.]

Tartarus, a place mentioned by the later Greek poets as being situated in the infernal regions, the abode of the spirits of wicked men, where they suffer the punishment due to their crimes committed on earth. Homer represents it as a subterranean region as far below Hades as heaven is above the earth. See HELL.



Tarsus.

Taxes. 1. *Jewish.*—Under the Mosaic system the taxes laid upon the people consisted of tithes (q. v.), the first-fruits (q. v.), and the redemption-money paid by the first-born to be redeemed for the service of the priesthood and the Temple, which were performed by the tribe of Levi.[1] There were also free-will offerings, one of which was later converted by the Pharisees into a permanent tax. When the kingdom was organized it involved a heavier expenditure, and therefore a heavier taxation. The chief burdens appear to have been (1), a tithe of the produce, both of the soil and of live

[1] Numb. iii., 44-51

stock; (2), forced military service for a month every year; (3), gifts to the king; (4), import duties; (5), the monopoly of certain branches of commerce; (6), the appropriation to the king's use of the early crop of hay.[1] At times, too, in the history of both kingdoms, there were special burdens. A tribute of fifty bushels a head had to be paid by Menahem to the Assyrian king,[2] and under his successor, Hoshea, this appears to have assumed the form of an annual tribute.

2. *Foreign.*—When the Jews were brought under foreign domination they were subject, of course, to the foreign system of taxation. In general, in Oriental countries in the present day, taxes are collected by farming out districts. The Government sells the right to collect the taxes in a given province to a capitalist, who pays a given sum, and then collects from the people what he can get, frequently dividing up a province and selling it again to sub-contractors. This system, still pursued by the Turkish Government, was that in vogue under the Egyptian, Syrian, and Roman governments.[3] The taxation under the latter was intolerably grievous and oppressive. Every thing in a Roman province was taxed. Every article exported paid for the privilege of going out; every article imported paid for the privilege of coming in; every article sold paid a tax of one per cent. on the purchase-money; every slave twice that amount; to manumit him cost his owner five per cent. additional; every house paid one tax; every door in it another; every column which adorned it a third; every man of property paid for its peaceable possession a tax, ranging sometimes as high as twelve per cent.; every poor man paid, for the privilege of living, a poll-tax practically determined by the greed of the gatherer and the ability of his victim; and, finally, every old bachelor paid a special tax for the privilege of his independence. As a part of the system of taxation, it was customary to make, on certain occasions, an enrollment of the people, answering to our census. It is to such an enrollment reference is had in Luke ii., 1–3, and Acts v., 37. Joseph went up to Bethlehem, not to pay a tax, but to report himself, his employment, his property, etc., to the Roman officers.

Te Deum (*Thee, O God*), a well-known hymn, whose opening words, *Te Deum laudamus*—"We praise thee, O God"—gives to it its title. It is one of the most simple, and at the same time the most solemn and majestic, in the whole range of Christian hymnology. Its authorship is uncertain. An ancient chronicle describes the Te Deum as the joint production of Ambrose and Augustine, into which they both burst forth by a common inspiration, on occasion of the baptism of Augustine; but this tradition is, of course, not accepted by intelligent minds. It is found in the Roman Catholic ritual in its Latin form, from which it has been transferred to the Episcopal Prayer-book. In the morning service of the latter Church it is usually said or sung every Sabbath morning, but in the English translation.

Tekoa, Tekoah (*pitching*, viz., *of tents*), a town of Judah, six Roman miles south-east from Bethlehem. Tekoa was from comparatively early times a place of some importance. The wise woman employed by Joab in connection with the affair of Absalom was brought from it;[1] in the next generation it was one of the places fortified by Rehoboam for purposes of defense; and it is referred to by Jeremiah as a fitting position from which, in a time of danger, the war-trumpet should be sounded. It is also distinguished as the birthplace of the prophet Amos. Tekoa still retains its ancient appellation, Tekûa, but it is no more than a ruined site on the north-eastern slope of a high ridge, where the Arabs pasture their flocks. [2 Chron. xi., 6; Jer. vi., 1; Amos i., 1.]

Tema (*desert*), a son of Ishmael, and the founder of a tribe, which bore his name. This district lay on the northern part of Arabia Deserta, on the borders of the Desert of Syria, and the name is still preserved in a small town called *Teyma*, which is mentioned by several Eastern geographers. [Gen. xxv., 15; Job vi., 19; Isa. xxi., 14.]

Teman (*desert*), the eldest son of Eliphaz, and grandson of Esau. His descendants were called Temani, or Temanites; they were noted for their wisdom and their valor, and formed the stronghold of Idumean power; they are therefore specially mentioned in the predictions against Edom. The district itself is nowhere exactly defined; but from the import of the name it may be inferred to have formed the more southerly portion of Idumea. [Gen. xxxvi., 11, 15, 42; 1 Chron. i., 36; Jer. xlix., 7; Amos i., 12; Obad. 9.]

Temperance. The words temperance and sobriety are not used in the Bible in the limited sense which modern usage has attached to them, of abstinence from alcoholic liquors, but in the more general sense of self-control. They are, indeed, nearly synonymous, as are the two Greek words which in the N. T. they respectively translate. Temperance is used to translate a word signifying literally mastery, and denotes that kind of moral force, the highest and the best, which makes a man the master of his own appetites and passions. Sobriety is used to translate a word signifying soundness of mind, and so indicates that mental health which characterizes the man whose appetites and

[1] 1 Sam. viii., 12, 15, 17; x., 27; xvi., 20; xvii., 18; 1 Kings ix., 22, 28; x., 15, 28, 29; xxii., 48; Amos vii., 1. —[2] 2 Kings xv., 20; xvii., 4.—[3] See PUBLICANS.

[1] 2 Sam. xiv., 2.

passions are under the control of his will, and are guided by his reason. Temperance or sobriety, as indicating the virtue of self-control, is combined by the apostle, in Titus ii., 12, with righteousness, or right conduct toward one's neighbor, and godliness, or right relations toward God, the combination constituting the whole sum of human virtue.

Temperance Societies, societies for the prevention of the use of ardent or intoxicating liquors as a beverage. Something analogous to the temperance or total abstinence society of modern times existed in the O. T. days in the Nazarites (q. v.) and the Rechabites (q. v.). But these organizations, if organizations they can be called, were not, apparently, based so distinctly on the idea that all use of liquors as a beverage is injurious, as upon the doctrine, ascetic in its character, that the refusal of a harmless enjoyment tends to the development of piety and to religious growth. However this may be, the modern total abstinence societies date from the commencement of the present century, and took their origin in this country. In 1808 the first society of this character appears to have been founded at Moreau, Saratoga County, New York. Its principles would hardly be acceptable to modern temperance men; for, although the pledge which all its members signed prohibited them from drinking "rum, gin, whisky, wine, or any distilled spirits, or compositions of the same," an exception was made not only in cases of sickness, but also in favor of public dinners. It may be readily imagined that a society which permitted public drinking to be countenanced by its own members did not accomplish very much for reformation. Eighteen years later (1826) the American Temperance Union was formed in Boston; three years later a similar temperance society was formed in New York; and before the close of the year nearly if not quite one thousand local societies had been organized at various points throughout the country. For the most part, however, these societies did not require total abstinence, except from distilled spirits; and it was not until 1836 that the broader principle, that alcohol in all its forms is a poison, and should be used only as a medicine, was adopted.

In 1840 the Washingtonian movement was originated by seven hard drinkers, who met at a tavern at Baltimore, and then and there resolved to drink no more. They formed a society for the propagation of total-abstinence principles among those who, like themselves, had been hard drinkers. The movement thus originated rapidly overspread the land, reclaiming thousands from drunkenness to sobriety. It depended altogether on moral suasion and the pledge; temperance lecturers traveled from town to town, one of the most effectual among them —Mr. John H. W. Hawkins—being one of the original seven, lecturing on temperance, and offering the pledge at the close of their meetings for the audience to sign. Out of this movement grew the secret temperance societies of modern times, of which the most important are the Good Templars and the Sons of Temperance. They have lodges analogous to those of the Masons and the Odd Fellows; in most of the larger towns require subscription to a pledge by all their members, employ pass-words and mystic signs, allow no one except members at their private meetings, and depend chiefly on such direct personal influence as they can exert on the fallen and the tempted. In addition to these societies, mention should be made of the National Temperance Society and Publication House, which was organized in the city of New York about ten years ago, and which, besides two periodicals, publishes annually a large amount of temperance literature in the form of tracts and books, especially for the young.

In 1851 the temperance movement in the United States assumed a new phase. The State of Maine passed a law absolutely prohibiting the sale of liquors to be used as beverages, and appointing State agents in every town, who were alone permitted to sell liquor, and who were placed under bonds not to sell for any other than mechanical and medicinal purposes. The undoubted effect of this law was to close the public bars; what its actual effect has been upon drunkenness is a disputed point. Similar legislation has been adopted by other States —ten or twelve in all—but now remains in force in only four or five. Such laws are known in popular parlance as prohibitory laws, or sometimes, from their origin, as Maine laws. More recently two other forms of legislation have been proposed as a means of checking intemperance. One of these, known as the Local Option law, gives to the authorities of each town the right to prohibit the sale of liquor in their discretion; the other, recently adopted in Ohio and Illinois, renders the liquor seller and the shop which is rented or owned by him liable in damages for all injuries inflicted by, or on any person, in consequence of becoming intoxicated there.

A still later phase of the temperance movement is the establishment of inebriate asylums for the cure of inebriety. The insatiable appetite for strong drink, sometimes caused by inheritance, sometimes by habit, is regarded as a physical disease by many physicians, and as requiring, in addition to moral motives, physical remedies. The remedies afforded by such asylums are total abstinence, absolute rest, good food, good air, moderate exercise, but no drugs. Such asylums are now established in many States of the Union, and the question of the establishment of similar institutions by Govern-

ment in Great Britain is, at the time of our writing, under the consideration of Parliament.

In 1829 the temperance movement, which had already attained great power in this country, commenced in Great Britain, at first in Ireland and Scotland, but soon extending to England. There the reformers were given the name of teetotalers, from the stuttering of one of their members in endeavoring to pronounce "total abstinence." In 1839 a Roman Catholic priest commenced his labors as an apostle of temperance in the city of Cork. The immediate result of his labors was a total abstinence society, numbering one hundred and fifty thousand members, in that city; the final result has been the formation of Father Mathew societies wherever the Irish Roman Catholic population have gone.

The arguments employed by the temperance advocate against all use of intoxicating liquors are threefold—the Scriptural, the physiological, and the social. The Scriptural argument we have considered under the title WINE. The physiological argument is, briefly, that alcohol is in its nature a poison, and always a poison; that it serves none of the proper functions of food, neither being able to add to the permanent heat nor to the healthy tissues of the body; that it has an important function to fulfill in the animal economy, but that this function is medicinal purely, and that accordingly it should never be used except as a medicine. It appears to be tolerably clear that the stomach never digests alcohol, and very clear that, when taken in large quantities, it is a powerful poison; the ablest physiologists are also agreed on purely scientific grounds that it is not properly food; but whether its use as a stimulant in moderate quantities is or is not beneficial, is a question on which there is such a balance of medical authorities that it can not be regarded as settled in a scientific point of view. The social argument is, in brief, that the use of intoxicating liquors is the greatest of social evils; that it produces lunacy, poverty, ignorance, and crime; that it tends to stimulate the animal, and to degrade the mental and spiritual nature; that this tendency, operating on an entire community, is accompanied by the most disastrous results to its peace and well-being, and that for this reason even those who can indulge with safety, or even with profit (if there be any such), should be willing, for the sake of the general good, to deny themselves, and practice total abstinence.

Some statistics, published in the *Illustrated Christian Weekly* (March 23, 1872), indicate the extent of this evil, as estimated carefully by those who are engaged in labors for its suppression. The results of these statistics, gathered from the census tax returns, are thus summed up by the writer in that paper:

Yearly retail cost of liquors	$616,814,490
Labor wages, or value of time of dealers and clerks	250,000,000
Loss of productive industry to the country of drunkards and tipplers	225,000,000
Public support of 800,000 drunken paupers and children	100,000,000
Costs of sicknesses by intemperance, nursing, physicians' bills, and funeral charges of 60,000 drunkards, dying annually	Unknown.
Taxation and expenses caused by 300,000 intemperate criminals	Unknown.
Burdens of some 300,000 maniacs and idiots	Unknown.
The extent of this evil is perhaps yet more strikingly indicated by the fact that the revenues of the United States, including heavy burdens for the war debt, are $400,000,000 a year; while the cost and resulting wastes from intoxicating liquors are estimated at immensely more than three times that amount, or, per year	1,200,000,000

Since this article was written, a new and remarkable phase of the temperance movement has appeared, and is now in progress in the United States: it is popularly known as the "woman's movement." This commenced in Ohio, in the villages of Washington Courthouse and Hillsboro'. Women's leagues were formed for the purpose, first of securing signatures to temperance pledges, then to persuade the liquor sellers to abandon their business. For this purpose the women united in prayer-meetings, placing their reliance wholly upon moral measures carried out in the spirit of love and good-will, and in trust upon the direct presence and help of God. In this spirit they visited the various liquor saloons, groceries, and druggists, appealing to the proprietors to abandon their business. The requests not being granted, they asked permission to hold meetings for prayer in the saloons. When this permission was refused, the prayer-meetings were held on the sidewalks. The movement extended throughout the State, and into the adjoining States of Pennsylvania and Indiana, and, in a less degree, into other parts of the Union.

The results were extraordinary. In less than six months' time it was reported that 2500 saloons had been voluntarily closed by their proprietors; and in 250 towns every liquor saloon was closed. A remarkable impetus to the temperance movement was felt also in the Eastern States, where, however, street and saloon prayer-meetings were not undertaken to any considerable extent. The movement is too recent to enable us to form any wise judgment as to the ultimate result; but it is certain that it has for the time greatly reduced the liquor traffic, that it has given a new impulse to the temperance sentiment everywhere throughout the country, and that it has imparted to it a more decidedly religious aspect and power.

Templars, or **Knights of the Temple**, a religious order instituted at Jerusalem in the beginning of the twelfth century, for

the defense of the Holy Sepulchre, and the protection of Christian pilgrims. The order was founded by Baldwin II., then king of Jerusalem, with the concurrence of the pope. After the ruin of Jerusalem, about 1186, they spread themselves through Europe. The order flourished for some time, and acquired, by the valor of its knights, immense riches, and an eminent degree of military renown. But as their prosperity increased, their vices were multiplied; and their arrogance, luxury, and cruelty rose at last to such a great height that the order was suppressed in 1312.

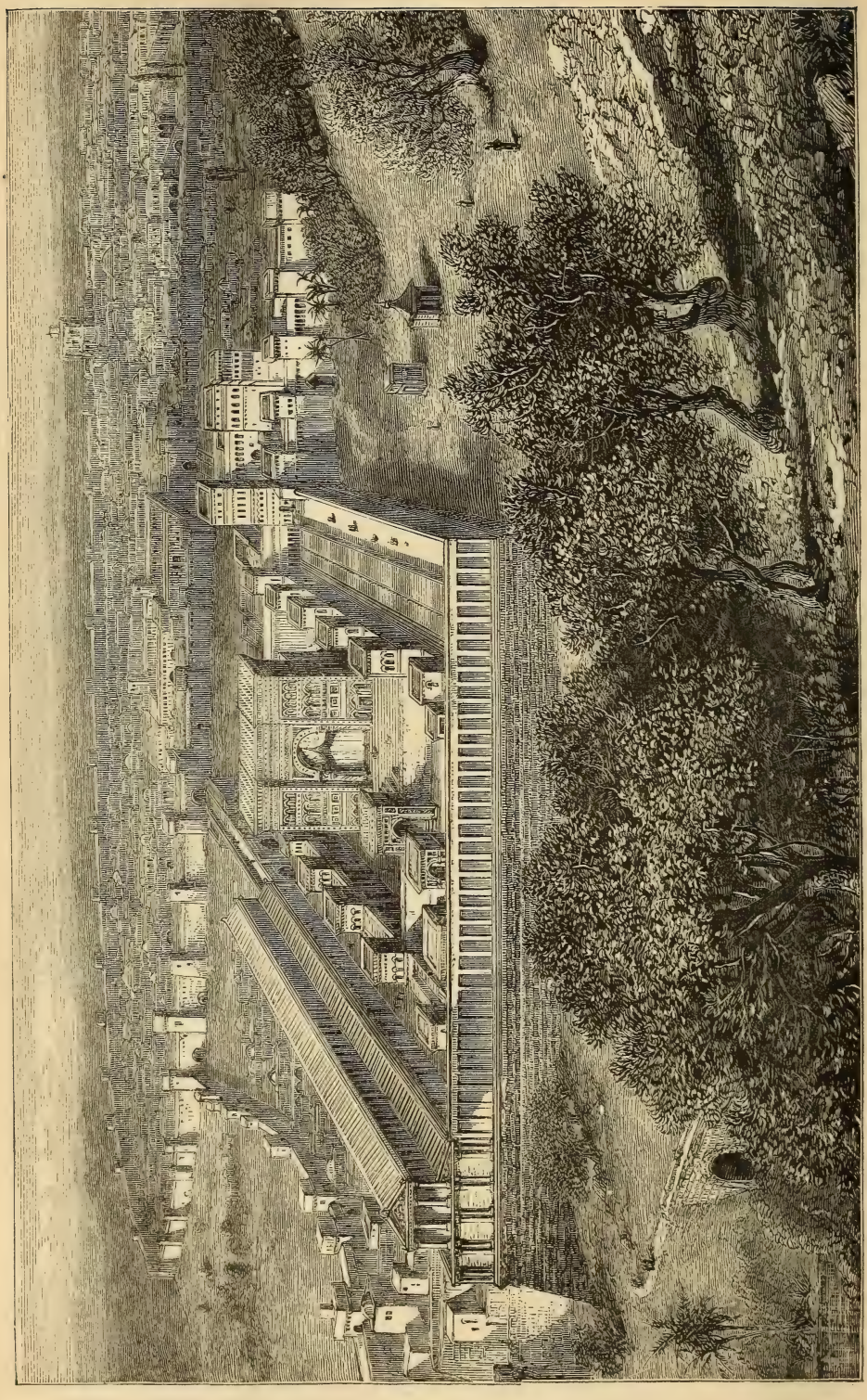
The title *Good Templars* is assumed by a secret temperance organization in this country, whose object is to promote the temperance cause by all legitimate means, especially by moral influences. See TEMPERANCE SOCIETIES.

Temple, a building dedicated to divine worship. This term is, however, employed in Biblical literature to designate the religious edifice of the Jews in Jerusalem. There were three buildings successively erected in the same spot, and entitled, from the names of their builders, the Temple of Solomon, the Temple of Zerubbabel, and the Temple of Herod.

The Temple of Solomon.—Until the reign of David, the tabernacle (q. v.) continued to serve as the central religious edifice of the nation. To David it seemed unfitting that God should "dwell within curtains" while he dwelt in a house of cedar, and early in his reign he proposed to erect a temple unto God, but by divine direction left this work to his son Solomon,[1] who, with the co-operation of Hiram, king of Tyre, commenced the work in the fourth year of his reign (B.C. 1012), and completed it in seven years (B.C. 1005). So complete were the previous preparations, that no sound of axe or hammer was heard about the building during its whole erection. There is peculiar difficulty in describing the result, partly because it was like no modern building, partly because the materials for such a description are somewhat scant and not always congruous. It was not so much a building as a system of buildings, consisting not only of courts separated from and rising one above another, but provided also with chambers for the use of the priests, which were appendages to the main edifice. On the eastern side was a colonnade or cloister, which formed the only outward barrier. The later kings continued it all round; but this alone was ascribed to Solomon, and his name, even in the time of the second Temple, gave to it, or the cloister built upon its ruins, the title of Solomon's Porch.[2] This porch opened on a large quadrangle, surrounded by a wall, made partly of stone, partly of cedar. Within this was a smaller court, on the highest ridge of the hill. Here was the sacred rock bought by David from Araunah, the ancient Jebusite king, on the day of the cessation of the pestilence.[1] On this platform rose the altar; probably the very one erected by David, as there is no special record of its elevation by Solomon. It was much larger than the ancient altar of the tabernacle, but was itself to be displaced thereafter by a still larger one, as though it grew with the growth of the worship. South of the altar was the brazen sea (q. v.). This was used for the ablutions of the priests, as they walked to and fro barefooted over the rocky platform. On each side were the ten lesser movable vessels of brass, on wheels, for the washing of the entrails. They are described with great detail, as if they were considered wonderful works of art.[2] Round about the lesser court, in two or three stories, raised above each other, were chambers for the priests[3] and other persons of rank, as in a college or monastery. In the corners were the kitchens and boiling apparatus.[4] Each had brazen gates.[5] Thus far, on the whole, there was only an enlarged representation of the courts of the tabernacle. But behind the altar all was new. Immediately beyond arose the "Temple,"[6] properly so called, the palace of the Lord. The outside view must, if we can trust the numbers, have been, according to modern notions, strangely out of proportion. In front towered the porch, to the prodigious height of more than two hundred feet. The front of this porch was ornamented by two great brazen pillars, entitled Jachim and Boaz. Their golden pedestals, their bright brazen shafts, their rich capitals, their light festoons, were thought prodigies of art so remarkable, that the Israelites were never weary of recounting their glories. The gates of the porch usually stood wide open. Hung round it, inside, were probably the shields and spears that had been used in David's army, perhaps also the sword and skull of the gigantic Philistine,[7] which had originally been laid up in the tabernacle. Within, another pair of folding-doors led into the Holy Place. It would have been almost dark, in spite of a few narrow windows from above,[8] but for an innovation now first ventured upon. In the place of the original single seven-branched candlestick, ten[9] now stood on ten golden tables, five on each side. The light of these revealed the interior. As without, so within, the whole was lined with wood; the walls with cedar, the floors with cypress or deal.[10] But the wood was overlaid with gold, and on this were sculptured forms—

[1] 2 Sam. vii.—[2] John x., 23; Acts iii., 11; v., 12.

[1] 2 Sam. xxiv., 21–25.—[2] 1 Kings vii., 27–40. See LAVER.—[3] 2 Chron. xxxi., 11; Jer. xxxvi., 10; Ezek. xl., 45; xlii., 1.—[4] Ezek. xlvi., 20–24.—[5] 2 Chron. iv., 9.—[6] Joel ii., 17; Ezek. viii., 16; Matt. xxiii., 35.—[7] 1 Sam. xvii., 54; xxi., 9; 1 Kings vii., 15–22; 2 Kings xi., 10; xviii., 16; xxv., 17; 2 Chron. iii., 15–17; xxiii., 9; xxix., 7; Isa. vi., 1; Jer. lii., 21–23.—[8] 1 Kings vi., 4.—[9] 1 Kings vii., 49; 2 Chron. iv., 20.—[10] 1 Kings vi., 15, 18.

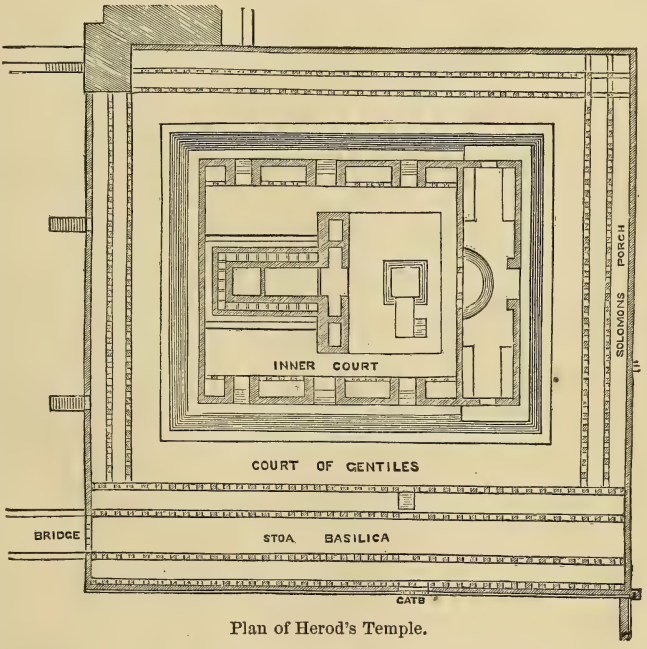


Herod's Temple at Jerusalem.

the cherub, with the alternate face of a man and of a lion, and the palm, the emblem of Palestine. At the end of the chamber were the two symbols of nourishment and feasting—the shew-bread and the altar of incense. A "wall of partition," penetrated by folding-doors of olive-wood, over which hung a party-colored curtain, embroidered with cherubs and flowers,[1] shut in the innermost sanctuary, the Holy of Holies. He who, in the progress of the building, ventured to look in, would have seen a small square chamber, absolutely dark, except by the light received through this aperture. But in the darkness two huge golden forms would have been discerned, in imitation, on a grand scale, of the cherubs which had formed the covering of the ancient ark. But, unlike those movable figures, these stood firm on their feet, one on the north, one on the south side, waiting to receive the ark, which was destined to occupy the vacant space between them. To mark the sanctity of this extremity of the Temple, the chambers for the priests, which ran round the rest of the building, were not allowed to lean against the outer walls of the sanctuary; a passage was left free all round it outside. The dedication of this Temple, the grandest religious event in the history of the Jews between the giving of the Law on Mount Sinai and the crucifixion of their Messiah, is described in detail in 1 Kings viii.; 2 Chron. vi. This Temple continued to be the central place of worship for all Judea until its destruction by Nebuchadnezzar, B.C. 586.[2] Even during their captivity, the Jews continued to pray toward its ancient site.[3]

Temple of Zerubbabel.—We have very few particulars regarding the Temple which the Jews erected after their return from the Captivity (about B.C. 520), and no description that enables us to realize its appearance. It was about one-third larger than Solomon's Temple, but probably far inferior to it in gold and carving and elaborate ornament. The dimensions are given in Ezra vi., 3, 4, but no full description of its character.

Temple of Herod.—Herod, on his accession to the throne of Judah, found the Temple in a state of ruin. Partly from a personal fondness for architectural display; partly from an ambition to eclipse the grandeur of Judah's most resplendent king, Solomon; partly from a politic desire to ingratiate himself with the Jewish people, he inaugurated his reign by measures for the rebuilding of the ruined Temple. A thousand wagons were prepared; ten thousand skilled workmen were gathered from the various parts of Palestine; a thousand priests were especially instructed in the arts of the stone-cutter and the carpenter. It was forty-six years before the last workman finally left the sacred edifice. The result was a temple whose architectural magnificence has, perhaps, never been surpassed in ancient or modern times. It consisted of a series of courts, one within and rising above the other. On the apex of the hill it crowned the city, which by its presence it made the Holy City. To the traveler approaching Jerusalem it was the most prominent object of sight, as to the Jew everywhere it was the most prominent object of a reverential affection. It covered an area of over nineteen acres. St. Peter's, of Rome, and St. Paul's, of London, combined, cover an area not quite so large. The material was white marble, the roof cedar, the architecture probably an admixture of the Greek and Roman. Huge gates, magnificently ornamented, admitted the worshiper, who had ascended the holy hill to its outer court, which, as the reader will see by reference to the annexed ground-plan, complete-



Plan of Herod's Temple.

[1] 1 Kings vi., 31; 2 Chron. iii., 14.—[2] See ZEDEKIAH.—[3] Dan. vi., 10.

ly encircled the Temple proper within. Entering on the southern side, the visitor found himself in the largest of these courts, the Stoa Basilica. Alone it comprised an area larger than the largest of the English cathedrals. Four rows of marble pillars of dazzling brightness supported a roof whose beams and boards of cedar were elaborately carved, and divided the court into three aisles, like those of a Gothic cathedral. The floor was a mosaic of many-colored stones. A marble balustrade, magnificently carved, surrounded the Temple proper, which was built within this court, and raised a few steps above it. Inscriptions in Greek and Latin forbade the heathen from advancing farther under pain of death. But the privileged Jew, ascending a flight of steps, and passing through one of the richly-ornamented doors which admitted to the sacred inclosure (one of which, the Beautiful Gate of the Temple, is referred to in Acts iii., 21), found himself in the true Temple, with its terraced courts of the women of Israel and of the priests, rising one above the other; with its doors of cedar and of brass, covered with carving and richly gilded; with its treasury-boxes for the gifts, its golden and marble tables for the shew-bread, its silver table covered with the golden and silver utensils for the Temple service, its altar for the burnt-offerings, and its inmost temple, itself the size of an ordinary modern church, within which was the Holy of Holies, veiled from even priestly gaze by the impenetrable curtain so mysteriously rent in the hour of Christ's crucifixion. It was from the outer court of this Temple, known as the Court of the Gentiles, from the fact that it was the only portion of the Temple which Gentiles could enter, that Christ twice drove the cattle and the money-changers; and it was here that he, and subsequently the apostles, carried on the work of teaching the people.[1] The internal arrangements of the interior of the Temple did not, probably, differ materially from that of Solomon's. It perished in the destruction of Jerusalem (q. v.), and its site is now occupied by a Mohammedan mosque. For the cut which accompanies this article we are indebted to J. B. Ford & Co., the publishers of Henry Ward Beecher's "Life of Jesus the Christ," from which work it is taken. Though it can not be depended on as an exact representation of the edifice, yet it portrays to the eye the result of the best conjectures of scholars, and gives, probably, as accurate an idea as we are now able to form of this magnificent edifice.

Temptation of our Lord. One of the most singular and mysterious scenes in the whole Biblical narration is that of the temptation of Jesus Christ at the commencement of his public ministry, and immediately after his baptism. Innumerable attempts to explain the occurrence have been made; and it has been treated on the one hand as a mythological and allegorical account of a real but inexplicable spiritual struggle, and on the other as the record, in symbolical language, of a literal but earthly temptation, which in fact proceeded from the Jewish Sanhedrim, Satan being, according to this hypothesis, one of the delegation which had been sent from Jerusalem to inquire into the character of the preaching of John the Baptist.[1] We lay aside all such hypotheses as quite untenable; believing, as all must believe who accept the Bible as the Word of God, that the account is a veritable historical narrative of an event which really occurred, although the description of the event may be couched in figurative language. It is, for example, hardly possible that Christ was really asked to worship Satan, or that he was literally shown all the kingdoms of the earth from any mountain. Such a sight could only be afforded in a vision, and it is difficult to conceive how, to a nature such as that of Christ, even as a man, the proposition to worship Satan could afford any real temptation. The sin is too gross, and would be abhorrent, even to the least of his followers. Assuming, however, the historical verity of the narrative, there remain several questions which afford the Christian student some perplexity. The locality is entirely uncertain. Tradition points to a wild and desolate region in the neighborhood of Jericho called Quarantana. This tradition is confirmed by the fact that this region was in the vicinity of the place where John was baptizing, but nothing else in Scripture throws any light on the question of the locality. Whether the devil appeared to Christ in bodily form, is a disputed question which can never be settled. Many evangelical critics, believing that his visible appearance would itself operate to neutralize his power, which depends largely upon the fact that we do not readily recognize the source whence his suggestions of evil come, think that the thoughts were suggested to the mind of Christ as they are to ours—by his invisible agency—but that Christ's purer spirit recognized the origin of these suggestions and instantly rejected them. The true interpretation of the temptation itself is attended with great difficulty. Many Christian scholars believe that Christ was not literally and in a physical manner taken either to a pinnacle of the Temple to cast himself down, or to an exceeding high mountain to be shown the kingdoms of the earth. Whether we regard these events as literally taking place, or only as occurring in a vision, as in the case of the revelations to the ancient prophets, the signification of the

[1] Matt. xxi., 12, 13, 23; Luke xxiv., 53; John ii., 14, 15; Acts v., 21, 42.

[1] John i., 19–22.

temptation is the same. And it is well noted that the three temptations cover, so to speak, the circuit of human experience—the first appealing to the body through the appetites; the second, to the love of applause; the third, to the ambition for power and success; the first inviting to the commission of an act not in itself sinful, and only to be condemned because Christ had subjected himself to the condition of human life, and it did not accord with his incarnation to work miracles for himself; the second to an act of more doubtful propriety, but for which it might be plausibly argued that it would at once insure his acceptance as the Messiah by the Jews; the third to an act for which there was and could be no justification or palliation. It should be added that these temptations were repeated in constantly varying forms throughout Christ's career. He had not where to lay his head, and his poverty and that of his disciples constantly appealed to him to exert his miraculous powers on his and their behalf; he was repeatedly asked by the Pharisees to work miracles for the purpose of exhibiting his power and proving his Messiahship, and uniformly declined; and at any time, at least in the earlier part of his career, he might have won an instant earthly success, and secured the universal suffrages of his nation, if he would have consented to humor their prejudices and their sins, and thus by a course of what would ordinarily be termed worldly policy, ally himself to the powers of evil. For any more detailed discussion of the meaning of the temptation, the reader must be referred to the various Lives of Christ, and to the Commentaries. [Matt. iv., 1–11; Mark i., 12, 13; Luke iv., 1–13.]

Ten Commandments. The Hebrew terms rendered in our Bible the Ten Commandments, mean, literally, the *ten words* or *sayings;* but as the Hebrew substantive often denotes a mandate, the common English rendering may be justified. They are called the Law, the Words of the Covenant, the Tables of the Covenant, simply The Covenant, and the Two Tables. The most frequent name for them in the O. T. is the Testimony, or the Two Tables of the Testimony. In the N. T. they are called simply the Commandments. The name Decalogue is found first in Clement of Alexandria, and was commonly used by the Fathers who followed him. We can hardly doubt that the number ten was in itself significant to Moses and the Israelites. The accepted symbol of completeness, it taught the people that the law of Jehovah was perfect. The division into two tables answered to that summary which both Moses and Christ made of the Law into two precepts; so that the first table contained duties to God, and the second duties to our neighbor. But the Scriptures do not by any direct statements enable us to determine with precision how the Ten Commandments are severally to be made out, nor how they are to be allotted to the Two Tables. On each of these points various opinions have been held. That arrangement with which we are familiar from childhood is only one of three modes, handed down from the ancient Jewish and Christian churches, to say nothing of modern theories, and other variations of division used at this day by Jews and Roman Catholics. 1. The modern Jews, following the Talmud, take the words which are often called the *Preface*, viz., "I am Jehovah thy God, which brought thee out of the land of Egypt, from the house of bondage," as the first commandment, and the prohibitions both against having other gods, and against idolatry, as the second;[1] the rest being arranged as with us. 2. The Roman Catholic and Lutheran churches, following St. Augustine, regard the *first* commandment as embracing all the above words, in one comprehensive law against false worship and idolatry. Thus our *third* commandment is their *second*, and so on to our *ninth*, which is their *eighth*. They then make our *tenth*, against coveting, their *ninth* and *tenth*. 3. The arrangement adopted by the Greek and English churches, following Philo, Josephus, and Origen, and all the Latin fathers, makes the law against having other gods besides Jehovah the *first* commandment, and that against idolatry the *second*. There are also three principal divisions of the Two Tables: (1.) That of the Roman Catholic Church, which makes the First Table contain three commandments, closing with the Sabbath law according to their division, and the Second the other seven. (2.) The familiar division, which refers the first four to our duty toward God, and the other six to our duty toward man. (3.) The division recognized by the old Jewish writers, Josephus and Philo, which places five commandments in each table; and thus preserves the pentade and decade grouping which pervades the whole code. To these Ten Commandments we find in the Samaritan Pentateuch an eleventh added, being substantially the command recorded in Deut. xxvii., 1–8. The interpolation has every mark of being a bold attempt to claim for the schismatic worship on Gerizim the solemn sanction of the voice on Sinai, to place it on the same footing as the ten great sayings of God.

We have two distinct statements of the Ten Commandments — one in Exod. xx., 1–17, and one in Deut. v., 6–21—apparently of equal authority, but differing from each other in several particulars. Which actually were the words of Jehovah that were engraven upon the Tables of Stone? Each is said with reiterated emphasis to contain the

[1] Exod. xx., 2-6; Deut. v., 6-10.

words that were written by the Lord.[1] Most commentators have supposed that the original document was in Exodus, and that the copy in Deuteronomy was made from memory, with variations suggested at the time. Others think that Deuteronomy must furnish the more correct form, since the tables must have been in actual existence when the book was written; but neither of these views can be fairly reconciled with the statements in Exodus and Deuteronomy to which reference has been made. A conjecture which deserves respect has been put forth by Ewald, who supposes that the original commandments were all given in the terse and simple form in which the first, sixth, seventh, eighth, and ninth still appear in both Exodus and Deuteronomy, a form such as would be most suitable for recollection, and that the passages in each copy in which the most important variations are found were inspired comments added when the books were written. In reference to the most important of these differences—that relating to the reason for the observance of the Sabbath—the thoughts are in no degree discordant, and each sets forth what is entirely worthy of and consistent with the divine Law. Slighter verbal or literal variations, with no important difference of meaning—such as *keep* for *remember*—may, perhaps, be ascribed to copyists.

The circumstances in which the Ten Commandments were first given to the people surrounded them with an awe which attached to no other precept. In the midst of the cloud, and the darkness, and the flashing lightning, and the fiery smoke, and the thunder like the voice of a trumpet, Moses was called to receive the divine Law. No other words were proclaimed in like manner; of no other words could it be said that they were engraven upon stone "by the finger of God." It is, moreover, to be observed that the Decalogue, in respect to its subject-matter, does not set forth what is local, or temporary, or peculiar to a single nation. Its two tables are a standing declaration of the true relation between morality and religion for all nations and ages. The fourth commandment is, in its principle, no exception to this. The Decalogue belonged to the Israelites, not because the truths expressed in it were exclusively theirs, but because it was revealed to them in a special manner.

The moral significance and completeness of the Ten Commandments is well brought out in the following re-statement of them, which we copy from the "Corner-Stone:"[2]

I. Duty to God.

First Commandment.—1. Your Maker must be the highest object of your interest and affection. Allow nothing to take precedence of him; but make it your first and great desire to please him and to obey his commands.

Second and Third Commandments.—2. You are never to speak of him lightly or with irreverence, and you are not to regard any visible object as the representative of him. He is a spirit, invisible from his very nature, and you must worship him in spirit and in truth.

Fourth Commandment.—3. Consecrate one day in seven to the worship of God and to your own religious improvement. Entirely suspend, for this purpose, all worldly employments, and sacredly devote the day to God.

II. Duty to Parents.

Fifth Commandment.—You are placed in this world under the care of parents, whom God makes his vicegerents, to provide for your early wants, and to afford you protection. Now, you must obey and honor them. Do what they command you, comply with their wishes, and always treat them with respect and affection.

III. Duty to Mankind.

Keep constantly in view, in all your intercourse with men, *their* welfare and happiness, as well as your own. Conscientiously respect the rights of others, in regard,

Sixth Commandment.—1. To the security of life.

Seventh Commandment.—2. To the peace and happiness of the family.

Eighth Commandment.—3. To property.

Ninth Commandment.—4. To reputation.

Tenth Commandment.—In keeping these commands, too, you must regulate your heart as well as your conduct. God forbids the unholy desire as much as he does the unholy action.

For a consideration of the question of the perpetuity of the obligation imposed by the Ten Commandments, see Law; Sabbath.

Tent, a movable dwelling-place. Subsequent to the erection of the tabernacle, the word is frequently applied to that sacred dwelling. The early migrations of mankind and their pastoral occupation would naturally lead to tent-life in the earliest ages. They were specially fitted for warm climates and pastoral life, where the dweller in them might locate himself according to his convenience by some springing well or under some shady tree. Skins may have been used for the covering of tents; but more generally that cloth made of goats' hair of which we read, and which is still in general use. Hence they are described as black. The modern Arabian tents are of an oblong shape, varying in size according to the means and wants of the owner. Some are from twenty to twenty-five feet in length, ten feet broad, and probably eight or ten feet high in the middle, the sides sloping to throw off the rain. They are supported on poles, and kept steady by cords fastened to pins driven into the ground. If a single tent is to accommodate a family, it is divided by curtains into two or more apartments. Carpets are spread upon the ground, and the various articles of property are distributed, much being heaped about the central pole. The tents of great personages are often large and magnificent. See Encampment. [Gen. iv., 20; xviii., 4; xxv., 11; Exod. xxvi., 14; xxxv., 26; xxxvi., 14; Judg. iv., 5; Sol. Song i., 5; Jer. xliii., 10; Acts xviii., 3.]

Terah, the father of Abram, Nahor, and Haran. The account given of him in the

[1] Exod. xx., 1; xxiv., 12; xxxi., 18; xxxii., 15, 16; Deut. iv., 13; v., 4, 5, 22; ix., 10.—[2] The "Corner-Stone," by Jacob Abbott. Harper & Brothers.

O. T. narrative is very brief. We learn from it simply that he belonged to an idolatrous race, though he may not himself have been an idolater; that he dwelt beyond the Euphrates, in Ur of the Chaldees, and that in the south-westerly migration, which, from some unexplained cause, he undertook in his old age, he went with his son Abram, his daughter-in-law Sarai, and his grandson Lot, "to go into the land of Canaan, and they came unto Haran, and dwelt there;" "and Terah died in Haran" at the age of two hundred and five years. [Gen. xi., 24–32; Josh. xxiv., 2.]

Teraphim. This word is of frequent occurrence in the Hebrew Scriptures, though it appears but seldom in our Bible. It is often translated "images," "idolatry," or the like, *teraphim* being occasionally placed in the margin. A plural word, it is apparently applied to one object as well as to several. It denoted, without doubt, one of the earliest instruments of idolatrous worship, and one which might be used while the corruption was of a comparatively simple kind.



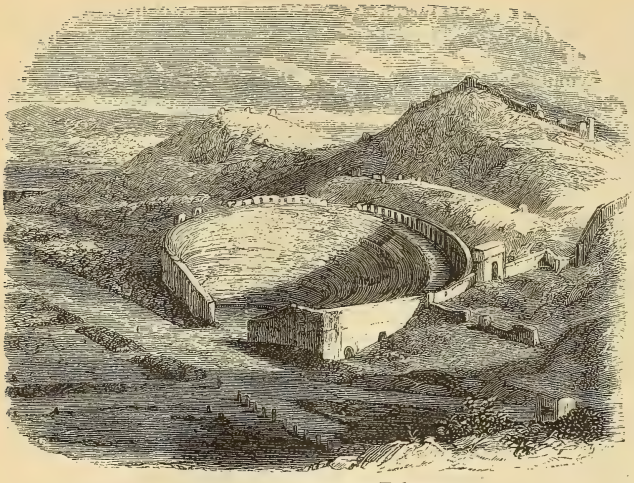
Teraphim.

We have most remarkable proofs that the teraphim co-existed even in pious families with the worship of Jehovah, and more than one instance of the wives of worshipers of the true God, not satisfied with spiritual worship, carrying on some private symbolism with the teraphim. In the strange history of Micah, of Mount Ephraim, teraphim are mentioned, evidently as a sign of degeneracy, and some generations later Samuel refers to them as a foul abomination. Their idolatrous character is very strongly shown by the Scripture notices of them, from two of which, Ezek. xxi., 2, and Zech. x., 2, it seems clear that they were, at least in later times, employed for purposes of divination (q. v.). It would seem from Rachel's furtive appropriation of one, and from the substitution of another for David by Michal, that the teraphim were not large, resembled somewhat the human figure, and had not uncommonly a place among household goods. Nothing more definite as to their structure or use can be inferred from the notices we have of them. Originally, perhaps, they were merely a species of household images, used as helps to devotion, like the Roman Penates, or household gods; but came to be taken for a sort of talisman through which, in some way or another, the future might be divined, and hence were associated with idolatry in its most debasing and obnoxious forms. [Gen. xxxi., 19, 30, 32–35; xxxv., 24; Judg. xvii., 5; 1 Sam. xv., 23; xix., 13, 16; 2 Kings xxiii., 24; Hos. iii., 4.]

Tetrarch (*ruler of a fourth part*), properly the sovereign or governor of the fourth part of a country. In the N. T. it appears to have been applied to petty tributary princes without any such determinate meaning. Herod Antipas, Herod Philip, and Lysanias, are described as tetrarchs. [Matt. xiv., 1; Mark vi., 14, 22; Luke iii., 1, 19; ix., 7; Acts xiii., 1.]

Thanksgiving-day, a day almost universally observed throughout the United States as one of religious thanksgiving and social festivity. It had its origin at Plymouth, Massachusetts, in 1623. Governor Bradford, after the gathering of the harvest that year, sent out men to get game, who brought it home in abundance. A feast was made, and to it was invited Massasoit and ninety of his Indians. The colonists, with overflowing and grateful hearts, "thanked God for the good things of this world," and there they kept the first Thanksgiving. The celebration thus commenced in New England has been continued there ever since; it gradually extended into other States of the Union, being recognized and recommended by public proclamations issued by the governors of the several States. Up to the administration of Abraham Lincoln (1862) there was no agreement as to the day, though it was always observed in the fall, and generally on a Thursday. President Lincoln was the first president to recognize it as a national day, and recommend it by a presidential proclamation; and since that time it has been annually recommended by the President of the United States, as well as by the governors of the several States, and thus uniformity has been introduced, and the day made a national one. It is usually observed with religious services in the churches in the morning, and with domestic festivities and reunions in the afternoon and evening.

Theatre. The theatres of the ancients were usually semicircular in form and open to the air; the seats were ranged round in tiers one above another, and the performances took place on a stage level with the lowest seats on the straight side of the building. These edifices were peculiarly fitted for public meetings, and were frequently so employed among the Greeks. Officers called asiarchs were elected by the cities of the province of Asia to preside over their



Ruins of the Theatre at Ephesus.

games and religious festivals. These asiarchs, or rulers of the games, were the "chief of Asia," who restrained Paul from venturing into the theatre during the tumult.[1] The remains of the theatre mentioned in Acts xii., 20–23, are still extant, and attest its vast dimensions and its peculiarly convenient situation.

Thebes, a city of Egypt, famous for its monuments. It is known in the Bible only under the title of No. The only Scripture references to it are Jer. xlvi., 25; Ezek. xxx., 14, 15, 16; Nah. iii., 8. Once a populous and wealthy city, it is to-day "a nest of Arab hovels amidst crumbling hovels and drifting sands."

Theodicy (from *Theos*, God, and *dike*, justice), a name given to the exposition of the theory of divine Providence, with a view especially to the vindication of the attributes, and particularly of the sanctity and justice of God in establishing the present order of things, in which evil, moral as well as physical, so largely appears to prevail. The name is of modern origin, dating from the close of the seventeenth or the beginning of the eighteenth century; but this branch of philosophy, as well as the mysterious problem which it undertakes to resolve, is as old as philosophy itself.

Theology, the science of religion. In the restricted use of the term, it signifies only the science of God and of divine government; but it is now generally used in a more extended sense to include the systematic arrangement of all knowledge of or belief in sacred things. The sources from which theology is drawn are chiefly three: our own moral intuitions, the facts of nature and Providence, and the Bible. Thus, for example, we must assume that God is truthful, not because his truthfulness has been revealed, for we could not believe the revelation if we did not believe him to be true, but because our own moral instincts lead us inevitably to attribute truth to the Supreme Being; we believe in his wisdom and power because innumerable facts of nature combine to teach us that its creator and ruler is and must be possessed of those attributes; and we believe in his mercy and forgiving kindness because they are specially revealed to us in his Word. That knowledge which is derived from the first two sources is termed natural theology; that which is derived from the latter is termed revealed religion, or revealed theology. In strictness of speech, however, theology can not be said to have been revealed. That is, the Bible does not contain a system of theology, but only the materials out of which the system is composed. It contains no creed, and even the most important doctrines of the Christian religion, though the Christian world believes them to be all in the Scriptures, are not formulated into a system there. Thus, for example, the doctrine of the Trinity is nowhere stated in the Bible in express terms as a doctrine. The only approach to such a statement is that contained in the famous passage, 1 John v., 7, which is admitted by all Christian scholars to be no part of the original record, but a subsequent interpolation. The doctrine of the Trinity—three persons in one God—is the result of an attempt to harmonize the various teachings of the Scripture, which in some passages teach very clearly that there is but one God, while in others they impute the divine attributes and powers successively to the Father, the Son, and the Holy Ghost. All believers in the Scripture instinctively endeavor to form a harmony between these various passages, and whether they do this by recognizing the mystery of three persons in one God, or by so interpreting each of these passages as to deny a proper deity to Jesus Christ and a real personality to the Holy Spirit, a theology, *i. e.*, a harmonious and systematized belief, is equally the result. The Bible itself, however, contains no creed except the very general one, "Believe on the Lord Jesus Christ, and thou shalt be saved." The first creed of the Christian Church, called the Apostles' Creed, though there is no reason to believe that the apostles framed it, embodies no systematic theology; it does not even formulate such doctrines as those of the Trinity

[1] Acts xix., 31.

and the atonement. It simply states the great facts of the Bible revelation in simple language. The first approximation to a theological statement of doctrine for the purpose of settling doubtful discussions is the Nicene Creed, which was formed in the beginning of the fourth century after Christ. Even this, however, did not embody the doctrine of the Trinity in its present form. And when we inquire for the authoritative statements of the theology of the modern churches, our inquiries do not carry us beyond the sixteenth century. The decrees of the Council of Trent, which constitute the authoritative statement of the Roman Catholic theology, were framed about the middle of that century, and the symbols of the Reformed churches, the Lutheran, the Episcopalian, and the Presbyterian, were all perfected during that and the following century. For an account of the theology of different schools, see under their respective titles, as ROMAN CATHOLIC CHURCH: EPISCOPALIANS; etc.

Theophilus (*lover of God*), a person to whom Luke addressed both his gospel and the book of Acts. It is wholly unknown who this person was. Some have supposed that it was not a proper name, but an imaginary title, designating all those who love God.

Thessalonians (Epistles to the). These epistles have been all but universally recognized as the undoubted work of Paul. The objections proposed by some German critics have not found acceptance even in Germany.

An understanding of the object and nature of the epistles requires a brief statement respecting the Church at Thessalonica. It was founded by St. Paul in company with Silas and Timothy.[1] The apostle was received by the Thessalonians joyfully; his stay appears to have been short; the burden of his message to have been the coming and the kingdom of our Lord.[2] He left the city suddenly on account of a tumult, but sent Timothy back to Thessalonica to ascertain the state of the faith of the Church.[3] Paul had evidently been unable to complete his ministry, and the Thessalonians were beginning to be restless, in expectation of the day of the Lord, neglectful of their practical duties, and more anxious concerning the state of the dead than concerning the work of the living. The first epistle was written to correct these defects and misapprehensions; but, despite it, the errors respecting Christ's second coming became more serious. The apostle had taught them that this event might occur at any time; they claimed that it was actually at hand. Some professed to know by the Spirit that it was so; others alleged that Paul had said so when with them. A letter, too, purporting to be from the apostle to that effect, seems to have been circulated among them.[1] Some even neglected their daily business, and threw themselves on the charity of others, as if their sole duty was to wait for the coming of the Lord. The apostle, therefore, in his second epistle, tells them (chap. ii.) that before the Lord shall come there must first be a great apostasy, and the Man of Sin be revealed; that the Lord's sudden coming is no ground for neglecting daily business; that to do so would only bring scandal on the Church, and was contrary to his own practice among them (chap. iii., 7–9); and that the faithful must withdraw themselves from such disorderly professors (chap. iii., 6, 10–15). In both letters the salutations of both Silas and Timothy are united with that of Paul.[2] Silas and Timothy were with Paul in Corinth, but appear not to have left that city with him.[3] It is therefore presumed that both letters were written from Corinth. This would bring their date somewhere between the winter of A.D. 52 and the spring of A.D. 54.

Rationalists have sometimes brought it as an objection against the inspiration of the apostle that he appears to regard the second coming of Christ as near at hand. If he had undertaken to foretell the day or year, and history had proved him mistaken, the objection would be a fatal one; but he does nothing of the sort; he even rebukes those who do; and those who bring this objection forget that all Christians are required by the Gospel to live in constant expectation of the coming of Christ, the day and hour of which no man knows.

Thessalonica, a city of Macedonia, and in Roman times the capital of the second district of the province of Macedonia, and the residence of a Roman prætor. It is represented to have been built on the site of the ancient Therme, or peopled from this city by Cassandra, son of Antipater, and named after his wife Thessaloniké, sister of Alexander the Great. Under the Romans it became rich and populous, was a "free city," and in later writers bore the name of "Metropolis." Before the founding of Constantinople it was virtually the capital of Greece and Illyricum, as well as of Macedonia, and shared the trade of the Ægean with Ephesus and Corinth. Its importance continued through the Middle Ages, and it is now the second city in European Turkey, with seventy thousand inhabitants, under the slightly corrupted name of Saloniké.[4]

The Church of Thessalonica was founded by Paul, in company with Silas and Timothy.[5] The apostle came to them, yet suffering from his persecution at Philippi. But they received the word joyfully, amidst trials and persecutions, and notwithstanding

[1] Acts xvii., 1-9.—[2] Comp. 1 Thess. i., 10; iv., 13-18; v., 1-11, with Acts xvii., 6, 7.—[3] Comp. 1 Thess. iii., 2, with Acts xviii., 5.

[1] 2 Thess. ii., 2.—[2] 1 Thess. i., 1; 2 Thess. i., 1.—[3] Acts xviii., 5, 18.—[4] See THESSALONIANS (EPISTLES TO THE).—[5] Acts xvii., 1-9.



Thessalonica from the Sea.

the enmity of their own countrymen and of the Jews. The great burden of his message to them was the approaching coming and kingdom of the Lord Jesus; his chief exhortation, that they would walk worthily of their calling to that kingdom and glory. He left them, as we know from Acts xvii., 5–10, on account of a tumult raised by the unbelieving Jews, and was sent away by night by the brethren to Berea, together with Silas and Timothy.

Theudas, an insurgent to whom Gamaliel alludes in his prudent speech to the council at Jerusalem. Josephus mentions an outbreak under a person of this name who pretended to be a prophet, and carried forth a multitude of followers to the Jordan. He was unexpectedly attacked, taken, and put to death by the Romans. This, however, occurred A.D. 44, eleven or twelve years after Gamaliel's speech. Skeptics have drawn from this the conclusion that Luke was mistaken in his date, and hence that his whole narrative is unreliable. It is far more probable that Josephus misplaced his Theudas; for he is often chargeable with inaccuracy. It is still more probable, however, that the two historians refer to two persons of the same name. Such impostures were not infrequent at the time, and the name was a common one. It is, at all events, hardly possible, considering the time and the circumstances of the writing of the Acts, and the evident supervision of them by Paul, the pupil of Gamaliel, that a gross historical mistake should have been here put into his mouth, even if we did not regard the writer as inspired. [Acts v., 36.]

Thomas (*twin*), also called Didymus, the Greek equivalent of Thomas, which is of Hebrew origin. He was one of the twelve apostles, and doubtless a Galilean by birth. Only three occurrences in his life, of any significance, are recorded in the N. T.; but these indicate very clearly his nature, as that of a man possessed of an affectionate spirit but a skeptical mind, who loved much but believed little. When Christ proposed to go up to Jerusalem, it was Thomas who, in the depth of an irrepressible sorrow, uncheered by any hope of resurrection, replied, "Let us go up that we may die with him." When in the last conference with his disciples Christ uttered that most precious word of promise, "In my Father's house are many mansions; I go to prepare a place for you," it was Thomas who, unable to believe in a mansion which he could not see, replied, "We know not whither thou goest; how can we know the way?" And after Christ's death it was Thomas who, having abandoned the disciples in despair, could be induced to believe in the resurrection only by the visible appearance of the Lord to him.[1] He has been well called the rationalist among the disciples. In one sense we may say that it was providential that such a character should be numbered among the twelve, since we may be sure that the fact of the resurrection of Christ from the dead could never have been accepted by such a

[1] John xi., 16; xiv., 5; xx., 24–29.

nature without the clearest and most convincing proof. Of his history subsequent to Christ's ascension nothing is known with any certainty; the Syrian Christians, however, claim him as the founder of their Church.

Thorn. It would be very difficult to decide in every instance what plants are intended by the "briers and thorns" of the Bible. To the modern traveler the Holy Land presents a vast variety. On the cool slopes of Lebanon there is the *Rosa spinosissima*, and in the southern wadies is the *Lycium spinosum*, with its lilac flower and bright scarlet berries. The fields are infested by a prickly *Ononis*, or rest-harrow; and trees or bushes of fiercely armed buckthorns, called *nubk*, or *nabk*, by the Arabs, are of almost universal occurrence. Such predictions as Isa. vii., 23, 24; xxxii., 12–15; Hos. ix., 6, acquire additional force from the circumstance that it is so often in the midst of magnificent ruins, once pleasant "tabernacles," or in regions which must formerly have been rich and fruitful fields, that these thorns and briers now maintain their undisputed and truculent empire.



Thorn of Palestine.

It seems impossible to identify with certainty the plant employed in making the crown of thorns placed upon the brow of Christ. "The acanthus itself," says Dean Alford, "with its large, succulent leaves, is singularly unfit for such a purpose; as is the plant with very long, sharp thorns, commonly known as *Spina Christi*, being a *brittle* acacia (*robinia*), and the very length of the thorns, which would meet in the middle if it were bent into a wreath, precluding it. Some *flexile* shrub or plant must be understood, possibly some variety of the cactus, or prickly pear."

The thorn in the flesh to which Paul refers[1] has given rise to many conjectures. His meaning can not be positively determined. The most probable hypothesis is that which refers it to some difficulty with his eyes. The miraculous light which surprised him on the road to Damascus, not only blinded him at the time, but left him without sight for three days. His subsequent references to his bearing about in his own body the marks of the Lord Jesus Christ, to the early enthusiasm of the Galatians, who would have plucked out their own eyes and given them to him, and the fact that he wrote customarily by an amanuensis,[1] all indicate that he had some difficulty with the eye-sight, which may well have been a thorn in the flesh to such a one as himself. [Numb. xxxiii., 55; 2 Sam. xxiii., 6, 7; Prov. xv., 19; xxvi., 9; Ezek. xxviii., 24; Hos. ii., 6; 2 Cor. xii., 7.]

[1] 2 Cor. xii., 7.

Thugs, a Hindoo sect scattered throughout India, who get their food by murder. They deduce their origin and laws from the bloody goddess *Kali*, who, they allege, authorizes and commands them to become murderers and plunderers. They are also called Phansiagers, the instrument which they use when they murder people being a phansi (a noose), which they throw over the necks of those whom they intend to plunder, in order to strangle them. They are devoutly religious in the performance of divine worship in honor of their guardian deity. Before proceeding on one of their marauding expeditions they betake themselves to the temple of the goddess; present their prayers and supplications and offerings there; and vow, in the event of success, to consecrate to her service a large proportion of the booty. Should they not succeed, should they even be seized, convicted, and condemned to die, they exonerate the goddess from all blame, and ascribe the cause of failure wholly to themselves.

Thyatira, a town of Lydia, situated on the river Lycus, between Pergamos and Sardis. It was a Macedonian colony; and its chief trade was the dyeing of purple. There are inscriptions, too, yet existing of the guild of dyers at Thyatira. It is a remarkable confirmation of the sacred history, that we find Lydia of Thyatira a seller of purple in the Macedonian city of Philippi. One of the apocalyptic epistles is addressed to the Christian Church here, in which a false and corrupting teacher termed "Jezebel" (q. v.) is specially threatened. Thyatira is still a considerable town, with many ruins, called *Akhisar*. [Acts xvi., 14; Rev. i., 11; ii., 18–29.]

Thyine-wood, a costly aromatic wood mentioned among the merchandise of the mystical Babylon. It was used in various ornamental carvings, sometimes inlaid with ivory, and was highly prized by the ancients on account of its great beauty. It was doubtless the *citrus* of the Romans—the *Callitris quadrivalvis* of the modern botanists, a coniferous tree closely allied to our "arbor vitæ." The wood is of a dark color, close-grained and fragrant. [Rev. xviii., 12.]

Tiara, the name of the pope's triple crown. The tiara and keys are the badges of the pa-

[1] Gal. iv., 15; vi., 17.

pal dignity—the tiara of his civil rank, and the keys of his jurisdiction; for as soon as the pope is dead, his arms are represented with the tiara alone, without the keys. The tiara was a round high cap. John XIII. first encompassed it with a crown; Boniface VIII. added a second crown; and Benedict XIII. a third.

Tiberias, a town on the west shore of the Sea of Galilee, and toward the southern end of the sea. It is mentioned in the N. T. only by John, who also gives to the adjoining lake the name of Sea of Tiberias. Tiberias was not built till after the death of Herod the Great, but eventually, as we shall see, became a town of great importance, and the fact that it is not mentioned by the other evangelists, and that they never call the lake by its name, affords an incidental evidence of the early composition of their narratives. The hills, which along the greater part of the Sea of Galilee come down close to the water's edge, on the south-west retire to some distance from the shore, leaving between their base and the sea a small undulating plain of about two miles in length along the lake. At the northern extremity of this plain Tiberias was situated, sheltered from the high winds blowing from the west, with a fruitful plain beneath it stretching to the south, and enjoying, by its close proximity to the water, every advantage both for fishing and for traffic. It was built by Herod Antipas, tetrarch of Galilee,[1] and was named by him in honor of the emperor Tiberias. Before the Roman war it had already become one of the most important towns in Galilee. Its ready submission to the Romans secured its exemption from the general devastation which Vespasian inflicted on the Holy Land. It occupied, apparently, the site of some older city; at least Josephus tells us that many sepulchres had to be removed to make room for it. This circumstance had caused it to be rejected by the Jews as unclean. But after the destruction of Jerusalem it became the refuge of the Jewish rabbis. The Sanhedrim was removed hither. It is said to have contained no fewer than thirteen synagogues; and, in the beginning of the third century of the Christian era, it became, under Rabbi Judah, "the holy," the great centre of Jewish theology and learning, one of the four holy cities of Palestine, Safed in the north, and Jerusalem and Hebron in the south, being the other three. And here Maimonides labored and died in later times, A.D. 1204. About two miles south from the town are the celebrated warm baths of Emmaus. The healthful qualities of these baths were early known, and are spoken of by Pliny and by Josephus. These baths were supposed to contain medicinal virtue, and rendered Tiberias a favorite resort of the Romans of Palestine during the time of Christ. They retain their fame to the present day, and in 1833 a large new bath-house was erected by Ibrahim Pasha on the spot. Notwithstanding the large portion



Tiberias and Lake, looking to the North-east.

[1] Luke iii., 1.

of Christ's ministry spent in this neighborhood, he does not appear ever to have visited Tiberias. The most probable explanation is to be found neither in the mixed character of the population nor in the supposed uncleanness of the city, but in the fact that it was the residence of the crafty and cruel Herod Antipas. Ecclesiastical tradition, however, has connected the Saviour with Tiberias, and represented the shore of its sea as the spot where, after the miraculous draft of fishes recorded in John xxi., he gave his last threefold charge to the apostle Peter, "Feed my sheep."[1] In memory of this scene a Christian church was built upon the spot by the empress Helena, some parts of which may still exist in a church dedicated to St. Peter, and belonging to the Latin convent of Nazareth. The Jews, who yet cherish the hope of the Messiah's appearance, believe that he will rise from the waters of the lake near Tiberias; and in this hope many an aged Israelite, when he feels that his end is near, still wanders to the spot, that he may be buried in the sacred soil, and be ready to welcome the dawn of the glorious future. The present city of Tubanyeh is said to contain about two thousand inhabitants, and is described as one of the meanest and most miserable places in all Palestine.

Tiberius (Claudius Tiberius Nero), the third Roman emperor, in the fifteenth year of whose reign John the Baptist commenced his public ministry, and under whom our Lord taught and suffered. He was the son of Tiberius Claudius Nero and Livia Drusilla, was born in Rome 712 A.U.C., 41 B.C., and was in his ninth year when his father died. The emperor Augustus married his mother Livia, and formally adopted Tiberius as his son in 757 A.U.C., who, after various inferior honors, succeeded his stepfather as emperor, 767 A.U.C., 14 A.D. His administration, somewhat promising at first, soon degenerated into a gloomy despotism; and after a reign of twenty-three and a half years, he died at the age of seventy-eight. He is frequently alluded to in the N. T. under the title of Cæsar. [Matt. xxii., 17, 21; Mark xii., 14, 16, 17; Luke xx., 22, 24, 25; xxiii., 2; John xix., 12, 15.]

Tiglath-pileser (written also in Chronicles Tilgath-pilneser) was an Assyrian king, first mentioned in Scripture in the reign of Pekah, king of Israel.[2] But according to monumental records, he had previously (about B.C. 742) conducted a Syrian invasion, reducing Damascus under Rezin, and Samaria under Menahem. The invasion under Pekah took place a few years later. After this expedition a league was formed between Rezin, king of Syria (q. v.), and Pekah, having for its object the conquest of Judah. At first the confederates were successful, but Ahaz having applied for assistance to the Assyrian king, Tiglath-pileser appeared at the head of his army, laid siege to Damascus, and slew Rezin, its king.[1] Then he attacked Pekah, and carried into captivity the two and a half tribes east of the Jordan.[2] Before he left Syria he received submission, not only from Ahaz, but from the kings of the neighboring countries.



Figure of Tiglath-pileser I. (From a rock tablet near Korkbar.)

Tiglath-pileser does not seem to have succeeded to the Assyrian throne by royal descent. He was probably a usurper, and the founder of a dynasty. From his own inscriptions we learn that his reign lasted at least seventeen years, and was succeeded by that of Shalmaneser as early as B.C. 725. He built a royal edifice at Calah, where he resided; but his buildings were destroyed, and at last they were appropriated by Esar-haddon for the embellishment of his own residence. [2 Kings xv., 29; xvi., 10; 1 Chron. v., 6, 26; 2 Chron. xxviii., 20, 21.]

Timothy (*honored of God*), an early Christian minister. He is first mentioned in Acts xvi., 1, as dwelling either in Derbe or Lystra, but probably the latter.[3] He was of a Jewish mother and a Gentile father,[4] and had probably been converted through the labors of the apostle on his former visit, for Paul calls him his "true child in the faith."[5] His mother and his grandmother were both Christians.[6] Though as yet young, Timothy was well reported of by the brethren in Lystra and Iconium, and hence, forming, as he did by his birth, a link between Jews and Greeks, and thus especially fitted for the exigencies of the time, Paul took him as a helper in the missionary work, having first circumcised him, to remove the obstacle to his access to the Jews.[7] The next time we hear of Timothy is in Acts xvii., 14, where he, with Silas, remained behind in Berea, on occasion of Paul being sent away to Athens by sea. From this we infer that he had accompanied the apostle in the progress through Macedonia. He was sent back by Paul from Berea to ascertain the state of the Thessalonian Church, and we find him rejoining the apostle, with Silas, at Corinth,

[1] John xxi., 1, 15–17.—[2] 2 Kings xv., 29.

[1] 2 Kings xvi., 9.—[2] 1 Chron. v., 26.—[3] Acts xiv., 6; xvi.—[4] Acts xvi., 1–3.—[5] 1 Tim. i., 2.—[6] 2 Tim. i., 5.—[7] Acts xvi., 2–4.

having brought intelligence from Thessalonica.[1] We have no express mention of him from this time till we find him "ministering" to Paul during the long stay at Ephesus.[2] From Ephesus we find him sent forward with Erastus to Macedonia and Corinth.[3] He was again with Paul when he wrote the Second Epistle to the Corinthians.[4] In the winter following we find him in Paul's company in Corinth, where the latter wrote the Epistle to the Romans, and among the number of those who, on his return to Asia through Macedonia, went forward and waited for the apostle and Luke at Troas.[5] The next notice of him occurs in three of the epistles written during the first imprisonment at Rome. He was with Paul when he wrote to the Colossians, to Philemon, and to the Philippians.[6] How he came to Rome, whether with the apostle or after him, we can not say. From this time we know no more of him till we come to the pastoral epistles. Therein we learn that he was left by the apostle at Ephesus to take care of the church during the latter's absence; and the last notice which we have, in 2 Tim. iv., 13, makes it probable that he was about to set out (in the autumn of A.D. 67 ?) to visit Paul at Rome. We are dependent on tradition for further notices. In Eusebius we read, "Timothy is said to have been the first elected bishop of the district of Ephesus;" an idea which may well have originated with the pastoral epistles, and which seems inconsistent with the very general tradition, hardly to be set aside, of the residence and death of John in that city. Nicephorus and the ancient martyrologies make him die by martyrdom under Domitian. The character of Timothy appears to have been earnest and self-denying. We may infer this from his leaving his home to accompany the apostle, and submitting to the rite of circumcision,[7] and from the notice in 1 Tim. v., 23, that he usually drank only water. The indications of weakness and timidity which some critics have imagined they discern in him may be fairly attributable to his youth and his ill-health. [Comp. 1 Cor. xvi., 10; 2 Cor. i., 5, 7; iii., 10, with 1 Tim. iv., 12; v., 23.]

Timothy (Epistles to). There never was the slightest doubt in the ancient Church that both the epistles to Timothy were written by Paul. Some objections have been made in later times, based chiefly on (1) references in the epistles to heresies that are alleged to be of a later date; (2) the detailed directions relating to church government not found in Paul's other epistles; and (3) certain assumed peculiarities of style and diction. Without entering into a discussion of these objections in detail, it is enough here to say that they are pronounced by so candid a critic as Dean Alford, "not adequate even to raise a doubt on the subject in a fair-judging mind." The time when and the place from which these epistles were written is very uncertain. We think, on the whole, that the best opinion is that which attributes the First Epistle to Timothy to an interval subsequent to Paul's first imprisonment in Rome recorded in the last chapter of Acts, and the second epistle to a later imprisonment immediately preceding his death. It is true that no such second imprisonment is recorded in the N. T.; but the life of the apostle is not completed by the author of the book of Acts; and the reader who will compare 2 Tim. i., 16; ii., 9, 10; iv., 6–8, 11, 16, 17, with Acts xxviii., 30, 31, will see a reason to believe that the imprisonment referred to in the epistle is a very different one from that described in the book of Acts. The object of the first epistle appears to be to give directions to Timothy in respect to the Church at Ephesus, of which he had been left in charge. The immediate object of the second epistle appears to have been to bring Timothy to Rome as soon as possible; but Paul was uncertain whether he should live to see his child in the faith, and therefore writes him, as from the gate of death itself, a letter full of fatherly instruction and affection. These two letters, together with that to Titus, being written to pastors, are full of instruction in respect to church affairs, and afford us, incidentally, fuller information in respect to the organization of the early churches than any other of the epistles. They are usually termed the Pastoral Epistles.

Tin. This metal is mentioned as among the spoils of the Midianites, as employed as an alloy of other metals by Hebrew workmen, and as serving a purpose as plummets. It does not exist in Palestine, is referred to as brought to Tyre by the ships of Tarshish (q.v.), and was probably brought from Spain, or possibly from the Cornwall mines of Great Britain.

Tirhaka, a king of Cush, or Ethiopia, who checked the advance of the Assyrians into Judea, and, forcing Sennacherib to retire from the country, restored the influence of Egypt in Syria. He may be identified with Tarkos, or Tarakos, the third and last king of the twenty-fifth dynasty, which was of Ethiopians. Professor Rawlinson says he did not ascend the throne of Egypt before B.C. 690, though he may have been already — as he is called in Scripture — King of Ethiopia. [2 Kings xix., 9; Isa. xxxvii., 9.]

Tirshatha (*severe*), the title of the Persian governor of Judea. It has invariably the article, and is given to Zerubbabel, and to Nehemiah, who in Neh. xii., 26, has another title, rendered governor in our version. [Ezra ii., 63; Neh. vii., 65, 70; viii., 9; x., 1.]

[1] 1 Thess. iii., 2, 6.—[2] Acts xix., 22.—[3] 1 Cor. xvi., 10; see introduction to 2 Cor. ii., 4.—[4] 2 Cor. i., 1.—[5] Acts xx., 3, 4; Rom. xvi., 21.—[6] Col. i., 1; Phil. i., 1; Philem. 1.—[7] Acts xvi., 3.

Tirzah (*id.*), a Canaanitish city, the king of which was one of those destroyed by Joshua. It appears to have been proverbial for its beauty. Tirzah, shortly after the disruption of the kingdom, became the residence of Jeroboam and his successors, till, the royal palace having been burned by Zimri, and probably the city despoiled, Omri built Samaria. We have afterward only a brief notice of Tirzah in the time of Menahem. Its site has not yet been identified, though some would fix on *Tellûzah*, a thriving place in the mountains north of Nablous. [Josh. xii., 24; 1 Kings xiv., 17; xv., 21, 33; xvi., 6–24; 2 Kings xv., 14, 16; Sol. Song vi., 4.]

Tithes. From a very early period in the history of the Jews the tenth seems to have been regarded as a proper proportion of property to be devoted to religious uses.[1] This practice was embodied in the Jewish law on the organization of the nation. The principal provisions on the subject are to be found in Lev. xxvii., 30–33; Numb. xviii., 8–32; Deut. xii., 5–19; xiv., 22–29. From a comparison of these provisions we gather that tithes of all produce, including flocks and cattle, were to be given to the Levite; that of this tithe, or tenth, one-tenth was to be given by the Levite to the priests; that the second tithe was to be bestowed in religious feasts and charity at the Holy Place, *i. e.*, at the Tabernacle or the Temple; and that every three years this second tithe (probably not a third tithe, as some have supposed) was to be bestowed at home. This was in addition to the first-fruits (q. v.), and the money required to be paid by the first-born, as a redemption for the priestly service, which, prior to the organization of a distinct priestly order, it belonged to him to render. See TAXES; TRIBUTE.

Tittle (*little horn*). Several of the Hebrew letters were written with small points which served to distinguish one letter from another. To change a small point of one letter, therefore, might vary the meaning of a word and destroy the sense. The name "little horn" was given to these points probably from the manner in which they were written. It was to this appendage of the Hebrew letters that the Saviour referred when he said, "Not one jot," or little horn, "shall pass from the law until all be fulfilled." [Matt. v., 18.]

Titus (*pleasing*), one of St. Paul's companions and fellow-laborers. He was a Gentile by birth, and as such uncircumcised; was converted by the instrumentality of Paul, and, with Barnabas, accompanied him from Antioch to Jerusalem at the time that the council of apostles and elders was held there.[2] Afterward, on St. Paul's third missionary journey, he sent Titus to Corinth, to promote the collection for the saints at Jerusalem, and to ascertain the temper with which the apostle's first letter to the Corinthian Church was received. He subsequently sent him again to Corinth, with the second epistle, to complete the collection. We then lose sight of Titus; and it is singular that he is nowhere mentioned in the Acts of the Apostles. We learn from the letter to him that he was left in Crete, but that when Tychicus or Artemas should arrive he was to hasten to join the apostle at Nicopolis (q. v.). Titus probably did rejoin him, and subsequently left him for Dalmatia. Nothing more of him is known with certainty. According to tradition, after preaching in Dalmatia, he returned to Crete, lived long as bishop there, and there died in extreme old age. [Titus, *passim*; Acts xv., 2, with Gal. ii., 3; 2 Cor. viii., 6, 16–18, 22–24; xii., 18; 2 Tim. iv., 10.]

Titus (Epistle to). What we have said in respect to the Epistles to Timothy may be repeated in respect to this epistle. Its authenticity is not doubtful, though it has been doubted. Its date is uncertain; we attribute it to a period between Paul's first and second imprisonments—*i. e.*, after the close of the book of Acts. The object of the epistle is to give instructions to a pastor or bishop who had been left in charge of the churches of Crete.

Tob, Land of (*good*), a region, probably somewhere to the east of Gilead, to which Jephthah withdrew when driven out from among his brethren. Its locality is not defined; and the name occurs again in Scripture only in the references in 2 Sam. x., 6, 8, to Ish-tob—*i. e.*, men of Tob. Localities with names somewhat approaching to Tob have been found in those parts of Arabia which border on Gilead; but whether they mark what was anciently known as the Land of Tob, it is impossible to say.

Tobiah, an Ammonite, who joined with Sanballat and other enemies of the Jews in obstructing Nehemiah's purpose of rebuilding the wall of Jerusalem. While Nehemiah was absent from Jerusalem, opportunity was taken to allot Tobiah an apartment in the buildings belonging to the Temple. At the governor's return this sacrilege was put an end to, and the chambers were purified and restored to their proper use. [Neh. ii., 10, 19; iv., 3, 7; vi., 1–19; xiii., 4–9.]

Tobit (the Book of), one of the books of the Apocrypha (q. v.). The natural air of this story, and the curious incidents it relates, have always made it popular; and it was referred to or cited with respect by many of the early fathers. But it was not deemed to have a place in the sacred canon. The ancient lists almost unanimously are silent, or expressly exclude it. The small evidence which has been produced in its favor is very dubious. So that it was not till the Council of Trent (1546) that it became authoritatively canonical in the Romish Church.

[1] Gen. xiv., 20; xxviii., 22.—[2] Titus i., 4.

The object of this work is to show that a truly pious man, who relies on God and is diligent in prayer and good works, will secure the divine favor and be delivered out of difficulties. The author was in all probability a Jew of Palestine; and, though no certainty can be arrived at as to the date of the composition, it may not unreasonably be placed before our Lord's time—perhaps about the Maccabean period, or even still earlier. And very likely the language in which this book was originally written was Hebrew. Several translations were made, some of them at an early date; and various texts, more or less differing, are now extant. It is questioned whether the account of Tobit is historically true—whether it has a basis of truth with legendary stories grafted thereupon, or whether it is altogether fabulous. But the improbabilities, the inconsistencies of the narrative, and contradictions to what authentic history proves and to what we know of geography, are so great and glaring, that it is not easy to arrive at any other conclusion than that the whole is a fiction.

Tongues (Confusion of). In the account of the building of the tower of Babel (q. v.), in Gen. xi., 1–9, it is said that the Lord announced that he would "go down and confound their language, that they may not understand one another's speech," and that in consequence of his execution of this purpose the builders were scattered, and the tower was left unfinished. The obvious and natural meaning of the Scriptural narrative is, that by an extraordinary act of divine providence the articulate speech by which mankind had hitherto carried on their social intercourse, as a universal medium of communication, underwent changes that rendered it unintelligible. In what degree or to what extent the language was confounded is a problem which it is impossible satisfactorily to solve. It was not reduced into chaotic disorder, for that must have occasioned a complete dissolution of human society, and every individual compelled to separate himself from the rest of the species would have have had to live apart, as the dumb animals. Probably the old language was broken into a variety of dialects, by such changes as rendered the maintenance of general intercourse impossible. That this confusion of tongues was the origin of the different languages of men is not stated by the Scriptures; nor does it follow from the account that languages were then formed as they now exist, nor is there any thing in the account inconsistent with that substantial unit in root forms of all languages which recent researches in comparative philology have shown to exist.

Tonsure (Latin tonsura, *a shaving*), a religious observance of the Roman Catholic churches. It consists in shaving or cutting the hair, as a sign of the dedication of the person to the special service of God, and commonly to the public ministry of religion. It would appear that the usage first arose in reference to the monastic rather than the clerical life, in the end of the fourth or the beginning of the fifth century. Originally, the tonsure was merely a part of the ceremonial of initiation in orders, and was only performed in the act of administering the higher order; but about the seventh century it came to be used as a distinct and independent ceremonial. Tonsure is also practiced in the East by the Brahmans and the Buddhist priests.

Topaz, a precious stone of the class denominated hyaline corundums. It is of a brilliant yellow color, and, when fine and of large size, of great value. It was one of the gems used in the high-priest's garment, and is referred to by John as one of the foundations of the New Jerusalem. [Exod. xxviii., 17; xxxix., 10; Job xxviii., 19; Ezek. xxviii., 13; Rev. xxi., 20.]

Tortoise, one of the reptiles prohibited to the Hebrews for food. There is some uncertainty as to the proper translation of the Hebrew word. Some scholars suppose that the creature intended is a large lizard. The tortoise is quite common in Palestine. At the present day, it is cooked and eaten by the inhabitants who are not Jews, and its eggs are in as great request as those of the fowl. [Lev. xi., 29.]

Town-clerk. A prudent officer at Ephesus is so called, who calmed the uproar of the people which Demetrius had excited. He was the keeper of the archives and public reader of decrees in the assemblies. Some have supposed that he had a sacred function; but this was not necessarily the case. The Greek word is the same elsewhere translated scribe. [Acts xix., 35.]

Tradition. The Pharisees supposed that when Moses was on Mount Sinai two sets of laws were delivered to him; one, they said, was recorded, and is that contained in the O. T.; the other was handed down from father to son, and kept uncorrupted to their day. They believed that Moses, before he died, delivered this law to Joshua, he to the judges, they to the prophets; so that it was kept pure till it was recorded in the Talmud. In these books these pretended laws are now contained. They are exceedingly numerous, and many of them very trifling. They are, however, regarded by the Jews as more important than either Moses or the prophets. These are the traditions referred to by Christ in Matt. xv., 2, and other parallel passages. Some detailed account of them is given under the titles PHARISEES and TALMUD.

A doctrine analogous to that of the Pharisees re-appears in modern theology. Roman Catholic theologians maintain, what is undoubtedly true,[1] that much of our Lord's teachings to his apostles was not committed

[1] John xxi., 25.

to writing in the Scriptures; and as the teaching of Christ, wherever found, is God's word, they hold that, if it be possible to find such teaching elsewhere than in the Bible, the teaching so found is to be regarded as of equal authority. They accordingly hold that the traditions of the Church, contained in the writings of the Fathers, the decrees of councils, the decretals of popes, are a depository of Christ's teaching, less accessible, it is true, but, under certain conditions, not less authoritative than the Scripture itself. The Protestants, on the contrary, hold that there is no authentic record of the teachings of Christ and his apostles except that contained in the N. T.; that the Scriptures are the only authoritative rule of faith; and that the writings of the Fathers are to be accepted only as an evidence of the ancient interpretation of the Scriptures.

Trance, a supernatural state of the mind, in which it loses the consciousness of outer objects, and is borne away, so to speak, into another world of thought. It is a recognized mental condition among scientific men, and accompanies, at times, certain forms of nervous disorder. In the Biblical times revelations were occasionally made to prophets and others in a trance state. The trance differs from the dream in that it is unconnected with any natural sleep. It differs from the vision in that in the latter case the person retains his consciousness, and the object shown to him possesses a real existence. [Numb. xxiv., 4, 16; Acts x., 10; xi., 5; xxii., 17.]

Transubstantiation (*change of substance*), the doctrine of the Roman Catholic Church, that the bread and wine of the Eucharist are changed at the moment of consecration into the "body, blood, soul, and divinity of our Lord Jesus Christ." Our statement and explanation of this doctrine is taken from the authorized publications of the Romish Church, and is given as nearly as possible in their own words.

According to this doctrine, Christ on the cross has offered a sacrifice for our sins; but this is only a part of his sacrifice, which is perpetually repeated. It is not enough to believe in the sacrifice of the historical Christ. On every Sabbath he condescends to come to earth and enter into the bread and wine, to be mysteriously present, though visible only to the spiritual eye of faith. Thus, according to the Romanist, the sacrifice upon Calvary is repeated upon the altar of every church; yet the mass is not a different sacrifice from that of the cross, but the same; "because the same Christ who once offered himself a bleeding victim to his heavenly Father on the cross continues to offer himself in an unbloody manner, by the hands of his priests, on our altars." It is by this perpetually recurring sacrifice for sin, wrought by Christ, but through the hands of his priests, not by the one death upon the cross, that the world, according to the Romanist, is redeemed; and faith in this continuous sacrifice is, therefore, a fundamental article of the Roman Catholic faith. The actual presence of Jesus Christ in the bread and the wine is known as the Real Presence, and the miraculous change, alleged to be wrought about the middle of the mass, when the priest, taking into his hand first the bread and then the wine, pronounces over each separately the sacred words of consecration, is transubstantiation. At this moment "the bread is changed into the body, and the wine is changed into the blood of our Lord; nothing of them remains except the forms. Besides his body, there is in the bread his blood, his soul, and his divinity, because all these are inseparable; and under the form of wine Jesus Christ is as entire as under the form of the bread." In a word, each element contains "all that he is—that is, perfect God and perfect man." It is conceded to be true, that after the miraculous change alleged to have taken place in the bread and wine, they appear to the senses to be entirely unchanged. In order to explain this anomaly, the Roman Catholic divines distinguish between what they call the form and the substance, or what they call the accidents and the essence. It is only, they say, the sensible qualities of bodies, such as their color, shape, taste, and smell, which are the proper objects of our knowledge; but with regard to the inward matter, or substance of bodies, this is altogether imperceptible, and they declare "that this inward, imperceptible substance of the bread and wine is, at the consecration, entirely taken away by the almighty power of God, and changed into the substance of the body and blood of Jesus Christ, which is substituted in its place; but that all the outward, sensible qualities of the bread and wine remain entirely the same as before consecration."

The principal passages of Scripture referred to in support of the doctrine of transubstantiation are the following: Matt. xxvi., 26, 28; Mark xiv., 22, 24; Luke xxii., 19, 20; John vi., 32–59; 1 Cor. xi., 24, 25. Against this doctrine are, 1st. That it leads to the adoration of the Host, or consecrated wafer, and thus results in a form of idolatry which violates not only the general Scripture teaching, but is in direct contravention of the declaration of Paul, that he will not ever know Christ "after the flesh."[1] 2d. Unlike all the miracles of the Bible, the alleged miracle of transubstantiation is confessedly not apparent to the senses, and so is in no sense a witness of the divine power, having nothing to support it but the naked assertion of the priest. 3d. Other passages of Scripture, equally explicit with Christ's declaration,

[1] 2 Cor. v., 16.

"This is my body," such as, "God is a rock," and "I am the vine," are interpreted by all scholars, Romish as well as Protestant, as figurative expressions. 4th. In the original institution of the Lord's Supper, when Christ said, "This is my body," he was in bodily presence with his disciples, so that it is impossible to conceive that the bread and wine should then have been changed into his body and blood, and such a change would have been without significance. 5th. The doctrine of a continuous sacrifice directly contradicts the express declarations of Scripture.[1] See CONSUBSTANTIATION; COMMUNION.

Tree—OF LIFE; **Tree**—OF KNOWLEDGE OF GOOD AND EVIL, two trees placed in the midst of the Garden of Eden: of the latter Adam and Eve were forbidden to eat. Jewish, and many Christian commentators, consider that there was a virtue in the first tree calculated to preserve from diseases and to perpetuate animal life; they have argued that the word tree is a noun of number, whether in the Hebrew or the Greek, and that all the trees of Paradise, except the tree of knowledge, "the true test of good and evil," were trees of life, in the eating of which, if man had not sinned, his life would have been perpetuated continually. The Fathers inclined to the belief that the life to be supported by this tree was a spiritual life. We may say pretty confidently that, whatever was the physical effect of the fruit of this tree, there was a lesson contained in it, that life is to be sought by man, not from within, from himself, in his own powers or faculties, but from that which is without him, even from Him who only hath life in Himself. The lesson of the second tree seems to be, that man should not seek to learn what is good and evil from himself, but from God only; that he should not set up an independent search for more knowledge than is fitting, throwing off the yoke of obedience and constituting himself the judge of good and ill. Some have thought that the tree had not this name from the first, but that it was given it after the Temptation and the Fall, either because the tempter had pretended that it would give wisdom, or because Adam and Eve, after they had eaten of it, knew by bitter experience the difference between good and evil.

Trial. We give, under the article JUDGES, an account of the appointment of the officers of justice under Jewish law; under the articles SYNAGOGUE and SANHEDRIM we refer briefly to their two principal courts. Under this article we shall describe briefly the judicial proceedings among the Jews and among the Romans, so far as it may be necessary to throw light on the Scripture narrative, especially on the accounts of the trials of Jesus and of the apostle Paul.

[1] Heb. ix., 27, 28; x., 12, 18; 1 Pet. ii., 24.

1. *Jewish Trials.*—There was among the Jews the same distinction as among us between civil and criminal proceedings. It is only of criminal proceedings we write, since they alone concern the Bible student. Our information is obtained almost wholly from the Talmud and late Jewish writings, but it is probable that these afford an accurate representation of the theory of criminal jurisprudence in the time of Christ. We say the theory, for the trials of Jesus, of Stephen, and of Paul show very conclusively that both the letter and spirit of the law were flagrantly violated, and that the same turbulence and fierceness characterized the courts of Judaism in cases where popular feeling was aroused as is to be seen in the criminal courts of the East to-day. Two courts exercised criminal jurisdiction, the great and the lesser Sanhedrim (q. v.). It was apparently a concurrent jurisdiction. The Lesser Sanhedrim exercised the right of pronouncing the death-sentence, and no system of appeal was known to Jewish law. The provision for a personal appeal to Moses appears to have been temporary only; nothing answering to it is discoverable in later history.[1] In case of acquittal, there could be no further trial; in case of conviction, the court might award a new trial; and in case of the discovery of new evidence, was bound to do so. The jurisdiction of the court was not limited to crimes committed within any special districts. The Great Sanhedrim gave Saul letters to act as their representative in prosecuting the Christians in Damascus, although that city was not within the province of Judea. During the proceedings of the court the Sanhedrim sat in a semicircle. The Great Sanhedrim was presided over by a high-priest, who acted as president, or chief judge. Two clerks recorded the proceedings, one transcribing what appeared for the prisoner, the other what appeared against him. There were no lawyers or advocates, and the judges received no salaries. The only costs were those entailed in the preliminary imprisonment and subsequent execution of the accused. The trial could only be held by day; it was open to the public; a condemnation required the concurrent testimony of at least two witnesses; these witnesses must be examined in the presence of the accused; he had the opportunity of cross-examination, and the right to be heard in his own defense. The law forbade a verdict of condemnation on the confession of the accused; to prevent the danger of haste and passion, it was provided that a verdict could never be rendered on the same day as the trial. A simple majority could acquit, but a majority of at least two votes was required to convict; after conviction, the execution took place immediately. Such were the provisions of the

[1] Deut. xvii., 8–13.

Jewish criminal law, as they are to be gathered, not from Scripture, which contains no account of the code of practice, but from the Talmud. It is hardly necessary to remind the reader that these provisions were flagrantly violated in the case of Jesus. The letter of the law, forbidding trials by night, seems to have been regarded,[1] but its spirit was violated by a midnight examination, and by a final trial in the first gray twilight of early dawn. A quorum of the court was present, but it was convened in haste so great, and with notice so inadequate, that at least one of the most influential friends of Jesus seems to have had no opportunity to participate in its deliberations.[2] Witnesses were summoned, and discrepancies in their testimony were noted; but the just and reasonable rule requiring the concurrent testimony of two was openly and almost contemptuously disregarded. An opportunity was formally offered Jesus to be heard in his own behalf, but no adequate time was afforded him to secure witnesses or prepare for his defense, and the spirit of the court denied him audience, though its formal rules permitted him a hearing. Finally, all other means of securing his conviction having failed, in violation alike of law and justice, he was put under oath, and required, in defiance of his protest, to bear testimony against himself.[3] The law requiring a day's deliberation was openly set aside; and with haste as unseemly as it was illegal, the prisoner was sentenced and executed within less than twelve hours after his arrest, within less than six after his formal trial; and this in spite of the offer of Judas to testify to the innocence of the prisoner of the charge brought against him—an offer which the court refused with contempt of the explicit provisions of their own law, as marked as their disregard of the evident claims of justice.[4] The same disregard of the Jewish rules and regulations appears, though in a less marked degree, in the subsequent trials of Stephen and Paul.[5]

2. *Roman Trials.*—There were but few rules to regulate the almost absolute power of a Roman governor over all questions brought before him. He was both judge and jury, acted in his own discretion, determined the case, not according to precedents or rules, but according to his own sense of right or the dictates of his own self-interest. The extent of his power is indicated in the declaration of Pilate to Jesus: "Knowest thou not that I have power to crucify thee, and power to release thee?"[6] This was true, however, only as regarded foreigners. The Roman citizen had rights which no governor dare disregard. It was forbidden to scourge him, and he had a right of appeal from the governor to the emperor. The effect of this appeal was to remove the case at once from the jurisdiction of the subordinate to that of his royal master. It appears, too, that in these provincial courts the custom had been introduced from Rome of employing paid advocates. The most important accounts in Scripture of trials before the Roman authorities are to be found in John xviii., 28; xix., 16; Acts xxiv.; xxv.; xxvi.

[1] Luke xxii., 66.—[2] Luke xxiii., 51.—[3] Matt. xxvi., 62-66; Luke xxii., 66-71.—[4] See, for evidence of these statements, Matt. xxvi., 57 to xxvii., 10, and parallel passages in the other gospels.—[5] Acts vii.; xxiii., 1-3.—[6] John xix., 10.

Tribute. The chief facts concerning Jewish tribute-money have been given under Taxes and Tribute. It is only necessary here to explain the demand made upon Christ for the payment of tribute, and his miraculous provision for it.[1] When the tabernacle was first constructed in the wilderness, it was by voluntary offerings;[2] but Pharisaism had perverted this free-will offering into a legal exaction. After a long struggle between the Pharisees and the Sadducees, the former had triumphed, and a poll-tax was laid upon all Israel of a half-shekel for the support of the Temple service. They quoted the laws of Moses to sustain them in this exaction;[3] but to enforce this tax was contrary to the free spirit of the Gospel, if not to that of the Mosaic commonwealth. Jesus had already declared himself openly against the Pharisaic exactions. Whether in this controversy he would side with the Sadducees or the Pharisees was to the collector of this church tax a matter of uncertainty. He came, therefore, in doubt to Peter with the question, "Doth not your master pay tribute?" Peter, still a Jew, readily pledged Jesus to fulfill the obligations which no other rabbi would refuse to recognize. But Jesus, though quite ready to contribute to the support of the appointed service even of a corrupted church, was not willing to sanction a custom which placed the Church of God on enforced tithes rather than on free contributions. "We are," he says in effect to Peter, "not strangers and aliens from the commonwealth of Israel, but sons of the kingdom; and the kingdom must live by the free-will gifts, not by the compulsory payments of its children. The Church must be supported, as it was built, by willing hearts." The older interpreters, supposing this to be a Roman tax, misunderstood altogether the meaning of the incident. The more usual modern interpretation reads in this incident only a new declaration by Christ of his divine Sonship, which therefore exempts him from the obligations of common men. But Christ declares not merely that the Son, but that the *children* are free, and claims exemption, not for himself only, but for his disciples. While he thus denies the right of the Church to *exact* tribute, he shows his own willingness to

[1] Matt. xvii., 24-27.—[2] Exod. xxxv., 5.—[3] Exod. xxx., 12, 13.

contribute to its support, even though the Church be imperfect and corrupt, by bidding Peter cast a line into the sea and draw out a fish, in whose mouth he should find the money required. Thus the incident is at once Christ's testimony against maintaining an established church by enforced taxes, and in favor of a free and willing contribution to its maintenance by all members of the community.

Trinitarians, those who hold to the doctrine of the Trinity, a doctrine ordinarily expressed by the formula, "Three persons in one God." At the same time, this expression is confessedly imperfect and inadequate, the term *person* being used to indicate a distinction, the nature and limits of which are not understood. The term is objected to even by the Trinitarians themselves, who use it only because none other has been found which better expresses the distinction which they believe exists in the Godhead.

In the first ages of the Christian Church the followers of Christ were so much engaged in controversy with the Gentile world on the one hand, and with the Jewish world on the other, that they gave very little time or thought to the attempt to frame their faith into one consistent and harmonious system. It is certain, however, that from the apostolic times they paid worship to Father, Son, and Holy Ghost, addressed to them their prayers, and included them in their doxologies. It was not till the beginning of the fourth century that the question began to be elaborately discussed how this practice, and the experience out of which it sprung, should be formed into a doctrine, and reconciled with the belief of the Church in one God. Out of the endeavor to solve this problem sprang the doctrine of the Trinity. Precisely what that doctrine is, or rather precisely how it is to be explained, Trinitarians are not agreed among themselves. Some, accepting in a modified form the doctrines of the Sabellians (q. v.), hold the truth to be that there is one divine being who represents himself to us in three characters; that he is *thus* revealed only because it is impossible that through one revelation we should get any true conception of his character. Others regard the three persons of the Trinity as one in will, but different in other elements of their being. Some, too, seem to approach a form of Arianism,[1] by teaching that there is a subordination of the Son to the Father. It must be conceded, too, that there are others whose language is such as to render them liable to the charge of being Tritheists — *i. e.*, believers in three gods. Still others, the Swedenborgians (q. v.), avoid these difficulties by a mysterious interpretation of the Trinity, which they sometimes compare to the union of body, mind, and soul in man. We think, on the whole, however, the view of modern Trinitarians most current may be stated thus. It is not possible for the human intellect to comprehend fully the divine nature. The Bible represents God to us as Father, Son, and Holy Ghost. It represents them as equally entitled to our highest reverence, affection, and allegiance. It attributes to all the same divine qualities. It even uses these titles at times interchangeably.[1] We are to accept reverently the teaching of the Scripture in respect to their relation to us, and to pay them equal honor, and render to them equal obedience, while we leave the relation which they sustain to each other in the eternal Godhead, among the unsolved and insoluble mysteries of the divine being—the hidden things which belong unto God. It is a curious fact that some traces of belief in the Trinity are to be found in most heathen nations. It is very marked in Hindooism, and is discernible in Persian, Egyptian, Roman, Japanese, Indian, and the most ancient Grecian mythologies. From this fact the Trinitarians and their opponents derive, however, very opposite conclusions. The one sees in it an evidence that God has "diffused and perpetuated the evidence of this doctrine throughout the successive periods of time," while their opponents conclude that it is a corruption borrowed from the heathen religions, and ingrafted on the Christian faith. See CREED; UNITARIANS; ARIANS; SOCINIANS.

[1] See ARIANS.

Troas, a sea-port town near to the Hellespont, between the promontories Lectum and Sigeum, south of the site of ancient Troy; sometimes considered as belonging to the Lesser Mysia. It was built by King Antigonus, was made a colony (q. v.) by Augustus, and must, if we may judge by the ruins, have been of considerable extent. Two visits of St. Paul to Troas are recorded in the apostolic history. It is now called *Eski Stamboul*. [Acts xvi., 8, 11; xx., 5, 6; 2 Cor. ii., 12; 2 Tim. iv., 13.]

Trogyllium, a small town at the foot of the promontory of Mycale, opposite to the island Samos. The strait between Samos and Trogyllium is extremely narrow, being hardly a mile across; the current is rapid, and the navigation difficult. St. Paul spent a night here, when, at the close of his third missionary journey, he was on his way to Jerusalem. There is no evidence that he landed here; and it is most probable that the ship merely remained in this sheltered spot during the dark night—for the apostle's journeying brought him here near the time of the new moon — and that at daybreak she sailed on her way. [Acts xx., 15.]

Trophimus, a companion of St. Paul. He was of Gentile descent, and of the town of Ephesus; was among those who accompanied the apostle on his return from his third missionary journey, through Asia to Jerusalem,

[1] *E. g.*, John xiv., 17, 18; Rom. viii., 9.

where he was the innocent cause of the tumult that led to the apostle's imprisonment at Cæsarea. The only further mention that occurs of Trophimus is in 2 Tim. iv., 20, where St. Paul writes that he had left him at Miletus out of health. [Acts xxi., 29.]

Tsabians.(Hebrew *Tsaba*, a host), those who worship the heavenly hosts. This worship was one of the earliest forms in which idolatry appeared. It first prevailed in Chaldea, whence it spread over all the East, passed into Egypt, and thence found its way into Greece. The sun, the moon, and each of the stars, was believed to be a divine intelligence, exercising a constant influence for good or evil upon the destinies of men.

Tubal, the name of the fifth son of Japhet. The name next after his is Meshech; and their descendants, still called Tubal and Meshech, are always found together in Scripture, except in one passage.[1] As it is generally agreed that Meshech is equivalent to Moschi, it has been common to identify Tubal with their neighbors, the Tibareni, all the more readily on account of the frequency with which the letters *r* and *l* are interchanged. Moreover, it has been noticed that the Moschi and Tibareni are brought together in other books besides the Bible; for instance, in Herodotus; and two similar names are found associated on the Assyrian monuments. These Tibareni once spread over the country between the Caspian and Euxine; but in later days occupied a more restricted territory on the south-eastern shore of the Euxine. Copper is still abundant in the mountains of northern Armenia; and beautiful slaves have been furnished to the Asiatic markets from the neighboring localities. These are just what Tubal is represented as dealing in with Tyre. [Gen. x., 2; 1 Chron. i., 5; Ezek. xxvii., 13.]

Tubal-cain, the son of Lamech by Zillah, in the line of Cain. Like his two brothers, he is distinguished for his inventions: "he was an instructor of every artificer in brass and iron." It is not to be objected that this was too early for an acquaintance with metals. If Tubal-cain was contemporary with Enoch (the descendant of Seth in the same degree), he must have been born at least five hundred years after the creation of Adam, according to the Hebrew chronology, or one thousand years, according to the chronology of the Septuagint.[2] Whether we understand that he learned the use of both copper and iron, or only of copper or bronze, which led, in course of time, to the further knowledge of iron, it may be difficult to decide, from the concise and obscure wording of the text. That the most ancient inhabitants of Europe were ignorant of the use of metal, as indicated by the discovery of flint weapons in the gravel, can be no proof that they were unknown to the early descendants of Adam. If the colonists of Australia were for the next thousand years to be separated from all connection with the rest of the world, it is quite possible, notwithstanding their present high state of civilization, that they might utterly lose many of the arts of civilized life, and perhaps, if there were a deficiency of coal, or lime, or native metals, even the use of metallic instruments. [Gen. iv., 22.]

[1] Isa. lxvi., 19.—[2] See CHRONOLOGY.

Tubingen School, a name given to a certain phase of modern rationalistic philosophy, which took its rise at the University of Tübingen, in Germany. The founder of this school of thought is Ferdinand Christian Bauer; its fundamental principle is, that the writings of the N. T. are to be taken rather as indications of the spirit of the times than as authoritative revelations, or even authentic records. Strauss treats the narrative of the N. T. as a myth, analogous to the mythical accounts of the wonders alleged to have been wrought by heathen deities; Bauer treats them as histories written with a dogmatic purpose, that is, for the sake of establishing certain sects and opinions in the primitive Church, and many of them at a time considerably later than that to which Christian scholarship has generally assigned them.

Tychicus, one of Paul's companions and fellow-laborers. His name first occurs in Acts xx., 4, where, with several others, he is described as accompanying the apostle on his return from his third missionary journey to Asia. Both he and Trophimus belonged to that country, and were probably natives of Ephesus. He was probably left behind at Miletus or Ephesus, for only Trophimus is mentioned as with St. Paul in Jerusalem.[1] After an interval of some years he appears as sharing the apostle's first imprisonment at Rome, and as the bearer, in conjunction with Onesimus, of the epistles to the Colossians, Ephesians, and Philemon. After Paul's release from imprisonment, we again find Tychicus in his company. Finally, amidst the desertion of the apostle's Asiatic friends, this faithful disciple remained with him in his second imprisonment; though at the time of writing the Second Epistle to Timothy he had been dispatched on some mission to Ephesus. [Col. iv., 7; Eph. vi., 21; 2 Tim. i., 15; iv., 12.]

Types, Typology. In theology the term *type* is employed to designate an image or representation of some object which is called the antitype. It is applied chiefly, although not exclusively, to those prophetic prefigurings of the persons and things of the new dispensation which are found in the ritual, and even in the history of the O. T. The word *type* is used by the writers of the N. T.[2] And while Paul and other sacred

[1] Acts xxi., 29.—[2] Acts vii., 43; Rom. v., 14; Phil. iii., 17.

writers speak of the ancient types of things to come, Peter completes the parallelism by describing baptism as the antitype of the ark of Noah.[1] That much of the O. T. is typical, is apparent to the most casual reader, and is confirmed by the express declaration of the sacred writers. Thus all readers would agree that the ancient sacrifices were of no value in and of themselves, a truth which the prophets reiterated again and again, their value being in their significance as types of certain spiritual truths, though all scholars are not agreed in interpreting the type—*i. e.*, in their explanation of the thing typified. So, again, we have Christ's explicit declaration that the brazen serpent was a type of his own crucifixion; and Paul, in 1 Cor. x., represents the whole experience of the Israelites in their wanderings as typical of the Christian pilgrimage. Types also re-appear, though in a less degree, in the N. T. Thus, unquestionably, baptism is a type of that moral purification which accompanies conversion to Christ; and the Lord's Supper perpetually teaches us, by means of a most significant type, that our spiritual life is dependent on Christ in us the hope of glory. The extent to which the ceremonial, and even the history of the O. T. may be regarded as typical, is one on which writers are not agreed, those of more poetical temperament looking for types where men of a more prosaic cast see none. That part of theology which concerns itself with the discovery and interpretation of Scripture types is called *typology*.

Tyre, a celebrated commercial city of Phœnicia, situated on the eastern shore of the Mediterranean, and in lat. 33° 17′ N. It is called Tyre in the historical books, in Psalms, Isaiah, and Joel; but Tyrus in Jeremiah, Ezekiel, Hosea, Amos, and Zechariah. It was a very ancient city, being founded, according to some, before the fall of Troy, about 1200 B.C.; according to Herodotus, 2750 B.C., or before the Flood. Tyre was a kind of double city—a portion being on the mainland, now called Palæ Tyrus—*i. e.*, Old Tyre, and a portion on an island less than a mile in length, and separated by a strait of about half a mile in breadth. Which of the two was the more ancient is a mooted question. Both cities are apparently alluded to by Ezekiel.[2] Old Tyre, or Palæ Tyrus, stood on the main-land, and stretched along the shore for seven miles from the river Leontes on the north to the fountain of Ras-el-Ain on the south, the water of which was brought by aqueducts into the city. The entire circuit of both towns is given by Pliny as about nineteen Roman miles (equivalent to over seventeen of our miles), the island town itself being over two miles in circumference. To save space, the houses on the island were built of many stories, and thus differed from the common Oriental style of architecture. Hiram, by a series of substructures on its eastern and southern sides, added a good deal of space, and obtained room for a public place called Eurychorus. The city had two harbors—the northern or Sidonian, nine hundred feet in length and seven hundred in breadth, formed by a natural indentation protected by walls; and the southern, or Egyptian, apparently constructed by a prodigious breakwater. The harbors might be shut by a boom, and a canal running through the city connected the two roadsteads. Tyre was thus well fitted for commerce and self-defense; her antiquity was of "ancient days," "her merchants were princes, and her traffickers the honorable of the earth."[1] Her chief deities were Baal (q. v.) and Ashtoreth (q. v.). Her high-priest was of the royal blood, and his office, next in rank to the throne, seems to have been hereditary.

The first mention of Tyre in the Bible is in Joshua xix., 29, where it is alluded to as the "strong city Tyre," in reference to the boundaries of the tribe of Asher. The tribe of Canaanites which inhabited the small tract of country which may be called Phœnicia proper was known by the generic name of Sidonians; and this name undoubtedly included Tyrians, since the inhabitants were of the same race, and the two cities less than twenty miles distant from each other. In close proximity to these Sidonians the Israelites dwelt, and seem never to have had any war with that intelligent race.

Tyre comes into Biblical history in the reign of David. The persons who carried out his census came to the "stronghold of Tyre," and, no doubt, numbered the Jews resident therein. Hiram, king of Tyre, furnished David with timber and workmen for his palace, and afterward supplied Solomon with material for the Temple. This alliance, resulting in a treaty, was close and friendly; and, according to Josephus, Hiram and Solomon proposed riddles for one another's solution. These friendly relations survived for a time the disastrous secession of the ten tribes; and a century later Anab married Jezebel, "the daughter of Ethbaal, king of the Sidonians," who, according to the Ephesian historian, Menander, was the king of Tyre. When mercantile cupidity induced the Tyrians and the neighboring Phœnicians to buy Hebrew captives from their enemies, and to sell them as slaves to the Greeks and Edomites, there commenced denunciations, and at first threats of retaliation.[2] Our knowledge of Tyre fails us from a point a little later than Ethbaal, till the invasion of Shalmaneser, king of Assyria. When that monarch had conquered the kingdom of Israel, and carried its inhabitants into captivity, he laid siege to Tyre.

[1] 1 Pet. iii., 21.—[2] Ezek. xxvi., 7–18; xxviii., 2.

[1] Isa. xxiii., 7, 8.—[2] Joel iii., 4–8; Amos i., 9, 10.

The Tyrians beat back the Assyrian fleet and army, and held out for five years amidst pressing difficulties and the want of water. We have no definite information about the result, but the city does not seem to have been taken, for it continued to prosper and to hold for many years the eminence which the Hebrew prophets have assigned to it. At length, when Pharaoh-necho had been beaten by Nebuchadnezzar at Carchemish, and Jerusalem had been taken, the sea-coast was attacked also by the Chaldean conqueror, and Sidon fell with great carnage, pestilence, and blood. Tyre was next assaulted. It had been exulting in the fall of Jerusalem—"I shall be replenished, now she is made waste." For thirteen years did Nebuchadnezzar lay siege to Tyre, and the result of the campaign is still matter of debate. The city, however, was so greatly weakened that, like the rest of Phœnicia, it yielded easily to Persia, and the Tyrians became subject in name to the Persian king, if not actually paying tribute. Indeed, Phœnicia furnished no small portion of the armament of Xerxes against Greece. At length Persia fell before the arms of Alexander; Sidon soon opened its gates to him; and he prepared to assault Tyre. But he had no fleet, and at that time Tyre was situated on an island nearly half a mile from the main-land, and was completely surrounded by prodigious walls, the loftiest portion of which, on the side fronting the main-land, reached a height of not less than one hundred and fifty feet. Carthage sent succor to the Tyrians, and the Persians had command of the sea. Alexander was not, however, to be deterred by difficulties from beleaguering the island. His only hope was in the construction of a mole through the strait which separated the island from the main-land. For this gigantic work, Old Tyre, which had been laid in ruins by Nebuchadnezzar, furnished ample materials. Alexander was baffled in various ways and by many Tyrian stratagems, and at one time a storm swept the erection into deep water. Another mole was constructed; a fleet was gathered, and the harbors blockaded; fierce battles were waged; every naval and military artifice was on both sides resorted to by engineers, soldiers, sailors, and divers. But the end came; the Cyprian fleet entered the Sidonian harbor, and the Phœnician fleet burst the boom which closed the Egyptian one; the Macedonian hosts stormed the walls, and after a siege of seven months Tyre fell amidst flames and massacre, July, 332 B.C. Eight thousand of the population were put to death, thirty thousand sold into slavery, and two thousand were crucified to atone for the murder of certain Macedonians during the blockade. The mole built by Alexander remained, dividing the strait, and forming a peninsula. After Alexander's death Tyre passed under the power of the Seleucidæ, having been besieged fourteen months by Antigonus. Then it was made over to the Romans, and became, in later times, a Christian bishopric; yet it was still so important that it traded with the whole world. By-and-by it became a stronghold of the Moslem power. The Christian crusading host sat down before it on the 11th of February, 1124, and in the following June obtained possession. It was under Venetian control in the thirteenth century, but, relapsing entirely under Mohammedan power, it fell rapidly into decay. Its population is now between three thousand and four thousand, the half being Christians. Its fleet has dwindled to a few crazy fishing-boats; the sites of its palaces are now "bare as the top of a rock;" and the fishermen spread their nets over its prostrate ramparts. Prophecy has been strikingly fulfilled: "What city is like Tyrus, like the destroyed in the midst of the sea?"[1]



Tyre.

[1] Ezek. xxvii., 32.

Few cities have undergone such vicissitudes as Tyre; none, perhaps, affords a more striking evidence of the truth of prophecy. Its foundation reaches back to an epoch almost lost in antiquity; and down to the thirteenth century its grandeur, though it had been often eclipsed, was still visible. During its existence Thebes, Nineveh, Babylon, Jerusalem, Carthage, and Rome had fallen, and some of these cities had risen during that period. Its greatness and pride, its commerce and luxury, its haughtiness, independence, and terrible overthrow are pictured by the Hebrew prophets. Ezekiel xxvii. is a panoramic view of Tyre; in it the mistress of the seas, the mart of the world, is spread out to the eye in distinct groupings and bright colors. The prophetic history is instinct with life; it is Tyre in every-day costume and bustle—its ships and cargoes, its wharves and sailors, its valuable imports and exports, its great fairs, its teeming population of many lands and tongues, its scorn of all assaults—"sitting in the seat of God in the midst of the seas," and its magnificent equipages, armor, robes, houses, and towers. From Lebanon she had timber for masts, and from Bashan oak for her fleets; sails, cordage, ensigns, and purple awnings from Egypt and the Grecian isles; precious metals from Tarshish; slaves and brass from Asia Minor; horses and mules from Armenia; ivory and ebony from the Persian Gulf; precious stones and fine fabrics from Syria; wheat, oil, and honey from Judah; wine and wool from Damascus; wrought iron brought by Danite caravans; and the fleeces and spices of Arabia and the East. Her markets were filled with chests of rich apparel, bound with "cords" and made of "cedar," and were frequented by traders clothed in the characteristic dresses and speaking the language of all the countries round about her; her sails were spread to every breeze, and the stroke of the fifty oars of her great penteconters was heard in every sea. When her "wares went forth" she "filled many people," and "enriched the kings of the earth." The shock of her fall, therefore, would dislocate the commerce of the world; would be felt by the pearl-divers on the Indian waters, by the weavers far up the Nile, and by the miners on the coast of Cornwall. All the inhabitants of the isles should be astonished at her downfall. Joel denounced Tyre and Phœnicia for appropriating Jehovah's "silver and his gold, and his goodly pleasant things" to their idolatrous worship, and threatens retaliation upon them for selling into slavery the children of Judah and Jerusalem. Amos pours indignation and fire upon Tyre for breaking "the brotherly covenant." Jeremiah mentions it among the nations into whose hands he put the wine-cup of divine fury, and upon whose necks he put "bonds and yokes." When Christ departed into the coasts of Tyre and Sidon the old city must still have been in good condition, and to a more recent time it preserved much of its beauty. Jerome describes it in his time as most noble and fair. At that period it was still famed for nautical science, for the manufacture of glass and of purple dye. Its mariners made maps according to latitude and longitude, and based on records of voyagers—perhaps on astronomical calculations. On its own coins Tyre was called "sacred and inviolate." But though in the days of its glory it "heaped up silver as the dust, and fine gold as the mire of the streets," it is now a scene of irretrievable and hopeless poverty. A traffic of millstones, which are conveyed thither by caravans from the Hermon, to be shipped thence to Alexandria, is all that is left of its once omnivorous commerce. The granite columns that formerly flashed back the sun from a hundred temples and palaces lie in fragments strewing the sea, imperfect, yet eloquent witnesses to its former glory. On its bald rock, shorn of its ancient architectural grandeur, the fishermen dry their nets, giving to the Word of God a literal fulfillment;[1] while the shallow waters of its once busy harbor, offering no haven for modern commerce, render certain its perpetual realization. The fallen fortunes of Tyre can never be retrieved. Should an honest government ever become the heritage of this now desolate land; should commerce once more cover the waters of the Eastern Mediterranean, and agriculture clothe these now barren hills and plains with vineyards and fields of waving wheat, Tyre must still remain a terrible witness to the certainty of divine judgments; an everlasting monument, on whose ruins the traveler will ever read the dread decree, "Thou shalt be built no more." [Jer. xxv., 22; xxvii., 3; Joel iii., 4–8; Amos i., 9, 10.]

[1] Ezek. xxvi., 14.

U.

Ulai (*strong water?*), a river of Susiana, on the banks of which Daniel had one of his visions. Owing to similarity of names it has generally been identified with the Eulæus of the Greeks, but which of the rivers or channels in this locality is to be identified with Eulæus is a question upon which scholars are not agreed. [Dan. viii., 2, 16.]

Uncleanness. Clean and unclean are terms of frequent occurrence in connection with the rites and usages of the old covenant. Like every thing there, while they have a primary bearing on the outward state and behavior, they have also a higher and symbolical import. The first distinction of the kind that meets us in Scripture is that of cleanness and uncleanness with respect to animal food. It appears as an already existing distinction so early as the Flood, and hence was no new thing at the time of the giving of the Law. How far, however, the patriarchal rule coincided with the Mosaic we are nowhere told. As the origin of the distinction is lost in primeval antiquity, the principles on which it proceeded, and the lines of demarkation it drew, can not be known with certainty. The basis of the obligation to maintain the distinction prescribed in the Mosaic law[1] is declared in Lev. xi., 43, 47, and emphatically repeated in xx., 24–26, to be the call of the Hebrews to be the peculiar people of Jehovah. It was to be something in their daily life to remind them of the covenant which distinguished them from the other nations of the world. It might thus become an apt type of the call itself — the clean animals answering to the Israelites, and the unclean to the Gentiles. Peter's vision[2] seems to recognize it in this way, and to teach that the revelation which had broken down the middle wall of partition between Jew and Gentile had pronounced every creature of God to be clean; that every creature of God is good, and nothing to be refused, if it be received with thanksgiving.[3]

Various opinions have been formed as to what considerations directed the line by which clean animals were separated from the unclean. It has been held that the food forbidden was such as was commonly eaten by the neighboring nations, and that the prohibition served as a check to keep the people from social intercourse with the Gentiles; that the flesh of certain animals from which the Egyptians abstained because they held it to be sacred, was pronounced clean, and treated as common food; and that the flesh of other animals which were associated with the practice of magic was abominated as unclean, in order that the Israelites might in their daily life bear a testimony against idolatry and superstition. Many have considered the distinction to be based mainly or entirely upon sanitary grounds; and others claim that it is impossible to refer the line of demarkation to any thing but the arbitrary will of God. But the notion that has been accepted with most favor is that the distinction is based wholly or mainly upon symbolical grounds. By some it has been connected with the degradation of all creation through the fall of man, and the apparent reflection of moral depravity in the disposition of some animals has been identified, in rather a loose way, with the unclean creatures of the Law. If we look more strictly than any of these views seem to do at the way in which this law was regarded in the practical life of the Hebrews, we shall find that the division which was the foundation of the law was not one of *living* animals. Uncleanness, as such, belonged to no creature while it was alive. The Hebrew treated his camel and his ass with as much care as his ox and his sheep, and came into contact with them as freely. But according to the whole spirit of the law, every dead body was a polluted thing, not to be touched. As every living animal was clean, so every dead animal, in its natural condition, was unclean. But it was necessary to make provision for human food; therefore the Law pointed out those animals which divine wisdom decided to be the best for the purpose, and it ordained that, when they were required as food, they should be slaughtered in a particular manner, and sanctified by being brought to the door of the tabernacle. Thus it was made clean and fit to be the food of Jehovah's people. The chief part of the animal food of cultivated nations has, in all ages and in all parts of the world, been taken from the same kinds of animals. The ruminating quadrupeds, the fishes with scales and fins, the gallinaceous birds, and other birds which feed on vegetable matter, are evidently preferred by the general choice of mankind. The ancient Gentile laws on the subject, as far as we are acquainted with them, are, with very inconsiderable exceptions, in agreement with the law of Moses. The distinctive character ascribed in Lev. xi., 43–47; xx., 25, 26, to that regulation appears to be that the ordinance of Moses was for the whole nation. It was not like the Egyptian law, intended for priests alone; nor like the Hindoo law, binding only on the twice-born Brahman; nor like the Parsee law, to be apprehended and obeyed only

[1] Lev. xi.; Deut. xiv.—[2] Acts x., 12.—[3] 1 Tim. iv., 4.

by those disciplined in spiritual matters: it was a law for the people—for every man, woman, and child of the race chosen to be "a kingdom of priests, an holy nation."[1]

This is the fundamental principle on which the various other grounds and occasions of uncleanness under the old covenant rest; hence the bodily cleanliness—a bodily holiness, so to speak—that was inculcated. The loss of this cleanliness, this holiness, separated the Hebrew for a time from his social privileges, and left his citizenship among this people, holy unto God, in abeyance for the while. The sacredness attached by the divine law to the human body is parallel to that which invested the Ark of the Covenant itself. It is as though Jehovah would thereby teach his people that the "very hairs of their head were all numbered," and that "in his book were all their members written." For example, the mere touch of the dead defiled, and whenever death happened in a house or tent, all in it and about it remained under a taint of defilement for seven days.[2] Not that there was any thing sinful in the contact itself with the dead—for this may have come about without the slightest blame, and even in the discharge of imperative duty—but to impress the individual with a salutary horror of sin, whence comes death. By all such appointments the Law virtually said, "Beware of sin! which is the death of the soul, and the ultimate cause of all that interferes with the enjoyment of life in the kingdom of God." The same explanation is to be given of the uncleanness connected with leprosy (q. v.), a disease which was viewed as a sort of living death, the most exact image of sin. But another, and indeed the only additional class of defilements of a general kind, sprang from what may not unfitly be called the opposite quarter, the generation and birth of children. The ordinances concerning these seem to point to the inherited depravity which, by reason of the Fall, has become inherent in human nature—a fact which, in some form or other, has forced itself upon every thoughtful mind, and has perpetually pressed upon men's attention the great truth uttered from the depths of the Psalmist's experience, when he cried, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." The fullest and most important account of the provisions respecting uncleanness are contained in Leviticus, chaps. xi.–xv. See PURIFICATION; WASHING.

Unicorn, the rendering by our version, following the Septuagint, of the Hebrew word "reem," a word which occurs seven times in the O. T. as the name of some large wild animal. From the details of its aspect and habits, given by these various passages, we discover, since it is mentioned as a visible type of divine power, that the reem must have been an exceptionally powerful animal. Next, from the expression "horns of an unicorn" (the word reem in the original being in the singular, as the margin gives it), we see that the reem was not a one-horned but a two-horned animal. The reem's horns were the emblem of the two tribes, Ephraim and Manasseh, that sprung from Joseph; the figure is much more conformable, if the two horns sprung from the head of one animal.

Next in the Psalms we find that the powerful two-horned reem was also a dangerous and violent animal. The description in Job implies that it was untamable; and Isaiah has a passage in which it is evidently classed with the ox tribe. A likeness to the ox family seems implied in Psalms also: "He maketh them to skip like a calf; Lebanon and Sirion like a young reem." At the present day, naturalists are nearly all agreed that the reem of the O. T. must have been the now extinct urus. The urus was a gigantic relative of the ox and bison, and it is evident, from the skulls and other bones which have been discovered, that it was a most formidable animal, with horns of great size and strength. [Numb. xxiii., 22; Deut. xxxiii., 17; Psa. xxii., 19–21; xxix., 6; Job xxxix., 9–12; Isa. xxxiv., 6, 7.]

Uniformity (Act of), a celebrated act passed by the English Parliament in the reign of Charles II., by which all who refused to subscribe to the doctrines or to observe the rites of the Church of England were excluded from its communion, and if ecclesiastics, deprived of their offices. This act came into operation on the 24th of August, 1662, which has been often termed the "Era of Non-conformity," when nearly two thousand ministers, being conscientiously unable to conform, were ejected from their benefices.

Union Churches. This body of Christians, whose full title is *Christian Union Churches of the West*, assumed definite existence and operation in its present form about the year 1863. Although churches now identified therewith had been established and in successful operation for twenty-five years before, the prime object of this movement is stated to be the union of all Christians upon the essential and fundamental doctrines of Christianity. Their principles are officially stated thus:

"1. The oneness of the Church; 2. Christ the only Head; 3. The Bible the only rule of faith and practice; 4. 'Good fruits' the only condition of fellowship; 5. The repudiation of controversy; 6. Each local church governs itself; 7. Do not preach partisan politics."

By the above statement of principles it will be observed that the union churches have no human creed or test of fellowship, and are exclusively governed by the Bible. They repudiate all controversy on metaphysical theology, and all sectarian distinctive opinions, allowing the right of private judg-

[1] Exod. xix., 6.—[2] Lev. xi.; Numb. xix.

ment on all subjects, except those which they regard as necessary to salvation. They have a Congregational form of church government, and each one of their independent churches is called a "Church of Christ," and the individual members Christians, disciples, saints, brethren, or followers of Christ. They co-operate with all Christians in Christian organizations, such as the "American Tract Society," "Young Men's Christian Association," and the "American Bible Society." All their houses of worship are built free to all who preach Christ, or desire to worship the Most High. They have strong churches in Ohio, Indiana, Illinois, Michigan, Iowa, Missouri, Minnesota, Kansas, Arkansas, Texas, and elsewhere. They hold a General Council every two years, composed of delegates from the different States. Each State also holds an Annual Council. They have an organ of the movement, called the *Christian Witness*, published at M'Arthur, Vinton County, Ohio. They have a membership of some thirty thousand, and are said to be increasing. They recognize but one order in the ministry, that of elder; and encourage all, both learned and unlearned, who feel called to work for Christ, to do so.

Unitarians, a general name given to all those who deny the doctrine of the Trinity. It is sometimes claimed by them upon the ground that they teach the doctrine of the unity of God; but this doctrine the Trinitarians equally maintain. It would be more proper to say that they teach that there is but one divine person, while the common formula of the Trinitarian theology is that there are three persons in one God.[1] But while this is the point in respect to which the differences between the Unitarians and orthodox or evangelical Christians are most notable, it is not the only, nor perhaps the most important point. Their view of the nature of man, the divine government, and the salvation of the soul differs radically in many respects from that commonly received throughout Christendom. At the same time, they differ scarcely less radically among themselves on these points. Agreed only in two things—a rejection of the doctrine of the Trinity, and a disowning of the doctrine of all creeds as authoritative statements of doctrine—it is scarcely possible to state fairly and accurately for them that faith which they have never attempted to state authoritatively for themselves. Indeed, there is probably a greater difference in theological views between the various parties in the Unitarian churches of America than between those of the radical Unitarians and avowed unbelievers on the one hand, and those of conservative Unitarians and orthodox, or evangelical, theologians on the other.

The conservative Unitarians differ from the Trinitarians chiefly in their estimate of the character of Christ and the Holy Spirit, and even in this respect the difference is metaphysical rather than practical. Inheriting their faith from the Arians (q. v.), they deny the proper deity of Jesus Christ, but attribute to him the highest character which it is possible to attribute to a created being, a character so bright that they often speak of him as divine. They profess to accept him as the Son of God, the Mediator between God and man, the infallible Teacher, and the all-sufficient Saviour. They believe in his miracles, his resurrection, and his sinless character; and that he is worthy of honor, love, trust, and obedience. They believe, too, in the Holy Spirit, but not in him as a distinct person, only as "a purifying and quickening power which proceeds from the Father, and which was signally poured out upon the early disciples, and which God is ever ready to give to them that ask;" and on the importance of this divine presence and energy, real though impersonal, they insist with scarcely less earnestness than their orthodox neighbors. At the same time, they differ radically from the Trinitarians, in that they declare that "the most essential point in the Christian faith is not the time when Christ's existence began, nor the metaphysical elements of his nature, but the degree of his authority to speak in the name of God," while to the Trinitarian the *person* and *character* of Christ is of transcendentally greater importance than his doctrine. In other points they use language very similar to that of the orthodox teachers, and employ many of the same Scriptural texts in stating their faith; but when pressed for an interpretation, give a very different explanation of them. On other theological points they hold that we are "born imperfect, with many tendencies to evil"—tendencies, to some extent, inherited; and that in this sense, and in this only, we can be said to have sinned in or been affected by the sin of Adam; but at the same time, while the nature is perverted and debased, every man has the power to fulfill the law of God, and is sinful only so far as he voluntarily yields to temptation and chooses disobedience. They maintain, too, that nature and conscience combine to teach that there is a future retribution; and that while no one can in strictness of speech suffer the penalty of another's sins, and all the language of the N. T. which implies such a thing must be interpreted as the language of allegory or of strong feeling, nevertheless it was only by and through the sacrifice of Christ that salvation was made possible for man. At the same time, they generally repudiate the idea that it was necessary in order to satisfy God's wrath, or to meet the claims of his law; and consider its efficacy to consist wholly in its effect on the human soul, in producing repentance, a sense of the heinousness of sin, and a conviction of God's

[1] See TRINITARIANS.

readiness to pardon those who turn to him. They hold to the necessity of regeneration, while they deny that it is miraculous, and their language leaves it uncertain whether they consider it a radical and instantaneous change in the heart, or only a gradual development of the germs of goodness, which, according to their philosophy, every man carries in himself. Finally, they accept the Bible as the Word of God—and as a guide, apparently an authoritative guide—in matters of religion; but they hold to the less strict theories of inspiration,[1] and interpret the Scriptures with greater freedom than most orthodox scholars.

The radical Unitarians differ from the conservative Unitarians so widely, that it is difficult for one who writes from without the organization altogether to comprehend where they find a common ground. They profess to believe that "Jesus of Nazareth was led by the Spirit of God more constantly and entirely than any other son of man; that he is therefore called the dearly beloved Son of God, and is the best teacher of religion;" but they deny that he was one with God in any other than a spiritual sense, *i. e.*, as godly men are one with each other, and with God whom they love and serve; and they deny alike Christ's pre-existence and his miraculous conception, considering the accounts of his birth as mythological tales, invented in the second and third centuries of the Christian era. They deny the doctrine of the Atonement, and consider that men are saved only by conforming their life and character to God's law, repudiating "justification by faith," and insisting that "personal obedience to God in all things is the one thing needful"—the only ground of salvation. The cross they accept only as an example of self-denial. They disown altogether the doctrine of original sin, and believe that the actual and indubitable corruption of the world is largely due "to the incompetency or the neglect, or the evil examples of parents, or to their mistaken views of human nature and of education;" without, however, offering any explanation of the cause of that incompetency and neglect. "Regeneration," with them, "is the orderly and normal awakening of the spiritual nature from its sleep in the purely animal or merely instinctive nature;" and they utterly deny the doctrine of "a miraculous change in the moral constitution of the soul." It is hardly necessary to add that they do not accept the Scriptures as an authority in religious matters. They regard the O. T. only as a collection of the sacred writings of the Jews, "written in large part by unknown authors and under the ordinary lights of human knowledge, and with all the ordinary subjection to human errors;" and the N. T. as "the record of a revelation made by ear and eye witnesses—by men religiously inspired, yet not free from the prejudices and theories, and even practical errors of their times." These views, extreme as they appear, and subversive of all the conceptions of Christianity current in the orthodox churches, have not satisfied all those who are by inheritance, and even in some sense by ecclesiastical position, Unitarians. From that body there have gone out a party of thinkers holding yet more extreme views; but as they hardly recognize themselves, or are recognized by their former theological companions, as Unitarians, it is not right to attribute their views to that denomination; and for them, as interpreted by such thinkers as Theodore Parker, O. B. Frothingham, and Francis E. Abbott, we refer the reader to the article RATIONALISM. In this account of Unitarian belief, we have drawn our statements wholly from tracts and sermons, or doctrinal statements, published by the American Unitarian Association, and so receiving, in some sense, the sanction of the denomination. Between the two extremes of belief thus representing the advance and the rear guard of Unitarianism, there is room, as the reader may readily perceive, for wide differences of opinion; and the gap is actually filled by every form of theological opinion, from the extreme conservative to the extreme radical creed.——Nearly all Unitarians hold to a doctrine of future retribution, while they are also generally agreed in disowning the doctrine of everlasting punishment, and in maintaining the probability of a final restoration to purity, holiness, and the favor of God of the whole human race.

History and Organization.—The early history of Unitarianism is partially given elsewhere.[1] The first apostle of Unitarianism in England was John Biddle, who toward the middle of the seventeenth century combated the doctrine of the Trinity with great vigor, and even violence. His followers were called for a time, from his name, Biddelians. Both John Milton and Locke are charged with having favored the views of the same school. It was not, however, till toward the close of the eighteenth century that it became a pre-eminent religious party in England, under the teachings of Joseph Priestley and Thomas Belsham. A large number of the Presbyterians became more or less affected with Unitarian principles through a change of views on the part of their clergy, who carried their congregations, in many instances, with them. It is said that a large proportion of the buildings now occupied in England as churches by Unitarian congregations belonged originally to the old English Presbyterians, who were strictly Trinitarian in their views. In the United

[1] See INSPIRATION.

[1] See ARIANS; SOCINIANS; HUMANITARIANS; CHRISTOLOGY; TRINITARIANS.

States the first considerable avowed movement toward Unitarianism occurred after, and perhaps partly in consequence of, the visit of Dr. Priestley to America, in 1794; though probably the opinions had been entertained unavowed in the churches prior to that time, as they still are in many of the professedly Trinitarian churches upon the Continent, where Unitarianism, as a distinct denomination, is but little known. The settlement of Dr. Channing in Boston, in 1803, gave the movement another and more considerable impulse. He represented what would now be regarded as the more conservative wing of the Unitarian Church, but attacked the too rigid and ascetic theology of the Puritans with great power, though with little controversial bitterness. The appointment of Dr. Ware as professor of divinity in Cambridge University, in 1805, gave rise to a long and protracted controversy, which was not confined to pamphlets and pulpits, but extended into the courts of law, and which ended with the entire separation of the Trinitarian and Unitarian churches into distinct organizations. The separation thus effected has continued to the present day, though the bitterness of the controversy has passed away, and occasionally exchanges of pulpits are made between Unitarian and orthodox clergymen, a thing of common occurrence prior to 1805, before which time, indeed, no very clear line was drawn between them, but which has been almost unknown since that time.

In 1825 the American Unitarian Association was organized, to act as a Publication and Home Missionary Society. There is a National Conference of Unitarian Churches, which meets biennially, and eighteen local Conferences. There are two theological schools, one at Cambridge, Mass., which graduated four students in 1873; and one at Meadville, Penn., which graduated five the same year. There are fourteen religious and charitable societies supported by and practically under the control of this denomination, in addition to the Unitarian Association and several Sunday-school societies. It sustains four monthly and two weekly periodicals. But in addition the Unitarians control, to a considerable extent, several prominent periodicals of an avowedly secular, or at least unsectarian, character, and embrace among their number some of the most cultivated minds in the country, whose influence on behalf of their denomination is the more effectual because not exercised in the theological arena. Their views, too, are embraced by others than their own denomination, as by the Progressive Friends (q. v.) and the Hicksite Quakers (q. v.). Their last reports show a total number of 360 churches, and 403 clergymen in this country and Canada.

Their churches are, in form of church government, substantially Congregational,[1] and in doctrine and ecclesiastical discipline entirely independent. Their conferences do not possess any control over the local churches. The Continental Unitarians were also Baptists, *i. e.*, they maintained that baptism could be administered only to adults; but in the churches of the United States it is administered to households. The Lord's Supper is observed, but simply as a commemorative ordinance. The Unitarians, however, attach little importance to any ritual. Usually the forms of worship are of the simplest kind, and the prayers extempore; but in some instances a ritual has been adopted from the Episcopal Prayer-book, the Trinitarian doxologies and other similar expressions inconsistent with the Unitarian faith being modified or omitted.

Universalists, a name given to a body of Christians, the peculiarity of whose belief is that all mankind will eventually be redeemed from sin and suffering, and brought back to holiness and God. Hence the name, which is derived from their belief in universal salvation. Universalism, as a doctrine, is of very ancient date. Certain of its adherents claim that the Scripture affords authority for it. The chief texts cited by those Universalists who ground their belief upon the Scripture are the following: John i., 29; iii., 17; Rom. v., 6, 12, 18–21; viii., 19–24; 1 Cor. xv., 24–28; Ephes. i., 9, 10; iv., 10; Phil. ii., 9–11; Cor. i., 19, 20; Heb. ii., 9; 1 John ii., 2; iii., 8; Rev. v., 13. Passages in favor of the doctrine are cited from many of the church fathers, and it was undoubtedly held by Origen. It is said also to have been held by some of the Albigenses and Waldenses, the Lollards, and the Anabaptists, and it probably had isolated supporters in most of the countries into which the Reformation penetrated. Nor has it wanted illustrious adherents belonging to the Church of England and the Non-conformists, among whom it is customary to rank Archbishop Tillotson, Dr. Burnet, Bishop Newton, Dr. Henry More, William Whitson, Jeremy White (chaplain to Oliver Cromwell), Soame Jenyns, David Hartley, William Law, and (in our own day) Thomas de Quincey and Professor Maurice. The same remark is applicable to the French and German Protestant churches. But the existence of Universalism as a distinct religious sect is a feature of American society. About the year 1770, the Rev. John Murray became a propagator of Universalist views; and since his time, an organized body has sprung up, which, according to the register of the denomination published in 1871, contains in the United States 904 parishes, owning 687 churches, and ministered to by 621 preachers. These societies have under their patronage ten institutions of learning, includ-

[1] See, however, CONGREGATIONALISTS.

ing four colleges and seven academies, and they support thirteen periodicals. In ecclesiastical government the Universalist churches are congregational.

As a theology Universalism exists in three different forms. One class of thinkers hold to the old Gnostic theory that sin belongs exclusively to the body, and that, accordingly, when the body drops off at the grave, all sin and punishment will cease. A second theory is, that sin is punished by God in this life, both by his providence and by the remorse of conscience which it entails, and that, accordingly, there is no reason to believe in any future punishment. Both these theories have, however, given place generally to that of the Restorationists, who hold a system of doctrines very analogous to those of other Christians, but who maintain that, finally, after a period of punishment, which may be of long duration, all mankind will be brought back to God through the influence of his Holy Spirit, and by the efficacy of Christ's atoning blood. Most of them, though not all, agree with the Unitarians in rejecting the doctrine of the Trinity, and in interpreting the atonement as efficacious only as a moral influence upon the hearts of men. In this respect their theological views, like those of the Unitarians (q. v.), are of various forms; like the Unitarians, they generally agree in regarding creed as a matter of little or no importance, and in treating the daily life as the true measure of personal religion.

Ur (*light*), a city or place always spoken of in Scripture as "Ur of the Chaldees," where Abraham's family resided, and from which he, with his father Terah and other relatives, went forth to Haran.[1] There are discordant opinions as to its locality. Professor Rawlinson[2] believes that this city, the first and most important of the early capitals of Chaldea, was situated on the Euphrates, probably at no great distance from its mouth. It was, probably, the chief commercial emporium of early times. The name is found to have attached to the extensive ruins now six miles from the river on its right bank, and nearly opposite its junction with the Shat-el-Hie, which are known by the name of Mugheir, or "*the bitumened.*" Here, on a dead flat, broken by a few sand-hills, are traces of a considerable town, consisting chiefly of a series of low mounds disposed in an oval shape, the largest diameter of which, from north to south, is somewhat more than half a mile. In periods of inundation the ruins are surrounded by water. The chief building is a temple, which rises seventy feet above the level of the plain, and is conspicuous at a considerable distance. It is in the form of a parallelogram, 198 by 133 feet, built in a very rude fashion, of large bricks, cemented with bitumen, whence the name by which the Arabs designate the place.

Uriah (*light of Jehovah*). **1.** A valiant officer in David's army. He was not a native Israelite, but of the Hittite race, hence called "Uriah the Hittite;" yet he had evidently embraced the faith of Israel.[1] He married Bath-sheba (q. v.), a woman of Jewish birth, and possessed of extraordinary beauty. Of Uriah himself comparatively little is told; but there is undoubted evidence of his loyal, chivalrous, and devoted spirit, and a true soldier-like sense of honor, the more remarkable as it stands in contrast to the duplicity and selfishness of his royal master. David having attempted every device to conceal his own guilt in regard to Bath-sheba, had no resort but the death of Uriah. He accordingly ordered that he should be given a position in the hottest part of the conflict. The device succeeded only too well, and Uriah perished on the field of battle. [2 Sam. xi.]

2. Called also Urijah, a high-priest in the reign of Ahaz. His parentage is not known, and the only thing recorded of him is his ready compliance with the idolatrous tendencies of Ahaz in getting an altar erected after the pattern of one which Ahaz had seen at Damascus. [2 Kings xvi., 10–16; Isa. viii.]

Urijah, a prophet in the reign of Jehoiakim. He prophesied against the king and the people, for which he was obliged to flee for his life, and so bitter and relentless was the feeling against him, that the king sent to Egypt for him, and killed him with the sword. [Jer. xxvi., 20–23.]

Urim and Thummim (*light and perfection*). When the Jewish exiles were met on their return from Babylon by a question which they had no data for answering, they agreed to postpone the settlement of the difficulty till there should rise up "a priest with Urim and Thummim."[2] The inquiry, what those Urim and Thummim themselves were, seems likely to wait as long for a final and satisfying answer. Few matters connected with the ancient Hebrew ritual have excited more curiosity. On every side we meet with confessions of ignorance. The Scripture gives no description of the things meant. In the directions communicated to Moses for the high-priest's garments it is simply said that the Urim and Thummim are to be put into the holy breastplate, to "be upon Aaron's heart, when he goeth in before the Lord." But it is observable that, whereas certain skilled artists made the robes and the furniture of the tabernacle with the tabernacle also, there is no mention of any making of Urim and Thummim; it is Moses himself who, when all is finished, and Aaron is arrayed, puts these into the breastplate. They

[1] Gen. xi., 28, 31; xv., 7; Neh. ix., 7.—[2] "Great Monarchies of the Eastern World."

[1] 2 Sam. xi., 11.—[2] Ezra ii., 63; Neh. vii., 65.

are mentioned as things already familiar both to Moses and the people, connected naturally with the functions of the high-priest, as mediating between Jehovah and his people. By means of them counsel from the Lord was to be delivered, and the possession thereof was the crowning glory of the priestly tribe.[1] Their purpose is clearly enough indicated in Numb. xxvii., 21; 1 Sam. xxviii., 6; and also (as they were evidently regarded as belonging to the ephod) in 1 Sam. xxiii., 9–12; xxx., 7, 8. We are warranted in concluding that they were visible things of some sort by which the will of Jehovah, especially in what related to the wars in which his people were engaged, was made known, and that from this time they were preserved in the bag of the breastplate of the high-priest, to be borne "upon his heart before the Lord continually."[2] There is no instance on record of their being consulted after the time of David. They were certainly not in use after the Captivity, and it seems to have become a proverb in reference to a question of inextricable difficulty, that it should not be solved "till there stood up a priest with Urim and Thummim."[3]

As to the form and material of the Urim and the Thummim, and as to the mode in which they were consulted by the high-priest, there have been many conjectures, some of them very wild and startling. The different views which have been taken are, for the most part, based on three different theories:

I. That the Divine Will was manifested through the Urim and the Thummim by some physical effect addressed to the eye or the ear; II. That they were some ordained symbol which, when the high-priest concentred his sight and attention on it, became a means of calling forth the prophetic gift; III. That they were some contrivance for casting lots.

I. Josephus, who identified the stones of the breastplate with the Urim and the Thummim, says that they signified a favorable answer to the question proposed by shining forth with unusual brilliancy. He adds that they had not been known to exhibit this power for two hundred years before his time. Others, supposing that the Urim and the Thummim were two images, or Teraphim, imagined that an angel was commissioned to speak through the lips of one of them with an audible voice, or that an audible voice addressed itself from the mercy-seat as the high-priest stood before it, wearing the breastplate on his breast.

II. Some of those who have held the second theory have conceived that the high-priest used to fix his eyes on the gems of the breastplate, until the spirit of prophecy came upon him and gave him utterance. Others have conjectured that the object of his contemplation was not the gems themselves, but some distinct object with sacred associations, such as a gold plate or gem of some kind, inscribed with the name *Jehovah*, attached to the outside of the breastplate.

III. Still others have supposed that the Urim and the Thummim might have been three slips, one with *yes* upon it, one with *no*, and the third plain, and that the slip taken out of the pocket of the breastplate at hap-hazard by the high-priest was regarded as giving the answer to the question proposed; or that they were two images, which were used in some mode of casting lots; or diamonds cut in the form of dice, which the high-priest, when he sought for an answer, took out of the bag, and threw down on the table in the sanctuary, drawing a meaning from the mode in which they fell. But the theory of lots is not necessarily involved in these vain conjectures as to the material instruments which may have been employed. No attempted explanation seems to be more in accordance with such analogy as the history of the Israelites affords, or more free from objection, than that the Urim and the Thummim were some means of casting lots. We know that appeals to lots were made under divine authority by the chosen people on the most solemn occasions;[1] and the practice was not wholly discontinued till it was exercised in completing the number of the twelve apostles. It seems worthy of remark, that the Urim and the Thummim appear to have fallen into disuse as the prophetic office became more distinct and important in and after the reign of David; and that we hear nothing of the casting of lots in the apostolic history after the day of Pentecost, when the Holy Ghost was given to lead all believers into all truth. In each case, the lower mode of revelation appears to give way to the higher.

Utensils. A number of domestic utensils are mentioned in Scripture. We have the basin, the bowl, the caldron, the charger, the cruse, the cup, the dish, the flagon, the goblet, the kettle, the pan, the pitcher, and the



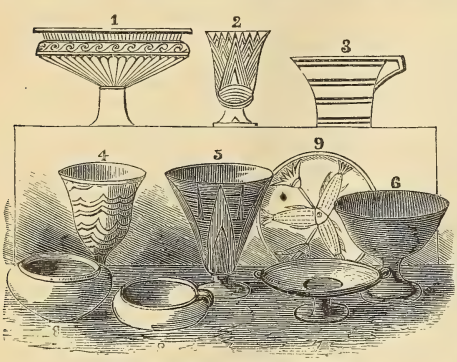
Modern Oriental Dishes.

pot. The charger was probably a deep dish, though that referred to in Matt. xiv., 8, 11,

[1] Exod. xxviii., 30; Lev. viii., 8; Deut. xxxiii., 8, 9; Numb. xxvii., 21.—[2] Exod. xxviii., 30.—[3] Ezra ii., 63; Neh. vii., 65; comp. Hos. iii., 4.

[1] Lev. xvi., 8; Numb. xxvi., 55; Josh. vii., 14–18; xiii., 6; xviii., 8; 1 Sam. xiv., 41, 42; Acts i., 26; compare for a slight indication that this was the use of the Urim and Thummim, 1 Sam. xiv.; particularly verses 3, 18, 19, 36, 37, 41, 42.

was perhaps an ordinary dish, shallower in character, like a plate. The form of the cruse is quite uncertain. That of the widow[1]



Ancient Egyptian Drinking-vessels.
1, 2, 3. Vase, goblet, and cup from paintings; 4. Porcelain; 5. Green earthenware; 6. Coarse pottery; 7. Wood; 8. Aragonite; 9. Saucer of earthenware.

was probably a globular vessel, with a narrow neck and a handle. By flagon, in Isa. xxii., 24, a bottle of skin is probably intended. The other terms require no explanation. These utensils were made variously of metal, of earthenware, and of the skins of animals.[2]

Uzal (*a wanderer?*), a son of Joktan. His descendants appear to have settled in Yemen, the capital of which, now *Sanaa*, had long the name of Uzal, still perhaps to be traced in a suburb *Oseir*, where about two thousand Jews reside. This district was noted for its commercial importance. It traded with Tyre, and is thought to have had Javan as its port. Sanaa stands on a plateau four thousand feet above the level of the sea; the air is salubrious and the temperature equable; but the district suffers from drought, and is consequently subject to famines. The inhabitants are celebrated for the manufacture of beautiful stuffs. [Gen. x., 27; 1 Chron. i., 21.]

Uzzah, or **Uzza** (*strength*), one of the sons of Abinadab, in whose house the ark abode for ~~twenty~~ years. When the ark was removed to Jerusalem, it devolved upon Uzzah, with his brother Ahio, to drive the cart in which it was placed. When the procession reached Nashon's threshing-floor,[3] the oxen stumbled so as to shake the ark, and Uzzah, fearing, doubtless, lest it should fall to the ground, incautiously put forth his hand to hold it. The profanation was punished by his instant death, to the great grief of David, who named the place Perez-Uzzah, *the breaking forth on Uzzah*. Various opinions have been entertained as to the precise nature of the sin of Uzzah. But his fate was not merely the penalty of his own rashness. The improper mode of transporting the ark, which ought to have been borne on the shoulders of the Levites, was the primary cause of his profanation; and while the stroke fell directly upon him, it was a manifestation of divine displeasure toward all. David evidently regarded it in this light. The scene of Uzzah's death was probably about five miles west of Jerusalem. [2 Sam. vi., 1–12; 1 Chron. xiii., 7–14.]

Uzziah (*strength of Jehovah*). In several passages in Kings he is called Azariah. He was the son of Amaziah, and the tenth king of Judah, B.C. 810–758. On his father's death he was chosen king by the people. Ascending the throne at the early age of sixteen, he exhibited great capacity for government, and under his administration the kingdom of Israel soon attained to great strength and prosperity. He carried on successful wars against the Philistines and the Arabians; fortified the walls at Jerusalem with strong towers; built towers also in the wilderness; applied himself to the husbandry of fields and vineyards; and kept up a large and well-appointed army.[1] But his prosperity proved too much for him. He became proud and presumptuous, and arrogated to himself the right of doing what God had expressly reserved to his consecrated priesthood—to burn incense upon the altar. For this daring act he was smitten with leprosy, which clave to him till the day of his death.[2] After this calamity, he could take but little part in public affairs, and his son Jotham was associated with him in the kingdom. Mention is made by Amos and Zechariah[3] of an earthquake which took place during Uzziah's reign. Josephus also mentions it, and connects it with his sacrilegious attempt to offer incense; but Scripture itself affords no warrant for this. As he was a leper, his grave was apart from the royal vaults, in the adjacent field.[4] He was succeeded by his son Jotham. [2 Kings xv., 1–8; 2 Chron. xxvi.]

[1] 1 Kings xvii., 12.—[2] Another Hebrew word, improperly translated "flagon" in our Bible, means a pressed cake of dried grapes or raisins (raisin-cake), esteemed a delicate and refreshing food (2 Sam. vi., 19; 1 Chron. xvi., 3; Sol. Song ii., 5), and offered in sacrifice to idols (Hos. iii., 1, properly, *and love-cakes of grapes*, as offerings to their idols).—[3] Called in 1 Chron. xiii., 9, "the threshing-floor of Chidon."

[1] 2 Chron. xxvi., 6–15.—[2] 2 Chron. xxvi., 21; 2 Kings xv., 5.—[3] Amos i., 1; Zech. xiv., 5.—[4] 2 Chron. xxvi., 23.

V.

Vale, Valley. These words are used in our English Bible to translate several Hebrew words which really possess very different significations. Sometimes it indicates a hollow sweep of ground between two more or less parallel ridges of land; sometimes a deep and abrupt ravine, with steep sides and narrow bottom; sometimes a *wady*, i. e., the bed of a stream which in the rainy season is nearly filled with a foaming torrent, while at other times it is nearly or quite dry; sometimes a plain rather than a valley, though a plain inclosed by mountains. In several instances it is used to designate the region of country lying between the mountains of Judea and the Mediterranean, which is elsewhere more appropriately rendered the Low Country. See PALESTINE; BBOOK.

Vashti (*beautiful woman*), the "queen" of Ahasuerus, who, for refusing to show herself to the king's guests at the royal banquet, was repudiated and deposed.[1] Various attempts have been made to identify both her and Esther with historical personages. The Persian monarchs, however, invariably selected their true wives from princely houses, marrying them from reasons of state alone. It is probable that both Esther and Vashti were simply favorites, or "queens," of the royal harem. See ESTHER; HAREM.

Veil. At present, females are rarely seen without the veil in Oriental countries, so much so, that in Egypt it is deemed more requisite to conceal the face, including the top and back of the head, than other parts of the person. Women are even delicate about exposing their heads to a physician for medical treatment. In remote districts, and among the lower classes, the practice is not so rigidly enforced. But much of the scrupulousness in respect to the use of the veil dates from the promulgation of the Koran, which forbade women appearing unveiled except in the presence of their nearest relatives. In ancient times the veil was adopted only in exceptional cases, either as an article of ornamental dress or by betrothed maidens in the presence of their future husbands, especially at the time of the wedding, and, lastly, by women of loose character for purposes of concealment. But, generally speaking, women, both married and unmarried, appeared in public with their faces exposed, both among the Jews and among the Egyptians and Assyrians, as proved by the invariable absence of the veil in the sculptures and paintings of these peoples. But among the Jews of the N. T. age it appears to have been customary for the women to cover their heads (not necessarily their faces) when engaged in public worship. For taking the veil, see NUN. [Gen. xxiv., 16, 65; xxix., 10, 25; xxxviii., 14; 1 Sam. i., 12; 1 Cor. xi., 5–15; Sol. Song iv., 1, 3; vi., 7.]

[1] Esth. i.

Verger (*a wand*), an officer of cathedral and collegiate churches in England and on the Continent, who carries the mace before the ecclesiastical dignitaries in procession, or on various ceremonial occasions. The mace, however, has no sacred significance, but is simply an emblem of dignity.

Versions. From the earliest times various attempts have been made to translate the Bible from the original tongue into the common language of the people, or to interpret it by paraphrases and glosses. The most important versions are the Greek, the Latin, and the English.[1] In addition to these the following should be mentioned. 1. The *Targums*. The modification which the language of the Hebrews underwent during their captivity rendered necessary an exposition or interpretation of the Scriptures, since they were written in the ancient Hebrew tongue. These interpretations, at first oral, were subsequently committed to writing, and constitute what are known as the *Targums*, of which there are several still extant.——2. *Greek*. In addition to the Septuagint (q. v.), there are Greek versions of the O. T. by Aquila, Theodotion, Symmachus, and others, the whole value of which consists in the incidental aid which they afford scholars engaged in determining the correct version of the text.——3. *Syriac*. Christianity was early preached in Syria, and led to several translations into the language of that country, the most celebrated of which is the *Peshito*, or literal, so called on account of its close adherence to the original text.——4. There are also ancient versions of the Scriptures in the Arabic, Armenian, Egyptian, Ethiopian, Georgian, Gothic, Persian, and Sclavonic tongues; besides translations put forth during the period of the Reformation in the French, German, Irish, Italian, Spanish, and Welsh languages, and innumerable versions of a later date.

[1] See SAMARITAN PENTATEUCH; SEPTUAGINT; VULGATE; AUTHORIZED VERSION.

Vestments (Ecclesiastical). The following is a list of the principal ecclesiastical vestments worn in the ritualistic churches, especially in the Romish Church, and by the ritualistic clergy of the Church of England. Illustrations of the principal ones will be found under the article ORNAMENTS.

The *cassock*, which entirely hides the ordinary dress, is regarded as an emblem of the spirit of devotion which becomes those who

serve in the sanctuary. It is a long coat, buttoning over the breast and reaching to the feet, and is confined to the waist by a broad sash called a *circline;* the collar is made to fasten close around the throat. This garment is ordinarily black, but colors are sometimes used by the higher ecclesiastics on special occasions. The *surplice* is a vestment of linen, much shorter and fuller than the cassock, and worn over it; it is made without any opening in front. The *cotta* is somewhat shorter than the surplice, and not quite so full; the sleeves reach but little below the elbows. The *rochet* is a short surplice, generally made of lawn or fine linen, with tight sleeves. This and the cotta are employed for convenience' sake in baptism. The *alb* is another linen vestment, longer than the surplice, and with tight sleeves, like those of the cassock; it is confined at the waist by a girdle. The *cope* is a semicircular cloak, generally of silk, embroidered at the edge, thrown loosely over the person, and fastened in front. At the back of the cope hangs the *hood.* The *choral tippet* is a cape, usually of black silk, worn over the surplice, and reaching about half-way between the elbow and the wrist. The *stole* is a narrow piece of silk, usually ornamented with a cross and with fringed ends, and passed over the neck. There are also special vestments for use in the communion service; among these are the *amice,* a square piece of linen, fastened round the neck, and turned back so as to form a kind of collar, for which, however, the *bands* are now substituted; the *girdle,* a white cord used to confine the alb at the waist; the *maniple,* an ornament resembling the stole, but smaller, and worn by the subordinate clergy; the *chasuble,* an oval garment, without sleeves, open at the sides, and having an opening at the neck, through which the priest passes his head; very analogous to which is the *dalmatica.* There are, in addition, other garments worn only by the deacons, sub-deacons, and other inferior clergy. The *mitre, biretta,* and *bonnet,* are all forms of head-dress worn by different clerical orders. In addition to these clerical vestments are those which belong to the monastic orders, viz., the *frock;* the *cowl,* a loose garment worn over the frock; the *hood,* used as a head-dress, and popularly but improperly called a cowl; the *scapular,* a narrow strip of serge, covering the shoulders, and hanging down before and behind to near the knee; the *girdle,* or *rope;* and the *sandals.*

Vestry, in English ecclesiastical law, is a meeting of the inhabitants of the parish, assembled to deliberate on some matter which they have a right to decide; in the Protestant Episcopal Church of this country it is a committee, chosen annually by the parish, who, in conjunction with the church-wardens, manage its temporal concerns. The term is also applied to the room adjoining the pulpit where, in the Episcopal Church, the robes are kept and are put on and off, and sometimes, by accommodation, in other churches to the rooms provided for lectures, prayer-meetings, and other week-day services.

Viaticum, the provision made for a journey. Hence, in the ancient Church, both baptism and the Eucharist were called *Viatica,* because they were equally esteemed men's necessary provision and proper armor, on their way through this world to eternal life.

Vicar, one who is appointed *vice,* i. e., in place of another to perform his functions. In the Church of England the vicar is often, but not always, an assistant. He has, however, only a portion of the ecclesiastical income of the parish; a part going to the patron (q. v.). In the Roman Catholic Church the term is applied to the assistant priests. A vicar-general is the vicar or assistant of a bishop.

Vicarious. Properly speaking, this word signifies "in place of another." It is used in theology to indicate the doctrine that Christ suffered in place of the sinner, in such a way that God accepts his suffering in lieu of the punishment which otherwise must have been inflicted on guilty man. This is what is meant by the doctrine of a *vicarious* sacrifice, or a *vicarious* atonement. To the more general term sacrifice, or atonement, the term vicarious is added, to signify the faith which maintains that Christ's sufferings were properly a substitute for ours, in contradistinction from that of those who hold that the object of his sufferings was only to produce a moral impression on our hearts. See ATONEMENT.

Villages. Among the Hebrews the towns were more like our villages, and the villages little more than a few huts or temporary residences. The inclosures sometimes were nothing better than tents, but pitched in the form of an encampment, as in the case still of the Jehâlîn Arabs, who arrange their tents in a sort of circle, for the sake of better security and mutual protection. Such, probably, were the villages spoken of in connection with some of the ancient towns of the Israelites. By the Talmudists a village was defined as a place destitute of a synagogue. Galilee, in our Lord's time, contained many villages and village towns; and Josephus says that in his time there were in Galilee two hundred and four towns and villages, some of which last had walls. In the N. T. the term village is applied to Bethphage, Bethany, Emmaus, and Bethlehem; and a distinction between city or town and village is recognized. [1 Chron. xxvii., 25; Neh. vi., 2; Matt. xxi., 2; Luke viii., 1; x., 38; xxiv., 13; John vii., 42; xi., 1.]

Vine, Vineyard, Vintage. The grape-vine anciently flourished to a great degree in the

Holy Land, and its produce is frequently referred to in connection with corn and oil, as indicating a fertile country. It is first spoken of in the history of Noah; was cultivated in Egypt; was reported by the spies as very prolific in Palestine, whence they brought back an immense bunch of grapes, as a specimen of the fruitfulness of the country; and is frequently employed by the later writers as a symbol either of fruitfulness in righteousness, or, by reference to the wild grapes, of the reverse condition.[1]

The cultivation of the vine was, therefore, an important part of Jewish husbandry. It was necessary, of course, for a vineyard to be fenced off, to keep out the various wild animals — boars, foxes, or jackals[2] — which would be likely to do damage. A sunny aspect would be chosen for a vineyard: hence it was often on a hill,[3] the ground being well cleared of stones. A tower or lodge was provided for the vine-dresser, and a wine-press was made.[4] The vineyard was not to be sown with divers seeds;[5] and it was to lie untended in the Sabbatical and jubilee years.[6] Fig-trees were occasionally planted in vineyards;[7] hence the dwelling quietly under one's own vine and fig-tree was a proverbial expression for general peace and security.

The vintage, in autumn, about September, was a joyous and festive season. The people turned out of their habitations, and dwelt in lodges and tents. The grapes were gathered amidst shouts and songs, and were carried in baskets to the wine-press,[8] which consisted of two vats: an upper one, in which the grapes were trodden out under the feet of bare-legged men, who accompanied their rude dance with songs, and a lower one, into which the expressed juice ran. The gleanings of the vineyard were left for the poor and the stranger;[9] and persons who passed through a vineyard might eat there at their pleasure, provided they carried nothing away.[10] See WINE.

Vinegar. The Hebrew word translated "vinegar" was applied to a beverage consisting generally of wine or strong drink turned sour, but sometimes artificially made by an admixture of barley and wine, and thus liable to fermentation. It was acid, and by itself was not a palatable draught, but was used by laborers. It was similar to the *acetum* of the Romans—a thin, sour wine, drunk by soldiers. This was the beverage of which the Saviour partook in his dying moments. [Ruth ii., 14; Psa. lxix., 21; Prov. x., 26; Matt. xxvii., 48; Mark xv., 36; John xix., 29, 30.]

[1] Gen. ix., 20; xl., 9–11; Numb. xiii., 23, 24; xx., 5; Isa. v., 1–7; Jer. ii., 21; Ezek. xix., 10–14; Hos. x., 1.— [2] Numb. xxii., 24; Psa. lxxx., 12, 13; Sol. Song ii., 15. —[3] Isa. v., 1. —[4] Matt. xxi., 33. —[5] Deut. xxii., 9.— [6] Exod. xxiii., 11; Lev. xxv., 11.—[7] Luke xiii., 6, 7.— [8] Judg. ix., 27; Isa. xvi., 10; Jer. vi., 9; xxv., 30.— [9] Deut. xxiv., 21; Jer. xlix., 9.—[10] Deut. xxiii., 24.

Vishnu, the second person of the Hindoo Triad, being the personification of the process of preservation. In the Vedas he occupies a subordinate place, as a merely elemental god, but in later Brahmanism he has been invested with the attributes of the Supreme Being, and worshiped in preference to his rival, *Siva* (q. v.). In Hindoo mythology Vishnu is represented as having undergone nine metamorphoses, or incarnations. A tenth is yet to come. These metamorphoses are termed in Hindoo theology "avators." They represent him as descending in form to earth to accomplish certain specific purposes. These ten avators, or incarnations, of Vishnu portray him, 1. Like a fish; 2. Like a tortoise; 3. Like a hog; 4. Like a lion; 5. Like a dwarf; 6. As Purushu-ram; 7. As Ram; 8. As Krishna; 9. As Buddha; 10. As Kulkee, or in the form of a horse. Each of these incarnations is represented in a separate idol.

Visitation. The bishop in the Episcopal Church is required to visit the churches throughout his diocese statedly, for the purpose of examining generally into their condition, and also for the purpose of administering the rite of confirmation to such as are prepared to receive it. This office is termed a "visitation." There is also in the Episcopal Prayer-book a special service, prepared for such as are sick or specially infirm, known as The Visitation of the Sick, or, more fully, The Order for the Visitation of the Sick.

Vow. In the religion of the old covenant the principle of vowing or dedicating something to a sacred use was recognized as in itself a suitable expression of the religious sentiment, and as such was placed under certain regulations, but not, except in a few special cases, imposed as an obligation on the individual conscience. The Lord never said, Thou shalt vow, but, If thou shouldst make a vow, then let such and such conditions be observed. The conditions specified in the Law related almost exclusively to the faithful performance of what had been freely undertaken by the worshiper; he was on no account to draw back from his plighted word, but conscientiously to carry it into effect, since otherwise a slight would manifestly be put upon God, and a stain left upon the conscience of the worshiper.[1] In the great majority of cases vows took the form of certain free-will offerings, to be presented to God in consideration of marked benefits received from his hand, or in anticipation of such benefits asked and hoped for; and as usually some time must elapse, occasionally even a series of years, before the vow could be performed, there was always a danger of the pious feeling that dictated it subsiding, and some excuse being fallen upon for leaving the obligation undischarged. Hence such passages as Psa. xxii., 25, and in Eccles. v., 4–6. The provisions of the law on

[1] Deut. xxiii., 21–23; Eccles. v., 5; Nahum i., 15.

this subject were practically set aside by the rabbinical teachers, who, under various pretenses, absolved the person making the vow from its fulfillment, if it involved any difficulty or self-denial. The vow made by Paul, and referred to in Acts xviii., 18, is thought to have been the vow of a Nazarite (q. v.).

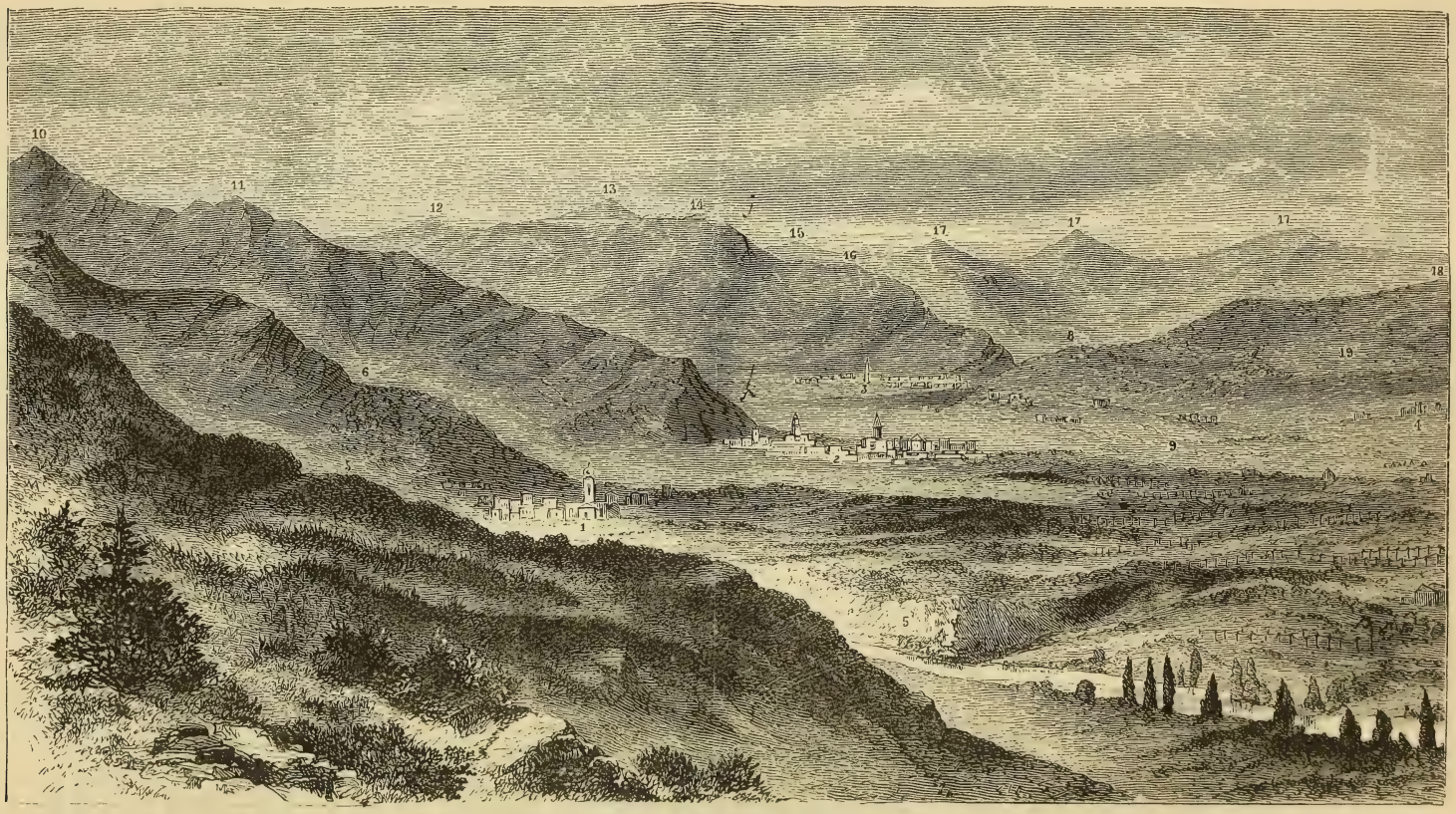
Vulgate, the received Latin version of the Bible. There existed in the second century a Latin version of the Bible made in Africa, and used by the African Fathers. In the course of time this became so corrupt, that Jerome, at the request of Damasus, undertook a systematic revision. In the prosecution of this work he produced the Roman Psalter. He had not, however, proceeded far with his task of revising the old version, when he was so strongly impressed with the inaccuracy of the O. T. text, as derived from the Septuagint, that he resolved, urged too by friends, to translate it anew from the Hebrew. On this he was engaged from perhaps A.D. 385 to A.D. 405. It was only by degrees that this translation gained its place in public estimation. There was great opposition to it at first, and much hostile criticism; but at length, by the approbation of Gregory I., it acquired such authority that since the seventh century, with some mixture of other ancient translations, it has been exclusively adopted (the Psalter, as above noted, excepted) in the Western Church, and has borne the name of the *Vulgate*, or current text. By the Council of Trent it was ordained that the Vulgate alone should be esteemed authentic in the public reading of the Scriptures, in preaching, and in expounding, and that no one should dare to reject it under any pretext whatever. There are two principal editions of this version, called respectively, from the popes under whom they were prepared, the Sixtine and the Clementine. The latter is the standard in the Romish Church at the present day, and is the basis of the Douay Bible, so called from the place where the translation of the O. T. was published by the authority of the Romish Church. Even Romish divines have felt the imperfections of the Douay Bible, arising both from errors in the Vulgate and in the translation, and have acknowledged the superiority of the Authorized Version (q. v.).

W.

Wafers, thin cakes of bread, used in the Eucharist by the Romanists, and by Lutheran Protestants, in the Lord's Supper.

Waldenses. The etymology of this word, as well as the origin of the Christian sect which it describes, is involved in considerable obscurity. By some writers the sect is believed to have sprung up in the twelfth century, under the teaching of one Peter Waldo, of Lyons, and to have derived its name from him. According to this opinion, the Waldenses are historically distinct, though doctrinally identified with the Vaudois. We think the better opinion identifies the two. According to this opinion, the Waldenses are neither French nor Swiss, but Italian; and the terms Vaudois in French, Vallenses in Latin, Valdese or Vallese in Italian, and Waldenses in English, have the same significance, viz., "men of the valleys." It is not impossible, however, that Peter Waldo may have derived indirectly his own reformed faith from these men of the valleys; and being instrumental in extending a faith which had before been only locally important, may have given incidentally a new significance to a name destined from his time to become important in the history of the European Reformation. They are not, however, to be confounded with the Albigenses (q. v.), though both may have derived their common faith from a common stock, the Albigenses being descended from the primitive Christians of Gaul, the Waldenses from original Christian settlers in the valleys of Piedmont.

Up to the eleventh or twelfth century we have no other material for writing their history than such as is furnished by their own traditions. According to this, their Church was founded by the labors of the apostles Paul and James. The Scriptures which from those revered hands their ancestors received were never lost or laid aside; the simple sacraments of the Baptism and the Lord's Supper were never relinquished or overlaid by additional ceremonies; the simple formula known as the Apostle's Creed was never added to by faiths borrowed in reality from heathen worship. The creed and the rites of the Apostolic Church, if we may believe their story, were maintained uncorrupted during the dark ages which intervened between the origin of Christianity and its final enfranchisement in the sixteenth century. However that may be, it is certain that in the eleventh century there existed in the valleys of the Piedmont a people whose ritual was exceedingly simple, and whose faith was as child-like as it was earnest and devout. Their home was among the wildest and most secluded of those Alpine fastnesses which lie between the Clusone and the Pelice, two mountain torrents which fall into the river Po. Subjects of the King of Sardinia, and inhabiting a territory on the frontiers of France, they were neither exactly French nor altogether Italian in manners, customs, religion, or language. Their entire territory embraced scarcely sixteen square miles. The three valleys which



The Valleys of the Vaudois.

Towns.—1. Lucernette; 2. Lucerna; 3. La Tour; 4. Saint John.
Valleys.—5. Valley of Salabial or Lucernette; 6. Valley of Rora; 7. Valley of Lucerna or Pelis; 8. Valley of Angrogna (the lower part opening into the Valley of Lucerna); 9. Basin of Saint John.
Mountains.—10. Mt. Friouland; 11. Mt. Brouard; 12. Mt. Palavas; 13. Le Cournaout; 14. Mt. Vaudalin; 15. Peak of Cella Veilla; 16. Cote Roussine; 17. Mountains of La Vachere; 18. Les Sonnaillettes; 19. Costiere of Saint John.

they occupied never could have contained more than a population of twenty thousand. A confession of their faith, bearing date A.D. 1120, still exists in MSS. in Cambridge, England. A catechism of a little later date—the thirteenth century—is also preserved. The authenticity of these documents is undoubted. They exhibit a faith not materially different from that of the later Reformers. They show that as early as the twelfth century, if not, as they claim, from the earliest ages, the Waldenses held to the doctrine of the Trinity, the inspiration of the Scriptures, original sin, salvation through Christ, a future life of punishment and reward, a universal Church, and the two sacraments of Baptism and the Lord's Supper; and that they emphatically rejected salvation by works, the intercession of the saints, the adoration of the Virgin Mary, holy water, mass, and the five additional sacraments of the Roman Catholic Church. They maintained that salvation consisted in—not, the reader will observe, was attained or accomplished by—"faith, hope, and charity;" faith in God and in his son Jesus Christ, charity "by which the soul is reformed in the will," and hope resting alone on the merits and mediation of Jesus Christ. Their church organization was as simple as their faith. Their only church officers appear to have been their pastors (whom they termed *barbes;* that is, uncles) and deacons. They acknowledged no bishop, though one of the barbes exercised a sort of general oversight as presiding pastor. Their only theological school was in the almost inaccessible solitude of the *Pra del Tor*, a deep gorge, which was perhaps selected less for the facilities which it afforded for study and meditation than because it was a refuge from the relentless persecutors by whom they were constantly pursued. Here they learned by heart the gospels of Matthew and John, the catholic epistles, and a portion of those of Paul. They were further instructed in Latin, old French, and Italian; and were finally ordained as ministers by the administration of the sacrament and the laying on of hands. These ministers were supported by the voluntary contribution of the people, distributed annually through a General Synod. But they were not dependent on this contribution for support. They were always instructed in some trade or profession, and, like Paul, lived often by the labor of their own hands. Like him, too, they were, for the most part, unmarried, and for the same reason; their toils, privations, and dangers usually forbade them the privilege of a married life. But the celibacy of the clergy was not a part of their creed. Among these *barbes* were not only domestic pastors, but missionaries and evangelists as well. These itinerant preachers traveled in apostolic fashion in pairs, usually one young and one old man; there is, indeed, some reason to believe that this itinerant ministry was a part of the necessary preparation for the office of a pastor. A synod of the churches was held every year, when the past conduct of the pastors was investigated, and changes of residence were regulated. These changes took place among the younger pastors every third year. The moderator, who answered somewhat to the office of presiding elder, was also chosen at the same time. In fact, in several respects their faith, practice, and methods of operation bear a striking resemblance to that of the early Methodists, whom they also resembled in the simple but somewhat austere virtues of their lives.

This Church, originating, if not in apostolic times, at all events in periods so remote that history is unable to gainsay their own account of their origin, did not occupy a position which gave them any public prominence until about the twelfth century. Then the increasing restiveness of the people under clerical usurpation began to manifest itself. At the same time, the papal despotism increased rather than relaxed its demands. The simple faith of the Waldenses began to spread to other lands, whether borrowed from these "men of the valleys" or from that Bible from which they had drawn, it is impossible to say. The Waldenses, at all events, ceased to be exclusively "men of the valleys." Their Church extended into France, Switzerland, Moravia, Bohemia, Germany, and, it is said, even into England. It is quite as likely that Peter Waldo borrowed his name from the sect as that the sect borrowed its name from him. In other words, it is not improbable that in consequence of his faith he was called Peter the Vaud, and that from this was derived the name Peter Waldo. He was a wealthy citizen of Lyons who, toward the close of the twelfth century, became possessed of their faith, or of one in all substantial respects the same. He gave all his possessions to the poor, and himself to the work of preaching the Gospel. It began to spread. At almost the same time, the Roman Catholic Church began vigorous endeavors, first to prevent the propagation of the heresy, then to extirpate it altogether. In 1179 the preaching of the Waldensian faith was forbidden by the pope. In 1242 this prohibition was repeated, and its disregard was punished by death. It was not, however, till the fifteenth century—A.D. 1487—that Rome formally announced, by a bull of Innocent VIII., its resolution to extirpate a people who lived in the centre of the papal empire, and almost in sight of the Holy City, and yet dared refuse allegiance to its religion. The persecutions which ensued lasted, almost without intermission, to the close of the seventeenth century. History contains no bloodier page than that which records the woes of this people, who have never been accused of any

other crime than a refusal to assent to the Roman Catholic creed. The campaigns of the Duke of Alva in the Netherlands do not surpass in atrocity those of the legions of Rome in the valleys of the Vaud. Wherever Roman arms triumphed neither age nor sex was spared, and human ingenuity was racked to invent cruelties adequate to break the resolute spirits of the invincible mountaineers. They were burned, they were buried alive, they were impaled, they were roasted over slow fires, they were hurled from the heights of rocky precipices, they were torn asunder, their mouths were filled with gunpowder and their heads blown off, they were cast, bound hand and foot, into blazing ovens. In one winter fourteen thousand prisoners filled the dungeons of Turin, where eleven thousand perished of starvation and pestilence. Yet they did not lack courage, and against fearful odds and with a patient heroism which scarcely has a parallel in history fought to defend their homes.

Their victories were not less marvelous than their patient endurance of defeat, and their dreadful deaths. The battle of Pra del Tor, in which, after a four days' contest, a few hundred Waldenses put to flight the combined troops of Italy and Spain, has well been called the Marathon of Italian Christianity. And there is perhaps no campaign in history more singularly romantic than that which is known in their records as the "Glorious Return," under Arnaud, in the close of the seventeenth century.[1] Since that time, though suffering more or less, sometimes from bitter persecution, at other times only from civil disabilities, they have enjoyed a period which, compared with their earlier history, may be regarded as one of relative prosperity. In 1848 Sardinia granted them full religious and ecclesiastical liberty, and the successful revolution of 1859–'60, which enlarged Sardinia into the kingdom of Italy, gave them the same rights throughout the Apennine peninsula, except in Rome and Venice. Besides the population of the valleys, which numbers some twenty thousand, embraced among fifteen churches, Waldenses are now to be found scattered throughout the united kingdom, with congregations at many of the principal cities. When Florence was made the capital of Italy they made it also the centre of their denomination, and they have now established there a theological seminary, a printing-press, a book depository, a missionary society, and several day schools.



Pra del Tor.

The simple piety of this noble people has not wholly escaped the injurious influence which the rationalism and infidelity of the close of the last century exercised over almost all the churches of Europe. But though some, both of the Vaudois students and pastors, were tainted with a corrupt theology, the greater number remained proof against

[1] *Harper's Magazine* for July, 1870, vol. xli., page 161, contains a very graphic account of the history of the Vaudois, or Waldenses, to which the reader is referred for details.

the pernicious principles of that age. And to this hour, with some few exceptions, they hold fast their integrity of principle and purity of practice. "Perhaps there is no community," says Dr. Thompson, "in the world among whom morality is so high-toned and universal. Intemperance, licentiousness, falsehood, and dishonesty are crimes almost unknown. The fall of a Vaudois into any flagrant sin is so rare as to excite, when it happens, universal sorrow. A recent traveler mentions the deep horror that was produced by a case of suicide, and the relief that was given to the entire community when the medical judgment was announced, that insanity and not crime had been the cause. Prayer-meetings, which are among the surest thermometers of the spiritual warmth of a people, are on the increase; the ancient habit of storing large portions of the Bible in the memory of the Vaudois youth has not grown obsolete; and the fifteen temples of the valleys are filled from Sabbath to Sabbath with worshipers, whose long journeys and laborious descent from those aërial cottages, that appear like eagles' nests far up among the rocks, are ungrudged by men who love the place where prayer is wont to be made." These fifteen Waldensian parishes are supplied with pious and well-educated pastors, and also with a most useful class of men, who act not only as school-masters, but as *readers* (q. v.) also, and precentors, or leaders, of the psalmody. In addition to these regular instructors attached to each parish, there are about one hundred and sixty winter teachers, who pass from house to house at the inclement seasons of the year, teaching the children, and partaking of the humble fare which even the poorest family provides. The consequence is that education in the valleys is universal. In connection with the Church they maintain also a college, which has eight professors and one hundred students, with a library containing about five thousand volumes. The entire curriculum of study extends over a period of ten years.

War. The Israelites were much engaged in war. At their entrance into Canaan they had to take possession of their allotted inheritance by conquest; and, as they spared many of the clans whom they were to exterminate, and frequently by their sins brought down God's chastisement upon them, generally in the shape of being subjected by some neighboring nation, they were consequently seldom long without having recourse to arms. In advancing against an enemy terms of surrender were to be offered, except in the case of the devoted Canaanitish nations; and only if these terms were refused was the assault to be made.[1] The impending onset of battle was announced by the sound of the sacred trumpets, and by the shoutings of the troops. Sometimes, too, the men were encouraged by an address from the commander-in-chief.[1] Stratagems were practiced, spies sent out,[2] and ambuscades contrived. In besieging a city, banks were cast up, and military engines placed on these to batter the walls, or attempts were made by scaling-ladders to climb over them. Sometimes fire was employed to destroy the gates of a town or fortress.[3] A victory was celebrated with great rejoicings. And, as those who had distinguished themselves were specially praised, so for the dead in battle dirges were composed, and lamentations made.[4] Trophies were set up when a victory was gained; and the arms of the vanquished were kept in the sanctuaries of the conquerors. But the then customary ferocities were much mitigated in the case of the Hebrews, who were charged to show more mercy to their enemies during the hostilities, and afterward, than could be obtained from other victors.[5] Personal strength and skill were far more important in wars in which battles were rather a series of personal combats than in modern warfare, carried on by means of fire-arms. Hence a single champion of great size and prowess might strike terror into a whole army, and even a campaign might be decided by the issue of a contest between two chosen warriors.[6] See ARMS; ARMY.

Washing. Bathing, in the ordinary sense, had no place in the religious ordinances of the old covenant. The more active form of washing was required by the Law to symbolize with greater distinctness the idea of purification from the defilement of sin. It



Washing Utensils.

was applied sometimes, as at the consecration of the priesthood, to the whole body; sometimes, as in the daily ministrations at

[1] Deut. xx., 10–18.

[1] Numb. x., 9; 2 Sam. x., 11, 12; 2 Chron. xx., 20.—[2] Josh. ii., 1; viii., 4–9.—[3] Judg. ix., 48, 49, 52; 2 Kings xix., 32; 2 Chron. xxxii., 2–5; Isa. xxix., 3.—[4] Judg. xi., 34; 1 Sam. vii., 12; xv., 12; xviii., 6, 7; xxi., 9; xxxi., 10; 2 Sam. i., 19, 27; 2 Chron. xx., 26, 28; xxxv., 25.—[5] Deut. xx., 14, 19, 20; 1 Kings xx., 31, 32.—[6] 1 Sam. xvii., 8, 9, 23, 24, 51.

the tabernacle, to the hands and feet; sometimes to the clothes.[1] But the Law confined itself, in these respects, to prescriptions of a strictly religious nature, and imposed no ordinances of washing in connection with meals or the proprieties of social and domestic life. Its object was not cleanliness, but moral purification. The Pharisees, however, among their additions to the law of Moses and perversions of its nature, introduced a ritual of washing into every-day life.[2] These ablutions became a matter of rigorous religious observance with them, and were always performed in public. An elaborate code prescribed the method of the ritual; for to cleanse the hands was not enough: they must be ceremonially clean. For this purpose they must be plunged into the water three times up to the wrists; to pour the water upon them did not suffice. The open palm of the one hand must be rubbed with the closed fist of the other. The water must be fresh; must have done no work; must not be running, but contained in a proper vessel; must be in quantity a full quartern. Any failure to observe these and kindred rules vitiated the whole ceremony. Combined, they constituted a considerable treatise in the Jewish Mishna. The commentaries on them would fill a volume; for what really constituted compliance with them was a perpetually perplexing problem. The water must be fresh; but is that which has been kept so by the intermixture of vinegar or lemon-juice ceremonially fresh? It must not have done any work; but has that water done any work in which fish have been bred or eggs have been boiled? Such were the religious problems which, with serious faces, the Pharisaic doctors of the law discussed. On these they made the salvation of the soul depend. This ceremonialism was denounced by our Lord as contravening the spirit of the Law under a pretense of honoring it; as tending to turn men's thoughts from a spiritual into a merely corporal direction; to associate purity with the food they ate rather than with the sinful thoughts and desires they cherished.

It was customary to wash the hands after meals, because from the usual mode of eating the fingers were sure to be defiled; but there was nothing religious in this. Nor was there any thing of this character in the very common practice of washing one's feet or presenting to guests water for this purpose. In the hot, arid, dusty regions of the East this was a species of refreshment which all classes so much required that the lack of it could not be long suffered, and at visits and entertainments it was even a mark of incivility to neglect it.[1] But at his last Passover our Lord turned this customary washing into a symbolical action when he washed his disciples' feet, partly as a lesson of humility, partly to teach them that they would need constantly to repair to him for cleansing from the defilements they would be ever contracting in the world.[2] It is plain, however, that the act was peculiar to the occasion, and not intended, as some have imagined, to form a standing ordinance in the Church.



Washing of Hands.

Watches of Night. The Jews, like the Greeks and Romans, divided the night into military watches instead of hours, each watch representing the period for which sentinels or pickets remained on duty. The proper Jewish reckoning recognized only three such watches — the first, or "beginning of the watches," the middle watch, and the morning watch. These would last respectively from sunset to 10 P.M.; from 10 P.M. to 2 A.M.; and from 2 A.M. to sunrise. After the establishment of the Roman supremacy, the number of watches was increased to four, which were described either according to their numerical order—*e. g.*, as the first, second, third, and fourth watches—or by the terms "even, midnight, cock-crowing, and morning." These terminated respectively at 9 P.M., midnight, 3 A.M., and 6 A.M. See DAY; HOUR. [Exod. xiv., 24; Judg. vii., 19; 1 Sam. xi., 11; Lam. ii., 19; Matt. xiv., 25; Mark xiii., 35.]

Way. This word has now, in ordinary parlance, so entirely forsaken its original sense (except in combination, as in "highway," "causeway"), and is so uniformly employed in the secondary or metaphorical sense of a "custom," or "manner," that it

[1] Exod. xxix., 4; xxx., 18-20; Lev. xvi., 26; Numb. xix., 7.—[2] Mark vii., 2-4.

[1] Gen. xviii., 4; Luke vii., 44.—[2] John xiii.

is difficult to remember that in the Bible it most frequently signifies an actual road or track. It may be truly said, however, that there is hardly a single passage in which the word occurs which would not be made clearer and more real if "road to" were substituted for "way of;" *e. g.*, Mark x., 32, "They were on the *road* going up to Jerusalem;" Matt. xx., 17, "And Jesus took the twelve disciples apart in the *road*," i. e., out of the crowd of pilgrims, who, like themselves, were bound for the Passover.

It is difficult now to judge what were the roads of Palestine during Bible times. There are references to chariots and carriages, and to the formation and improvement of roads,[1] which show that public highways were made to some extent, but they could never have compared favorably with our own modern *roads*. It is not probable that in the main they differed widely from those in use at the present day. For the most part they were wild, rocky, and often dangerous paths, leading over the mountains and down steep ravines where carriages could not go. The customary conveyance was a two-wheeled cart (q. v.), generally drawn by oxen; and this was of little use in the hill country. The men generally traveled on foot; the women and children on mules, or sometimes camels. The Romans, however, constructed roads wherever they went, and those in Palestine were, some of them, of a very substantial character, as is testified by their ruins, which remain to the present day.

Weasel, one of the animals pronounced unclean in the Mosaic law. The Hebrew name is derived from a root signifying "to glide." The weasel might be so called from its swift, gliding motion, or its gliding into holes. Possibly, however, the mole may be meant. [Lev. xi., 29.]

Week. The division of time into periods of six days, each separated by one of rest, appears from a very early period and among many nations. It was recognized not only among the Jews but also among many heathen nations. The origin of this division of time is lost in remote antiquity; but the fact that it existed in so many nations and from so early a period has given rise, or rather lent confirmation, to the opinion that the division was instituted, together with the Sabbath, at the creation of the world. It undoubtedly rested in the Jewish nation upon religious considerations, as it does at the present time with us. See SABBATH.

Weights. The weights mentioned in Scripture are a "gerah," implying a grain or berry; a "shekel," signifying weight, with its subdivisions of half-shekel and quarter-shekel; a "maneh," meaning part; and a "talent," the Hebrew equivalent for which means a globe or mass. There is reason to believe that anciently weights were of stone; subsequently, perhaps, of lead. There have also been found in the Nineveh ruins bronze weights, in the shapes of lions and ducks, with certain marks upon them indicating how much they were. In Egypt, also, there were lions' heads and bulls' heads used for the same purpose. The shekel of the sanctuary was probably the standard preserved in the tabernacle, or Temple.[1] The following statement, taken from the "Treasury of Bible Knowledge," indicates the English equivalents of these weights:

Gerah	= 11 grains.	Maneh	= 13,200 grains.
Bekah	= 110 "	Talent	= 660,000 "
Shekel	= 220 "		

There appears, however, to have been different standards of weight in the case of gold or copper coins; these equivalents represent the supposed weight of silver coins. The first and most important utility of weights was in trade, the money being measured by weight long before coined money was invented. See MONEY; MEASURES.

Well. The Hebrew word *en* refers to water finding its way up to us; hence *spring*, or *fountains*. The Hebrew word *beer* refers to our finding our way down to the water; hence *well*. This distinction between well and fountain is strongly marked in the Bible. The wells of Scripture are numerous, and some of them remain to this day—in part, at least—the same as in olden times. They seem to have been sunk much deeper into the soil, or rock, than is usual with us. The risk of running dry in summer made this necessary in these hot climates, where even in very favorable positions they are almost exhausted by the summer drought, and become "wells without water." Some of them have been sunk into the solid rock so deep that all the rubbish of centuries has not filled them up. Jacob's Well, at which Christ met the woman of Samaria, still retains a depth of seventy-five feet. In some places, where not liable to be filled up by drift, they are quite uncovered, and have steps descending to them. Such is the well of Beersheba, which remains much the same as when the patriarchs watered their flocks at it, though the masonry of the upper parts and the stone troughs set around have been renewed. Sometimes a bucket and sweep were attached. Usually the brims are furnished with a curb, or low wall, of stone. Some of these bear marks of high antiquity in the furrows worn by the ropes used in drawing water by hand. In the desert wells taper toward the top, something like a bottle, so that their aperture is easily covered over and sealed against the sand. The well of Palestine was, and still is, a romantic and sacred spot. It constituted a valuable property; it was often a subject of fierce con-

[1] Gen. xlv., 19, 21; l., 9; Josh. xvii., 16; Judg. i., 19; iv., 13; 2 Kings ix., 16, 21, 24; x., 16; Isa. ii., 7; xl., 3, 4; Acts viii., 28.

[1] Exod. xxx., 13; comp. 2 Sam. xiv., 26.

tention. Even among the barbarous tribes of the East, to destroy a well was a violation of the law of war. When near a town, it afforded a gathering-place to the inhabitants, who usually came to draw in the cool of the evening. In this respect it was to the Jewish town what a post-office is to an American village—a sort of social centre.

Whale. The Hebrew word *tonnin*, which is sometimes translated "whales" in our version, seems to be a term for any great monster, whether of the land or the sea, being, indeed, more usually applied to some kind of serpent or reptile, but not exclusively restricted to that sense. See DRAGON; JONAH. [Gen. i., 21; Job vii., 12.]

Wheat. This well-known valuable cereal, cultivated from the earliest times, is first mentioned in Gen. xxx., 14, in connection with Mesopotamia. Egypt in ancient times was celebrated for the growth of its wheat; the best quality was all bearded; and the same varieties existed in ancient as in modern times, among which may be mentioned the seven-eared quality described in Pharaoh's dream.[1] Babylonia was also noted for the excellence of its wheat and other cereals. Syria and Palestine produced wheat of fine quality and in large quantities, and the common wheat, and one or two other kinds—one of which appears to be the same as the many-spiked Egyptian variety—are cultivated there now, producing in good ground a hundred grains in the ear.[2]

Wheat is reaped toward the end of April, in May, and in June, according to the differences of soil and position; it was sown either broadcast, and then plowed in or trampled in by cattle, or in rows, if we rightly understand Isa. xxviii., 25, which seems to imply that the seeds were *planted* apart in order to insure larger and fuller ears. The wheat was put into the ground in the winter, and some time after the barley. In the Egyptian plague of hail, consequently, the barley suffered, but the wheat had not appeared, and so escaped injury.

Parched corn, grains of wheat roasted in a pan or on an iron plate, or green ears held in a blaze till the chaff is burned off, was and is still a favorite article of food in Palestine;[3] and persons are often seen now plucking the ears in the wheat-fields, rubbing them in their hands, and eating the grains unroasted, just as the disciples did.[4] This was permitted by the Mosaic law.[5] But neither parched corn nor green ears were to be eaten till the first-fruits had been presented before the Lord.[6]

Wilderness of the Wandering. The historical magnitude of the Exodus as an event—including in that name the whole of the journeying from Egypt into Canaan—the strange scenery in which it was enacted, and the miraculous agency sustained throughout forty years, has given to this locality an interest which is heightened, if possible, by the constant retrospect taken by our Lord and his apostles of this portion of the history of the race of Israel, as full of spiritual lessons necessary for the Christian Church throughout all ages. Hence this region has derived a moral grandeur and obtained a reverential homage which has spread with the spread of Christianity. Indeed, to Christian, Jew, and Moslem it is alike holy ground. It lay within what is called the peninsula of Sinai, or, that peninsula extended, *i. e.*, within the angle formed by the two branches of the Red Sea—the Gulf of Suez and the Gulf of Akabah, or the lines of those branches produced, having the Holy Land to the north of it, Egypt to the west, and Edom or Mount Seir to the east. It was that part of Arabia called Arabia Petræa, or Rocky Arabia, from its rocky and ragged character. It consisted of three great groups or districts of mountains, and in its widest extent—*i. e.*, the region in which the children of Israel at one time or another during the last thirty-eight years of their wanderings seem to have sojourned—included the wilderness of Sinai to the south, the wilderness of Paran to the north of that extending toward the north-west, and the wilderness of Zin to the north-east. The whole of this region was deficient in water; hence the occasion for the miraculous stream which flowed from the smitten rock. It was deficient also in food for man; hence the constant supply of manna from heaven, which continued to fall, from the first time they needed it in the wilderness of Zin, until they had partaken of the old corn of the land of Canaan. But there was apparently no deficiency of food for cattle. There is no intimation of a miraculous supply for their flocks and herds. Many of the valleys, especially in the region round Feiran and the back or west sides of Mount Sinai, where Moses led the flock of Jethro to feed, abound in herbs and shrubs, tufts and bushes, affording sufficient pasture for the many flocks which are still kept by the Bedouins in those parts; and there is no doubt that the wilderness formerly afforded far greater resources than now. This is proved by abundant evidence. There are unmistakable traces in many parts of ancient fertility. There are the ruins of cities, and the memory preserved of many more; there are indications of water in different wadies, a proof that, had not the trees been so recklessly destroyed as they have been even in late years, vegetation would have flourished. Besides, various peoples inhabited the region when the Israelites passed along; so that, though there were districts wild and solitary enough, yet

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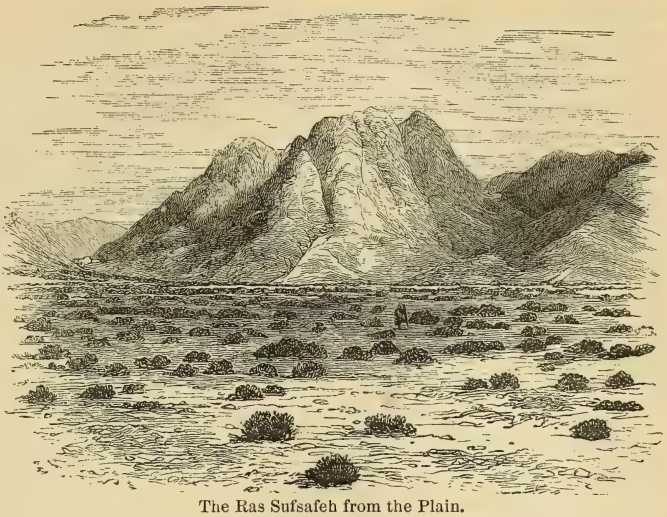
[1] Gen. xli., 22.—[2] Matt. xiii., 8.—[3] Ruth ii., 14; 1 Sam. xvii., 17; 2 Sam. xvii., 28; Isa. xxxii., 20.—[4] Matt. xii., 1; Mark ii., 23; Luke vi., 1.—[5] Deut. xxiii., 25.—[6] Lev. xxiii., 14.


MEDITERRANEAN SEA
PALESTINE
LOWER EGYPT
CENTRAL EGYPT
ARABIA
RED SEA
MOUTHS OF THE NILE
Jerusalem
Hebron
El Khulil
Esdud
Gaza
Masada
Sebbeh
Beersheba
Bir es-seba
Elusa
El Khalasah
Rimmonoehora
Elkoda
El Abdeh
Jericho
Mt Pisgah
Abarim or Nebo
Brook Zered
Brook Arnon
Dibon-gad
Almon-diblathaim
Beeroth
Mattanah
Nahaliel
Bamoth
Iye-abarim
Kadesh?
Rithmah?
Rimmon-parez
Libnah?
Beeroth
Bene-jaakan?
Moseroth
Hor-hagidgad
Gudgodah
Punon
Oboth
Zalmonah?
Elath
Ezion-geber
Jotbath?
Ebronah
Rameses
Succoth?
Etham?
Cairo
Suez
Pi-hahiroth?
Marah
Elim?
Dophkah?
Alush?
Rephidim?
Mt Sinai
Hazeroth
Kibroth-hattaavah?
Taberah?
Shore of Red Sea
Desert
Bitter Lakes
Gulf of Suez
Gulf of Akabah
Nile
Wilderness of Shur
Wilderness of Paran
Wilderness of Zin
Wilderness of Sin
Desert of Etham
Desert of Shur
Desert of Paran
Desert of Zin
Desert of Sin
Desert of Suez
Desert of Arabah
Jebel Gharib
Jebel et Tih
Jebel Serbal
Jebel Musa
Jebel Katherin
Jebel Hum
Jebel Ardif
Jebel Araif en Naka
Jebel Helal
Jebel Umm Shomer
Jebel Mukrah
Jebel Tarfa
Jebel Ardif
Jebel Maharah
Jebel Umm Theleimat
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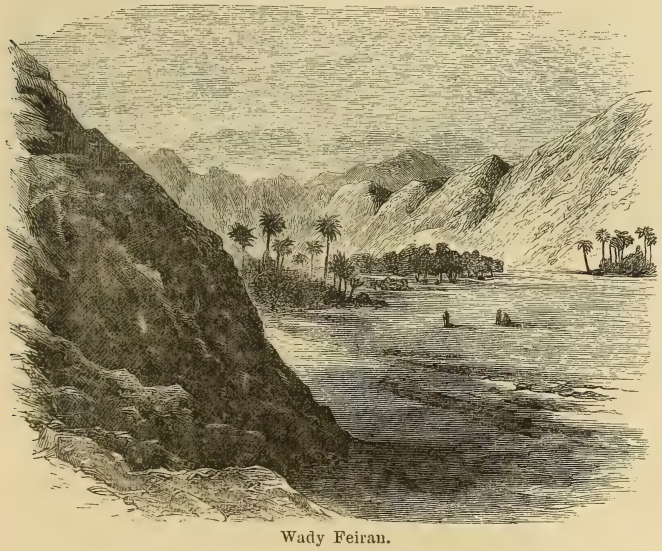
tion do not weave up into a fabric of clear knowledge. Still it is possible, by the internal evidences of the country itself, to lay down, not the actual route of the Israelites, but the main alternatives between which we must choose, and in some cases the very spots themselves.

The itinerary of their journeying is given with much particularity in Numb. xxxiii., 1–49; and incidental notices of the direction they pursued and the places at which they halted are found in other parts of the Pentateuch.[1] Generally it is clear that after passing the sea their course was south or south-east to Sinai, and then nearly due north to Kadesh, from which place they turned southward to Ezion-geber; and that it was by a circuit round the Edomitish territory that they at length came to the so-called "plains of Moab," nearly opposite to Jericho. But when we examine their route more particularly, the uncertainties commence from the very outset. It is impossible to fix the point at which in "the wilderness of Etham"[2] Israel, now a nation of freemen, emerged from that sea into which they had passed as a nation of slaves. The vicinity of Suez was probably the point of their crossing.[1] From thence their route lay southward down the east side of the Gulf of Suez, and at first along the shore. They marched for three days through the wilderness of Shur, or Etham, to Marah, where the bitter waters were sweetened—perhaps the present bitter spring of *Ain Awarah*—and to Elim, whose twelve wells and three-score palms mark it as one of the wadies that break the desert, either the Wady Ghurundel or Wady Useit. After passing the Wady Taiyibeh, the route descends through a defile to a beautiful pebbly beach, on which Dean Stanley places the encampment by the Red Sea, which is mentioned in Numbers next to Elim,[2] but is omitted in Exodus. Here the Israelites had their last view of the Red Sea and the shores of Egypt, and, striking inward, entered the wilderness of Zin (q. v.), which leads up from the shore to the entrance to the mountains of Sinai. Here, when the unleavened bread was exhausted, they murmured for the fleshpots of Egypt, and God began the miraculous supply of manna, teaching them to look to him for their daily bread.

From this valley, by a series of steep as-



The Ras Sufsafeh from the Plain.

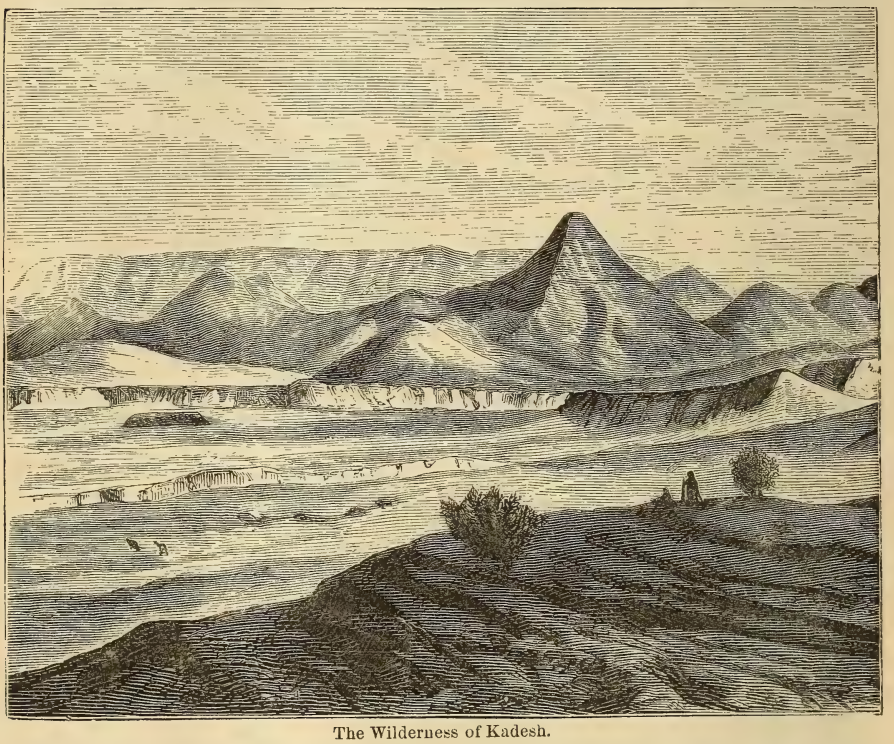


Wady Feiran.

[1] See *Itinerary*, in Appendix.—[2] Numb. xxxii., 6, 7.

[1] See Exodus of the Israelites.—[2] Numb. xxxiii., 10.

cents, there led up into the recesses of Sinai other valleys resembling waterless riverbeds, and separated by defiles which sometimes become staircases of rock. Such were, no doubt, the stations of Dophkah and Alush,[1] and such are the wadies Shellal and Mukatieb. From the latter the road passes into the long and winding Wady Feiran, which answers in every respect to Rephidim, the very name of which, *resting-places*, implies a long halt. Here the cry for water burst forth into angry rebellion, and God vouchsafed a miracle for their supply. From the circumstances the place was called Massah, *temptation*, and Meribah, *strife*, or *chiding*. The spring which flowed from the smitten rock seems to have formed a brook which the



The Wilderness of Kadesh.

Israelites used during their whole sojourn near Sinai.[2] Hence arise several figurative expressions in both the N. T. and O. T.[3] The next stage brought them to the wilderness of Sinai, and the mount near which they sojourned—an eventful year.[4] The Scriptural accounts of the receiving of the two tables, the worship of the golden calf, Moses's vision of God, and the visit of Jethro, are too well known to need special mention here. From Sinai the general direction of the route is northward to the "Mount of the Amorites," the highlands of southern Palestine. The two extremes are the camp before Sinai on the south, and the city of Kadesh, or Kadesh-barnea, on the north. The distance between these points was eleven days' journey—about one hundred and sixty-five miles—"by the way of Mount Seir." Of the most important stations Taberah, *a burning*, is made memorable by the awful judgment that befell the people who now began anew to murmur against Jehovah. Kibroth-hattaavah, the *graves of lust*, receives its name from the great plague with which they were smitten when they loathed the manna, demanded flesh, and surfeited themselves for a whole month on the quails which God sent them. Hazeroth is the place of the seditious opposition to Moses by Miriam and Aaron, and of Miriam's punishment. We are not told at what point they passed from Hazeroth into the wilderness of Paran (q. v.), nor how many stages they made of it; and this is the Gordian knot of the topography. There appear to have been sixteen halting-places between Horeb and Kadesh, the first and second of which are not named, Moseroth being near to Kadesh, and, as some think, another name for Mount Hor.[1] It was from Kadesh (q. v.), or shortly before reaching it, that the spies were sent into Canaan; and at Kadesh that the fatal refusal to march on was made, and sentence of penal wandering

[1] Numb. xxxiii., 12, 13.—[2] Exod. xvii., 1–7; Deut. ix. 21; comp. Psa. lxxviii., 15, 16; cv., 41.—[3] Isa. lv., 1; Zech. xiv., 8; John iv., 14; vii., 35; 1 Cor. x., 4; Rev. xxii., 1, 17.—[4] See SINAI.

[1] Numb. x., 33; xxxiii., 16–30.

passed on the obstinate nation.[1] The execution of the sentence was to begin on the morrow, by their turning into the wilderness by the way of the Red Sea. There they were to wander forty years—a year for each day that the spies had searched the land—till all the men of twenty years old and upward were dead in the desert, and then their children, sharers of their wanderings and pupils of their misfortunes, should enter on their inheritance. Too late the people changed their mind, and tried, against God's will and in spite of the warning of Moses, to seize the lost opportunity. The Amalekites, and Canaanites, and Amorites defeated them with great slaughter, and chased them as far as Hormah, and even to Mount Seir.[2] The thirty-eight years, or rather thirty-seven and a half, occupied in the execution of God's judgment, form almost a blank in the sacred history. The rebellion of Korah (q. v.) occurred during this period, and certain additional statutes were given.[3] We have also a brief record of stations from Kadesh to Ezion-geber, and from Ezion-geber to Kadesh. But the main portions of the narrative are difficult to assign to their proper place—whether to the first or final stay at Kadesh, or to the years between. The mystery which hangs over this period seems like an awful silence, into which the rebels sink away. The phrase in Deut. i., 46, "abode in Kadesh many days," may possibly cover the whole period of the Wandering; and Kadesh may very well be taken for a general name of the wilderness.[4] It is probable that the time was occupied by marches and countermarches between Ezion-geber and Kadesh, till at last, in the fortieth year of the journeying, they came once more to Kadesh, with better hopes, and encamped in the wilderness of Zin, to the east of the city.[5] There was still suffering, sin, and death. Miriam died. Moses and Aaron offended, and were told they should not enter the Promised Land. An application made to Edom for a passage through their country was churlishly refused, and the Israelites turned away from Edom. When near Mount Hor (q. v.), Aaron died. From Mount Hor they journeyed down toward the Red Sea, crossed the Akabah (q. v.) from west to east, perhaps somewhat above Ezion-geber, compassed the land of Edom, passed the brook Zered to the east of Moab, and at length came north of the Arnon into a district which had once belonged to Moab and still retained its name, though now appropriated by the Amorites.[6] Many eventful things happened during this circuit, among which were the plague of the fiery serpents,[7] and the destruction of Sihon and Og, as the Israelites pushed through Gilead and Bashan. Then they sat down by the Jordan, opposite to Jericho. And after this even there was the attempted curse of Balaam, and the chastisement of Midian. Finally came the last solemn charge of Moses, recapitulating God's law and his wonderful dealings with his people. After the death of the great lawgiver, his successor, Joshua, led the Israelites across the Jordan, and established them in their inheritance.

Thus they spent forty years in accomplishing a journey which might have been accomplished in a few months but for their want of faith in the power and promises of God, and their want of obedience to his will. Their pilgrimage is often referred to in literature as an appropriate type of the Christian's pilgrimage to heaven; and this use of the history is abundantly justified by the references to it in the N. T.[1]

Will (Freedom of). By the term will, as usually employed in metaphysics, is meant the power or faculty of choosing between two or more objects. Whether there is any such faculty or not is, indeed, a matter of dispute, the phrenologists and some other school-men of modern times maintaining that the will is only the balance or preponderance of the desires and affections, or rather the mental recognition or consciousness of such preponderance; but in general the existence of an independent power or faculty is recognized by the metaphysicians. Into the metaphysical question connected with the will it is not our province in this work to enter, nor into the theological discussions which have been waged concerning the freedom of the will; it must suffice simply to state what that controversy is. In general terms, there may be said to be two parties. One of these reasons from that interior consciousness of moral responsibility which every man possesses. When he has done wrong he feels guilty; when he has done right he feels a sense of self-approbation. But it is said no man is responsible except for his own voluntary action; he can not be responsible for what he can not help; therefore the will is and must be free—*i. e.*, every man must have a power given him to choose between right and wrong, and this irrespective of the motives which have been addressed to him, the education he has received, and the influences that surround him; he must be supposed to have in himself a power of choosing the right in spite of these motives and influences, otherwise he would not be responsible for his choice and conduct. This is the doctrine of what is known as the self-determining power of the will—*i. e.*, the doctrine that the will is a separate faculty, and has an inherent power in itself to choose, irrespective of the influences which are brought to bear upon it. The other class of reasoners approach the question from the outside:

[1] Numb. xiii., 26; xiv., 25, 34.—[2] Numb. xiv.; Deut. i., 41–44.—[3] Numb. xv.–xix.—[4] Psa. xxix., 8.—[5] Numb. xx., 1; xxxiii., 36.—[6] Numb. xxi., 4–13, 18–20; xxii., 1; Deut. ii., 8, 13, 14, 24; Judg. xi., 16–18.—[7] See SERPENT.

[1] 1 Cor. x., 1–13; Heb. iii., 7–19.

they argue that there must be certain fixed and definite laws of the mind; that it can not be a mere creature of chance; that if it is not subject to law, then it is not subject to God (which is an irreligious doctrine), nor a factor in nor subject to moral government, in which case man would not be a moral creature; and that, in fact, the will or choice must act in accordance with the stronger motive presented to it, otherwise it would act in accordance with the weakest motive, *i. e.*, the weakest motive would be stronger than the strongest, which is absurd. They conclude, therefore, that the will has no self-determining power, that the mind necessarily chooses according to the strongest motive, and that moral responsibility lies not merely in the act of the will, but in those elements of character which lie back of the will and determine its course. All those of Arminian tendencies, *i. e.*, who tend to look on life from the human side, considering mainly human duty and obligation and responsibility, tend to hold to the self-determining power of the will, while those of Calvinistic tendencies, *i. e.*, who tend to look on life from the divine side, and to rest in a sense of God's supreme and absolute control of all events, are inclined to deny the self-determining power of the will, and to hold that it is controlled by the strongest motive, and that the moral nature, guilt and innocence, vice and virtue, lie really back of the will in the propensities and desires which they think control the will.

Willows. The Hebrew word translated in our Bible willows is generic, and includes several species of the large family of *Salices*, which is well represented in Palestine and the Bible lands. With respect to the tree upon which the captive Israelites hung their harps, there can be no doubt that the weeping-willow (*Salix Babylonica*) is intended. This tree grows abundantly on the banks of the Euphrates, and in other parts of Asia as well as in Palestine. Isaiah mentions a brook of the willows, which is generally believed to be identified with the river of the wilderness mentioned in Amos.[1] The two words in the original are nearly identical. It was a wady which constituted one of the boundaries of the country of Moab. [Lev. xxiii., 40; Job xl., 22; Psa. cxxxvii., 2; Isa. xliv., 4.]

Window. The windows of the Eastern house have no glass, but have instead a fine lattice-work, which affords shade from the sun, and fresh air through its openings. The apertures of the windows in Egyptian and Eastern houses generally are small, so as to exclude heat, and they often project considerably beyond the lower part of the building. From the allusions in Scripture we gather that, though there was usually but one latticed window in a room, there were sometimes several. The projecting nature of the window, and the fact that a divan, or raised seat, encircles the interior of each, so that usually persons sitting in the window are close to the aperture, explains how Ahaziah may have fallen through the lattice of his upper chamber, and Eutychus from his window-seat. [Josh. ii., 15; Judg. v., 28; 2 Sam. vi., 16; 2 Kings i., 2; ix., 30; xiii., 17; Dan. vi., 10; Acts xx., 9.]

Winds. That the Hebrews recognized the existence of four prevailing winds as issuing, broadly speaking, from the four cardinal points, north, south, east, and west, may be inferred from their custom of using the expression "four winds" as equivalent to the "four quarters" of the hemisphere. The north wind, or, as it was usually called, "the north," was naturally the coldest of the four, and its presence is hence invoked as favorable to vegetation in Cant. iv., 16. It is described in Prov. xxv., 23, as bringing rain; in this case we must understand the north-west wind. The north-west wind prevails from the autumnal equinox to the beginning of November, and the north wind from June to the equinox. The east wind crosses the sandy wastes of Arabia Deserta before reaching Palestine, and was hence termed "the wind of the wilderness." It blows with violence, and is hence supposed to be used generally for any violent wind. In Palestine the east wind prevails from February to June. The south wind, which traverses the Arabian peninsula before reaching Palestine, must necessarily be extremely hot. The west and south-west winds reach Palestine loaded with moisture gathered from the Mediterranean, and are hence expressively termed by the Arabs "the fathers of the rain." Westerly winds prevail in Palestine from November to February. In addition to the four regular winds, we have notice in the Bible of the local squalls to which the Sea of Gennesareth was liable. In the narrative of St. Paul's voyage we meet with the Greek term *Lips*, to describe the south-west wind; the Latin *Carus* or *Caurus*, the north-west wind; and *Euroclydon*, a wind of a very violent character coming from the east-north-east. [Job i., 19; xxvii., 21; xxxvii., 17; xxxviii., 24; Psa. xlviii., 7; Jer. xiii., 24; Ezek. xxvii., 26; xxxvii., 9; Dan. viii., 8; Zech. ii., 6; Matt. xxiv., 31; Mark iv., 37; Luke viii., 23; xii., 55; Acts xxvii., 12, 14.]

Wine. The manufacture of wine has been practiced ever since the days of Noah.[1] The process of manufacture, though simple, did not differ radically from that now in use. We described it under the article VINE (q. v.). In this article we shall consider the Biblical teaching concerning its use. There are few practical subjects connected with Bible interpretation which have given rise to greater discussions, or on which

[1] Isa. xv., 7; Amos vi., 14.

[1] Gen. ix., 20, 21.

there is among Christian scholars a greater diversity of opinion. We shall briefly indicate, first, the nature of the difficulty, by pointing out the two classes of passages which appear respectively to commend and to condemn the use of wine; and, secondly, the two principles of interpretation afforded of these passages.

I. The Bible, then,

Commends Wine.	Condemns Wine.
As an offering to God, with oil and wheat:	*As a cause of violence and woe:*
Numb. xviii., 12. Neh. x., 37–39.	Prov. iv., 17; xxiii., 29–32.
As a blessing to man:	*Of self-security and irreligion:*
Gen. xxvii., 28–37. Deut. vii., 13. Judg. ix., 13. Prov. iii., 10. Isa. lxv., 8. Joel iii., 18. Psa. civ., 15. Zech. ix., 17.	Isa. xxviii., 7; lvi., 12. Hab. ii., 5.
	As a poison:
	Deut. xxxii., 33. Prov. xxiii., 31. Hos. vii., 5.
As an emblem of spiritual blessing:	*As an accompaniment of wickedness:*
Isa. lv., 1. Sol. Song vii., 9.	Isa. v., 22.
As a perpetual memorial of Christ's atoning sacrifice:	*As an emblem of divine wrath:*
Matt. xxvi., 26–29. Mark xiv., 22–25. 1 Cor. x., 16.	Psa. lx., 3; lxxv., 8. Isa. li., 17. Jer. xxv., 15. Rev. xiv., 10; xvi., 19.
As a medicine:	*By the example of priests on entering the tabernacle:*
Prov. xxxi., 6, 7 1 Tim. v., 23.	Lev. x., 8–11.
By the example of Jesus Christ:	*Of Rechabites:*
John ii., 1–11. Luke vii., 34.	Jer. xxxv., 6.
	Of Nazarites:
	Numb. vi., 2, 3.
	Of Daniel:
	Dan. i., 8, 12.

The reader who is anxious to pursue this subject further may easily do so by examining, with the aid of a concordance, the various instances in the Bible in which the word wine or strong drink occurs, and may thus complete the table for himself. The contrast is apparent and unmistakable.

II. To reconcile these seemingly conflicting teachings two principal hypotheses have been proposed. The first is that different kinds of drink are intended, that the one class of passages commend the unfermented juice of the grape, the others condemn a fermented liquor. There is no doubt that there were three principal kinds of wine known to the ancients. First, there was fermented wine. It contained what is the only objectionable element in modern wines, a percentage of alcohol. It was the least common, and the percentage of alcohol was small. Distilled liquors were almost, if not utterly, unknown. Second were the new wines. These, like our new cider, were wholly without alcohol, and were not intoxicating. They were easily preserved in this condition for several months. Third were wines in which, by boiling or by drugs, the process of fermentation was prevented and alcohol excluded. These, answering somewhat in composition and character to our raspberry shrub, were mixed with water, and constituted the most common drink of the land. But it is not so clear that the Bible recognizes or maintains any distinction between these wines. It employs different Hebrew words in describing wines and liquors, but scholars are not agreed in respect to the various meaning of these terms. It is tolerably clear that the general words "wine" and "strong drink" do not *necessarily* imply fermented liquors, the former signifying only a production of the vine, the latter the produce of other fruits than the grape; but the attempt to show philologically that the various passages which condemn wines refer to intoxicating liquors, and those commending it to unfermented liquors, can neither be pronounced a failure nor a success. On the one hand, this opinion is condemned by such scholars as Dean Alford, and apparently by Smith's "Bible Dictionary" and Kitto's "Biblical Cyclopædia;" on the other hand, without mentioning the temperance advocates, who may be thought to be prejudiced by their advocacy of that cause, it is enough to give a respectable support to their opinion that so eminent and impartial a Bible critic as Professor Moses Stuart sustains it. He says, "My final conclusion is this, viz., that when the Scriptures speak of wine as a comfort, a blessing, or a libation to God, and rank it with such articles as cummin and oil, they mean, they can mean, *only such wine as contained no alcohol that could have a mischievous tendency;* that wherever they denounce it and connect it with drunkenness and revelry, they can mean only alcoholic or intoxicating wine." The other interpretation is that the one class of passages denounce only the excessive use of wines and the drunkenness which results therefrom, and that the other class of passages commends wine if used in moderation. This is the view universally accepted by those scholars who think that the Bible does not teach the doctrine of total abstinence; it is also adopted by some writers who are practical advocates of the total abstinence movement, but who think that the only true ground on which to place that movement is a due regard to the weakness of those who, in the present state of society, are unable to resist the temptation of using wines to excess if their companions and friends use them in moderation.

Wisdom of Solomon (the Book of), one of the books rightly placed among the apocryphal writings. For, though it bears the name of Solomon, it can not possibly have been written by that monarch. There is strong evidence in the style that the original language was Greek, and there are passages which indicate a later time than that of Solomon. The wildest conjectures have

been made as to the date and authorship, but nothing can be said with any approach to certainty, except that it was probably written by an Alexandrian Jew, sometime between B.C. 145 and B.C. 80. This book has always been highly regarded. It has been called *Panaretos*, or "the treasury of virtue," and its literary character is both remarkable and interesting. It was called forth by the circumstances of the times, when many of the Jews were located in Egypt under a foreign lord, and required the comfort which the remembrance of God's dealings with their fathers was well calculated to impart. Hence the writer dilates on the perfections of God, and the ways of his providence, in order to confirm the faithful, and give them hope of deliverance from their trials. The precepts are of excellent moral tendency, and the whole work a valuable exhibition of the contemporary Jewish religious mind, tinged with Alexandrianism, and possibly in a degree evincing an Oriental cast of thought. Some have imagined the Book of Wisdom the production of more than one author, or that it has come down to us in a fragmentary shape; but careful investigation will demonstrate its unity and completeness. It falls naturally into three divisions: 1. (i.–vi.) An encomium on wisdom, with an earnest exhortation to strive after it; 2. (vii.–ix.) An instruction concerning the means of obtaining it, its source, its nature, and its blessings; 3. (x.–xix.) A recommendation of it by the examples of Israelitish history. It has been asserted that the Book of Wisdom is cited or alluded to in the N. T. Some of the instances produced will be found by comparing Wisd. iii., 7, with Matt. xiii., 43; ii., 18, with Matt. xxvii., 43; xiii., 1, with Rom. i., 20; v., 18, 19; vii., 26; ix., 13, with Rom. xi., 34; Eph. vi., 13, 14, 17; Heb. i., 3; etc., etc. Many of these, however, are doubtful; still, as profane authors are cited in the N. T., it can not be thought incongruous or surprising if allusion is made to Jewish uninspired literature.

Witchcraft, a term used to signify the arts employed by a person supposed to be attended by a familiar spirit. Witchcraft in Christian times has been held to imply a compact with the prince of the power of the air, by which the wizard or witch forfeited all hope of salvation, and covenanted in return for certain supernatural powers which were to be exercised by the aid of a subordinate evil spirit, and were to be employed solely for evil. According to this idea, a witch, in consequence of her compact with Satan, written in her own blood, received, among other advantages, the power of transforming herself into any shape she pleased, transporting herself through the air on a broomstick, sailing on the sea in a sieve, gliding through a key-hole, and inflicting diseases upon mankind and cattle. Against such a theory as this no argument can be needed at the present time, and the wild legends that make up the history of mediæval witchcraft will rarely bear repetition. The belief in the existence of such persons can not be traced higher than the Middle Ages, and is thought by some to be derived from the wild and gloomy mythology of the Northern nations, among whom the Fatal Sisters were prominent and popular agencies of evil, and by others to have arisen from the notices of witchcraft in the O. T., and in particular from the narrative of Saul's visit to the witch of Endor (q. v.). This modern idea of witchcraft, as involving the assistance of Satan, is inconsistent with Scripture, which represents Satan as powerless except as God gives him a limited commission, as in the case of Job. A very different idea was conveyed by the Hebrew word, which probably denotes a sorceress, or magician who pretended to discover, and even to direct the effects ascribed to the operation of the elements, conjunctions of the stars, the influence of lucky and unlucky days, the power of invisible spirits and of the inferior deities.[1] The witchcraft or sorcery of the O. T. is, in reality, a trafficking with idols, and asking counsel of false deities, or, in other words, idolatry, and hence, in Scripture, is uniformly associated with idolatry. The word occurs but six times in our Bible; but there are many passages in which the practices of witchcraft are referred to under other names, and in the Mosaic code there were enactments altogether prohibiting them as professedly dealing with a power that was, from its very nature, opposed to the sovereign will and authority of Jehovah.[2]

The witch of Endor (q. v.), as she is commonly but improperly called, belongs to another class of pretenders to supernatural powers. She was a necromancer, or one of those persons who pretend to call up the spirits of the dead to converse with the living. The term for wizard in the N. T. indicates a dealing, not so much with evil spirits as with deadly drugs, and resolves that class of witchcraft to which it applies into poisoning and philtre-making. It is by no means improbable that this was the magic practiced by Manasses and Jezebel. These were among the "curious arts" professed at Ephesus, which city and Pergamos were, in the apostolic times, the chief seats of divination. As to the existence of any genuine witchcraft, it has been contended that such an art must have been at all times an imposture; that the woman at Endor was simply a pretender; that the prohibition of Moses was directed against a species of juggling equally fraudulent and impious; that

[1] See DIVINATION; MAGIC.—[2] Exod. xxii., 18; Lev. xx., 6, 27; Deut. xviii., 9–14; 1 Sam. xv., 23; 2 Kings ix., 22; Mic. v., 12; Nah. iii., 4; Gal. v., 20; Rev. xxi., 8.

miracles, even by the Divine hand, were rare; and that it is unreasonable to believe that God would allow the order of nature, which is but a part of his universal providence, to be interfered with by the most worthless of the human race. While it may be safe to accept this conclusion with regard to modern times, it is quite clear that our Lord claimed and exercised for himself, and conferred upon his disciples, the power of casting out evil spirits; that on certain occasions these spirits acknowledged his divine authority and were silenced by him. Whether it were possible for a compact to be made with the powers of darkness to obtain the aid of a spirit is yet another question, and one concerning which Scripture furnishes no information; but it may be taken for granted that no compact could be valid by which any human being renounced his Saviour and his hopes of salvation. It seems strange that a doctrine like this should have been held by multitudes of grave, learned, and pious men almost to our own days, but the fact was so, and affords many illustrations of "the fears of the brave and the follies of the wise," one of which is that grotesque tragedy enacted in our own New England, and called the Salem witchcraft.

The first settlers in this country had brought a belief in witches with them from Europe, and six or eight witches had been executed between 1648 and 1655. In 1688 an old half-witted Irish woman was accused of bewitching some children in Boston, and, after some investigation of the case by Cotton Mather, was hanged. In 1692 other accusations were made in Danvers, then a part of Salem; the excitement spread; and soon adults as well as children complained of being bewitched, and accused those against whom they had any pique. Such men as Cotton Mather, Judge Stoughton, Rev. Mr. Noyes, of Salem, and Increase Mather, President of Harvard College, proclaimed this to be an attempt of the devil to conquer the saints, and encouraged arrests. In one year twenty persons—among them several of the most reputable citizens of Massachusetts—were executed, nineteen by hanging and one by being pressed to death; eight were condemned, one hundred and fifty confined awaiting trial, two hundred accused, and a considerable number of suspected had fled the country. But a reaction took place, which, in connection with King William's veto of the witchcraft act, led to the pardoning of those condemned, and the discharge of those imprisoned. There were a few who, in the height of the excitement and at the imminent peril of their lives, opposed the cry for the execution of the alleged witches. Some of the judges and ministers afterward acknowledged that they had been deluded, and made attempts at reparation; others, like Mather and Stoughton, clung to their belief, and justified the executions. See DIVINATION; DEMON, DEMONIAC; MAGIC.

Witch of Endor. The story of the witch of Endor is one of the most difficult in Scripture, and one concerning which there has been a very great difference of opinion among the most conscientious and Christian scholars. Jewish law forbade all intercourse with evil spirits, which it certainly seems to have regarded as something other than merely an imposture. Despite this law, wizards and real or pretended necromancers were not uncommon in the land of Israel, one of whom had escaped the zeal of Saul, who in the early part of his reign treated them with great, though perhaps not undeserved, severity. According to the Septuagint, she was a ventriloquist. Of the narrative of his interview there are two interpretations. One asserts that in reply to her incantations the spirit of Samuel really rose from the dead, and that he spoke to Saul, asking why he had been summoned from the grave, and prophesying his defeat and death upon the morrow. In support of this view it is asserted that the Bible treats throughout of incantations, and necromancy, and the dealing with familiar spirits as a real crime, not as a mere imposture; that the plain narrative of the Scripture conveys unmistakably the impression of a real appearance; that the woman's terror at his appearance was undissembled and unmistakable; that Saul himself and his companions were convinced of the reality of Samuel's presence; that the verification on the morrow of the prophecy is sufficient evidence of its supernatural origin; and, finally, that it is not necessary to suppose that God endowed the woman with power to call up the dead, but that only on this occasion God himself called up Samuel, to the terror of the witch herself, as well as of the king. On the other hand, it is said that Scripture relates events as they appear to the witnesses; that experience and reason unite in branding necromancy as an imposture, and that it was as an imposture that the laws of Moses forbade and punished it; that Saul saw nothing: only the witch saw, or pretended to see, the apparition; that Saul himself, wearied with anxiety, faint from hunger, and worn with watching and his journey, was in a state of mind easy to be imposed upon by very self-evident delusions; and that his own discouragement and the whole circumstances of the case were such, that it needed no supernatural power to perceive that Saul's reign was nearly ended, that victory on the morrow was hopeless, and that defeat would be likely to result in his death. The ambiguity of the narrative is enhanced by the fact that we have no means of knowing from whom it has been derived. The witch would not be likely to disclose either the scene or the secrets of her art; and it is contended

that if the narrative comes either from Saul or his companions, it is to be interpreted in the light of their superstitious fears. On the whole, we think the former of these opinions, *i. e.*, the reality of the apparition, is entertained by the larger number of the best commentators, but both views are supported by able thinkers. See MAGIC. [2 Sam. xxviii.]

Wolf, a well-known wild animal, repeatedly mentioned in Scripture, but always in a metaphorical sense. As wolves were formerly very numerous in Palestine, it seems remarkable that the Scripture has no historical account of encounters with them. The rapacity of the wolf is mentioned, and its fierce prowling by night. It is also used as a figure to designate cruel adversaries of the Church. [Gen. xlix., 27; Jer. v., 6; Hab. i., 8; John x., 12; Acts xx., 29.]

Wool. Wool was an article of highest value among the Jews as the staple material for the manufacture of clothing. Its importance is incidentally shown by the notice that Mesha's tribute was paid in a certain number of rams "with the wool." The wool of Damascus was highly prized in the mart of Tyre.

The Israelites were forbidden to wear a garment mingled of woolen and linen. There has been some difficulty in explaining the reason of this prohibition; Josephus says because only the priests were allowed to wear such a garment. A more probable explanation is that it was the spinning of two threads, woolen and linen, into one thread, which was forbidden, perhaps because it afforded an opportunity for fraud. [Lev. xiii., 47; xix., 19; Deut. xxii., 11; 2 Kings iii., 4; Job xxxi., 20; Prov. xxxi., 13; Ezek. xxvii., 18; xxxiv., 3; Hos. ii., 5.]

Word of God. Volumes have been written concerning the meaning of this phrase, whose significance, especially as employed by John in the opening chapter of his gospel, is important on account of its bearing on the character and work of Christ. Without entering into the discussion, we must content ourselves with saying that we think the phrase is its own best interpreter. Words are the expression of thoughts, which are necessarily entirely unknown until they are uttered in language. So God is invisible, and therefore unknown until he is revealed in Jesus Christ, who, because he is the manifestation of God in the flesh, is termed the Word of God, *i. e.*, the utterance or disclosure of God to humanity. See MEDIATOR.

Worm. There are several Hebrew words so rendered in our version; some of them improperly so. *Sâs*, a word signifying "the leaper," must mean some species of moth.[1] *Rimmah* seems to describe the maggots bred in any putrefying substance, as in the manna.[1] *Tolaath* is used for any maggot or caterpillar.[2] Sometimes it designates the worm, or insect, *Cœcus ilius*, from which the scarlet or crimson dye is obtained. The words *rimmah* and *tolaath* often seem to be employed indiscriminately. Thus both are represented as feeding on the bodies of the dead. The death of Herod Agrippa was caused by worms;[3] according to Josephus, his death took place five days after his departure from the theatre. Whether the worms were the cause or the result of the disease is uncertain.

Wormwood, a plant belonging to the genus *Artemisia*, remarkable for the intense bitterness of many of its species. This genus is distinguished by the multitude of fine divisions into which the leaves are usually separated, and the numerous clusters of small, round, drooping, greenish-yellow or brownish flower-heads with which the branches are loaded. Probably the Scripture term is general, comprising various bitter plants; but, if an individual be intended, we may fairly suppose it to be *Artemisia Judaica*. The term is commonly employed in a figurative sense in the Scriptures. It also represents the disastrous nature of an Antichristian power which should corrupt and imbitter the pure water which it touched. [Deut. xxix., 18; Prov. v., 4; Jer. ix., 15; xxiii., 15; Lam. iii., 15, 19; Rev. viii., 11, 12.]

Worship. The origin of public worship lies back of historical times, and is probably due to the tendency of men to act together in those matters in which they possess a common sympathy. Public worship, in other words, is the social activity of piety. All nations, accordingly, have possessed, together with a faith in a god or gods, some kind of public or joint worship; and we not only have abundant examples in the Bible for public worship, but also many precepts directly or indirectly enjoining it.[4] The first formal service of the Jews was organized in connection with the Tabernacle (q. v.), and this was elaborated and perfected under David, and inaugurated with a most magnificent public service under Solomon, at the time of the dedication of the Temple (q. v.). The principal element in the Temple service consisted of sacrifices (q. v.). These, however, were accompanied with public prayers, the rehearsing of the commandments and other parts of the Scripture, the pronunciation of a benediction on the people by the priests, taken from Numb. vi., 24–26, and a musical service, both vocal and instrumental.[5] There appears to be no doubt that this service was liturgical in its character at the time of Christ, and the germs of the liturgy are to be found as early as the days of

[1] Isa. li., 8.

[1] Exod. xvi., 24.—[2] Deut. xxviii., 39; Jon. iv., 7.—[3] Acts xii., 23.—[4] Gen. xxxv., 1; Exod. v., 1; Deut. xxxi., 11–13; Psa. xlv., 11; lxxvi., 11; xcvi., 8, 9; Joel ii., 15–17; Matt. xviii., 19, 20; Acts ii., 1–4; Heb. x., 25. —[5] See MUSIC.

Moses.[1] It is equally clear that the Church was not confined to the use of these liturgical prayers.[2] There were special services for special feast-days, accompanied at times with processions and illuminations.[3] There was nothing in the Temple service answering to the modern sermon; religious instruction was afforded by the prophets (q. v.) and the Levites (q. v.); but preaching, in the modern sense of the term, dates from the period of the restoration under Nehemiah. The service of the synagogue is thought to have been adapted from the Temple service. It consisted of the chanting of certain psalms, the reciting of benedictions and prayers, the reading of Scripture lessons in course, and an oral discourse or sermon.[4] There is very little in the N. T. descriptive of the method of worship pursued in the Apostolic Church, and scholars are not agreed respecting the nature of its services. It is clear that they were informal and simple in their character, being held at first in private houses, frequently without any official leader; they included prayer, praise, religious instruction, mutual exhortation, and the "breaking of bread," *i. e.*, probably a meal of a social and a religious character, for it is not probable that the Lord's Supper was celebrated daily; and it is said that they broke bread daily from house to house.[5] It seems clear, however, that from the beginning baptism was administered in the form prescribed by Christ, though not always in the name of the Father, Son, and Holy Ghost,[6] and that a simple but definite form accompanied the administration of the Lord's Supper.[7] It is probable, also, that the Lord's Prayer was customarily used, and there are indications that the Apostolic Church borrowed from the synagogue some of its prayers, benedictions, and doxologies. The preaching was simple in its character, and ordinarily extempore. Any attempt to trace the past Biblical history of public worship would carry us beyond all reasonable limits. It is certain that liturgical forms were in general use in the fourth century, and equally certain that the elaborate ritualism of the Roman Catholic Church is a gradual growth, and finds nothing to sustain it in the N. T., and little even in the O. T. For a discussion of the advantages and disadvantages of set forms of worship, see LITURGY; for an account of particular forms, see BREVIARY; MISSAL; PRAYER-BOOK. See, also, MUSIC; PREACHING.

Writing. The history of the origin of writing is considerably obscure. The first attempt to convey ideas by signs addressed to the eye was, doubtless, by pictures, such as are used to this day by the North American Indians. In this first stage a single picture represented an entire word. The next stage was the syllabic, in which the picture originally intended for the entire word was used for its first syllable. When the picture thus became merely a conventional sign, it soon was itself drawn with the fewest possible lines, until it often merely suggested, or even ceased to suggest, the object of which it had been a picture. The Egyptian hieroglyphics are the best examples of these two stages. Thus it is pure picture-writing by which a man, woman, or child is represented by outline drawings, as the verb to strike, by a man raising a stick. By a more distant connection of ideas, *month* is expressed by a moon; *mother* by a vulture, because that species was supposed to consist entirely of females; and *king* by a bee, because of its monarchical government. The hieroglyphics represented frequently the first syllables of the words, and even the first letter; so that an *owl* becomes *m*, and a *hand* becomes *d*. In the cuneiform alphabet of Assyria there are several hundred known characters which represent words; as many more which represent simple syllables, like *ba;* and as many more



Egyptian Hieroglyphic Letters.

[1] See Deut. xxvi., 5–15; Numb. x., 35, 36; comp. Psa. lxviii. — [2] See, for example, 1 Kings viii., 22–53; 2 Kings xix., 15–19. — [3] See TABERNACLES (FEAST OF). — [4] See SYNAGOGUE. — [5] Acts ii., 46; for other Scripture references to N. T. worship, see verses 41, 47; v., 42; xiii., 1–3; Rom. xvi., 5; 1 Thess. iv., 18; v., 11; Ephes. v., 19, 20. — [6] Acts viii., 16; x., 48; xix., 2–5; Rom. vi., 3. — [7] Matt. xxviii., 19, 20; 1 Cor. xi., 24–26.

which represent a compound syllable, like *bad*. The cuneiform alphabet, or syllabary, rather, whose origin we do not know, has lost nearly all resemblance to the original pictures from which it degenerated; and the same is true of the Egyptian hieratic writing, which was a sort of running hand, used in writing on papyrus. The Egyptians possessed the hieroglyphic system at the earliest period at which we meet their monuments, and we have in the Papyrus Prisse a specimen of hieratic writing going back as far as the Exodus. Even the immediate successor of Menes, the founder of the first dynasty, is said to have written a book on surgery.

Biblical and modern scholars are more particularly interested in the origin of the old Hebrew or Phœnician alphabet in which the O. T. was originally written, and from which was derived nearly every other alphabet of ancient or modern times, as is indicated in the Greek legend that letters were introduced by Cadmus, that is, from *Kadm*, the East. The old Phœnician, or, more properly, the Shemitic alphabet, as we first meet it at a period about 1000 B.C., was extended over the west coast of Asia, from Arabia to the central portion of Asia Minor. How much earlier it existed we do not know. Probably it had its origin in Egypt, but with the Canaanites at the time when they with their Shepherd kings ruled over Egypt. This seems to be indicated by the resemblances which we find between the oldest forms of the hieratic and the Phœnician letters. In half of the Phœnician letters or more, such a resemblance can be detected. At first, no doubt, the letters had names derived from the objects which they resembled. Yet in comparatively few cases is the resemblance at all evident in the Phœnician alphabet, as we have received it; and it is not improbable that it never was much more so at the first origin of that alphabet. The triangle was accepted from the Egyptian hieratic as *d;* and as it happened to resemble in shape the opening into a tent more than any thing else whose name began with *d*, it was called by the Phœnician name of *daleth*, a door. The same principle probably went through the nomenclature of the entire alphabet, and it is of little use now to try to trace resemblances to material objects when the resemblances were but fanciful at the first. But we can learn something of the domestic life of the Canaanite race that first developed these letters which we call Phœnician. The fact that they needed them at all, and that they should have been compelled to develop from the exceedingly complex Egyptian system such a simple and purely alphabetic system, seems to indicate such a general call for writing as would be felt by a nation that was beginning to develop trade. At the same time, the absence of all names connected with maritime life, unless it be the doubtful case of the "fish" and the "fish-hook," does not suggest that the Phœnicians or their kindred Canaanites had at this time developed their sea-faring tastes. But we do have the "ox" and the "camel," two animals which were not domesticated in Egypt until the Shepherd invasion; also the "tent," the "tent door," and the "tent pin," all suggestive of a race which, like the Midianites who carried Joseph into Egypt, very soon after the Shepherd dynasty was expelled, mingled a trading with a roving Bedouin life. To some such race did the Shepherd kings belong, although we do not know to what Shemitic family—very possibly to the Hittites, or Khatti, who were for a long time the strongest of the Canaanite stock, and whose name has sometimes been explained by an Arabic word meaning "to write."

It is no longer a question whether the alphabet was in existence as far back as the time of Moses. The Hebrew lawgiver was, no doubt, acquainted with both hieroglyphic and Phœnician letters, and used the latter. No certain reference is made to writing in the book of Genesis. The seal of Judah[1] was not necessarily engraved with letters; and the same is true of Pharaoh's ring.[2] To be sure, we find that on the plate of the holy crown was to be placed "a writing of the engravings of a signet, 'Holiness unto the Lord;'"[3] but this simply means that it was to be cut in intaglio, like the device of a signet, and not that the signet always had writing. The most ancient Assyrian seals generally have no writing on them. The most ancient Phœnician seal which we possess has on it an engraving of the Egyptian Thoth, and the name of the owner, "Shallum." Writing is first distinctly mentioned in such a connection as to show that it was in common use for historical purposes.[4] Moses is commanded to preserve the memory of Amalek's onslaught by committing it to writing. And Jehovah said unto Moses, "*Write this* for a memorial in *the book*" (not "*a* book," as in the Authorized Version), "and rehearse it in the ears of Joshua." After this references to writing are frequent. It was done on gold in the case of the "holy plate" above referred to; on stone in the case of the tables of the law; or on plaster in the case of the great stones on which the Law was to be written. The curses against the adulteress were to be written[5] in the book as before, and blotted out with water. This implies the use of some kind of ink, and of a material like parchment, which would



Seal of Shallum, B.C. 1000.

[1] Gen. xxxviii., 18, 25. — [2] Gen. xli., 42. — [3] Exod. xxxix., 30.—[4] Exod. xvii., 14.—[5] Numb. v., 23.

	English.	Phœnician of Cadmus. 1000 B.C.	Greek.		Italic.	
			Right to left. 800 B.C.	Left to right. 600 B.C.	Right to left. 700 B.C.	Left to right. 600 B.C.
Aleph.	A					
Beth.	B					
Gimel.	C G					
Daleth.	D					
He.	E					
Vav.	F V					
Zayin.	G Z					
Cheth.	H					
Teth.						
Yod.	I					
Kaph.	K					
Lamed.	L					
Mem.	M					
Nun.	N					
Samekh.						
Ayin.	O					
Pe.	P					
Tsade.						
Koph.	Q					
Resh.	R					
Shin.	S					
Tav.	T					

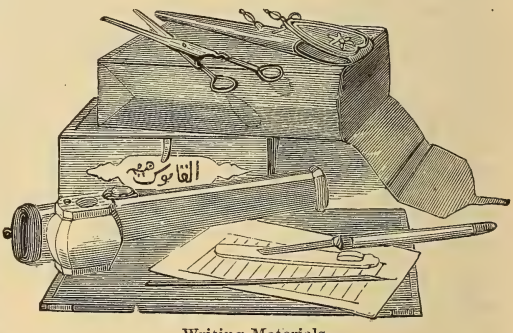
The Archaic Alphabet.

not be affected by water. The command, in Deut. xxiv., 1, 3, to the man who wished by a summary process to be separated from his wife for her infidelity, "Let him write her a bill" (literally "book") "of divorcement, and give it into her hand, and send her out of his house," seems to imply that the knowledge of writing was quite general. Still, it is probable that in these cases the professional scribes, whom we first hear of as marshals of the army,[1] or perhaps the priests, who are everywhere a learned class, would have been applied to for such an official document. After this period writing is frequently mentioned in the Bible. The present square Hebrew characters are quite different from the old Hebrew or Phœnician letters which Moses, David, and the Maccabees used. The Jews call them Assyrian, and they were adopted, probably, as gradually developed during the time of the captivity, or at least some time before Christ. The steps in their development are still partly evident. The Aramæan inscriptions show the first stage, and the Palmyrene are almost square Hebrew.

The earliest inscriptions that we have separate words by a point; and the Moabite inscription also separates sentences by a perpendicular line. Still it is doubtful if this was universal even then. It was rare in the later Phœnician to employ any marks of separation. There were no vowels employed, and the Septuagint translation abounds in instances where the translators supplied different vowels from those now in use. Cases where words were differently separated are quite rare. The necessity for a system of vowel signs was not felt until the Hebrew had ceased to become a colloquial language, and it was felt to be necessary to fix its pronunciation scientifically. Hence the origin of the vowel signs and the accents. It was not till the sixth century that the vowel system was developed, probably in imitation of the Arabic, in which a similar but imperfect system had long been in use.

The table on the preceding page gives the oldest known form of the Shemitic alphabet. The characters are generally taken from the Moabite stone, nearly 900 B.C., although one or two antique forms are taken from other monuments. Following this, in the succeeding columns, are the earliest forms of the Greek and the Latin alphabets, which, as it will be seen, are almost pure Phœnician. When written from right to left, as in the case of the most ancient Greek monuments, the letters are not distinguishable from the Phœnician. Probably the Chinese is the only system now in common use that is not lineally descended from the alphabet used by Moses in writing the Pentateuch. Through the Cadmus of mythology the Greeks took their alphabet from the Phœnicians, and from the Greek is derived the Russian. From the Latins, whose Phœnician origin is equally evident, came the alphabets of the rest of Europe and of America. Weber and Brinsep have shown that the ancient Sanscrit alphabet probably came from the Phœnician, and from the Sanscrit are derived the alphabets of India, Burmah, Thibet, and Java. The old Persian is also shown by Spiegel to have a similar origin; and Klaproth has proved that the Mongolian, Tungusian, and Manchu alphabets are from the Phœnician, through the Syriac, though modified by the perpendicular columnar arrangement of the Chinese. Add to these the Samaritan, Ethiopic, and Syriac, the Arabic, with its characters modified or unmodified, as accepted by Turks, Persians, Malays, Hindoostanees, and Touareks, and we have only the Chinese remaining that can claim an independent origin.

The writing materials of the ancients were various. Stone, bricks, metals, gems, were all employed at an exceedingly ancient period. Wood was used on some occasions.[1] The "lead," to which allusion is made in Job xix., 24, is supposed to have been poured,



Writing Materials.

when melted, into the cavities in the stone made by the engraved letters for the sake of insuring greater durability. As the Egyptians had great skill in preparing skins, it is probable that the Hebrews also used parchment for writing from a very early period, although they may also have used papyrus, which was employed by the Egyptians from the most remote times. The pen used was an iron graver in the case of the harder materials, or a reed for writing on parchment. The ink was of lamp-black, or sometimes of vitriol, mixed with gall-juice. Modern scribes in the East carry with them at all times, suspended to their girdles, a case (the "writer's ink-horn" of Scripture), made of brass or ebony, consisting of a tube for holding their reeds, and a bulb attached at one end for the ink.

[1] Judg. v., 14.

[1] Numb. xvii., 3.

Y.

Year. The year was used by the ancient Hebrews from the time of the Exodus, and was probably then instituted. It commenced with the month Abib (April), and was essentially a solar year, though the months were lunar, *i. e.*, the duration of the year was determined by the revolution of the earth around the sun, while the duration of the months was determined by the revolution of the moon around the earth. The twelve lunar months do not make up exactly the solar year; there must, therefore, have been some adjustment, but exactly how this adjustment was arranged is uncertain. The later Jews are commonly said to have had two years, a civil and a sacred. The former commenced with Abib, the latter with Tisri (October). The year was divided into seasons, months, weeks, and days, as with us. See those titles respectively; see, also, SABBATICAL YEAR.

Yoke. The yoke of ancient times does not appear to have differed very materially from the modern one. The reader will find an illustration of it under the title PLOW. The term is sometimes employed as a measure of land,[1] in which case as much is designated as a yoke of oxen could plow in a day. The term is often used in the Bible symbolically. [Gen. xxvii., 40; Deut. xxviii., 48; 1 Kings xii., 4, 9–11; Lam. i., 14; iii., 27; Isa. ix., 4; Jer. ii., 20; xxviii., 14; Matt. xi., 29, 30; Acts xv., 10; Gal. v., 1.]

Young Men's Christian Associations.[2] These organizations originated in a gathering of a dozen clerks in London, who agreed to meet for an hour a day for prayer. Others joined them; the circle grew rapidly; and in June, 1844, there was formed, as a result of this prayer-meeting, a "society for improving the spiritual condition of young men in the drapery and other trades." This was the foundation of the Young Men's Christian Associations, at this present writing embracing from twelve to fifteen hundred local organizations, extending from England to the Continent, and over this country, and including over a hundred thousand members in the United States and Canadas alone. Almost simultaneously with the perfected organization of the Young Men's Christian Association of England, similar organizations were perfected in Montreal and Boston. New York, Washington, Buffalo, and Cincinnati quickly followed; then smaller towns. In one year from the date of the first organization on this continent, at Montreal, December, 1851, thirteen were reported. There are now over seven hundred in the United States and the Canadas. These Associations meet generally in hired halls. In the larger cities, and in some of the flourishing towns, they own the buildings they occupy; and, as in New York city, they have in some instances approached magnificence in outlay. A recent report estimates that not less than a million and a half of dollars are invested and under the control of the Young Men's Christian Associations in the United States.

The condition of membership in this country is that the applicant be a member of some evangelical Church; others are admitted as associate members, with all the privileges except those of voting and of holding office. In London any person is eligible to membership "who gives decided evidence of his conversion to God." In Holland any young man of good moral character is admitted to membership. Young men only are allowed to be active members; but there is no well-defined standard by which to determine who are young. Americans are always young; Frenchmen until they marry; Englishmen until sixty. The average fixed on by the Association is forty; but those over forty are admitted as "counseling members," with restricted privileges. In one or two Associations women are admitted to equal membership, on the same condition as men. This is the case in Brooklyn. In Boston and elsewhere these Young Women's Christian Associations are separately organized. All the Associations of the United States and of the Canadas are united in an International Convention, which meets once a year for mutual discussion, but which exercises no legislative authority whatever over the local organizations. A committee is appointed by this Convention, however, to supervise and attend to the common interests of all the bodies represented in the Convention. *The Illustrated Christian Weekly* serves as an official organ for the report of the work of these associated bodies. Some of the local Associations also publish sheets, partly as a means of reporting their work, partly as a means of carrying it on.

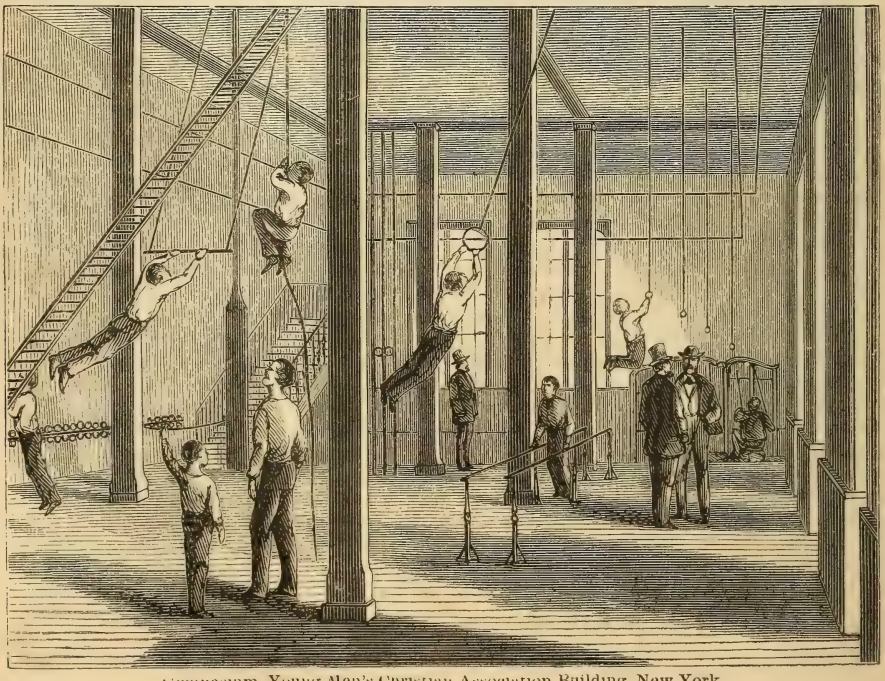
The primary work of the Young Men's Christian Association is to provide for the

[1] 1 Sam. xiv., 14; Isa. v., 10.—[2] For a fuller history of the organization and work of the Young Men's Christian Associations, see an article by the editor of this volume, in *Harper's Magazine*, vol. xli., p. 641. October, 1870.



Library, Young Men's Christian Association Building, New York.

intellectual, moral, and social welfare of young men. The urgency which called these organizations into existence was the need of some substitute for a home for the homeless young men in the great towns and cities. For these provision is made by reading-rooms, free libraries, courses of lectures, prayer-meetings, social gatherings, and other similar instrumentalities. In some of the rooms care is taken to provide innocent and



Gymnasium, Young Men's Christian Association Building, New York.

healthful recreations. In some of them there are chess and checkers, in others a gymnasium. Subsidiary to this, the great work of these associations, are various other forms of Christian activity. The Christian Commission organized during the civil war for the relief of soldiers was the product of a convention of delegates from the various Christian Associations of the North in New York city. The Pacific Railroad Mission, similarly organized by a Christian Association Convention, sent out Christian delegates to visit the various stations along the line of that railroad while it was in process of construction, and to endeavor by the preaching of the Gospel to counteract the evil influence of the liquor-shop, and the gamblers who swarmed all along the line of the road. Street-preaching in the cities, accompanied by tract distribution and tenement-house visitation, has been carried on very vigorously by these Associations in most of the large towns. In other instances the liquor and gaming saloons have been visited and made the field of religious work, and even the proprietors converted by the labors and the prayers of the young men of these organizations. Employment bureaus are also connected with many of the Associations, whose business it is to provide work for those who are out of it and are worthy of employment. Other committees introduce the stranger to the church and to the boarding-house, where he may depend on proper treatment, and may be kept free from irreligious and godless influences. In a word, these Associations are less particular about the form of work than about the end in view. Their flexible organization permits them to do any thing which promises to serve the cause of Christ in the young men of the community.

Z.

Zaccheus (*pure*). Of this man the N. T. tells us nothing except what is recorded in Luke xix., 1–10. He was — this much we gather from the narrative and from our knowledge of the times—a chief among publicans, *i. e.*, a farmer of the public revenues, who paid the government a stipulated sum for the privilege of collecting, much at his own discretion, the customs in a certain district. He belonged to an ancient Jewish family, whose name held an honorable place in the archives of the period of the Restoration;[1] but by his calling he was universally regarded as having disgraced his name; and all his wealth could not secure him entrance into Jewish society in Jericho, which was at once a city of publicans and a city of priests. Christ's choosing him for a host was a rebuke to the religious aristocracy of that age; at the same time it secured for Zaccheus what in our N. T. reads like a boast of his past excellences, but what was in reality a confession of his sins and a promise of reformation. As a tax-gatherer he had been the willing instrument of Roman extortion; he emphasized his repentance by promising, so far as he could ascertain the victims of his extortions, to restore to them fourfold, and in addition to give half his goods to the poor. Of his subsequent history nothing is known.

Zachariah, more properly written Zechariah (*whom Jehovah remembers*), was the fourteenth king of Israel, the son of Jeroboam, and succeeded him in a short reign of only six months. There is a difficulty about the date of his reign. His accession to the throne is placed B.C. 773, and, as Jeroboam died B.C. 784, there is an interregnum of eleven or twelve years. It is probable that this was a period of anarchy, or the government may have been administered by an Assyrian officer. Zechariah was slain in a conspiracy by Shallum (q. v.), who succeeded him, and thus the prophecy was accomplished, that the children of Jehu should sit upon the throne of Israel only until the fourth generation.[1] The year of his death was remarkable for a great eclipse, visible in Palestine, and probably alluded to by the prophet Amos. [Amos viii., 9; 2 Kings xv., 8–12.]

Zacharias (the Greek form of *Zechariah*). **1.** A prophet whose death is referred to by Christ as a marked event in Jewish history.[2] Some difficulty has been experienced in identifying him, owing to the descriptive words in Matthew, where he is called the "son of Barachias." This would identify him with the prophet Zechariah, whose book is among those of the minor prophets, but of whose death nothing is known. Some scholars would identify him with a Zacharias, son of Baruch, mentioned by Josephus as being slain in the Temple just before the destruction of Jerusalem, and subsequent, therefore, to the death of Christ. But there is nothing to indicate that Christ spoke prophetically. A tradition that Zacharias, the father of John the Baptist, was slain in the Temple, is mentioned by Origen, but has nothing to support it. It is probable that the reference is to Zechariah, the son of Jehoiada, and that the description added in Matthew is the result of a transcriber's error. This Zechariah succeeded his father in the office of high-priest. He might well have claimed the royal protection, since Joash owed both his throne and his life to Zechariah's father and mother.[3] But on the king's defection Zecha-

[1] Neh. vii., 14.

[1] 2 Kings x., 30; xv., 12.—[2] Matt. xxiii., 35; Luke xi., 51.—[3] See JOASH; JEHOIADA.

riah openly denounced him, and was stoned to death by a mob, who acted at the king's instigation. [2 Chron. xxiv., 20–23.]

2. Father of John the Baptist. He is described as of the course of Abia, *i. e.*, the eighth of the twenty-four courses of the priests.[1] The time of the appearance of the angel to him in the Temple is thought to have been September 30 to October 6 of the sixth year before the Christian era. See JOHN THE BAPTIST. [Luke i.]

Zadok (*the righteous*), one of the two chief-priests in the time of David, Abiathar being the other. He represented the house of Eleazar, Abiathar that of Ithamar. He first appears joining David at Hebron after Saul's death. The hypothesis that he had been before made high-priest by Saul in place of Abiathar, the son of Ahimelech, is plausible, but is not sustained by any direct historical evidence. David seems to have settled the rival claims of the two families by dividing the priesthood between them, as appears to have been done before in the case of Eleazar and Ithamar, and in that of Hophni and Phineas. During David's reign the two priests seem to have been regarded as of nearly equal dignity. Zadok ministered before the tabernacle at Gibeon. Abiathar had care, though not exclusively, of the ark at Jerusalem.[2] When Absalom revolted, and David fled from Jerusalem, Zadok and Abiathar, with all the Levites bearing the ark, accompanied him, and it was only at the king's express command that they returned to Jerusalem, and became the medium of communication between the king and Hushai the Archite, and after the death of Absalom between the king and the people. When Adonijah, in David's old age, set up for king, and had persuaded Joab and Abiathar, the priest, to join his party, Zadok was unmoved, and was employed by David to anoint Solomon to be king in his room. For this fidelity he was rewarded by Solomon, who "thrust out Abiathar from being priest unto the Lord," and "put in Zadok the priest" in his room. From this time, however, we hear little of him. It is said in general terms, in the enumeration of Solomon's officers of state, that Zadok was the priest, but no single act of his is mentioned. Josephus, however, says that he lived to witness the dedication of Solomon's Temple, of which he was the first high-priest, a somewhat doubtful story. [2 Sam. xv., 24–36; xvii., 15–22; 1 Kings i.; ii., 35; iv., 4.]

Other persons of the same name are mentioned in 2 Kings xv., 33; 2 Chron. xxvii., 1; Neh. iii., 4, 29; x., 21. The names of Ahitub and Zadoc in 1 Chron. vi., 12, are supposed to have been inserted by a transcriber's error from the preceding verses. A person of the same name, spelled, however, Sadoc, is supposed to have been the founder of the sect of the Sadducees (q. v.).

Zalmunna (*shelter is denied him*), one of the Midianitish kings who, with Zebah, having escaped from the first onset of Gideon, and passed the Jordan safely, was lying secure in Karkor with about fifteen thousand men, when Gideon unexpectedly came up, attacked them, took, and afterward slew, the chiefs. Zalmunna and Zebah are distinguished in the narrative from Oreb and Zeeb. The first are styled kings, the latter princes. [Judg. viii., 5–21; Psa. lxxxiii., 11.]

Zaphnath-paaneah, a title given by Pharaoh to Joseph when appointed to the dignity of ruler next under the king. Scholars have widely differed in the derivations they have proposed for this title. Those who prefer a Hebrew origin say it means "the revealer of mysteries." But there can be no doubt that Pharaoh would have given his Grand Vizier an Egyptian, not a Hebrew name, just as the name of Daniel was changed to Belteshazzar. The true meaning appears to be "the food of life," or "of the living;" and the name was probably given to him with reference to the provision which, under the divine guidance, he proposed for the approaching famine. [Gen. xli., 45.]

Zarephath (*smelting-house*), a town near Sidon, to which Elijah was sent during the latter part of the great drought in his time. In the N. T. it is written *Sarepta;* it now goes by the name of *Surafend,* and is only a *tel,* or hill, with a small village on it, at the distance of seven or eight miles from Sidon, and near the Zaharani River. The ancient town or village, however, appears to have stood on the shore, and not on this height; as there the ruins of a place of some size are found, and among them a chapel erected by the Crusaders on what was supposed to be the site of the widow's house with whom Elijah staid. The ruins comprise, besides broken columns, marble slabs, sarcophagi, and other relics of a flourishing and wealthy city. [1 Kings xvii., 9; Luke iv., 26.]

Zarthan (*tribulation*), a place in the plain of the Jordan, between which and Succoth Solomon had cast brazen articles for the Temple. The corresponding passage in 2 Chron. iv., 17, has Zeredathah. The word is the same, also, in the original with the Zaretan of the Authorized Version, in Josh. iii., 16, near which the city of Adam is said to have been situated, beyond which the swelling of the Jordan rose. But these places and their names have alike vanished. It is plain, however, that Zarthan and Zeredathah, as well as Zaretan, are so many variations of the same name. [1 Kings vii., 46.]

Zealots, a numerous party of fanatical Jews who, from religious prejudices, were opposed to the idea of paying taxes to the

[1] See PRIESTS; ABIJAH.—[2] 1 Chron. xv., 11; xvi., 39; 2 Sam. xv., 24, 25, 29.

Romans as being a foreign power, and cherished the vain hope of restoring the Jewish kingdom. The principles of the Zealots spread widely and rapidly, leading to excesses which, in no small degree, contributed to bring on the Roman invasion and the final destruction of Jerusalem. The apostle Simon was, according to Luke vi., 15, and Acts i., 13, called Zelotes, *i. e.*, he was, previous to his conversion, a Zealot, though this was before the fanatical violence of the party had reached its height. According to Josephus,[1] the Judas mentioned in Acts v., 37, was the founder of this sect; but the fact that Simon is termed a Zealot — and there appears to be no doubt that such is the meaning of the appellation Zelotes — indicates that at least the germ of the party existed some time previous to the days of Judas.

Zebulun (*a habitation*), the sixth son of Jacob by his wife Leah. Nothing is recorded of Zebulun's personal history, save that he had three sons, heads of the families of the tribe. According to Jewish tradition, he was one of those whom Joseph presented to Pharaoh — Dan, Naphtali, Gad, and Asher being the others. The prophetic blessing of Jacob on Zebulun declared that he should dwell on the coast of the sea and the coast of ships, his border extending unto Zidon; and this, as we shall see, was remarkably fulfilled in the location of the tribe of Zebulun.[2]

This tribe multiplied fast. At the first census in the wilderness they numbered fifty-seven thousand four hundred; their position in the encampment was to the east of the tabernacle, and on march they followed third under the standard of Judah. At the second census they had increased to sixty thousand five hundred. In the partition of the Holy Land among the tribes, Zebulun's lot was cast in the north-eastern districts of Palestine, between Asher and Naphtali on the north, and Issachar on the south. It is doubtful whether it touched the Lake of Gennesaret eastward, but in the west it must have reached to Carmel, Kishon, and, if not to the Mediterranean, at least to the Phœnician territory denominated Zidon, from the mother-city. The frontier line is described in Josh. xix., 10–16; but several of the cities there enumerated have not been identified.[3] Within the borders of this tribe lay Gittah-hepher, or Gath-hepher, the birthplace of Jonah, and also certain towns most noted in our Saviour's history, such as Nazareth and Cana.

The people of Zebulun, like many of their brethren, were slow to possess themselves of the whole of their inheritance. Situated so far from the centre of government, they kept aloof, alike with Asher, Issachar, and Naphtali, from the great historical movements of Israel. We find them, indeed, joined with Naphtali under Barak; and their prowess is celebrated in the song of Deborah; and at a later period a large number of them, evidently experienced warriors — fifty thousand — joined David at Hebron.[1] But with these exceptions, the tribe was content with dwelling "at the 'shore' of the sea." It extensively engaged in commercial enterprises, venturing on distant sea-trade, and greatly enlarging its revenues and connections. The chief articles of its commerce seem to have been the costly purple dyes prepared from the juice of the shell-fish. Thus Zebulun sucked "of the abundance of the seas." He sucked also "of treasures hid in the sand," *i. e.*, glass, which was made from the sands of the river Belus, and to the manufacture and exportation of which they may have applied themselves. Their maritime expeditions compelled them, further, to study the arts and sciences indispensable for successful navigation. They thus at an early period acquired the reputation of literary accomplishment; and the poet sang of them, "From Zebulun are the men who handle the pen of the scribe."[2] Besides the prophet Jonah, Zebulun gave birth to one, most probably two, eminent men. Elon the Zebulunite was an Israelite judge; and Ibzan, who preceded him, was in all likelihood a native of the Zebulunite Bethlehem. The proximity of Zebulun to the idolatrous Phœnicians doubtless contributed to introduce into Israel the worship of the gods of the Zidonians. Retribution, however, overtook them; the northern tribes were first carried away captive into Assyria, and, though some of Zebulun humbled themselves and repaired to Jerusalem to keep the Passover under Hezekiah, yet ere long the Eastern conqueror again appeared, and the land lay desolate. But God will not always afflict his people. Through Zebulun the footsteps of the Saviour trod; and the prophecy of Isaiah was fulfilled in the bright shining of Gospel light upon those pleasant hills and fruitful valleys. [Judg. 8–12; 2 Kings xv., 29; 2 Chron. xxx., 11; Isa. ix., 1, 2; Matt. iv., 15, 16.]

Zechariah (*Jehovah remembered*) was of a sacerdotal family. His father, Berechiah, was a son of Iddo, one of the priests who returned with Zerubbabel and Joshua from Babylon.[3] He must have been born in Babylonia, and have been young at the time of his arrival in Judea. He was contemporary with Haggai, and, like him, received his prophetic commission in the second year of Darius Hystaspes, B.C. 520. Both prophets were

[1] Antiq. xviii., ch. i., §§ 1, 6.—[2] Gen. xxx., 19, 20; xlv., 14; xlvii., 2; xlix., 13; Numb. xxvi., 26.—[3] Numb. i., 30, 31; ii., 5, 6; x., 14, 16; xxvi., 26, 27; Deut. xxxiii., 18, 19; Matt. iv., 13.

[1] Judg. i., 30; iv., 6, 10; v., 18; 1 Chron. xii., 33.—[2] Gen. xlix., 13; Deut. xxxiii., 19; Judg. v., 14.—[3] Neh. xii., 4.

employed in encouraging Zerubbabel and Joshua to carry forward the building of the Temple.

The most remarkable portion of his book is that contained in the first six chapters. It consists of a series of visions which were vouchsafed to the prophet in a single night, in which the dispensations of Divine Providence relative to the nations that had oppressed the Jews, the entire removal of idolatry from the latter, the re-establishment of the city and Temple of Jerusalem, and the certainty of the Messiah's advent, were strikingly and impressively revealed. The seventh and eighth chapters contain an answer to a question which had been proposed respecting the observance of a certain fast. The remaining six chapters contain predictions respecting the expedition of Alexander the Great along the coast of Palestine to Egypt; the divine protection of the Jews both at that time and in that of the Maccabees; the advent, sufferings, and reign of the Messiah; the destruction of the Jews, and dissolution of the Jewish polity; the sufferings of the Jews during their dispersion; their conversion and restoration, and the sacred character of their future worship, in which the Gentiles should join.

The authenticity of this last portion has been contested. Not only has it been denied to be the production of Zechariah, but it has been broken up into fragments, and attributed to various anonymous authors. It is thought, from there being no reference in these last six chapters to the completion of the Temple, and the restoration of Jewish affairs after the Captivity, that they must have been written previously, or long after these events had become matters of public history. That they were written *before* is the position maintained by most of those who dispute their authenticity; but it is based upon too feeble and precarious a foundation to recommend it to the adoption of any impartial inquirer. No hint is dropped which would lead us to infer the existence of a separate political or religious establishment in northern Palestine, nor any thing to induce the conclusion that a king reigned in Judah. On the contrary, the general tenor of the book, and its minute description of the character of the Jewish rulers and the condition of the Jewish people in immediate connection with the sufferings of the Messiah, the destruction of Jerusalem, and the consequent fate of the people, goes convincingly to show that the Captivity must have taken place, and that the whole of the last six chapters has respect to times future to those in which the prophet flourished. As to differences in style between the first and last portions, though they are considerable, they have been greatly exaggerated by rationalizing critics. The fact that the reference to Christ's betrayal in chap. xi., 12, 13, is attributed by Matthew to Jeremiah,[1] has confirmed in some minds the opinion that this portion of the book belonged to an earlier date, and was transferred by some transcriber from the writings of Jeremiah. Several hypotheses have been suggested to account for the fact, which is a perplexing one; as that Matthew quoted from memory and inaccurately; that there was a similar passage in some book of Jeremiah now lost; that Matthew quoted from the book of the prophets by referring to the one who, in the ancient Jewish order, was placed first among the prophetical books, and that his quotation is therefore to be read as if it were "that which is written in the book of the prophets;" or that Jeremiah was substituted for Zechariah by some ancient transcriber, a change which might occur the more easily, since in the original the change of a single letter would suffice to produce the error. If this were the case, the error must have crept into the copy at a very early date, since nearly all the manuscripts and versions read Jeremiah.

In point of style Zechariah varies, according to the nature of his subjects, and the manner in which they were presented to his mind. He now expresses himself in simple conversational prose, now in poetry. At one time he abounds in the language of symbols; at another in that of direct prophetical announcement. His symbols are, for the most part, enigmatical, and require the explanations that accompany them. His prose resembles most that of Ezekiel; it is diffuse, uniform, and repetitious. His prophetic poetry possesses much of the elevation found in the earlier prophets, only his rhythm is sometimes harsh and unequal, while his parallelisms are destitute of that symmetry and finish which form some of the principal beauties of Hebrew poetry.

Zechariah is not to be confounded with the Zecharias who was slain in the reign of Joash, though the reference to him in Matt. xxiii., 35, as the son of Barachias has led to some confusion between the two. See ZACHARIAS.

Zedekiah (*righteousness of Jehovah*), son of Josiah, and twentieth and last king of Judah, reigned eleven years, B.C. 599–588. His original name was Mattaniah, and was changed to Zedekiah by Nebuchadnezzar, who placed him on the throne in room of his uncle, Jehoiachin[2] (q. v.), who had been taken captive to Babylon. Zedekiah was but twenty-one years old when as a vassal king he was left as ruler over the enfeebled remnant of Judah. In defiance of a solemn oath he had made to Nebuchadnezzar (q. v.), he rebelled against him, and put himself at the

[1] Matt. xxvii., 7–10.—[2] He is spoken of as the brother of Jehoiachin in 2 Chron. xxxvi., 10; but the word is evidently used in a general way for relative. Compare 1 Chron. iii., 15, and Jer. xxxvii., 1.

head of a league of the neighboring kings against the Chaldean power. This violation of his oath, which occurred, according to Josephus, in the eighth year of his reign, was the crowning sin of the weak king of degenerate Judah.[1] Nebuchadnezzar immediately invaded the land. The succor afforded by Pharaoh proved, as Jeremiah had declared it should, brief and ineffectual.[2] The prophet himself, fleeing from the doomed city, was arrested as a deserter to the Chaldeans, and cast into prison.[3] In one year from Zedekiah's rebellion the Chaldeans were in force before the walls of Jerusalem.[4] The siege progressed slowly to the consummation foretold by the prophet. Round the walls were reared the gigantic mounds by which the Oriental armies conducted their approaches to besieged cities.[5] The summer-houses of the kings of Judah were swept away.[6] The vassal kings of Babylon planted their thrones before the city gates.[7] Famine and pestilence ravaged the crowded population within the walls. The store of bread was exhausted.[8] Jeremiah, the imprisoned prophet, was fed out of the royal store by the king's command; but this was ere long exhausted, and he came near perishing with hunger.[9] The wealthy women of Jerusalem in their despair were to be seen sitting on the dunghills.[10] The cry of the children for bread was terrible; the hardened feeling of parents whom hunger had brutalized was yet more so.[11] At length, after eighteen dreadful months, at midnight, on the ninth day of July, the breach was made in the walls. By that time famine had so exhausted the inhabitants that there was no further power of resistance.[12] The entrance was effected by the northern gate.[13] Through the darkness of the night the Chaldean guards silently made their way from street to street, till they suddenly appeared in the centre of the Temple court. A clang and cry resounded through the silent precincts at that dead hour of night. Then the sleeping city awoke. The first victims were those who were the habitual occupants of the sacred buildings and those who had resorted thither for safety. The virgin marble of the courts ran red with blood, like a rocky wine-press in the vintage.[14] The alarm soon spread to the palace, and before the sun had risen the king, with his wives and children and royal guard, escaped from the city.[15] In the plains of Jericho he was overtaken by the Chaldean soldiers, and there was fought the last fight of the expiring monarchy. Zedekiah's troops fled, and were scattered to the winds.[16] He and his family were brought to Nebuchadnezzar, who, with a refinement of cruelty characteristic of those times, ordered his sons to be executed before his sight, and his own eyes to be put out.[1] He was then bound in chains and carried to Babylon, after which time nothing is known with certainty concerning him. Jeremiah foretold that he should die in peace and receive the honors of a royal burial;[2] but history gives no account of the fulfillment of this prediction. Meanwhile the city of Jerusalem was given up to pillage and destruction. The Temple, the palaces, the houses of the nobles, were set on fire. The sepulchres, even the consecrated tombs of the kings, were opened, and the bodies thrown out to the vultures and beasts of prey.[3] The spoils of the Temple were swept away to adorn the temples of the Babylonian court. The havoc and carnage in the streets was such that passers-by avoided every one they met, lest they should be defiled by their bloody touch.[4] Old and young, men and women, alike fell victims to the passion or the cruelty of the conqueror.[5] Nor did the work of destruction cease till the shout of the heathen spoilers, "Rase it, rase it, even to the foundation thereof,"[6] was literally accomplished. So perished the city of David. "How doth the city sit solitary that was full of people! how is she become as a widow! she that was great among the nations, and princess among the provinces, how is she become tributary!"[7] [2 Kings xxiv., 17–20; xxv., 1–8; 2 Chron. xxxiv., 11–21; Jer. xxi., 1–11; xxiv., 8–10; xxvii., 12–22; xxxii., 1–5; xxxiv., 2–8; xxxvii., 1–6, 16–21; xxxviii., 5, 14–27.]

Zemarites, a tribe mentioned among the descendants of Canaan, and doubtless forming part of the population by which the land was anciently occupied. They appear in Gen. x., 18, and 1 Chron. i., 16, between the Arvadite and the Hamathite. These other two tribes are known to have settled far north, but of the Zemarites nothing is known, unless we have traces of them in the town and mount of Zemaraim,[8] the site of which is uncertain.

Zephaniah (*whom Jehovah has concealed*). All that is known of this prophet is furnished by the title to his book, in which it is stated that he was the son of Cushi, grandson of Gedaliah, great-grandson of Amariah, and great-great-grandson of Hizkiah.[9] As in no other instance do we find the pedigree of a prophet carried back so far, it has been inferred that he belonged to a family of considerable note. Whether the Hezekiah mentioned refers to the king of that name or to some other person, can not be determined with certainty. As Zephaniah is stated to

[1] 2 Chron. xxxvi., 13.—[2] Jer. xxxvii., 5-10; Ezek. xvii., 12–18; xxi., 25–27.—[3] Jer. xxxvii., 11–21. See JEREMIAH. —[4] Jer. lii., 4. —[5] Jer. xxxii., 24; lii., 4; Ezek. iv., 2.—[6] Jer. xxxiii., 4.—[7] Jer. i., 15.—[8] Jer. lii., 6; Ezek. iv., 16; v., 16; xii., 19.—[9] Jer. xxxvii., 21; xxxviii., 9. —[10] Lam. iv., 5; Ezek. iv., 12, 15.—[11] Lam. ii., 11, 12, 19, 20; iv., 3, 4, 10; Ezek. v., 10, 11. —[12] Jer. xxxviii., 9.—[13] Ezek. ix., 2.—[14] Lam. i., 15.—[15] Jer. xxxix., 4.—[16] Jer. i.; ii., 8; Ezek. xii., 14.

[1] 2 Kings xxv., 7; Jer. i.; ii., 10, 11.—[2] Jer. xxxiv., 4, 5.—[3] Jer. viii., 1, 2.—[4] Lam. iv., 14, 15.—[5] 2 Chron. xxxvi., 17.—[6] Psa. cxxxvii., 7.—[7] Lam. i., 1.—[8] 2 Chron. xiii., 4.—[9] Zeph. i., 1.

have received his prophecies in the days of Josiah,[1] he must have flourished about B.C. 642–611. This statement is corroborated by certain circumstances in his book which exactly agree with the state of things in Judah from the twelfth to the eighteenth year of Josiah.

The predictions contained in the book are chiefly directed against the Jews on account of their idolatry, and other sins of which they were guilty. The fearful judgments to be executed upon them and the neighboring nations by the Chaldeans are denounced with great force and effect. Toward the close of the book the restoration and prosperity of the Jewish people are introduced. In respect to style, Zephaniah is not distinguished either for sublimity or elegance. His rhythm frequently sinks down into a kind of prose, but many of the censures that have been passed upon his language are either without foundation or much exaggerated. In point of purity it rivals that of any of the prophets.

Zerah (*a rising*, as of light), an Ethiopian king or general, probably Usarken I., second king of the Egyptian twenty-second dynasty, who invaded Judea during the reign of Asa, and was defeated at the battle of Mareshah. See ASA; MARESHAH.

Zereda, the place to which Jeroboam belonged: he is described as an "Ephrathite of the Zereda." No further explanation is given of it, and the place is never mentioned again. The Septuagint, in the long insertion they have here, represent it as a strongly fortified place in Mount Ephraim, where Jeroboam first set up his kingdom, and occasionally substitute Tirzah for it. But as the passage is found only in the Septuagint, it is uncertain what value should be attached to the things related. The locality of Zereda is unknown. [1 Kings xi., 26.]

Zerubbabel, an eminent descendant of the royal line of David, born, as his name indicates, in Babylon during the captivity. He is generally called in Scripture the son of Salathiel, or Shealtiel;[2] but in 1 Chron. iii., 17–19, he is said to be the son of Pedaiah, the brother or son of Salathiel. Perhaps, according to a common usage of the word "son," he was Salathiel's grandson, or reckoned as his son by virtue of the levirate law, though really his nephew. Zerubbabel, termed in Persian Sheshbazzar, was the leader of the Jews who returned from captivity under the decree of Cyrus.[3] In conjunction with the high-priest, Joshua, he erected an altar, and began to rebuild the Temple. The mixed people that inhabited Samaria desired to associate themselves with the Jews, but Zerubbabel refused their advances; on which, by their intrigues at the Persian court, the work was suspended. Zerubbabel does not appear quite blameless for this long delay, since the difficulties in the way were not such as need have stopped the work; and during this long suspension of sixteen years he and the rest of the people had been busy in building costly houses for themselves. Ultimately, in the reign of Darius Hystaspes, renewed permission was obtained for building; and, encouraged by the prophets Haggai and Zechariah, Zerubbabel resumed his labors, and completed the holy house.[1] The only other works of Zerubbabel, of which we learn from Scripture, are the restoration of the courses of priests and Levites, and the provision for their maintenance, according to the institution of David; the registering of the returned captives according to their genealogies; and the keeping of a Passover in the seventh year of Darius. He appears to have been provincial governor under the Persian rule, and to have typically represented his divine descendant.[2]

Nothing further is related of Zerubbabel in Scripture; the story of him in the Apocryphal book of Esdras is undeserving of credit. He is called Zerobabel in the N. T. [Matt. i., 12, 13; Luke iii., 27.]

Zeruiah, the sister of David, and the mother of three leading heroes of his army, Abishai, Joab, and Asahel. Her husband's name is not given. Josephus mentions him by the name of Souri, but his reference is not confirmed either by Scripture or Jewish tradition. See NAHASH. [2 Sam. ii., 18; iii., 39; viii., 16; xvi., 10; 1 Chron. ii., 16; xviii., 15.]

Ziklag, a place which possesses special interest from its having been the residence and the private property of David. It is first mentioned in the catalogue of the towns of Judah in Josh. xv., where it is enumerated among those of the extreme south. It next occurs, in the same connection, among the places which were allotted out of the territory of Judah to Simeon. We next meet with it in the possession of the Philistines, when it was, at David's request, bestowed upon him by Achish of Gath. He resided there for a year and four months. It was there he received the news of Saul's death. He then relinquished it for Hebron. Ziklag is finally mentioned, in company with Beersheba, Hazar-shual, and other towns of the south, as being re-inhabited by the people of Judah after their return from the Captivity. The situation of the town is difficult to determine, notwithstanding so many notices. The hypothesis that there were two places of this name is not generally accepted, nor have any efforts at its identification with modern sites been fully successful. We can only say that it was somewhere in the south country, and on or in the neighborhood of

[1] Zeph. i., 1.—[2] Hag. i., 1; Matt. i., 12.—[3] Ezra i., 8, 11; ii., 2; v., 14, 16; Neh. vii., 7; xii., 1.

[1] Ezra iii., 2, 8; iv., 2, 3; v., 2; Hag. i., 12, 14; ii., 2, 4; Zech. iv., 6, 10.—[2] Ezra vi., 14; Neh. vii., 5; xii., 47; Hag. ii., 20–23.

the boundary between Philistia and Judah. [Josh. xix., 5; 1 Sam. xxvii., 6, 7; xxx., 14, 26; 2 Sam. i., 1; iv., 10; 1 Chron. xii., 1, 20; Neh. xi., 28.]

Zimri (*celebrated*). **1.** Fifth king of Israel, B.C. 929. He appears to have been left in command of the palace at Tirzah during the absence of the army at the siege of Gibbethan (q. v.). He there conspired against king Elah, slew him with all his father's family, and proclaimed himself king. The absent army, hearing of the murder, proclaimed Omri king, who marched at once against Tirzah and took it. Zimri retreated into the palace, set it on fire, and perished in the flames. His reign lasted seven days. See ELAH; OMRI. [1 Kings xvi., 8–20.]

2. The "kings of Zimri," mentioned in Jer. xxv., 25, are thought to be chieftains of an Eastern tribe, and are possibly descended from the Zimran mentioned in Gen. xxv., 2; 1 Chron. i., 32.

Zin, a desert on the south of Palestine, and westward from Idumea, in which was situated Kadesh-barnea. Its locality is therefore fixed by the considerations which fix the site of Kadesh in the western part of the Arabah, south of the Dead Sea. See KADESH. [Numb. xiii., 21; xx., 1; xxvii., 14; xxxiii., 36; xxxiv., 3; Josh. xv., 1.]

Zion (Mount), one of the hills on which Jerusalem is built. Until very lately it was agreed by all scholars that Mount Zion was not the hill on which the Temple was erected, which was the Mount Moriah of the Bible, but the opposite eminence, the south-western promontory. Some recent writers have endeavored to shake this conclusion. Mr. Fergusson regards the south-eastern or Temple hill as the Mount Zion of the Bible; while Captain Warren has propounded the theory that it was the northern hill, now known as Akra. Without entering into the discussion here, it is enough for us to say that we think the general and better opinion remains unshaken, and that Mount Zion is to be regarded as the south-western spur on the opposite side of the Tyropœon Valley from Mount Moriah and the Temple. See JERUSALEM (TOPOGRAPHY OF), p. 493, note.

Ziph (*blowing*). **1.** A town in the south country of Judah. It has been conjectured that the name may still be found in the modern *Sufâh*. In this case the site should be sought near the top of the ascent Akrabbim. [Josh. xv., 24.]

2. A town in the hill country of Judah, chiefly memorable in O. T. history for the refuge sought by David, first in a wood, then in a wilderness in its neighborhood. The wood has long since disappeared; but what seem to be the ruins of ancient Ziph still exist on a small rising ground, a little to the east of a round eminence, rising to the height of one hundred feet or upward. The locality was visited by Robinson, who says of the ruins, that "little is to be seen except broken walls and foundations, most of them of unhewn stones, but indicating solidity, and covering a considerable tract of ground." Cisterns also remain; and there is a low, massive, square building, of square stones, and vaulted with pointed arches, bespeaking a date subsequent to the Mohammedan conquest. It is supposed that the higher eminence, which still bears the name of *Tell Ziph*, was the acropolis, or fortified part of the town, probably that specially fortified by Rehoboam. This hill is about five Roman miles to the south of Hebron. [Josh. xv., 55; 2 Chron. xi., 8.]

Zipporah (*a little bird*), the daughter of the priest or prince of Midian, and wife of Moses. In connection with her occurs an incident narrated in Exod. iv., 24–26, the account of which, it must be confessed, is somewhat obscure. On Moses's way to Egypt to fulfill the commission with which God had intrusted him—the deliverance of Israel—it is said that the Lord met him and sought to kill him, whereupon Zipporah circumcised her son, exclaiming to her husband at the same time, "A bloody husband art thou to me." "So," continues the narrative, "he let him go." The most probable interpretation is that God brought a dangerous illness on Moses because, perhaps yielding to his wife's influence, he had failed to circumcise his son, who was thus not brought under the divine covenant. Unable, from his illness, to perform the rite, his wife herself performed it, declaring, at the same time, that by this bloody rite she was anew attached to her husband, having thus, as it were, become herself an Israelite by accepting and fulfilling its covenant sign. Whereupon God let Moses go, *i. e.*, he recovered. Zipporah seems then to have returned to her father's home, whence she joined Moses in the wilderness after the Exodus. We hear nothing further of her. [Exod. ii., 21, 22; iv., 20, 24–26; xviii., 1–6.]

Zoan (the meaning is uncertain), a very ancient town in Lower Egypt, situated on the east of the Tanitic branch of the Nile, and not far from its mouth. It is better known under the classical name of *Tanis*, which is only a variation of the Hebrew, or of the Coptic *Jani, Jane*, and the Arabic *San*. Its antiquity is incidentally noted in Numb. xiii., 22, where it is stated to have been built only seven years later than Hebron. That it was a place of great political importance is evident from the allusions to it in the prophets.[1] The allusion also in Psa. lxxviii., 12, to the "field of Zoan," as the theatre on which the wonders wrought by the hand of Moses were displayed, renders it probable that about the time of the Exodus Pharaoh had his usual residence there. A whole dynasty of kings, the twenty-first, bears the

[1] Isa. xix., 11, 13; xxx., 4; Ezek. xxx., 14.

name of *Tanite*, and, during the usurpation of the shepherd race, it is said to have afforded shelter to the royal house and nobility of Memphis. It is now the habitation of a few fishermen, and much exposed to the attacks of fever from the marshy nature of the ground in the vicinity. There is scarcely a village to be seen in the whole plain, and the land is for the most part lying desolate.

Zoar (*smallness*), a town in the neighborhood of the Dead Sea. It originally bore the name of Bela, but apparently got the name of Zoar, on account of the pleading of Lot that the place, from its very littleness, might be spared to him in the day of his calamity, and that he might be allowed to find a refuge in it. Its exact site has been a matter of controversy; and the evidence is somewhat conflicting. This much appears clear, that it was east of the Jordan, for it is classed among the cities of Moab, and somewhat farther from the original lake than Sodom toward the mountainous region. [Gen. xiv., 2, 8; xix., 20–22; Isa. xv., 5; Jer. xlviii., 34.]

Zoba, Zobah (*station*), a part of Syria which formed a separate kingdom in the earlier days of the Hebrew monarchy. Its kings are represented as making war successively on Saul and David. The region is nowhere well defined; but it seems to have adjoined the territory of Damascus, and to have stretched toward the Euphrates; therefore probably somewhat to the east of what was afterward called Cœle-Syria. In the times of Saul and David this little kingdom must have existed in considerable strength to be able to bring such forces into the field as it appears to have done; but it sustained a heavy blow from David, from which it would seem to have never more than partially recovered. Zobah, however, though subdued, continued to cause trouble to the Jewish kings. A man of Zobah, Rezon, son of Eliadah, made himself master of Damascus, where he proved a fierce adversary to Israel all through the reign of Solomon. This is the last that we hear of Zobah in Scripture. The name, however, is found at a later date in the inscriptions of Assyria. [1 Sam. xiv., 47; 2 Sam. viii., 3; x., 6; 1 Kings xi., 23–25; 2 Chron. viii., 3.]

Zophim (*spies*), **Field of**, an elevated plateau on Pisgah, to which Balaam was conducted by Balak, that he might more distinctly see the encampments of Israel. It was probably a tract of table-land on the Abarim or Nebo range of mountains in Moab; and perhaps received its name from the fact that spies were stationed there in times of disturbance. The exact spot indicated by the name is quite unknown.

Zorah, Zoreah (*hornet's nest*), a town originally belonging to Judah, but subsequently allotted to the tribe of Dan, probably on account of its suitableness as a border fortress; for it was situated near the summit of a "sharp point or tell, as steep and regular almost as a volcanic cone." It is identified with the modern Surah. It was the residence of Manoah,[1] and the birthplace of his distinguished son Samson, the future judge of Israel. His early familiarity with the stirring incidents of a frontier outpost would serve as a fitting introduction to his subsequent career. An additional significance is imparted to the divine injunction communicated to the mother of Samson, that neither she nor her son should "drink wine or strong drink," nor even "eat any thing that cometh of the vine," from the fact that the neighborhood of Zorah was one of the principal vine-producing districts of Palestine. The mention of the "seven green withes" with which Samson was bound, probably made of vine tendrils, is also exceedingly appropriate in connection with Zorah, and is one of those minute touches of truthfulness which so remarkably distinguish the Bible. Zorah was subsequently fortified by Rehoboam, and inhabited after the Captivity, when it was called Zoreah. [Josh. xv., 33; xix., 41; Judg. xiii., 2, 25; xvi., 31; xviii., 2–11; 2 Chron. xi., 10; Neh. xi., 29.]

Zoroastrian Religion, the religion of ancient Persia. It takes its name from its founder, Zoroaster, concerning whom, however, absolutely nothing is known with certainty. Niebuhr pronounces him a myth. The generally received opinion, however, regards him as a historical character, but the epoch of his life is variously placed at from the fifth century to the thirteenth or fourteenth century before Christ. Professor Whitney, of New Haven, places him at 1000 B.C.; Dr. Döllinger at 1300 B.C.; while a comparatively modern Parsee work (1851) places him as late as the reign of Darius Hystaspes, in the sixth century before Christ. The general theology or philosophy of the Zoroastrian religion is contained in the Zendavesta, or Avesta, the sacred writings of this ancient religion. Its essential principle is belief in the existence of two contending spirits, or influences, or forces, personified in Ormuzd and Ahriman:[2] the good and the evil, light and darkness, life and death. One makes life, the other destroys it, but only in this sphere; in the hereafter, Ahriman has no power over death. All duty is summed up in obedience to Ormuzd the Good, to whom alone allegiance and worship are due. There is a future life, in which the pure and holy will receive their reward, the wicked will undergo punishment. The ideas of the resurrection of the body, and the appearance of a Messiah supernaturally born, who shall restore the dead to life and hold the last judgment, also appear in the Zendavesta. The Zo-

[1] Judg. xiii., 2.—[2] See Ormuzd.

roastrian religion approaches the Christian in that it regards all life as a battle between good and evil, waged by a communion, or army, of the good against all adherents of the bad. It differs from Christianity in giving much greater prominence to the spirit or power of evil, and in representing the battle as one more equally poised; while, according to Christian theology, Satan himself has no more power for evil than God permits him, for wise though inscrutable reasons, to exercise. The Zoroastrian religion also contains important resemblances to Buddhism. Like that, it is a reformation, a revolt from the superstitions and errors of a more ancient religion; but, unlike that, it recognizes in life a far deeper problem. It goes more to the root of things, and is a more truly spiritual religion. "Zoroaster," says James Freeman Clarke,[1] "bases his law on the eternal distinction between right and wrong; Sakya-muni on the natural laws and their consequences, either good or evil. . . . Zoroaster teaches providence, the monk of India teaches prudence; Zoroaster aims at holiness, the Buddha at merit; Zoroaster teaches and emphasizes creation, the Buddha knows nothing of creation, but only nature or law. . . . Zoroaster recognizes all morality as having its root within, in the eternal distinction between right and wrong motives, therefore in God; but Sakya-muni finds it outside of the soul, in the results of good and evil action, therefore in the nature of things. The method of salvation, therefore, according to Zoroaster, is that of an eternal battle for good against evil; but according to the Buddha, it is that of self-culture and virtuous activity." As a distinct religion Zoroastrianism is now nearly extinct, though its influence still lingers in the Christian world unrecognized. The popular conception of Satan is probably derived, through the Jews, quite as much from the religion of Zoroaster as direct from the Bible. Such a picture as that by Retysch, of the devil playing chess with the young man for his soul; such a picture as that by Guido, of the conflict between Michael and Satan; such poems as Milton's "Paradise Lost" and Goethe's "Faust," could perhaps never have appeared in Christendom, had it not been for the influence of the system of Zoroaster on Jewish, and, through Jewish, on Christian thought. Mohammedanism has nearly blotted it out of existence in the country of its birth. It remains in the religious system of the Parsees (q. v.), and in that of *Galbres*, supposed to be descendants of the original Zoroastrians, and numbering in all not over five or six thousand persons.

[1] "Ten Great Religions," p. 182.

Zuzims (*sprouting*, or *restless*), a tribe overcome by Chedor-laomer and his confederates. They were of the same class as the Rephaim (q. v.), an ancient people occupying the country between the Arnon and the Jabbok, and were no doubt identical with the Zamzummim, a gigantic tribe occupying the same district, whom the Ammonites extirpated in a later age. See GIANTS. [Gen. xiv., 5; Deut. ii., 20, 21.]

APPENDIX.

THE GREAT PROPHECIES AND ALLUSIONS TO CHRIST IN THE OLD TESTAMENT,

WHICH ARE EXPRESSLY CITED, EITHER AS PREDICTIONS FULFILLED IN HIM, OR APPLIED TO HIM IN THE NEW TESTAMENT.

FROM HALES'S ANALYSIS OF SACRED CHRONOLOGY.

FIRST SERIES:

DESCRIBING CHRIST IN HIS HUMAN NATURE, AS THE PROMISED SEED OF THE WOMAN, IN THE GRAND CHARTER OF OUR REDEMPTION (GEN. 3. 15); AND HIS PEDIGREE, SUFFERINGS, AND GLORY, IN HIS SUCCESSIVE MANIFESTATIONS OF HIMSELF UNTIL THE END OF THE WORLD.

I. THE SEED OF THE WOMAN.—Ge. 3. 15. Gal. 4. 4. 1 Tim. 2. 15. Rev. 12. 5.

II. BORN OF A VIRGIN.—Ps. 22. 10; 69. 8; 86. 16; 116. 16. Isa. 7. 14; 49. 1. Mi. 5. 3. Je. 31. 22. Mat. 1. 23. Lu. 1. 26–35.

III. OF THE FAMILY OF SHEM.—Ge. 9. 26.

IV. OF THE RACE OF THE HEBREWS.—Ex. 3. 18. Phi. 3. 5. 2 Cor. 11. 22.

V. OF THE SEED OF ABRAHAM.—Ge. 12. 3; 18. 18; 22. 18. Mat. 1. 1. Jno. 8. 56. Ac. 3. 25.

VI. OF THE LINE OF ISAAC.—Ge. 17. 19; 21. 12; 26. 4. Ro. 9. 7. Gal. 4. 23–28. He. 11. 18.

VII. OF JACOB OR ISRAEL.—Ge. 28. 4–14. Ex. 4. 22. Nu. 24. 7–17. Ps. 135. 4, etc. Is. 41. 8; 49. 6. Je. 14. 8. Lu. 1. 68; 2. 30. Ac. 28. 20.

VIII. OF THE TRIBE OF JUDAH.—Ge. 49. 10. 1 Ch. 5. 2. Mi. 5. 2. Mat. 2. 6. He. 7. 14. Re. 5. 5.

IX. OF THE HOUSE OF DAVID.—2 Sa. 7. 12–15. 1 Ch. 17. 11–14. Ps. 89. 4–36; 132. 10–17. 2 Ch. 6. 42. Is. 9. 7; 11. 1; 55. 3, 4. Je. 23. 5, 6. Am. 9. 11. Mat. 1. 1. Lu. 1. 69; 2. 4. Jno. 7. 42. Ac. 2. 30; 13. 23. Ro. 1. 3. 2 Ti. 2. 8. Re. 22. 16.

X. BORN AT BETHLEHEM, THE CITY OF DAVID.—Mi. 5. 2. Mat. 2. 6. Lu. 2. 4. Jno. 7. 42.

XI. HIS PASSION OR SUFFERINGS.—Ge. 3. 15. Ps. 22. 1–18; 31. 13; 89. 38–45. Is. 53. 1–12. Da. 9. 26. Zec. 13. 6, 7. Mat. 26. 31. Lu. 24. 26. Jno. 1. 29. Ac. 8. 32–35; 26. 23.

XII. HIS DEATH ON THE CROSS.—Nu. 21. 9. Ps. 16. 10; 22. 16; 31. 22; 49. 15. Is. 53. 8, 9. Da. 9. 26. Jno. 3. 14; 8. 28; 12. 32, 33. Mat. 20. 19; 26. 2. 1 Co. 15. 3. Col. 2. 15. Phi. 2. 8.

XIII. HIS INTOMBMENT AND EMBALMENT.—Is. 53. 9. Mat. 26. 12. Mar. 14. 8. Jno. 12. 7; 19. 40. 1 Co. 15. 4.

XIV. HIS RESURRECTION ON THE THIRD DAY.—Ps. 16. 10; 17. 15; 49. 15; 73. 24. Jon. 1. 17. Mat. 12. 40; 16. 4; 27. 63. Jno. 2. 19. Ac. 2. 27–31; 13. 35. 1 Co. 15. 4.

XV. HIS ASCENSION INTO HEAVEN.—Ps. 8. 5, 6; 47. 5; 68. 18; 110. 1. Ac. 1. 11; 2. 33. Jno. 20. 17; Ep. 4. 8–10. He. 1. 3; 2. 9. Re. 12. 5.

XVI. HIS SECOND APPEARANCE AT THE REGENERATION.—Is. 40. 10; 62. 11. Je. 23. 5, 6. Ho. 3. 5. Mi. 5. 3. Ha. 2. 7. Da. 7. 13, 14. Mat. 24. 3–30; 26. 64. Jno. 5. 25. He. 9. 28. Re. 20. 4; 22. 20.

XVII. HIS LAST APPEARANCE AT THE END OF THE WORLD.—Ps. 50. 1–6. Job 19. 25–29. Ec. 12. 14. Da. 12. 2, 3. Mat. 25. 31–46. Jno. 5. 28–30. Ac. 17. 31; 24. 25. Re. 20. 11–15.

SECOND SERIES:

DESCRIBING HIS CHARACTER AND OFFICES, HUMAN AND DIVINE.

I. THE SON OF GOD.—2 Sa. 7. 14. 1 Ch. 17. 13. Ps. 2. 7; 72. 1. Pr. 30. 4. Da. 3. 25. Mar. 1. 1. Lu. 1. 35. Mat. 3. 17; 17. 5. Jno. 1. 34–50; 3. 16–18; 20. 31. He. 1. 1–5. Ro. 1. 4. 1 Jno. 4. 14. Re. 1. 5, 6.

II. THE SON OF MAN.—Ps. 8. 4, 5; Da. 7. 13. Jno. 1. 51; 3. 13; 5. 27. Mat. 16. 13; 26. 64. He. 2. 7. Re. 1. 13; 14. 14.

III. THE HOLY ONE, OR SAINT.—De. 33. 8. Ps. 16. 10; 89. 19. Is. 10. 17; 29. 23; 49. 7. Ho. 11. 9. Hab. 1. 12; 3. 3. Mar. 1. 24. Lu. 1. 35; 4. 34. 1 Jno. 2. 20.

IV. THE SAINT OF SAINTS.—Dan. 9. 24.

V. THE JUST ONE, OR RIGHTEOUS.—Zec. 9. 9. Je. 23. 5. Is. 41. 2. Ps. 34. 19, 21. Lu. 1. 17. Mat. 27. 19–24. Lu. 23. 47. Ac. 3. 14; 7. 52; 22. 14. 1 Jno. 2. 1, 29. Ja. 5. 6.

VI. THE WISDOM OF GOD.—Pr. 8. 22–30. Mat. 11. 19. Lu. 11. 49. 1 Co. 1. 24.

VII. THE ORACLE (OR WORD) OF THE LORD, OR OF GOD.—Ge. 15. 1–4. 1 Sa. 3. 1–21. 2 Sa. 7. 4. 1 Ki. 17. 8–24. Ps. 33. 6. Is. 40. 8. Mi. 4. 2. Je. 25. 3. Jno. 1. 1–14; 3. 34. Lu. 1. 2. He. 11. 3; 4. 12. 1 Pe. 1. 23. 2 Pe. 3. 5. Re. 19. 13.

VIII. THE REDEEMER, OR SAVIOUR.—Job 19. 25–27. Ge. 48. 16. Ps. 19. 14. Is. 41. 14; 44. 6; 47. 4; 59. 20; 62. 11; 63. 1. Je. 50. 34. Mat. 1. 21. Jno. 1. 29; 4. 42. Lu. 2. 11. Ac. 5. 31. Ro. 11. 26. Re. 5. 9.

IX. THE LAMB OF GOD.—Ge. 22. 8. Is. 53. 7. Jno. 1. 29. Ac. 8. 32–35. 1 Pe. 1. 19. Re. 5. 6; 13. 8; 15. 3; 21. 22; 22. 1.

X. THE MEDIATOR, INTERCESSOR, OR ADVOCATE.—Job 33. 23. Is. 53. 12; 59. 16. Lu. 23. 34. 1 Ti. 2. 5. He. 9. 15. 1 Jno. 2. 1. Re. 5. 9.

XI. SHILOH, THE APOSTLE.—Ge. 49. 10. Ex. 4. 13. Mat. 15. 24. Lu. 4. 18. Jno. 9. 7; 17. 3; 20. 21. He. 3. 1.

XII. THE HIGH-PRIEST.—Ps. 110. 4. Is. 59. 16. He. 3. 1; 4. 14; 5. 10; 9. 11.

XIII. THE PROPHET LIKE MOSES.—Deu. 18. 15–19. Lu. 24. 19. Ma. 6. 15. Jno. 1. 17–21; 6. 14. Ac. 3. 22, 23.

XIV. THE LEADER, OR CHIEF CAPTAIN.—Jos. 5. 14. 1 Ch. 5. 2. Is. 55. 4. Mi. 5. 2. Da. 9. 25. Mat. 2. 6. He. 2. 10.

XV. THE MESSIAH, CHRIST, KING OF ISRAEL.—1 Sa. 2. 10. 2 Sa. 7. 12. 1 Ch. 17. 11. Ps. 2. 2; 45. 1, 6; 72. 1; 89. 36. Is. 61. 1. Da. 9. 26. Mat. 2. 2–4; 16. 16. Lu. 23. 2. Jno. 1. 41–49; 6. 69. Ac. 4. 26, 27; 10. 38.

XVI. THE GOD OF ISRAEL.—Ex. 24. 10, 11. Jos. 7. 19. Ju. 11. 23. 1 Sa. 5. 11. 1 Ch. 17. 24. Ps. 41. 13. Is. 45. 3. Eze. 8. 4. Mat. 15. 31; 22. 32. Jno. 20. 28.

XVII. THE LORD OF HOSTS, OR THE LORD.—2 Sa. 7. 26. 1 Ch. 17. 24. Ps. 24. 10. Is. 6. 1–5. Mal. 1. 14. Ro. 12. 19. Phi. 2. 9–11.

XVIII. KING OF KINGS, AND LORD OF LORDS.—Ps. 89. 27; 110. 1. Da. 7. 13, 14. Mat. 28. 18. Jno. 3. 35; 13. 3. 1 Co. 15. 25. Ep. 1. 20–22. Col. 3. 1. Re. 19. 16.

THE NAMES, TITLES, AND CHARACTERS

OF THE

SON OF GOD, JESUS CHRIST OUR LORD,

IN THEIR VARIETY, AS FOUND IN THE SCRIPTURES.

"They are they which testify of Me."

The Headings are designed to direct the mind to various Aspects of the Person and Glories of the Lord. Examine each text with the context, in Proof that the Son of God is the Speaker, or the One spoken of.

I.—And Simon Peter answered and said, Thou art the Christ, the SON of the Living GOD.—Mat. 16. 16.

The Son ..... 1 Jno. 4. 14.
The Son of God ..... Jno. 1. 34.
The Son of the living God ..... Mat. 16. 16.
His only begotten Son ..... Jno. 3. 16.
The only begotten Son of God ..... Jno. 3. 18.
The Son of the Father ..... 2 Jno. 3.
The only begotten of the Father ..... Jno. 1. 14.
The only begotten Son which is in the bosom of the Father ..... Jno. 1. 18.
The first-born of every creature ..... Col. 1. 15.
His own Son ..... Ro. 8. 32.
A Son given ..... Is. 9. 6.
One Son (his well-beloved) ..... Mar. 12. 6.
My Son ..... Ps. 2. 7.
His dear Son (or the Son of his love) ..... Col. 1. 13.
The Son of the Highest ..... Lu. 1. 32.
The Son of the Blessed (Secret, Ju. 13. 18.—Wonderful, Is. 9. 6) ..... Mar. 14. 61.

Testimony borne to the SON by the Father, by Jesus Himself, by the Spirit, by Angels, Saints, Men, and Devils.

My Beloved Son, Mat. 17. 5 ..... God the Father.
I am the Son of God, Jno. 10. 36 ..... Jesus Himself.
The Son of God, Mar. 1. 1 ..... The Spirit in the word.
The Son of God, Lu. 1. 35; Lu. 2. 11 ..... Gabriel.
This is the Son of God, Jno. 1. 34. ..... John Baptist.
The Christ, the Son of God, Jno. 20. 31. John, Apostle.
He is the Son of God, Ac. 9. 20 ..... Paul, Apostle.
Thou art the Son of God, Mat. 14. 33 ..... Disciples.
Rabbi, thou art the Son of God, Jno. 1. 49 ..... Nathanael.
The Christ, the Son of God, Jno. 11, 27. Martha.
Jesus Christ is the Son of God, Ac. 8. 37. Eunuch.
Truly this was the Son of God, Mar. 15. 39 ..... Centurion.
Thou art the Son of God, Mar. 3. 11 ... Unclean Spirits.
Thou Son of the Most High God, Mar. 5. 7 ..... The Legion.

II.—Unto the Son He saith, Thy Throne, O GOD, is for ever and ever.—He. 1. 8.

God ..... Jno. 1. 1; Mat. 1. 23; Is. 40. 3.
Thy throne, O God, is for ever and ever. He. 1. 8.
The Mighty God ..... Is. 9. 6.
The Everlasting God ..... Is. 40. 28.
The True God ..... 1 Jno. 5. 20.
My Lord and my God ..... Jno. 20. 28.
God my Saviour ..... Lu. 1. 47.
Over all, God blessed for ever. Amen. Ro. 9. 5.
The God of the whole earth ..... Is. 54. 5.
God manifest in the flesh ..... 1 Ti. 3. 16.
Our God and Saviour (*marg.*) ..... 2 Pe. 1. 1.
The Great God and our Saviour Jesus Christ ..... Tit. 2. 13.
Emmanuel, God with us ..... Mat. 1. 23.
The God of Abraham, The God of Isaac, The God of Jacob ... Ex. 3. 2, 6.
The Highest .... Lu. 1. 76.

As to the Angel of the Lord who spake as the God of Abraham being the Son of God, comp. Ju. xiii. 18, 22 (*marg.*) with Is. ix., 6; also Da. iii. 25, 28.

III.—Verily, Verily, I say unto you, Before Abraham was, I AM.—Jno. 8. 58.
Holy, holy, holy is JEHOVAH of Hosts.—Is. 6. 3.

Jehovah ..... Is. 40. 3.
The Lord Jehovah ..... Is. 40. 10.
Jehovah my God ..... Zec. 14. 5.
Jehovah of Hosts ..... Is. 6. 3; Jno. 12. 41.
Jehovah God of Hosts ..... Ho. 12. 4, 5; Gen. 32. 24.
The King, Jehovah of Hosts ..... Is. 6. 5.
The Strong and Mighty Jehovah ..... Ps. 24. 8.
Jehovah, mighty in battle ..... Ps. 24. 8.
The Man, Jehovah's Fellow ..... Zec. 13. 7.
Jehovah-tsidkenu (the Lord our Righteousness ..... Je. 23. 6.
The Lord ..... Ro. 10. 13; Joel 2, 32.
The Lord of Glory ..... 1 Cor. 2. 8.
The Same ..... He. 1. 12; Ps. 102. 27.
I am ..... Ex. 3. 14; Jno. 8. 24.
I am (before Abraham was) ..... Jno. 8. 58.
I am (whom they sought to kill) ..... Jno. 18. 5, 6.
I am (the Son of Man lifted up) ..... Jno. 8. 28.
I am (the Resurrection and the Life) ... Jno. 11. 25.

IV.—HE is before ALL things, and by HIM ALL things consist.—Col. 1. 7.

The Almighty, which is, and which was, and which is to come ..... Re. 1. 8.
The Creator of all things ..... Col. 1. 16.
The Upholder of all things ..... He. 1. 3.
The Everlasting Father (or Father of Eternity) ..... Is. 9. 6.
The Beginning ..... Col. 1. 18.
The Beginning and the Ending ..... Re. 1. 8.
The Alpha and the Omega ..... Re. 1. 8.
The First and the Last ..... Re. 1. 17.
The Life ..... 1 Jno. 1. 2.
Eternal Life ..... 1 Jno. 5. 20.
That Eternal Life which was with the Father ..... 1 Jno. 1. 2.
He that liveth ..... Re. 1. 18.

V.—The Name of the Lord is a Strong Tower.—Pr. 18. 10.

The Strength of the Children of Israel. Joel 3. 12–16.
A Strength to the Poor ..... Is. 25. 4.
A Strength to the Needy in distress .... Is. 25. 4.
A Refuge from the Storm ..... Is. 25. 4.
A Covert from the Tempest ..... Is. 32. 2.
The Hope of His People, or Place of Repair (*marg.*), or Harbor of His People (*marg.*) ..... Joel 3. 12–16.
A Horn of Salvation ..... Lu. 1. 69.

VI.—Who was FAITHFUL to Him that appointed Him.—He. 3. 2.

The Truth ..... Jno. 14. 6.
The Faithful and True ..... Re. 19. 11.
A Covenant of the People ..... Is. 42. 6.
The Testator, or Covenantor ..... He. 9. 16, 17.
The Faithful Witness ..... Re. 1. 5.
The Faithful and True Witness ..... Re. 3. 14.
A Witness to the People ..... Is. 54. 4.
The Amen ..... Re. 3. 14.

VII.—No Man hath seen God at any Time. He hath DECLARED HIM.—Jno. 1. 18.

The Word ..... Jno. 1. 1.
The Word was with God ..... Jno. 1. 1.
The Word was God ..... Jno. 1. 1.
The Word of God ..... Re. 19. 13.
The Word of Life ..... 1 Jno. 1. 1.
The Word was made flesh ..... Jno. 1. 14.
The Image of God ..... 2 Cor. 4. 4.
The Image of the Invisible God ..... Col. 1. 15.
The Express Image of his Person ..... He. 1. 3.
The Brightness of his Glory ..... He. 1. 3.
Wisdom ..... Pr. 8. 12, 22.
The Wisdom of God ..... 1 Cor. 1. 24.
The Power of God ..... 1 Cor. 1. 24.
My Messenger ..... Is. 42. 19.
The Messenger of the Covenant ..... Mal. 3. 1.
The Angel of Jehovah ..... Gen. 22. 15.
The Angel of God ..... Gen. 31. 11, 13; Ex. 14. 19.
The Angel of his presence ..... Is. 63. 9.

VIII.—Thou hast made HIM a little lower than the Angels.—He. 2. 7.

The Man ..... Jno. 19. 5.
The Man Christ Jesus ..... 1 Ti. 2. 5.
A Man approved of God ..... Ac. 2. 22.
The Second Man, the Lord from Heaven ..... 1 Cor. 15. 47.
The Son of Man ..... Mar. 10. 33.
The Son of Abraham ..... Mat. 1. 1.
The Son of David ..... Mat .1. 1.
The Son of Mary ..... Mar. 6. 3.
The Son of Joseph (reputed) ..... Jno. 1. 45.
The Seed of the Woman ..... Gen. 3. 15.
The Seed of Abraham ..... Ga. 3. 16, 19.
Of the Seed of David ..... Ro. 1. 3.

IX.—Lo, I COME to do Thy will, O God.—He. 10. 9.

The Babe ..... Lu. 2. 12.
The Child ..... Is. 7. 16.
The Young Child ..... Mat. 2. 20.
A Child Born ..... Is. 9. 6.
The Child Jesus ..... Lu. 2. 43.
Her First-born Son ..... Lu. 2. 7.
The Sent of the Father ..... Jno. 10. 36.
The Apostle ..... He. 3. 1.
A Prophet ..... Ac. 3. 22, 23.
A Great Prophet ..... Lu. 7. 16.
The Prophet of Nazareth ..... Mat. 21. 11.
A Prophet mighty in deed and word ..... Lu. 24. 19.
A Servant ..... Phil. 2. 7.
The Servant of the Father ..... Mat. 12. 18.
My Servant, O Israel ..... Is. 49. 3.
My Servant, the Branch ..... Zec. 3. 8.
My Righteous Servant ..... Is. 53. 11.
A Servant of Rulers ..... Is. 49. 7.
A Nazarene, or Nazarite ..... Mat. 2. 23.
The Carpenter ..... Mar. 6. 3.
The Carpenter's Son (reputed) ..... Mat. 13. 55.

He humbled Himself.... unto death.

A Stranger and an Alien ..... Ps. 69. 8.
A Man of Sorrows ..... Is. 53. 3.
A Worm, and no Man ..... Ps. 22. 6.
Accursed of God (or the Curse of God —*marg.*) ..... De. 21. 23.

X.—I will set up ONE SHEPHERD over them, and He shall feed them.—Ez. 34. 23.

One Shepherd ..... Jno. 10. 16.
Jehovah's Shepherd ..... Zec. 13. 7.
The Shepherd of the Sheep ..... He. 13. 20.
The Way ..... Jno. 14. 6.
The Door of the Sheep ..... Jno. 10. 7.
The Shepherd of Israel ..... Ez. 34. 23.
The Shepherd and Bishop of Souls ..... 1 Pe. 2. 25.
The Good Shepherd (that laid down His Life) ..... Jno. 10. 11.
The Great Shepherd (that was brought again from the dead) ..... He. 13. 20.
The Chief Shepherd (that shall again appear) ..... 1 Pe. 5. 4.

XI.—He that is HOLY, He that is TRUE.—Re. 3. 7.

The Just ..... 1 Pe. 3. 18.
The Just One ..... Ac. 7. 52.
Thine Holy One ..... Ac. 2. 27.
The Holy One and the Just ..... Ac. 3. 14.
The Holy One of Israel ..... Is. 49. 7.
The Holy One of God ..... Mar. 1. 24.
Holy, Holy, Holy ..... Is. 6. 3; Jno. 12. 41.

XII.—They drank of that Spiritual Rock that followed them, and that ROCK was CHRIST. —1 Cor. 10. 4.

The Rock ..... Mat. 16. 18.
My Strong Rock ..... Ps. 31. 2.
The Rock of Ages (*marg.*) ..... Is. 26. 4.
The Rock that is higher than I ..... Ps. 61. 2.
My Rock and my Fortress ..... Ps. 31. 3.
The Rock of my Strength ..... Ps. 62. 7.
The Rock of my Refuge ..... Ps. 94. 22.
A Rock of Habitation (*marg.*) ..... Ps. 71. 3.
The Rock of my Heart (*marg.*) ..... Ps. 73. 26.
The Rock of my Salvation ..... 2 Sa. 22. 47.
My Rock and my Redeemer (*marg.*) ..... Ps. 19. 14.
That Spiritual Rock ..... 1 Cor. 10. 4.
The Rock that followed them ..... 1 Cor. 10. 4.
A Shadow from the Heat ..... Is. 25. 4.

XIII.—God hath given Him a NAME which is above every name.—Phil. 2. 9, 10.

Jesus ..... Mat. 1. 21.
Jesus Himself ..... Lu. 24. 15.
I, Jesus ..... Re. 22. 16.
A Saviour, Jesus ..... Ac. 13. 23.
The Saviour of the World ..... 1 Jno. 4. 14.
A Saviour, which is Christ the Lord ..... Lu. 2. 11.
Jesus Christ ..... Re. 1. 5.
The Lord Jesus Christ ..... Col. 1. 2.
Our Lord Jesus Christ, Himself ..... 2 Thes. 2. 16.
Jesus the Christ ..... Mat. 16. 20.
Jesus Christ our Lord ..... Ro. 5. 21.
Jesus Christ, the Righteous ..... 1 Jno. 2. 1.
Jesus Christ, the same, yesterday, to-day, and forever ..... He. 13. 8.
Jesus of Nazareth ..... Ac. 22. 8.
Jesus Christ of Nazareth ..... Ac. 4. 10.
Lord Jesus ..... Ac. 7. 59.
Christ Jesus ..... 1 Ti. 1. 15.
Christ ..... Mat. 23. 8.
Messiah, which is called Christ ..... Jno. 4. 25.
Anointed ..... Ps. 2. 2; Ac. 4. 26.
Christ, the Lord ..... Lu. 2. 11.
The Lord Christ ..... Col. 3. 24.
The Christ of God ..... Lu. 9. 20.
The Lord's Christ ..... Lu. 2. 26.
The Christ, the Son of the Blessed ..... Mar. 14. 61.
The Christ, the Saviour of the World ..... Jno. 4. 42.

XIV.—Worthy is the LAMB that was slain to receive Power, Riches, Wisdom, Strength, Honor, Glory, and Blessing.—Re. 5. 12.

The Lamb of God ..... Jno. 1. 29.
A Lamb without blemish and without spot ..... 1 Pe. 1. 19.
The Lamb that was Slain ..... Re. 5. 12.
A Lamb as it had been Slain ..... Re. 5. 6.
The Lamb in the midst of the Throne ..... Re. 7. 17.
The Bridegroom ..... Mat. 9. 15; Re. 21. 9.
The Lamb (the Temple of the City) ..... Re. 21. 22.
The Lamb (the Light of the City) ..... Re. 21. 23.
The Lamb (the Overcomer) ..... Re. 17. 14.

XV.—In His TEMPLE every WHIT of it uttereth His Glory (*marg.*).—Ps. 29. 9.

The Temple ..... Re. 21. 22.
A Sanctuary ..... Is. 8. 14.
The Minister of the Sanctuary and of the True Tabernacle ..... Heb. 8. 2.
Minister of the Circumcision ..... Ro. 15. 8.
The Veil (His Flesh) ..... He. 10. 20.
The Altar ..... He. 13. 10.
The Offerer ..... He. 7. 27.
The Offering ..... Ep. 5. 2.
The Sacrifice ..... Ep. 5. 2.
A Ransom (His life) ..... Mar. 10. 45.
The Lamb ..... Re. 7. 9.
The Lamb Slain ..... Re. 13. 8.

Within the Veil,

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This list contains not only the direct or indirect citations, but also the allusions which are particularly worthy of attention; and the passages are given in the order of the books of the New Testament.

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" 18. 20....	*a* Isa.	44. 23.	
" 18. 20....	*a* Jer.	51. 48.	
" 18. 21....	*a* Jer.	51. 63, 64.	
" 18. 22....	*a* Isa.	24. 8.	
" 18. 22....	*a* Jer.	7. 34.	
" 18. 22....	*a* Jer.	25. 10.	
" 18. 23....	*a* Isa.	23. 8.	
" 18. 24....	*a* Jer.	51. 49.	
" 19. 2....	*a* Deut.	32. 4, 43.	
" 19. 3....	*a* Isa.	34. 10.	

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chap. 19. 5....	*a* Psa.	135. 1, 20.	
" 19. 5....	*a* Psa.	115. 13.	
" 19. 8....	*a* Psa.	45. 14.	
" 19. 8....	*a* Isa.	61. 10.	
" 19. 11....	*a*? Psa.	72. 2, etc.	
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" 19. 13....	*a* Isa.	63. 1.	
" 19. 15....	*a* Psa.	2. 9.	
" 19. 15....	*a* Lam.	1. 15.	
" 19. 15....	*a* Isa.	63. 3.	
" 19. 17, 18.	*a*? Isa.	34. 6.	
" 19. 17, 18.	*a* Eze.	39. 17–20.	
" 19. 19....	*a* Psa.	2. 2.	
" 19. 20....	*a*? Isa.	30. 33.	
" 19. 20....	*a*? Dan.	7. 11, 26.	
" 20. 4....	*a*? Dan.	9. 22, 27.	
" 21. 1....	*a* Isa.	65. 17.	
" 21. 2....	*a*? Eze.	40. & 48.	
" 21. 3....	*a* Eze.	37. 27.	
" 21. 4....	*a* Isa.	25. 8.	
" 21. 4....	*a* Isa.	65. 19.	
" 21. 5....	*a* Isa.	43. 19.	
" 21. 6....	*a* Isa.	55. 1.	
" 21. 10....	*a* Eze.	40. 2.	
" 21. 12....	*a* Eze.	48. 31.	
" 21. 15....	*a* Zec.	2. 1.	
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" 21. 19....	*a* Isa.	54. 11, 12.	
" 21. 23....	*a* Isa.	60. 19.	
" 21. 23....	*a*? Eze.	48. 35.	
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" 22. 1, 2.	*a* Zec.	14. 8.	
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" 22. 5....	*a* Isa.	24. 23.	
" 22. 5....	*a* Isa.	60. 19.	
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SHOWING THE PROBABLE OCCASION ON WHICH EACH OF THE O. T. PROPHECIES WAS UTTERED, WITH ITS DATE, AND ITS CHRONOLOGICAL PLACE IN THE O. T. SCRIPTURE.

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* From Townsend's Bible. For similar tables of Psalms, see the body of this dictionary (art. PSALMS, p. 780).

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LAWS OF MOSES.

This tabular statement of the Laws of Moses is taken from "Smith's Dictionary of the Bible." Compare with it, in this Dictionary, article JEWS.

IN giving an analysis of the substance of the Laws of Moses, as contained in the Pentateuch, it will be convenient to treat it, as any other system of laws is usually treated, by dividing it into —(I.) Laws Civil; (II.) Laws Criminal; (III.) Laws Judicial and Constitutional; (IV.) Laws Ecclesiastical and Ceremonial.

(I.) LAWS CIVIL.

(A) OF PERSONS.

(*a*) FATHER AND SON.—*The power of a Father* to be held sacred; cursing, or smiting (Ex. 21. 15, 17; Lev. 20. 9), or stubborn and willful disobedience, to be considered capital crimes. But uncontrolled power of life and death was apparently refused to the father, and vested only in the congregation (Deut. 21. 18–21). *Right of the first-born* to a double portion of the inheritance not to be set aside by partiality (Deut. 21. 15–17). *Inheritance by daughters* to be allowed in default of sons, provided (Num. 27. 6–8, comp. ch. 36) that heiresses married in their own tribe. *Daughters unmarried* to be entirely dependent on their father (Num. 30. 3–5).

(*b*) HUSBAND AND WIFE.—*The power of a Husband* to be so great that a wife could never be *sui juris*, or enter independently into any engagement, even before God (Num. 30. 6–15). A widow or divorced wife became independent, and did not again fall under her father's power (ver. 9). *Divorce* (for uncleanness) allowed, but to be formal and irrevocable (Deut. 24. 1–4). *Marriage within certain degrees forbidden* (Lev. 18. etc.). *A slave wife*, whether bought or captive, not to be actual property, nor to be sold; if ill-treated, to be *ipso facto* free (Ex. 21. 7–9; Deut. 21. 10–14). *Slander* against a wife's virginity to be punished by fine, and by deprival of power of divorce; on the other hand, ante-connubial uncleanness in her to be punished by death (Deut. 22. 13–21). *The raising up of seed* (Levirate law) a formal right to be claimed by the widow, under pain of infamy, with a view to preservation of families (Deut. 25. 5–10).

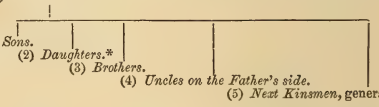
(*c*) MASTER AND SLAVE.—*Power of Master so far limited*, that death under actual chastisement was punishable (Ex. 21. 20); and maiming was to give liberty *ipso facto* (ver. 26, 27). *The Hebrew slave to be freed* at the Sabbatical year,* and provided with necessaries (his wife and children to go with only if they came to his master with him), unless by his own formal act he consented to be a perpetual slave (Ex. 21. 1–6; Deut. 15. 12–18). In any case, it would seem, to be freed at the jubilee (Lev. 25. 10), with his children. If sold to a resident alien, to be always redeemable, at a price proportional to the distance of the jubilee (Lev. 25. 47–54). *Foreign slaves* to be held and inherited as property forever (Lev. 25. 45, 46); and fugitive slaves from foreign nations not to be given up (Deut. 23. 15).

(*d*) STRANGERS.—They seem never to have been *sui juris*, or able to protect themselves, and accordingly protection and kindness toward them are enjoined as a sacred duty (Ex. 22. 21; Lev. 19. 33, 34).

* The difficulty of enforcing this law is seen in Jer. 34. 8–16.

(B) LAW OF THINGS.

(*a*) LAWS OF LAND (AND PROPERTY).—(1) *All land to be the property of God alone*, and its holders to be deemed his tenants (Lev. 25. 23). (2) *All sold land* therefore to *return to its original owners* at the jubilee, and the price of sale to be calculated accordingly; and redemption on equitable terms to be allowed at all times (25. 25–27.) *A house sold* to be redeemable within a year; and, if not redeemed, to pass away altogether (25. 29, 30). *But the Houses of the Levites*, or those in unwalled villages, to be redeemable at all times, in the same way as land; and the Levitical suburbs to be inalienable (25. 31–34). (3) *Land or houses sanctified*, or tithes, or unclean firstlings to be capable of being redeemed, at six-fifths value (calculated according to the distance from the jubilee-year by the priest); if devoted by the owner and unredeemed, to be hallowed at the jubilee forever, and given to the priests; if only by a possessor, to return to the owner at the jubilee (Lev. 27. 14–34). (4) *Inheritance.*



(*b*) LAWS OF DEBT.—(1) *All debts* (to an Israelite)—to be released at the 7th (Sabbatical) year; a blessing promised to obedience, and a curse on refusal to lend (Deut. 15. 1–11). (2) *Usury* (from Israelites) not to be taken (Ex. 22. 25–27; Deut. 23. 19, 20). (3) *Pledges* not to be insolently or ruinously exacted (Deut. 24. 6, 10–13, 17, 18).

(*c*) TAXATION.—(1) *Census-money*, a poll-tax (of a half-shekel), to be paid for *the service of the tabernacle* (Ex. 30. 12–16). All spoil in war to be halved; of the combatant's half, one five-hundredth, of the people's, one-fiftieth, to be paid for a "heave-offering" to Jehovah.

(2) *Tithes.* (*a*) *Tithes of all produce* to be given for maintenance of the Levites (Num. 18. 20–24). (Of this one-tenth to be paid as a heave-offering for maintenance of the priests ... 24–32.)

* Heiresses to marry in their own tribe (Num. 27. 6–8; 36.

(β) *Second tithe* to be bestowed in religious feasting and charity, either at the Holy Place, or every third year at home (?) (Deut. 14. 22–28). (γ) *First-fruits* of corn, wine, and oil (at least one-sixtieth, generally one-fortieth, for the priests) to be offered at Jerusalem, with a solemn declaration of dependence on God the King of Israel (Deut. 26. 1–15; Num. 18. 12, 13.) *Firstlings* of clean beasts; the redemption-money (five shekels) of man, and (half-shekel, or one shekel) of unclean beasts, to be given to the priests after sacrifice (Num. 18. 15–18).

(3) *Poor Laws.* (α) *Gleanings* (in field or vineyard) to be a legal right of the poor (Lev. 19. 9, 10; Deut. 24. 19–22). (β) *Slight trespass* (eating on the spot) to be allowed as legal (Deut. 23. 24, 25). (γ) *Second tithe* (see 2 β) to be given in charity. (δ) *Wages to be paid day by day* (Deut. 24. 15).

(4) *Maintenance of Priests* (Num. 18. 8–32). (α) *Tenth of Levites' tithe.* (See 2 α.) (β) *The heave and wave offerings* (breast and right shoulder of all peace-offerings). (γ) *The meat and sin offerings*, to be eaten solemnly, and only in the Holy Place. (δ) *First-fruits* and redemption-money. (See 2 γ.) (ε) *Price of all devoted things*, unless specially given for a sacred service. A man's service, or that of his household, to be redeemed at fifty shekels for man, thirty for woman, twenty for boy, and ten for girl.

(II.) LAWS CRIMINAL.

(A) OFFENSES AGAINST GOD (of the nature of treason).

First command. Acknowledgment of false gods (Ex. 22. 20), as, *e.g.*, Molech (Lev. 20. 1–5), and generally all *idolatry* (Deut. 13. 17. 2–5).

Second command. *Witchcraft and false prophecy* (Ex. 22. 18; Deut. 18. 9–22; Lev. 19. 31).

Third command. *Blasphemy* (Lev. 24. 15,16).

Fourth command. *Sabbath-breaking* (Num. 15. 32–36).

Punishment in all cases, death by stoning. Idolatrous cities to be utterly destroyed.

(B) OFFENSES AGAINST MAN.

Fifth command. *Disobedience to*, or cursing or smiting of, *parents* (Ex. 21. 15, 17; Lev. 20. 9; Deut. 21. 18–21), to be punished by death by stoning, publicly adjudged and inflicted; so also of disobedience to the priests (as judges) or Supreme Judge. Comp. 1 Kings 21. 10–14 (Naboth); 2 Chr. 24. 21 (Zechariah).

Sixth command. (1) *Murder*, to be punished by death without sanctuary or reprieve, or satisfaction (Ex. 21. 12, 14; Deut. 19. 11–13). Death of a slave, actually under the rod, to be punished (Ex. 21. 20, 21). (2) *Death by negligence*, to be punished by death (Ex. 21. 28–30). (3) *Accidental homicide:* the avenger of blood to be escaped by flight to the cities of refuge till the death of the high-priest (Num. 35. 9–28; Deut. 4. 41–43; 19. 4–10). (4) *Uncertain murder*, to be expiated by formal disavowal and sacrifice by the elders of the nearest city (Deut. 21. 1–9). (5) *Assault* to be punished by *lex talionis*, or damages (Ex. 21. 18, 19, 22–25; Lev. 24. 19, 20).

Seventh command. (1) *Adultery* to be punished by death of both offenders; the rape of a married or betrothed woman, by death of the offender (Deut. 22. 13–27). (2) *Rape or seduction* of an unbetrothed virgin, to be compensated by marriage, with dowry (fifty shekels), and without power of divorce; or, if she be refused, by payment of full dowry (Ex. 22. 16, 17; Deut. 22. 28, 29). (3) *Unlawful marriages* (incestuous, etc.), to be punished, some by death, some by childlessness (Lev. 20).

Eighth command. (1) *Theft* to be punished by fourfold or double restitution; a nocturnal robber might be slain as an outlaw (Ex. 22. 1–4). (2) *Trespass* and injury of things lent to be compensated (Ex. 23. 5-15). (3) *Perversion of justice* (by bribes, threats, etc.), and especially oppression of strangers, strictly forbidden (Ex. 22. 9, etc.). (4) *Kidnapping* to be punished by death (Deut. 24. 7).

Ninth command. *False witness*, to be punished by *lex talionis* (Ex. 23. 1–3; Deut. 19. 16–21). Slander of a wife's chastity, by fine and loss of power of divorce (Deut. 22. 18, 19).

A fuller consideration of the tables of the Ten Commandments is given elsewhere. (See TEN COMMANDMENTS.)

(III.) LAWS JUDICIAL AND CONSTITUTIONAL.

(A) JURISDICTION.

(α) *Local judges* (generally Levites, as more skilled in the law) appointed, for ordinary matters, probably by the people with approbation of the supreme authority (as of Moses in the wilderness) (Ex. 18. 25; Deut. 1. 15-18) through all the land (Deut. 16. 18). (b) *Appeal to the priests* (at the Holy Place), or to *the judge;* their sentence final, and to be accepted under pain of death. See Deut. 17. 8–13 (comp. appeal to Moses, Ex. 18. 26). (c) *Two witnesses* (at least) required in capital matters (Num. 35. 30; Deut. 17. 6, 7). (d) *Punishment* (except by special command), to be personal, and not to extend to the family (Deut. 24. 16). Stripes allowed and limited (Deut. 25. 1–3), so as to avoid outrage on the human frame.

All this would be to a great extent set aside—First, by the summary jurisdiction of the king (see 1 Sam. 22. 11–19 (Saul); 2 Sam. 12. 1–5, 14. 4–11; 1 Kings 3. 16–28), which extended even to the deposition of the high-priest (1 Sam. 22. 17, 18; 1 Kings 2. 26, 27). The practical difficulty of its being carried out is seen in 2 Sam. 15. 2–6, and would lead of course to a certain delegation of his power. Second, by the appointment of the Seventy (Num. 11. 24–30) with a solemn religious sanction. In later times there was a local Sanhedrim of twenty-three in each city, and two such in Jerusalem, as well as the Great Sanhedrim, consisting of seventy members, besides the president, who was to be the high-priest if duly qualified, and controlling even the king and high-priest. The members were priests, scribes (Levites), and elders (of other tribes). A court of exactly this nature is noticed as appointed to supreme power by Jehoshaphat. (See 2 Chron. 19. 8–11.)

(B) ROYAL POWER.

The king's power limited by the Law, as written and formally accepted by the king; and directly forbidden to be despotic (Deut. 17. 14–20; comp. 1 Sam. 10. 25). Yet he had power of taxation (to one-tenth); and of compulsory service (1 Sam. 8. 10–18); the declaration of war (1 Sam. 11.), etc. There are distinct traces of a "mutual contract" (2 Sam. 5. 3; a "league," 2 Kings 11. 17); the remonstrance with Rehoboam being clearly not extraordinary (1 Kings 12. 1–6).

The princes of the congregation. The heads of the tribes (see Josh. 9. 15) seem to have had authority under Joshua to act for the people (comp. 1 Chr. 27. 16–22; and in the later times "the princes of Judah" seem to have had power to control both the king and the priests (see Jer. 26. 10–24; 38. 4, 5, etc.).

(C) ROYAL REVENUE.

(1) *Tenth of produce.* (2) *Domain land* (1 Chr. 27. 26–29). Note confiscation of criminal's land (1 Kings 21. 15). (3) *Bond service* (1 Kings 5. 17, 18), chiefly on foreigners (1 Kings 9. 20–22; 2 Chr. 2. 16, 17). (4) *Flocks and herds* (1 Chr. 27. 29–31). (5) *Tributes* (gifts) from foreign kings. (6) *Commerce;* especially in Solomon's time (1 Kings 10. 22, 29, etc.).

(IV.) ECCLESIASTICAL AND CEREMONIAL LAW.

(A) Law of Sacrifice (considered as the sign and the appointed means of the union with God, on which the holiness of the people depended).

(1) ORDINARY SACRIFICES.

(*a*) *The whole Burnt-offering* (Lev. 1.) of the herd or the flock; to be offered continually (Ex. 29. 38–42); and the fire on the altar never to be extinguished (Lev. 6. 8–13).
(*β*) *The Meat-offering* (Lev. 2.; 6. 14–23) of flour, oil, and frankincense, unleavened, and seasoned with salt.
(*γ*) *The Peace-offering* (Lev. 3.; 7. 11–21) of the herd or the flock; either a thank-offering, or a vow, or free-will offering.
(*δ*) *The Sin-offering*, or *Trespass-offering* (Lev. 4.; 5.; 6.).
(*a*) For sins committed in ignorance (Lev. 4.).
(*b*) For vows, unwittingly made and broken, or uncleanness unwittingly contracted (Lev. 5.).
(*c*) For sins wittingly committed (Lev. 6. 1–7).

(2) EXTRAORDINARY SACRIFICES.

(*a*) *At the Consecration of Priests* (Lev. 8.; 9.).
(*β*) *At the Purification of Women* (Lev. 12.).
(*γ*) *At the Cleansing of Lepers* (Lev. 13.; 14.).
(*δ*) *On the Great Day of Atonement* (Lev. 16.).
(*ε*) *On the great Festivals* (Lev. 23.).

(B) Law of Holiness (arising from the union with God through sacrifice).

(1) HOLINESS OF PERSONS.

(*a*) *Holiness of the whole people* as "children of God" (Ex. 19. 5, 6; Lev. 11.–15.; 17.; 18.; Deut. 14. 1.–21), shown in
(*a*) The dedication of the first-born (Ex. 13. 2, 12, 13; 22. 29, 30, etc.; and the offering of all firstlings and first-fruits (Deut. 26., etc.).
(*b*) Distinction of clean and unclean food (Lev. 11.; Deut. 14.).
(*c*) Provision for purification (Lev. 12.; 13.; 14.; 15.; Deut. 23. 1–14).
(*d*) Laws against disfigurement (Lev. 19. 27; Deut. 14. 1; comp. Deut. 25. 3, against excessive scourging).
(*e*) Laws against unnatural marriages and lusts (Lev. 18.; 20.).
(*β*) *Holiness of the Priests (and Levites).*
(*a*) Their consecration (Lev. 8.; 9.; Ex. 29.).
(*b*) Their special qualifications and restrictions (Lev. 21.; 22. 1–9).
(*c*) Their rights (Deut. 18. 1–6; Num. 18.) and authority (Deut. 17. 8–13).

(2) HOLINESS OF PLACES AND THINGS.

(*a*) *The Tabernacle*, with the ark, the vail, the altars, the laver, the priestly robes, etc. (Ex. 25.–28.; 30.).
(*β*) *The Holy Place* chosen for the permanent erection of the Tabernacle (Deut. 12.; 14. 22–29), where only all sacrifices were to be offered, and all tithes, first-fruits, vows, etc., to be given or eaten.

(3) HOLINESS OF TIMES.

(*a*) *The Sabbath* (Ex. 20. 9–11; 23. 12, etc.).
(*β*) *The Sabbatical Year* (Ex. 23. 10, 11; Lev. 25. 1–7, etc.).
(*γ*) *The Year of Jubilee* (Lev. 25. 8–16, etc.).
(*δ*) *The Passover* (Ex. 12. 3–27; Lev. 13. 4–14).
(*ε*) *The Feast of Weeks* (Pentecost) (Lev. 23. 15, etc.).
(*ζ*) *The Feast of Tabernacles* (Lev. 23. 33–43).
(*η*) *The Feast of Trumpets* (Lev. 23. 23–25).
(*θ*) *The Day of Atonement* (Lev. 23. 26–32, etc.).

AN ITINERARY OF THE CHILDREN OF ISRAEL FROM EGYPT TO CANAAN.*

B. C. 1491. Y. M. D.	Stations.	Modern or other Name.	References.
1. 1. 15.	1. Rameses	*prob.* Heliopolis, now Matarieh	Ge. 47. 11. Ex. 1. 11; 12. 37. Nu. 33. 3, 5.
	2. Succoth	*prob.* ancient Scenæ	Ex. 12. 37; 13. 20. Nu. 33. 5, 6.
	3. Etham	*prob.* Pithom, Patumos, or Thoum, now Abassieh, in Wady Tumilat	Ex. 13. 20. Nu. 33. 6, 7.
	4. Pi-Hahiroth	*prob.* Heroopolis, ruins in Wady Tumilat	Ex. 14. 2, 9. Nu. 33. 7, 8.
	5. Marah	*prob.* Ain Hawarah	Ex. 15. 23. Nu. 33. 8, 9.
	6. Elim	Wady Ghurundel	Ex. 15. 27; 16. 1. Nu. 33. 9, 10.
	7. By the Red Sea	Mouth of Wady Taiyibeh	Nu. 33. 10.
1. 2. 15.	8. In the Wilderness of Sin	*prob.* the Wady Mukatteb	Ex. 16. 1; 17. 1. Nu. 33. 11, 12.
	9. Dophkah	exact site unknown	Nu. 33. 12, 13.
	10. Alush	" " "	Nu. 33. 13, 14.
	11. Rephidim	*prob.* in Wady Sheikh	Ex. 17. 1, 8; 19. 2. Nu. 33. 14, 15.
1. 3. 15.	12. Mount Sinai	Jebel Mousa	Ex. 16. 1; 19. 1, 2, 11, 18, 20, 23; 24. 16; 31. 18; 34. 2, 4, 29, 32. Le. 7. 38; 25. 1; 26. 46; 27. 34. Nu. 1. 1, 19; 3. 1, 4, 14; 9. 1. 5; 10. 12; 26. 64; 28. 6; 33. 15, 16. De. 33. 2. Jud. 5. 5. Ne. 9. 13. Ps. 68. 8, 17. Ac. 7. 30, 38. Ga. 4. 24, 25.
	13. Taberah	site unknown	Nu. 11. 3. De. 9. 22.
	14. Kibroth-Hattaavah	" "	Nu. 11. 34, 35; 33, 16, 17. De. 9. 22.
	15. Hazeroth	Ain Hudhera	Nu. 11. 35; 12. 16; 33. 17, 18. De. 1. 1.
1490. 2. 2. 20.	16. Wilderness of Paran	desert of El-Tyh	Ge. 21. 21. Nu. 10. 12; 12. 16; 13. 3, 26; De. 1. 1; 33. 2. 1 Sam. 25. 1. 1 Ki. 11. 18. Hab. 3. 3.
2. 5.	17. Kadesh-Barnea	[Rithmah] Ain Kades	Nu. 13. 26; 20. 1, 14, 22; 27. 14; 32. 8; 33. 36, 37; 34. 4. De. 1. 2, 19, 46; 2. 14; 9. 23; 32. 51. Jos. 10. 41; 14. 6, 7; 15. 3. Ju. 11. 16, 17. Ps. 29. 8. Eze. 47. 19; 48. 28.
	18. Rimmon-Parez	*prob.* in the region of El-Tyh, exact site unknown	Nu. 33. 19.
	19. Libnah	" " "	Nu. 33. 20.
	20. Rissah	" " "	Nu. 33. 21.
	21. Kehelathah	" " "	Nu. 33. 22.
	22. Mount Shapher	" " "	Nu. 33. 23.
	23. Haradah	" " "	Nu. 33. 24.
	24. Makheloth	" " "	Nu. 33. 25.
	25. Tahath	" " "	Nu. 33. 26.
	26. Tarah	" " "	Nu. 33. 27.
	27. Mithcah	" " "	Nu. 33. 28.
	28. Hashmonah	" " "	Nu. 33. 29.
	29. Moseroth	" " "	Nu. 33. 30.
	30. Bene-Jaakan	" " "	Nu. 33. 31.
	31. Hor-Hagidgad	" " "	Nu. 33. 32.
	32. Jotbathah	perhaps Elath or Ælana, now Akabah	Nu. 33. 33. 34. De. 10. 7.
	33. Ebronah	site unknown	Nu. 33. 34.
	34. Ezion-Geber	afterward Berenice, near Akabah	Nu. 33. 35, 36. De. 2. 8. 1 Ki. 9. 26; 22. 48. 2 Ch. 8. 17; 20. 36.
1452. 40. 1.	35. Kadesh	[in the desert of Sin] *prob.* near Ain-el-Weibeh, on the borders of Wady Arabah	Nu. 33. 36.
	36. Mount Hor	Jebel Neby Haroun	Nu. 20. 22, 23, 25, 27; 21. 4; 33. 37, 38, 39, 41. De. 32. 50.
	37. Zalmonah	*prob.* near the head of the Gulf of Akabah, exact site unknown	Nu. 33. 41.
	38. Punon	site unknown	Nu. 33. 42.
	39. Oboth	" "	Nu. 21. 10, 11; 33. 43, 44.
	40. Ije-Abarim, or Iim	" "	Nu. 21. 11; 33. 44, 45.
	41. Dibon, or Dibon-Gad	Dhiban	Nu. 21. 30; 32. 3, 34; 33. 45, 46. Jos. 13. 9, 17. Is. 15. 2. Je. 48. 18, 22.
	42. Almon-Diblathaim	site unknown	Nu. 33. 46. Eze. 6. 14.
	43. Mount Nebo	[Pisgah] site unknown	Nu. 32. 3, 38; 33. 47. De. 32. 49; 34. 1. 1 Ch. 5. 8. Ezr. 2. 29; 10. 43. Ne. 7. 33. Is. 15. 2. Je. 48. 1, 22.
41. 1. 10.	44. In the Plains of Moab, near Jordan	part of El-Ghor, or the Valley of the Jordan	Nu. 22. 1; 33. 48.

* From Baxter's Bible.

CHRONOLOGICAL ORDER OF THE BOOKS OF THE OLD AND NEW TESTAMENTS,

WITH THE PLACES IN WHICH THE NEW TESTAMENT BOOKS WERE WRITTEN.

	B.C.		B.C.
Genesis	1491	Amos	787
Job		Micah	750
Exodus	1491	Hosea	740
Leviticus	1490	Nahum	713
Deuteronomy	1451	Isaiah	698
Numbers	1451	Zephaniah	630
Joshua	1427	Habakkuk	626
Judges	1406	2 Chronicles x., etc	623
Ruth	1312	2 Kings	590
1 Samuel	1055	Jeremiah	588
2 Samuel	1018	Lamentations	588
1 Chronicles	1015	Obadiah	587
Psalms		Ezekiel	574
Song of Solomon	1013	Daniel	534
1 Kings i.–xi.	1004	Haggai	520
2 Chronicles i.–ix.	1004	Zechariah	520
Proverbs	1000	Esther	509
Ecclesiastes	975	Ezra	457
1 Kings xii., etc	897	Nehemiah	434
Jonah	862	Malachi	397
Joel	800		

	WHERE WRITTEN.	A.D.		WHERE WRITTEN.	A.D.
Matthew	Judea	38	Acts	Greece	64
Galatians	Macedonia or Corinth	52	1 Timothy	Macedonia	64
			1 Peter	Rome	64
1 Thessalonians	Corinth	52	Titus	Macedonia or Greece	64
2 Thessalonians	Corinth	52			
1 Corinthians	Ephesus	56	Mark	Rome	65
2 Corinthians	Macedonia	57	2 Timothy	Rome	65
Romans	Corinth	58	2 Peter	Rome	65
Ephesians	Rome	61	1 John	Judea	69
James	Jerusalem	61	2 John	Ephesus	69
Philippians	Rome	62	3 John	Ephesus	69
Colossians	Rome	62	Jude	Unknown	70
Philemon	Rome	62	Revelation	Patmos	96
Luke	Greece	63	John	Asia Minor	97
Hebrews	Rome	63			

CHRONOLOGICAL INDEX TO THE BIBLE TO THE DEATH OF SOLOMON.

A.M.	B.C.		
		PERIOD I.	
		From the Creation to the Deluge, containing 1656 *years.*	
1	4004	The creation of the world	Ge. 1. 2.
1	4004	Fall of our first parents, Adam and Eve, from holiness and happiness, by disobeying God. Promise of a Saviour	Ge. 3.
2	4002	Cain born	Ge. 4. 1.
3	4001	Abel born	Ge. 4. 2.
129	3875	Abel murdered by his brother Cain	Ge. 4. 8.
130	3874	Seth born, his father, Adam, being 130 years old	Ge. 5. 3.
622	3382	Enoch born	Ge. 5. 18, 19.
687	3317	Methuselah born	Ge. 5. 21.
930	3074	Adam dies, aged 930 years	Ge. 5. 5.
987	3017	Enoch translated, aged 365 years	Ge. 5. 24.
1042	2962	Seth dies, aged 912 years	Ge. 5. 8.
1056	2948	Noah born	Ge. 5. 28, 29.
1536	2468	The Deluge threatened, and Noah commissioned to preach repentance during 120 years	Ge. 6. 3–22. 1 Pe. 3. 20. 2 Pe. 2. 5.
1656	2348	Methuselah dies, aged 969 years	Ge. 5. 27.
		In the same year Noah enters into the ark, being 600 years old	Ge. 7. 6, 7.

A.M.	B.C.		
		PERIOD II.	
		From the Deluge to the call of Abraham, containing 427 years.	
1657	2347	Noah, with his family, leaves the ark after the Deluge, and offering sacrifice, he receives the covenant of safety, of which the rainbow was the token	Ge. 8. 18, 20. Ge. 9. 8, 17.
1770	2234	Babel built	Ge. 11.
1770	2234	The confusion of language, and dispersion of mankind	Ge. 11.
1771	2233	Nimrod lays the first foundation of the Babylonian or Assyrian monarchy	Ge. 10. 8–11.
1816	2188	Mizraim lays the foundation of the Egyptian monarchy	Ge. 10. 13.
2006	1998	Noah dies, aged 950 years	Ge. 9. 29.
2008	1996	Abraham born	Ge. 11. 26.
		PERIOD III.	
		From the call of Abraham to the Exodus of Israel from Egypt, 430 years.	
2068	1936	Abraham called from Chaldean idolatry at sixty years of age	Ge. 11. 31.
2083	1921	Abraham's second call to Canaan	Ge. 12. 1–4.
2091	1913	Abraham's victory over the kings, and rescue of Lot	Ge. 14. 1–24.
2094	1910	Ishmael born, Abraham being eighty-six years old	Ge. 16.
2107	1897	God's covenant with Abram, changing his name to Abraham; circumcision instituted—Lot delivered, and Sodom, Gomorrah, Admah, and Zeboim destroyed by fire, on account of their abominations	Ge. 17.–19.
2108	1896	Isaac born, Abraham being 100 years old	Ge. 21.
2133	1871	Abraham offers Isaac to God	Ge. 22. He. 11. 17–19 Ja. 2. 21.
2145	1859	Sarah, Abraham's wife, dies, aged 127 years	Ge. 23. 1.
2148	1856	Isaac marries Rebekah	Ge. 24.
2168	1836	Jacob and Esau born, Isaac being sixty years old	Ge. 25. 26.
2183	1821	Abraham dies, aged 175 years	Ge. 25. 7, 8.
2245	1759	Jacob goes to his uncle Laban in Syria, and marries his daughters, Leah and Rachel	Ge. 28.
2258	1746	Joseph born, Jacob being ninety years old	Ge. 30. 23, 24.
2265	1739	Jacob returns to Canaan	Ge. 31. 32.
2275	1729	Joseph sold as a slave	Ge. 37.
2288	1716	Joseph explains Pharaoh's dream, and is made governor	Ge. 41.
2298	1706	Joseph's brethren settle in Egypt	Ge. 43. 44.
2315	1689	Jacob foretells advent of Messiah. Dies, aged 147	Ge. 49.
2368	1636	Joseph dies, aged 110	Ge. 50. 26.
2430	1574	Aaron born	Ex. 6. 20; 7. 7.
2433	1571	Moses born	Ex. 2. 1–10.
2473	1531	Moses flees into Midian	Ex. 2. 11–13.
2513	1491	Moses commissioned by God to deliver Israel	Ex. 3. 2.
		PERIOD IV.	
		From the Exodus of Israel from Egypt to the building of Solomon's Temple.	
2513	1491	Miraculous passage of the Red Sea	Ex. 14. 15.
2514	1490	Law delivered on Sinai	Ex. 19.–40.
2552	1452	Miriam, sister of Moses, dies, aged 130	Nu. 20. 1.
2552	1452	Aaron dies, aged 123	Nu. 20. 28, 29.
2553	1451	Moses dies, aged 120; Joshua is ordained his successor	De. 34.
2553	1451	The Israelites pass Jordan; Jericho taken	Josh. 1.–6.
2561	1443	Joshua dies, aged 110	Josh. 24.
2579	1425	The government of the Judges. The history of Ruth	Judg. Ruth.
2849	1155	Samuel born	1 Sa. 1. 19.
2888	1116	Eli, the high-priest, dies	1 Sa. 4. 1.
2909	1095	Saul anointed King of Israel	1 Sa. 10. 11, 12.
2919	1085	David born	1 Sa. 16. 13.
2941	1063	David slays Goliath	1 Sa. 17. 4, 9.
2949	1055	Saul defeated and dies. David acknowledged King of Judah	1 Sa. 31.
2956	1048	Ishbosheth, King of Israel, assassinated; David made King of the united nation	2 Sa. 1.
2990	1014	David dies, aged 70	1 Ki. 2.
3000	1004	Solomon's Temple finished	1 Ki. 6. 7,
3029	975	Solomon dies	1 Ki. 11. 41–43.

A COMPARATIVE CHRONOLOGICAL TABLE

OF

THE KINGS AND PROPHETS OF JUDAH AND ISRAEL.

THE KINGS OF ISRAEL BEFORE THE REVOLT OF THE TEN TRIBES.

SAUL ..... REIGNED 40 YEARS ..... B.C. 1095.
DAVID ..... — 40 — ..... — 1055.
SOLOMON ..... — 40 — ..... — 1015.

PROPHETS OF JUDAH.	Regnal Years.	KINGS OF JUDAH.	*Years before Christ.* *Usher.* Judah.	*Usher.* Israel.	*Greswell.* Judah.	*Greswell.* Israel.	*Horne.* Judah.	*Horne.* Israel.	*Hales.* Judah.	*Hales.* Israel.	KINGS OF ISRAEL.	Regnal Years.	PROPHETS OF ISRAEL.
Shemaiah	17	Rehoboam	975	975	974	974	971	971	990	990	Jeroboam	22	Man. of God from Judah.
	3	Abijah, or Abijam	958		957		954		973				
Oded.....	41	Asa	955		955		951		970				Ahijah.
Azariah..				954		953		950		968	Nadab	2	
Hanani...				953		952		946		966	Baasha.....	24	
Jehu, son of Hanani				930		929		926		943	Elah	2	
				929		928		925		942	Zimri	7 days	
				929		928		925		942	Omri	12	Elijah.
				918		917		914		931	Ahab.	22	Micaiah.
	25	Jehoshaphat....	914		914		910		929				
				898		896		897		909	Ahaziah.....	2	Elisha...
Eliezer...				896		895		896		907	Joram, or Jehoram	12	
Jahaziel .	8	Jehoram, or Joram	892		890		885		904				
	1	Ahaziah, or Azariah	885		883		884		896				
	6	Athaliah.....	884	884	882	882	879	880	895	895	Jehu	28	
	40	Jehoash, or Joash	878		876		878		889				
				856		854		852		867	Jehoahaz.....	17	Jonah.
Zechariah, son of Jehoiada ..				841		838		835		850	Joash, or Jehoash	16	
	29	Amaziah	839		836		835		849				
				825		822		820		834	Jeroboam II....	41	Hosea. Amos.
		Interregnum, 11 years, according to Hales..								820			
Zechariah (who had understanding in the visions of God, 2 Ch. xxvi. 5).	52	Uzziah, or Azariah.....	810		807		810		809				
				784		781		779		793	*Interregnum*, 22 years, according to Hales..	11	
				773		770		768		771	Zachariah	6 mo.	
				772		769		767		771	Shallum	1 mo.	
				772		768		767		770	Menahem	10	
				761		758		757		760	Pekahiah.....	2	
				759		756		755		758	Pekah.....	20	
Isaiah ...	16	Jotham.....	758		755		754		757				
Micah....	16	Ahaz	742		739		736		741				
				739		736		736		738	*Anarchy*.....	9	Oded.
				730		727		730		728	Hoshea.....	9	
Nahum ..	29	Hezekiah.....	726		724		722		725				
				721		718		721		719	The Kingdom of Israel overthrown by the Assyrians		
Joel	55	Manasseh	698		695		694		696				
	2	Amon	643		641		639		641				
Jeremiah.	31	Josiah.....	641		640		637		639				
Habakkuk	3 mo.	Jehoahaz.....	610		609		606						
Zephaniah	11	Jehoiakim.....	610		609		606		608				
Ezekiel ..	3m.10d.	Jehoiachin, or Jeconiah	599		598		595						
Daniel. ..													
Obadiah..	11	Zedekiah.....	599		598		595		597				
		Jerusalem destroyed, and Judah carried captive	588		588		588		586				
		GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY.											
Haggai ..		Zerubbabel.....	536										
Zechariah		Ezra.....	457										
Malachi..		Nehemiah	445										

Shalmaneser, king of Assyria, came up against Samaria in the sixth year of the reign of Hoshea (B.C. 724), and after a siege of three years, took the city, carried Israel away into Assyria, and having removed them to the cities of Halah and Habor, by the river Gozan, and into the cities of the Medes, he placed Assyrians in the cities of Samaria in their room.

USHER'S Chronology differs from the Bible Chronology, and from Bishop MANT and Dr. D'OYLEY, only in making the reign of Hezekiah commence B.C. 727, instead of 726; and from Dr. ADAM CLARKE'S Table only in making the reign of Zedekiah commence in B.C. 599, instead of 598.

A SUMMARY VIEW OF THE PRINCIPAL EVENTS OF THE PERIOD,

FROM THE CLOSE OF THE SACRED CANON OF THE OLD TESTAMENT UNTIL THE TIMES OF THE NEW TESTAMENT.

Artaxerxes Longimanus, king of Persia, who in his twentieth year had commissioned Nehemiah to rebuild the walls of Jerusalem, being dead, was succeeded, after the short reigns of
B.C. 423. Xerxes the Second and Sogdianus, by his son Darius Nothus. In the eleventh year of this prince's reign died Eliashib the high-priest, after having filled the sacred office for thirty-four or forty years; and was succeeded by his son Jehoiada, or Joiada, the father of that Manasseh whom Nehemiah forced to retire to Samaria, on account of his attachment to his idolatrous wife. It is uncertain how long Nehemiah lived at Jerusalem after his important reformations; but after his death Judea seems to have been added to the prefecture of Syria, and became wholly subject to the governor of that
B.C. 405. province. Darius Nothus was succeeded by Artaxerxes Mnemon; in the thirty-fourth year of whose reign, Jeshua being appointed by the Persian governor of Syria to supersede his brother Johanan, or Jonathan, who had succeeded his father Joiada in the high-priesthood, was slain by him in the inner court of the Temple. For this atrocious act the governor imposed a fine of fifty drachmas on every lamb that should be offered in sacrifice, the total amount of which has been calculated at somewhat more than £1700 per annum. The payment of this fine, however, continued only till
B.C. 359. the death of Artaxerxes Mnemon, which happened seven years after. But the Jews were not long allowed to enjoy a state of peace and prosperity, for Ochus, who succeeded Artaxerxes, having subdued the greater part of Phœnicia, with which Lesser Asia and Syria had revolted on his accession to the throne, marched into Judea, took Jericho, and carried away a great number of captives; part of whom he sent into Egypt, and settled the rest in Hyrcania,
B.C. 341. along the shores of the Caspian Sea. After an interval of ten years died Johanan, the high-priest, and was succeeded by his son Jaddua. About three years after this event the Persian monarch was poisoned, and the late king's youngest son, Arsaces, or Arses, was placed on the Persian throne; but, being also poisoned about three years afterward, he was succeeded by the unfortunate Darius Codomannus. He had not long ascended the throne, before the infamous Bagoas, finding he was not one who would answer his purpose, resolved to remove him by the same means he had used to destroy his two predecessors. But Darius, being apprised of his design, made him drink the poisonous draught himself, and thereby became firmly settled in the kingdom, without further difficulty.

At this eventful period, Alexander the Great, at the age of twenty, succeeded to the throne of Macedon, and caused himself to be appointed general of the Grecian forces against the Persians. With a comparatively small army he crossed the Hellespont, and passed into
B.C. 334. Asia; and having defeated the immense army of Darius at the river Granicus, he speedily made himself master of all Asia Minor. The next year Darius advanced to meet him with an army of 600,000 men; but, near Issus, he was again utterly defeated by Alexander. The battle of Issus was followed by the reduction of all Syria and Phœnicia; and Alexander marched into Judea, to punish the Jews for granting the Tyrians supplies of provisions, and refusing them to him, during the siege of Tyre. While he was rapidly advancing to the metropolis, the high-priest Jaddua, as well as the great body of the people, by sacrifices, oblations, and prayers, humbly besought God to avert the threatened danger. It being communicated to Jaddua in a dream that he should go and meet the conqueror in his pontifical robes, at the head of all the priests in their proper habits, attended by a numerous body of the people dressed in white, he ordered the gates of the city to be thrown open, and marched in solemn procession to an eminence called Sapha, which commanded a prospect of the Temple and of the whole city. As soon as the king approached the venerable pontiff he was struck with profound awe at the spectacle, and, hastening forward, saluted him with a religious veneration. While all stood amazed at this behavior, Parmenio asked the reason of such unexpected homage; to which Alexander replied that it was not offered to the priest, but to his God, in grateful acknowledgment for a vision with which he had been favored at Dio, in Macedonia, in which this very person, and in this very habit, appeared to him, promising him the Empire of Persia. Having kindly embraced Jaddua, he entered Jerusalem, and offered up sacrifices to God in the Temple, where the high-priest having shown him the prophecies of Daniel, which predicted the overthrow of the Persian empire by a Grecian king, he went thence with greater assurance of success, not doubting but he was the person meant in the prophecies. At his departure, he granted the Jews the free exercise of their religion and laws, and exemption from the payment of tribute every seventh year. Egypt having quickly submitted to the conqueror, the following year he marched against Darius; and coming to a decisive battle at Arbela, he routed his immense army of about 1,100,000 men; and Darius being forced to fly for his life, was soon after assassinated by the treachery of Bessus. Having thus, according to the prophecies of Daniel, completely subverted the Persian empire, he rapidly extended his conquests from

the Euphrates to the Indus, and from the Caspian Sea to the Southern Ocean. About six years afterward, in the thirty-second year of his age, and the twelfth of his reign, he died at Babylon, either in consequence of excessive drinking, or from having been poisoned. B.C. 323.

After the death of Alexander, his empire was divided among his four remaining generals. Cassander had Macedonia and Greece; Lysimachus had Thrace, Bithynia, etc.; Seleucus Nicator had Syria, Armenia, and other Eastern countries; and Ptolemy Lagus had Egypt, Libya, etc. In the first partition of the empire, Palestine, with Cœle-Syria and Phœnicia, had been given to Laomedon, one of Alexander's generals; but having been deprived of the two latter by Ptolemy, the Jews, over whom Onias, son of Jaddua, was then high-priest, refused to submit to this new master, from their religious sense of the oath of allegiance which they had taken. In consequence of this, Ptolemy marched into Judea, took Jerusalem, and carried 100,000 of them captive to Egypt; but there, considering their loyalty to their former conquerors, he used them so kindly, even promoting them to places of trust and power, that many followed them of their own accord. About six years afterward, he was deprived of Judea, Cœle-Syria, and Phœnicia, by Antigonus; and having again made himself master of these provinces, he immediately afterward lost them by the defeat of Cilles, one of his generals. They continued in the possession of Antigonus till his defeat and death at the battle of Ipsus, by the confederated forces of Ptolemy, Cassander, Lysimachus, and Seleucus; after which they were assigned to Ptolemy, along with Egypt, Libya, and Arabia. Some time after the recovery of Judea by Ptolemy, died Simon the Just, son of Onias, and high-priest of the Jews, in the ninth year of his pontificate; and was succeeded by his brother Eleazar. He was distinguished for his wisdom and virtues, and is said to have completed the sacred canon of the Old Testament. Ptolemy Philadelphus having succeeded his father on the throne of Egypt, the Jews found in him as generous a protector as they had experienced in Ptolemy Soter. During his reign was made the important translation of the Old Testament into Greek, afterward called the Septuagint version; which event has tended more to disseminate the knowledge and confirm the authenticity of the sacred Scriptures, than any other which happened from the time of their completion to the commencement of the Christian era. Antiochus Theos having succeeded his father, Antiochus Soter, son of Seleucus, on the throne of Syria, maintained a long and sanguinary war with Ptolemy Philadelphus, which they at last agreed to terminate by a treaty of marriage, in which it was stipulated that Antiochus was to divorce his wife Laodice, and marry Berenice, Ptolemy's daughter. But on the death of Philadelphus, about two years afterward, Antiochus put away Berenice, and recalled Laodice, who, fearing another change, caused him to be poisoned, cut off Berenice, her son, and all her Egyptian attendants, and placed her own son Callinicus on the throne. Ptolemy Euergetes, who had succeeded his father on the throne of Egypt, in revenge for his sister's death, slew Laodice, and subdued all Syria and Cilicia. Callinicus, two years afterward, in attempting to recover his dominions from Ptolemy, was overthrown in battle; but Ptolemy, hearing that his brother Antiochus was preparing to join Seleucus against him, came to an agreement with Callinicus; and peace was concluded between them for ten years. The Jews at this time were subject to Ptolemy, and Judea was taxed at the annual tribute of twenty talents. Not long after, Antiochus the Great, taking advantage of the accession of the profligate prince, Ptolemy Philopater, seized upon Cœle-Syria. In the following year, Ptolemy forced Antiochus to retreat to Antioch. Ptolemy then made a progress through Syria; and coming to Jerusalem, he offered victims, and made many valuable presents to the Temple. But having been hindered from entering the Holy of Holies by Simon the high-priest, who had succeeded his father Onias II., Ptolemy departed to Egypt full of rage against the Jews; where he deprived them of the privileges they enjoyed, and acted with great cruelty toward them. Ptolemy, having made peace with Antiochus, died soon after, worn out by intemperance and debauchery, and was succeeded by his infant son, Ptolemy Epiphanes. Antiochus thinking this a favorable opportunity, entered into a league with Philip, king of Macedon, to divide the dominions of the king of Egypt between them; and Antiochus having marched with an immense army into Cœle-Syria and Palestine, he speedily subdued those provinces. Soon afterward, however, the Egyptians took advantage of Antiochus being engaged in war with Attalus, king of Pergamos, and sent Scopas with an army into Palestine and Cœle-Syria, where he was so successful that he took several cities, reduced all Judea, and put a garrison in Jerusalem. But the following year Antiochus marched against Scopas, and soon rendered himself again master of all Cœle-Syria and Palestine. Among others, the Jews willingly submitted to him, and rendered him such essential services, that he gave orders that their city should be repaired, and that those who had been dispersed should return and inhabit it; and, among other important favors, confirmed them in all the privileges which had been granted by Alexander the Great. After this, being intent on his war with the Romans, he married his daughter Cleopatra to Ptolemy Epiphanes, and gave in dowry with her the provinces of Cœle-Syria and Palestine. But not long afterward, Antiochus having attempted to seize upon Egypt, was totally defeated by the Romans, and condemned to pay 12,000 talents for defraying the expenses of the war. Covered with shame, he retired to Antioch; and being unable to raise the money which he had stipulated to pay the Romans, he marched into his Eastern provinces to collect tribute, and amass what treasure he could; and attempting to rob the rich temple at Elymais, he was assaulted and slain by the inhabitants of the country.

B.C. 320. B.C. 314. B.C. 312. B.C. 301. B.C. 292. B.C. 284. B.C. 261. B.C. 249. B.C. 243. B.C. 218. B.C. 204. B.C. 199. B.C. 188. B.C. 187.

Antiochus was succeeded on the Syrian throne by his son Seleucus Philopater, who was remarkable for little else than raising of taxes, to defray the tribute which the Romans had exacted from

his father. Being informed that great treasures were deposited in the Temple, he sent to seize them; but, when on the point of entering the sacred Temple, the Syrians were struck with awe, and desisted. Soon afterward, Seleucus was destroyed, and Antiochus, his brother, having heard of his death, and the attempt of Heliodorus, his murderer, to usurp the throne; and finding that there was another party forming for Ptolemy Philometor, king of Egypt, and that both of them were agreed "not to give unto him the honor of the kingdom," as the prophet Daniel had foretold, he applied to Eumenes, king of Pergamos, and Attalus, his brother, and "by flattering speeches," and great promises of friendship, prevailed with them to help him against Heliodorus. Having, by their means, suppressed the usurper, he was quietly placed on the throne, and peaceably obtained the kingdom, as had been predicted in the same prophecy. Upon his accession to the throne, he took the name of *Epiphanes*, or the Illustrious; but being in every respect "a vile person," as Daniel foretold of him, he was styled *Epimanes*, or the Madman. He was scarcely seated on the throne, when, being pressed by the Romans to raise their heavy tribute, among other means he deposed the good and pious high-priest Onias, and sold the pontificate to his brother Jason for the yearly sum of 360 talents; and afterward he deposed Jason, and sold it to his brother Menelaus for 660 talents. Incensed that the curators of young Ptolemy should have demanded for their master the provinces of Phœnicia, Cœle-Syria, and Palestine, which had been assigned for the dowry of Cleopatra, Antiochus marched toward the frontiers of Egypt, and meeting the forces of Ptolemy near Pelusium, they came to a battle, in which Antiochus obtained the victory. He afterward routed the Egyptians, took Pelusium, ascended as far as Memphis, and made himself master of all Egypt, except Alexandria. The governor of Cyprus revolted from Ptolemy, and delivered up that important island to Antiochus; and the effeminate monarch of Egypt, having done little for the defense of himself and subjects, fell into the hands of the conqueror. While Antiochus was in Egypt, a false report having been spread of his death, Jason marched with a thousand men to recover the high-priesthood, surprised the city of Jerusalem, drove Menelaus into the castle, and cruelly put to death all those whom he considered his adversaries. Antiochus being informed of these events, and supposing that the whole Jewish nation had revolted, hastened out of Egypt to quell the rebellion; and being told that the inhabitants of Jerusalem had made great rejoicings at the news of his death, he was so provoked that, having taken it by storm, he slew 40,000 persons, sold as many more for slaves, plundered the Temple of gold and furniture to the amount of 800 talents of gold, entered the Holy of Holies, and sacrificed a sow upon the altar of burnt-offerings, and caused the broth of it to be sprinkled all over the Temple. He then returned to Antioch, laden with the spoils both of Egypt and Judea, appointing one Philip, a barbarous and cruel man, governor of Judea, and continuing Menelaus in the high-priesthood. Antiochus hearing that the Alexandrians had made Physcon king in the stead of Philometor, under pretext of restoring the deposed king, made a third expedition into Egypt, and marched directly toward Alexandria to lay siege to the place. But finding that the civil war raging between the brothers would quickly render the country an easy prey to him, he seemingly again restored the kingdom to Philometor, excepting only Pelusium, and returned to Antioch. Suspecting his designs, however, Philometor and Physcon agreed to reign jointly in peace; which so enraged Antiochus that he again invaded Egypt, ravaged and subdued it as far as Memphis, and advanced to besiege Alexandria. But Roman ambassadors charged him to withdraw his forces from Egypt if he regarded the friendship of their state. Mad with rage at this disappointment, while marching back through Palestine, he detached from his army 20,000 men under the command of Apollonius, with orders to destroy Jerusalem, to put all the men to the sword, and to make slaves of the women and children. These orders were most rigorously put in execution on a Sabbath-day, when all the people were assembled at public worship, so that none escaped but such as could hide themselves in caves, or reach the mountains by flight. After having spoiled the city of all its riches, they set it on fire in several places, demolished the houses, and pulled down the walls round about it; and then, with the ruins, they built a strong fortress on Acra, an eminence which overlooked and commanded the Temple. After the infuriated monarch had returned to Antioch, he issued a decree to oblige all people in his dominions to conform to the religion of the Greeks, and sent one Athenæus, a Grecian idolater, to initiate the Jews in the idolatrous rites, and to punish with the most cruel deaths those who refused. On his arrival at Jerusalem, assisted by the apostate Jews, he caused all sacrifices to the God of Israel to cease, suppressed all the observances of the Jewish religion, polluted the Temple itself, and made it unfit for the worship of God; profaned their Sabbaths and festivals, forbade their children to be circumcised, burned every copy of the Law which could be found, dedicated the Temple to Jupiter Olympius, erected his statue on the altar of burnt-offerings, and put every one to death who was found to have acted contrary to what the king had decreed.

B.C. 176.

B.C. 172.

B.C. 171.

B.C. 170.

B.C. 169.

B.C. 168.

Mattathias, great-grandson of Asmonæus, from whom the family were called *Asmonæans*, retired, with his five sons, from the persecution at Jerusalem to his native place in the tribe of Dan. Apelles, however, one of the king's officers, came to the place of their retreat, in order to enforce the execution of the king's commands; and having called the people together, he addressed himself to Mattathias, to persuade him to embrace idolatry, promising him great favor and riches. This the good priest not only scornfully rejected, but slew the first Jew who dared to approach the idolatrous altar; and then, turning upon the king's commissioner, he dispatched him and all his attendants, with the assistance of his sons and those that were with him, and putting himself at the head of his family, and as many Jews as he could collect, he broke down the idols and altars of the heathen, and retired into the mountains. Here being joined by numbers who were strict adherents to the law of their God, and es-

pecially by those termed *Asideans*, and having thus gathered together such a company as made the appearance of a small army, he came out of his fastnesses and took the field; and marching round the cities of Judah, pulled down the heathen altars, restored circumcision, cut off all apostates, destroyed all persecutors wherever he came, and again re-established the true worship of God in all places where he prevailed. B.C. 167. But Mattathias, worn out with old age and fatigue, died the next year; and his son Judas, surnamed Maccabæus, according to the appointment of his father, succeeded to the command of the army. Judas, however, sufficiently compensated for the loss they had sustained by the death of the venerable priest; for having successively vanquished the various governors and commanders who appeared against him, he recovered the Temple, repaired and purified it, restored the worship of God, appointed the feast of the dedication to be kept annually, and repaired Jerusalem, which had almost been reduced to a heap of ruins. B.C. 165. Antiochus at this time was engaged in an expedition against the Persians, who, with the Armenians, had revolted from him; and when returning, having heard of the success of the Jews under Judas, and the defeat of his generals, he threatened utterly to destroy the whole nation, and make Jerusalem their common burial-place. But while these proud words were in his mouth the judgments of God overtook him; for he was smitten with an incurable disease, being seized with grievous torments in his bowels, and a most intolerable ulcer, which terminated in his death. B.C. 164. He was succeeded in the kingdom by his son Antiochus Eupator, a minor of nine years old, under the tuition of Lysias, the Syrian governor, who combined with the Idumeans and other neighboring nations to destroy the whole race of Israel. Judas, informed of this, carried the war into the enemies' country; and for some years proved a terrible scourge to the Idumeans, Syrians, and Arabs, and other heathen nations, till he was slain by the general of Demetrius Soter. B.C. 161. He was succeeded in the command by his brother Jonathan, who, with his brother Simon, continued to rectify, with astonishing bravery and prudence, the disorders both in Church and State; and Onias, the high-priest, having settled in Egypt, where he afterward built a temple for the use of his countrymen, according to the form of that in Jerusalem, they officiated in Judea both as high-priests and civil governors, during the reigns of Alexander Balas and Demetrius Nicator. Jonathan having been treacherously slain by the usurper Tryphon, and Simon and his sons Judas and Mattathias murdered by Ptolemy, his son-in-law, his son John Hyrcanus succeeded to the pontificate and government of Judea. B.C. 144. B.C. 135. He was at first constrained to make a disadvantageous peace with the Syrians; but on the accession of Demetrius Nicator, Hyrcanus shook off the Syrian yoke, and maintained his independence during the revolutions which followed in Syria. B.C. 130. He enlarged his borders by seizing upon various places in Syria, Phœnicia, and Arabia, and took Shechem and destroyed the temple on Mount Gerizim; extended his conquests over the Idumeans, whom he compelled to embrace the Jewish religion; renewed the league with the Romans, which had been made by his father Simon, by which he obtained greater privileges and advantages than the nation ever enjoyed before; and, under the conduct of his sons Aristobulus and Antigonus, he utterly destroyed Samaria. After this he governed Judea, Samaria, and Galilee for two years. He died in the thirteenth year of his administration, and left the high-priesthood and sovereignty to Aristobulus, his eldest son. This prince, who was the first since the Captivity who put on the diadem and assumed the title of king, after the short reign of one year was succeeded by his brother, Alexander Jannæus, who subdued the Philistines, and obliged them to embrace the Jewish religion, burned Gaza, their capital, and also reduced the Moabites, Ammonites, and part of the Arabians; and, after a reign of twenty-seven years, died of a quartan ague, brought on by intemperance, while besieging Ragaba, in the country of the Gerasens. After his death, his widow, Alexandra, governed the nation with much prudence for nine years; and she was scarcely dead before Aristobulus, joined by multitudes who hated the Pharisees, who had tyrannized during the preceding reign, contended for the crown and high-priesthood against Hyrcanus, his elder but indolent brother, and succeeded in dispossessing him after a reign of only three months. Aretas, king of Arabia, having assisted Hyrcanus, besieged Aristobulus in the Temple; but Aristobulus calling in the assistance of the Romans, he was obliged to withdraw his troops. Having, however, applied to Pompey, the Roman general, he decided for Hyrcanus, took Jerusalem, and seated him in the government, though he would not permit him to wear the diadem, and made Judea tributary to the Romans. Pompey, with several of his officers, also entered the Holy of Holies, after which he never prospered; and soon after Crassus pillaged the Temple of about 10,000 talents of silver. At length Antipater, a noble but crafty Idumean, by favor of Julius Cæsar (who had prevailed against Pompey), was made procurator of Judea, and Hyrcanus continued in the high-priesthood. After Antipater's death, his son Herod the Great, by the assistance of Antony, the Roman triumvir, and through much barbarity and bloodshed, obtained the regal dignity, which authority was at length confirmed by Augustus Cæsar. He maintained his dignity with great ability, but with the utmost cruelty in his own family as well as among others, till *the birth of CHRIST*. In the interval, he built many cities, and to ingratiate himself with the Jews, almost rebuilt the Temple. His cruel attempt to murder the infant Saviour is recorded by the evangelist; and soon afterward he died most miserably. After some years, during which the dominions of Herod were governed by his sons, Judea became a Roman province, and *the sceptre departed from Judah, for Shiloh was come;* and after being under the government of Roman procurators for some years, the whole Jewish state was at length subverted by Titus, the son of Vespasian.

B.C. 129. B.C. 128. B.C. 109. B.C. 107. B.C. 97. B.C. 79. B.C. 70. B.C. 65. B.C. 63. B.C. 54. B.C. 47. B.C. 40. B.C. 30. A.D. 79.

TABLE OF THE HARMONY OF THE FOUR GOSPELS.

In the following Table, where all the references under a given section are printed in Italic figures, as under "Two Genealogies," it is to be understood that some special difficulty besets the harmony. Where one or more references under a given section are in Roman, and one or more in Italic figures, it is to be understood that the former are given as in their proper place, and that it is more or less doubtful whether the latter are to be considered as parallel narratives or not.

[This harmony is taken from Smith's "New Testament History." In some minor points I dissent from the arrangement here given; but as the chronology is confessedly uncertain, I publish the harmony as given by Dr. Smith, and indicate the most important points of difference in foot-notes. Compare with it the article JESUS CHRIST in the body of the Dictionary. The table of Locations I have added.]

	LOCATION.	ST. MATTHEW.	ST. MARK.	ST. LUKE.	ST. JOHN.
"The Word"		....	....	....	1. 1–14.
Preface, to Theophilus		....	....	1. 1–4.	....
Annunciation of the Baptist's birth	Jerusalem.	....	....	1. 5–25.	....
Annunciation of the birth of Jesus	Nazareth.	....	....	1. 26–38.	....
Mary visits Elizabeth	Juttah.	....	....	1. 39–56.	....
Birth of John the Baptist	"	....	....	1. 57–80.	....
Birth of Jesus Christ	Bethlehem.	1. 18–25.	....	2. 1–7.	....
Two Genealogies		*1. 1–17.*	....	*3. 23–38.*	....
The watching Shepherds	Bethlehem.	....	....	2. 8–20.	....
The Circumcision	Jerusalem.	....	....	2. 21.	....
Presentation in the Temple		....	....	2. 22–38.	....
The wise men from the East	Bethlehem.	2. 1–12.	....	....	....
Flight to Egypt		2. 13–23.	....	2. 39.	....
Disputing with the Doctors	Jerusalem.	....	....	2. 40–52.	....
Ministry of John the Baptist	Jordan.	3. 1–12.	1. 1–8.	3. 1–18.	1. 15–31.
Baptism of Jesus Christ	"	3. 13–17.	1. 9–11.	3. 21, 22.	1. 32–34.
The Temptation	(?)	4. 1–11.	1. 12, 13.	4. 1–13.	....
Andrew and another see Jesus	Jordan.	....	....	....	1. 35–40.
Simon, now Cephas (Peter)	"	....	....	....	1. 41, 42.
Philip and Nathanael	" (?)	....	....	....	1. 43–51.
The water made wine	Cana.	....	....	....	2. 1–11.
PASSOVER (1st) and cleansing the Temple	Jerusalem.	....	....	....	2. 12–22.
Nicodemus	"	....	....	....	2. 23; 3. 21.
Christ's disciples and John baptizing.	Jordan.	....	....	....	3. 22–36.
The woman of Samaria	Samaria.	....	....	....	4. 1–42.
John the Baptist in prison	Machærus.	4. 12; 14. 3.	1. 14; 6. 17.	3. 19, 20.	*3. 24.*
Return to Galilee	Galilee.	4. 12.	1. 14, 15.	4. 14, 15.	4. 43–45.
The synagogue at Nazareth	"	....	....	4. 16–30.	....
The nobleman's son	"	....	....	....	4. 46–54.
Capernaum. Four Apostles called	"	4. 13–22.	1. 16–20.	*5. 1–11.*	....
Demoniac healed there	"	....	1. 21–28.	4. 31–37.	....
Simon's wife's mother healed	"	8. 14–17.	1. 29–34.	4. 38–41.	....
First Circuit round Galilee	"	4. 23–25.	1. 35–39.	4. 42–44.	....
Healing a leper	"	8. 1–4.	1. 40–45.	5. 12–16.	....
Christ stills the storm	"	8. 18–27.	4. 35–41.	8. 22–25.	....
Demoniacs in land of Gadarenes	Sea of Gal'ee	8. 28–34.	5. 1–20.	8. 26–39.	....
Jairus's daughter. Woman healed	Galilee.	9. 18–26.	5. 21–43.	8. 40–56.	....
Blind men, and demoniac	"	9. 27–34.	....	....	....
Healing the paralytic	"	9. 1–8.	2. 1–12.	5. 17–26.	....
Matthew the Publican	"	9. 9–13.	2. 13–17.	5. 27–32.	....
"Thy disciples fast not"	"	9. 14–17.	2. 18–22.	5. 33–39.	....
Journey to Jerusalem to 2d PASSOVER.	Jerusalem.	....	....	....	5. 1.
Pool of Bethesda. Power of Christ	"	....	....	....	5. 2–47.
Plucking ears of corn on Sabbath	Galilee.	12. 1–8.	2. 23–28.	6. 1–5.	....
The withered hand. Miracles	"	12. 9–21.	3. 1–12.	6. 6–11.	....
The Twelve Apostles	"	*10. 2–4.*	3. 13–19.	6. 12–16.	....
The Sermon on the Mount	"	*5. 1; 7. 29.*	....	6. 17–49.	....
The Centurion's servant	"	8. 5–13.	....	7. 1–10.	4. 46–54.
The widow's son at Nain	"	....	....	7. 11–17.	....
Messengers from John	"	11. 2–19.	....	7. 18–35.	....
Woe to the cities of Galilee	"	11. 20–24.	....	....	....
Call to the meek and suffering	"	11. 25–30.	....	....	....
Anointing the feet of Jesus	"	....	....	7. 36–50.	....
Second Circuit round Galilee	"	....	....	8. 1–3.	....
Parable of the Sower	"	13. 1–23.	4. 1–20.	8. 4–15.	....
" " Candle under a Bushel.	"	....	4. 21–25.	8. 16–18.	....
" " Growth of Seed	"	....	4. 26–29.	....	....
" " Wheat and Tares	"	13. 24–30.	....	....	....
" " Grain of Mustard Seed.	"	13. 31, 32.	4. 30–32.	*13. 18, 19.*	....
" " Leaven	"	13. 33.	....	*13. 20, 21.*	....
On teaching by parables	"	13. 34, 35.	4. 33, 34.	....	....
Wheat and tares explained	"	13. 36–43.	....	....	....
The treasure, the pearl, the net	"	13. 44–52.	....	....	....
His mother and his brethren	"	*12. 46–50.*	*3. 31–35.*	8. 19–21.	....
Reception at Nazareth	"	13. 53–58.	6. 1–6.	....	....
Third Circuit round Galilee.	"	9. 35–38;	6. 6.	....	....
Sending forth the Twelve	"	10. [11. 1.	6. 7–13.	9. 1–6.	....
Herod's opinion of Jesus	"	14. 1, 2.	6. 14–16.	9. 7–9.	....
Death of John the Baptist	Machærus.	14. 3–12.	6. 17–29.	....	....
Approach of PASSOVER (3d)	Galilee.	....	....	....	6. 4.
Feeding of the five thousand	"	14. 13–21.	6. 30–44.	9. 10–17.	6. 1–15.
Walking on the sea	"	14. 22–33.	6. 45–52.	....	6. 16–21.
Miracles in Gennesaret	"	14. 34–36.	6. 53–56.	....	....
The bread of life	"	....	....	....	6. 22–65.
The unwashen hands	"	15. 1–20.	7. 1–23.	....	....

	Location.	St. Matthew.	St. Mark.	St. Luke.	St. John.
The Syro-Phœnician woman	Phœnicia.	15. 21–28.	7. 24–30.	....	....
Miracles of Healing	Galilee.	15. 29–31.	7. 31–37.	....	....
Feeding of the four thousand	"	15. 32–39.	8. 1–9.	....	....
The sign from heaven	"	16. 1–4.	8. 10–13.	....	....
The leaven of the Pharisees	"	16. 5–12.	8. 14–21.	....	....
Blind man healed	"	....	8. 22–26.	....	....
Peter's profession of faith	"	16. 13–19.	8. 27–29.	9. 18–20.	*6. 66–71.*
The Passion foretold	"	16. 20–28.	8. 30; 9. 1.	9. 21–27.	....
The Transfiguration	"	17. 1–9.	9. 2–10.	9. 28–36.	....
Elijah	"	17. 10–13.	9. 11–13.	....	....
The lunatic healed	"	17. 14–21.	9. 14–29.	9. 37–42.	....
The Passion again foretold	"	17. 22, 23.	9. 30–32.	9. 43–45.	....
Fish caught for the tribute	"	17. 24–27.	....	....	....
The little child	"	18. 1–5.	9. 33–37.	9. 46–48.	....
One casting out devils	"	....	9. 38–41.	9. 49, 50.	....
Offenses	"	18. 6–9.	9. 42–48.	*17. 2.*	....
The lost sheep	"	18. 10–14.	....	*15. 4–7.*	....
Forgiveness of injuries	"	18. 15–17.	....	....	....
Binding and loosing	"	18. 18–20.	....	....	....
Forgiveness. Parable	"	18. 21–35.	....	....	....
"Salted with fire"	"	....	9. 49, 50.	....	....
Journey to Jerusalem		....	....	9. 51.	7. 1–10.
Fire from heaven	Samaria.	....	....	9. 52–56.	....
Answers to disciples	(?)	8. 19–22.	....	9. 57–62.	....
The Seventy disciples*	Perea. (?)	....	....	10. 1–16.	....
Discussions at Feast of Tabernacles‡	Jerusalem.	....	....	....	7. 11–53.
Woman taken in adultery	"	....	....	....	8. 1–11.
Dispute with the Pharisees	"	....	....	....	8. 12–59.
The man born blind	"	....	....	....	9. 1–41.
The good Shepherd	"	....	....	....	10. 1–21.
The return of the Seventy	Perea. (?)	....	....	10. 17–24.	....
The Good Samaritan		....	....	10. 25–37.	....
Mary and Martha		....	....	10. 38–42.	....
The Lord's Prayer		*6. 9–13.*	....	11. 1–4.	....
Prayer effectual		*7. 7–11.*	....	11. 5–13.	....
"Through Beelzebub"		*12. 22–37.*	*3. 20–30.*	11. 14–23.	....
The unclean spirit returning		*12. 43–45.*	....	11. 24–28.	....
The sign of Jonah		*12. 38–42.*	....	11. 29–32.	....
The light of the body		*5. 15; 6. 22, 23..*	....	11. 33–36.	....
The Pharisees		*23.*	....	11. 37–54.	....
What to fear		*10. 26–33.*	....	12. 1–12.	....
"Master, speak to my brother"		....	....	12. 13–15.	....
Covetousness		*6. 25–33.*	....	12. 16–31.	....
Watchfulness		....	....	12. 32–50.	....
Galileans that perished		....	....	13. 1–9.	....
Woman healed on Sabbath		....	....	13. 10–17.	....
The grain of mustard seed		*13. 31, 32.*	*4. 30–32.*	13. 18, 19.	....
The leaven		*13. 33.*	....	13. 20, 21.	....
Toward Jerusalem		....	....	13. 22.	....
"Are there few that be saved?"		....	....	13. 23–30.	....
Warning against Herod		....	....	13. 31–33.	....
"O Jerusalem, Jerusalem"		*23. 37–39.*	....	13. 34, 35.	....
Dropsy healed on Sabbath-day		....	....	14. 1–6.	....
Choosing the chief rooms		....	....	14. 7–14.	....
Parable of the Great Supper		*22. 1–14.*	....	14. 15–24.	....
Following Christ with the Cross		*10. 37, 38.*	....	14. 25–35.	....
Parables of Lost Sheep, Piece of Money, Prodigal Son, Unjust Steward, Rich Man and Lazarus		....	....	15; 16.	....
Offenses		*18. 6–15.*	....	17. 1–4.	....
Faith and merit		*17. 20.*	....	17. 5–10.	....
The ten lepers		....	....	17. 11–19.	....
How the kingdom cometh		....	....	17. 20–37.	....
Parable of the Unjust Judge		....	....	18. 1–8.	....
" " Pharisee and Publican.		....	....	18. 9–14.	....
Divorce		19. 1–12.	10. 1–12.	....	....
Infants brought to Jesus		19. 13–15.	10. 13–16.	18. 15–17.	....
The rich man inquiring		19. 16–26.	10. 17–27.	18. 18–27.	....
Promises to the disciples		19. 27–30.	10. 28–31.	18. 28–30.	....
Laborers in the vineyard		20. 1–16.	....	....	....
Death of Christ foretold		20. 17–19.	10. 32–34.	18. 31–34.	....
Request of James and John	Judea.	20. 20–28.	10. 35–45.	....	....
Blind man at Jericho	Jericho.	20. 29–34.	10. 46–52.	18. 35–43.	....
Zaccheus	"	....	....	19. 1–10.	....
Parable of the Ten Talents†	"	*25. 14–30.*	....	19. 11–28.	....
Feast of Dedication‡	Jerusalem.	....	....	....	10. 22–39.
Beyond Jordan	Perea.	....	....	....	10. 40–42.
Raising of Lazarus§	Bethany.	....	....	....	11. 1–44.
Meeting of the Sanhedrim	Jerusalem.	....	....	....	11. 45–53.
Christ in Ephraim	Judea.	....	....	....	11. 54–57.
Arrival at Bethany six days before the Passover	Bethany.	....	....	....	12. 1, 9.
The anointing by Mary‖	"	26. 6–13.	14. 3–9.	*7. 36–50.*	12. 2–8.

(The chronology, the harmony, and the location of these events are uncertain. I think the best hypothesis places most of them in Perea, between the Feast of Dedication [Jno. 10] and the Resurrection of Lazarus [Jno. 11]. See Jno. 10. 40–42.)

* I incline to think the appointment of the Seventy took place subsequent to both the Feast of Tabernacles and the Feast of Dedication, *i. e.*, after the close of the Judean ministry, and during the ministry in Perea. (See art. Jesus Christ, p. 508.)

† This is clearly a mistake. The parable of the ten talents (Matt. 25. 14–30) is not the same as the parable of the ten pounds (Luke 19. 11–28).

‡ In my judgment, the account of the Feast of Dedication follows close after that of the Feast of Tabernacles, and immediately before Christ's departure into Perea. (See art. Jesus Christ, p. 505.)

§ The resurrection of Lazarus and the attendant events, embracing the whole of chap. 11 of John's gospel, I should place directly after the Perean ministry, and preceding the entry into Jericho and the interview with Zaccheus. (See art. Jesus Christ, p. 508.)

‖ Great uncertainty exists as to date of this event. Internal evidence seems to me to place it later. (See art. Jesus Christ, p. 509, note 1.)

	Location.	St. Matthew.	St. Mark.	St. Luke.	St. John.
Plot against him and Lazarus	Jerusalem.	....	....	....	12. 10, 11.
Christ enters Jerusalem	"	21. 1–11.	11. 1–10.	19. 29–44.	12. 12–19.
Cleansing of the Temple (2d)	"	21. 12–16.	11. 15–18.	19. 45–48.	*2. 13–22.*
The barren fig-tree	"	21. 17–22.	11. 11–14, 19–23.	....	....
Pray, and forgive	"	*6. 14, 15.*	11. 24–26.	....	....
"By what authority," etc.	"	21. 23–27.	11. 27–33.	20. 1–8.	....
Parable of the Two Sons	"	21. 28–32.	....	....	....
" " Wicked Husbandman	"	21. 33–46.	12. 1–12.	20. 9–19.	....
" " Wedding Garment	"	22. 1–14.	....	*14. 16–24.*	....
The tribute-money	"	22. 15–22.	12. 13–17.	20. 20–26.	....
The state of the risen	"	22. 23–33.	12. 18–27.	20. 27–40.	....
The great Commandment	"	22. 34–40.	12. 28–34.	....	....
David's Son and David's Lord	"	22. 41–46.	12. 35–37.	20. 41–44.	....
Against the Pharisees	"	23. 1–39.	12. 38–40.	20. 45–47.	....
The widow's mite	"	....	12. 41–44.	21. 1–4.	....
Christ's second coming	"	24. 1–51.	13. 1–37.	21. 5–38.	....
Parable of the Ten Virgins	"	25. 1–13.	....	....	....
" " Talents	"	25. 14–30.	....	*19. 11–28.*	....
The Last Judgment	"	25. 31–46.	....	....	....
Greeks visit Jesus. Voice from heaven	"	....	....	....	12. 20–36.
Reflections of John	"	....	....	....	12. 36–50.
Last Passover (4th). Jews conspire	"	26. 1–5.	14. 1, 2.	22. 1, 2.	....
Judas Iscariot	"	26. 14–16.	14. 10, 11.	22. 3–6.	....
Paschal Supper	"	26. 17–29.	14. 12–25.	22. 7–23.	13. 1–35.
Contention of the Apostles	"	....	....	22. 24–30.	....
Peter's fall foretold	"	26. 30–35.	14. 26–31.	22. 31–39.	13. 36–38.
Last Discourse. The departure; the Comforter	"	....	....	....	14. 1–31.
The Vine and the Branches abiding in Love	"	....	....	....	15. 1–27.
Work of the Comforter in disciples	"	....	....	....	16. 1–33.
The prayer of Christ	"	....	....	....	17. 1–26.
Gethsemane	"	26. 36–46.	14. 32–42.	22. 40–46.	18. 1.
The betrayal	"	26. 47–56.	14. 43–52.	22. 47–53.	18. 2–11.
Before Annas (Caiaphas). Peter's denial	"	26. 57, 58, 69–75.	14. 53, 54, 66–72.	22. 54–62.	18. 12–27.
Before the Sanhedrim	"	26. 59–68.	14. 55–65.	22. 63–71.	....
Before Pilate	"	27. 1, 2, 11–14.	15. 1–5.	23. 1–3.	18. 28.
The Traitor's death	"	27. 3–10.	....	....	....
Before Herod	"	....	....	23. 4–11.	....
Accusation and condemnation	"	27. 15–26.	15. 6–15.	23. 13–25.	18. 29–40; 19. 1–16.
Treatment by the soldiers	"	27. 27–31.	15. 16–20.	*23. 36, 37.*	19. 2, 3.
The Crucifixion	"	27. 32–38.	15. 21–28.	23. 26–34.	19. 17–24.
The mother of Jesus	"	....	....	....	19. 25–27.
Mockings and railings	"	27. 39–44.	15. 29–32.	23. 35–39.	....
The malefactor	"	....	....	23. 40–43.	....
The death	"	27. 50.	15. 37.	23. 46.	19. 28–30.
Darkness and other portents	"	27. 45–53.	15. 33–38.	23. 44, 45.	....
The by-standers	"	27. 54–56.	15. 39–41.	23. 47–49.	....
The side pierced	"	....	....	....	19. 31–37.
The burial	"	27. 57–61.	15. 42–47.	23. 50–56.	19. 38–42.
The guard of the sepulchre	"	27. 62–66; 28. 11–15.	....	....	....
The Resurrection	"	28. 1–10.	16. 1–11.	24. 1–12.	20. 1–18.
Disciples going to Emmaus	Jer. Em'aus.	....	16. 12, 13.	24. 13–35.	....
Appearances in Jerusalem	Jerusalem.	....	16. 14–18.	24. 36–49.	20. 19–29.
At the Sea of Tiberias	Galilee.	....	....	....	21. 1–23.
On the Mount in Galilee	"	28. 16–20.	....	....	....
Unrecorded Works	(?)	....	....	....	20. 30, 31; 21. 24, 25.
Ascension	Bethany.	....	16. 19, 20.	24. 50–53.	....

A TABLE

CONTAINING THE GOLDEN NUMBER, THE EPACT, THE DOMINICAL LETTER, THE CALENDAR LETTER OF THE FIRST *POSSIBLE* DAY OF EASTER, THE DATE OF THE FIRST *POSSIBLE* DAY OF EASTER, AND EASTER-DAY, FOR EACH OF ONE HUNDRED YEARS, FROM 1800 TO 1899 INCLUSIVE. TO WHICH ARE APPENDED RULES AND EXPLANATIONS.

Year.	Golden Number.	Epact.	Dominical Letter.	Calendar Letter of First *possible* Day of Easter.	First *possible* Day of Easter.	Easter-day.	Year.	Golden Number.	Epact.	Dominical Letter.	Calendar Letter of First *possible* Day of Easter.	First *possible* Day of Easter.	Easter-day.
1800	15	4	E	B	April 10	April 13	1850	8	17	F	C	March 28	March 31
1801	16	15	D	E	March 30	April 5	1851	9	28	E	A	April 16	April 20
1802	17	26	C	C	April 18	April 18	1852	10	9	D C	D	April 5	April 11
1803	18	7	B	F	April 7	April 10	1853	11	20	B	G	March 25	March 27
1804	19	18	A G	B	March 27	April 1	1854	12	1	A	E	April 13	April 16
1805	1	0	F	F	April 14	April 14	1855	13	12	G	A	April 2	April 8
1806	2	11	E	B	April 3	April 6	1856	14	23	F E	D	March 22	March 23
1807	3	22	D	E	March 23	March 29	1857	15	4	D	B	April 10	April 12
1808	4	3	C B	C	April 11	April 17	1858	16	15	C	E	March 30	April 4
1809	5	14	A	F	March 31	April 2	1859	17	26	B	C	April 18	April 24
1810	6	25	G	D	April 19	April 22	1860	18	7	A G	F	April 7	April 8
1811	7	6	F	G	April 8	April 14	1861	19	18	F	B	March 27	March 31
1812	8	17	E D	C	March 28	March 29	1862	1	0	E	F	April 14	April 20
1813	9	28	C	A	April 16	April 18	1863	2	11	D	B	April 3	April 5
1814	10	9	B	D	April 5	April 10	1864	3	22	C B	E	March 23	March 27
1815	11	20	A	G	March 25	March 26	1865	4	3	A	C	April 11	April 16
1816	12	1	G F	E	April 13	April 14	1866	5	14	G	F	March 31	April 1
1817	13	12	E	A	April 2	April 6	1867	6	25	F	D	April 19	April 21
1818	14	23	D	D	March 22	March 22	1868	7	6	E D	G	April 8	April 12
1819	15	4	C	B	April 10	April 11	1869	8	17	C	C	March 28	March 28
1820	16	15	B A	E	March 30	April 2	1870	9	28	B	A	April 16	April 17
1821	17	26	G	C	April 18	April 22	1871	10	9	A	D	April 5	April 9
1822	18	7	F	F	April 7	April 7	1872	11	20	G F	G	March 25	March 31
1823	19	18	E	B	March 27	March 30	1873	12	1	E	E	April 13	April 13
1824	1	0	D C	F	April 14	April 18	1874	13	12	D	A	April 2	April 5
1825	2	11	B	B	April 3	April 3	1875	14	23	C	D	March 22	March 28
1826	3	22	A	E	March 23	March 26	1876	15	4	B A	B	April 10	April 16
1827	4	3	G	C	April 11	April 15	1877	16	15	G	E	March 30	April 1
1828	5	14	F E	F	March 31	April 6	1878	17	26	F	C	April 18	April 21
1829	6	25	D	D	April 19	April 19	1879	18	7	E	F	April 7	April 13
1830	7	6	C	G	April 8	April 11	1880	19	18	D C	B	March 27	March 28
1831	8	17	B	C	March 28	April 3	1881	1	0	B	F	April 14	April 18
1832	9	28	A G	A	April 16	April 22	1882	2	11	A	B	April 3	April 9
1833	10	9	F	D	April 5	April 7	1883	3	22	G	E	March 23	March 25
1834	11	20	E	G	March 25	March 30	1884	4	3	F E	C	April 11	April 13
1835	12	1	D	E	April 13	April 19	1885	5	14	D	F	March 31	April 5
1836	13	12	C B	A	April 2	April 3	1886	6	25	C	D	April 19	April 25
1837	14	23	A	D	March 22	March 26	1887	7	6	B	G	April 8	April 10
1838	15	4	G	B	April 10	April 15	1888	8	17	A G	C	March 28	April 1
1839	16	15	F	E	March 30	March 31	1889	9	28	F	A	April 16	April 21
1840	17	26	E D	C	April 18	April 19	1890	10	9	E	D	April 5	April 6
1841	18	7	C	F	April 7	April 11	1891	11	20	D	G	March 25	March 29
1842	19	18	B	B	March 27	March 27	1892	12	1	C B	E	April 13	April 17
1843	1	0	A	F	April 14	April 16	1893	13	12	A	A	April 2	April 2
1844	2	11	G F	B	April 3	April 7	1894	14	23	G	D	March 22	March 25
1845	3	22	E	E	March 23	March 23	1895	15	4	F	B	April 10	April 14
1846	4	3	D	C	April 11	April 12	1896	16	15	E D	E	March 30	April 5
1847	5	14	C	F	March 31	April 4	1897	17	26	C	C	April 18	April 18
1848	6	25	B A	D	April 19	April 23	1898	18	7	B	F	April 7	April 10
1849	7	6	G	G	April 8	April 8	1899	19	18	A	B	March 27	April 2

RULES FOR FINDING, FOR ANY YEAR WITHIN THE LIMITS OF THE TABLE,

I. The *Golden Number.*—Add 1 to the number of the year, and divide the sum by 19; the remainder, if any, is the golden number, and if there is no remainder, 19 is the golden number.

II. The *Epact.*—Diminish the golden number of the year by 1, multiply the remainder by 11, and divide the product by 30; the remainder left after division is the epact.

III. The *Dominical Letter.*—Arrange and number the first seven letters of the alphabet as in the annexed table: add to the number of the year its fourth part, disregarding fractions; divide the sum by 7, and the remainder will be, in the table, the number of the dominical letter of the year.

0	A
1	G
2	F
3	E
4	D
5	C
6	B

IV. The *Calendar Letter of the first possible day of Easter.*—If the epact is 23 or less, increase it by 2, and divide the sum by 7; if more than 23, divide it by 7; the remainder in either case will be, in the table just given, the number of the calendar letter required.

V. The *First possible day of Easter.*—Extend March into April by calling April 1st March 32d, etc. If the epact is 23 or less, subtract it from 45; if more than 23, subtract it from 75; the remainder, in either case, is the date of the day sought. If the remainder is 31 or less, the day indicated is in March; if more than 31, diminish it by 31, and the result will be a day in April.

VI. *Easter-day.*—Find, in the tabulated list of letters given, the number of the calendar letter of the first possible day of Easter, and increase it by 7; from the sum subtract the number of the dominical letter of the year, and divide the result by 7; the remainder, added to the date of the first possible day of Easter, will be the date of Easter-day.

Explanations.—The moon on which Easter depends is somewhat fictitious, though it varies but little in the main from the real moon. Easter-day is the Sunday following that *fourteenth day* of the moon which happens upon or next after March 21st in any year.

The cycle of the moon, or the Metonic Cycle, as it is frequently called, from its inventor, Meton, is a period of 19 years, upon the completion of which the new moons return upon the same days of the year as before. The *golden number* of a year is the number showing what year of the moon's cycle it is. The cycle always begins with a year in which a new moon occurs upon January 1st. This happened in the year which immediately preceded the first year of the Christian era: A.D. 1 was, therefore, the *second* year of the cycle, and its golden number was 2; A.D. 19 was the beginning of a new cycle, and its golden number was 1, etc. Hence Rule I.

The *Epact* of any year is the number which denotes the age of the moon on January 1st of that year. The calendar lunations are alternately 30 and 29 days: twelve such lunations make 354 days; therefore, if a new moon happen upon January 1st, one will also happen upon December 21st, and the *following* January 1st will be the 11th day of the moon. Hence, in passing from one year to the next succeeding, the epact increases by 11. The first year of a lunar cycle has, of course, the epact 0 (since there is a new moon on January 1st); the *second* will then have the epact 11; the fourth, the epact 33, or rather 3, since a lunation can not exceed 30 days, and 30 must be rejected. Hence Rule II.

Each one of the seven days of a week is in the calendar designated throughout the year by one of the first seven letters of the alphabet; and for this reason these letters are called calendar letters. *A* is always taken to designate January 1st, whatever day of the week it may be. For example, in 1800, January 1st came upon Wednesday, and *A* was for that year the calendar letter of *Wednesday*. The letter which designates Sunday (*dies* DOMINI) in any year is the *dominical* letter of the year. As, in 1800, *A* designated Wednesday, *B* must have designated Thursday; *C*, Friday; *D*, Saturday; *E*, Sunday: *E* was, therefore, the *dominical* (or Sunday) letter of the year. As a common year contains *one day more* than 52 weeks, it begins and ends on the same day of the week. For 1801 (*e. g.*), then, which began on *Thursday*, *A* was the Thursday letter, and *D* was the Sunday (or dominical) letter. The order of dominical letters is, therefore, as in the tabulated list, given in Rule III. Leap-year disturbs the order of succession, as February 29 has no letter assigned it, though it takes, of course, a day of the week: hence such a year has *two* Sunday letters, one for January and February, and another for the rest of the year. The latter is the only one essential to know, as Easter occurs after February. To keep the proper order of succession intact, *one* must be added for every leap-year elapsed, which is done by adding to the number of the year its fourth part, omitting fractions; and as there are but seven calendar letters, the result must be divided by 7, and the remainder taken. Hence Rule III.

When the epact is 24, the first possible day of Easter is April 20, of which the calendar letter is *E*, as any one may find by counting forward, taking *A* for January 1st, etc. The number of E, given in the table of Rule III., is 3—the same as the remainder left after dividing the epact (24) by 7 (the number of calendar letters); and a similar result will be found true whenever the epact exceeds 24. If, however, the epact is 23, the first possible day of Easter is April 14, of which the calendar letter, *D*, has the same tabular number, 4, as the remainder left after dividing by 7, the epact increased by 2; and a like remark will apply whenever the epact is less than 23. Hence Rule IV.

Since the lunations of the calendar moon are alternately 30 and 29 days, the first two lunations of the year consume the same number of days as January and February (February 29th in leap-year not being counted). The epact gives, therefore, the age of the moon on March 1st as well as on January 1st. If the epact is 23, March 1st is the 23d of the moon, the next new moon will begin on March 8th, its *fourteenth day* will be *on* March 21st (the *day* of the new moon being counted as the *first* day), and the *next* day, March 22d, *may* be Easter, and *will* be, if it should be Sunday. If, then, the epact is 23, the date of the first possible day of Easter may be found by taking that epact from 45. In like manner, if the epact is less than 23, the paschal moon begins its lunation in March, and the same rule applies. If, however, the epact is 24, the next new moon will begin March 7th, its *fourteenth day* will be March 20th, and Easter must wait for another lunation, which takes 30 days. Hence Rule V.

If the calendar letter of the first possible day of Easter is not the same as the dominical letter of the year, the first possible day is not Sunday, and enough must be added to its date to carry it forward to Sunday. For example, in 1870 the calendar letter of the first possible day was *A*, and the dominical letter was *B;* that is, the first possible day fell on Saturday, and *one* must be added to its date to carry it forward to Sunday: in 1871, the calendar letter of the first possible day was *D*, and the dominical letter was *A;* that is, the first possible day was *Wednesday*, and 4 must be added to its date to carry it forward to Sunday. And so in all cases it will be found that the addition to be made to the date of the first possible day of Easter to obtain the date of Easter-day is the same as would be found by the application of Rule VI.

Remark.—If the tabulated list of calendar letters given in Rule III., be altered so as to stand as in the annexed marginal table, and all the rules be made to refer to this renumbered list; and if Rule IV. be made to read that, if the epact is 23 or less, increase it by 3, and if more than 23, increase it by 1, and divide by 7, etc., the rules given will serve to determine Easter, etc., for any year from 1900 to 2099 inclusive.

0	B
1	A
2	G
3	F
4	E
5	D
6	C

RULE FOR FINDING THE DATE OF ASH-WEDNESDAY FROM THAT OF EASTER-DAY.

Having extended (if necessary) March into April by calling April 1st March 32d, etc., and thus found the date of Easter as a day of *March*, subtract from such date, for *common* years, 18, and for *leap* years, 17; the remainder, if 28 (29 in leap-year) or less, will be the date in February; if more than 28 (29 in leap-year), diminish it by 28 (29 in leap-year), and the result will be the date in March of Ash-Wednesday.

TABLES OF MEASURES, WEIGHTS, AND COINS MENTIONED IN SCRIPTURE.

[For full explanations, see respectively the articles MEASURES; MONEY; WEIGHTS.]

MEASURES OF SIZE.

							Feet.	Inches.
A digit							0	0·912
4	A palm						0	3·648
12	3	A span					0	10·944
24	6	2	A cubit				1	9·888
96	24	8	4	A fathom			7	3·552
144	36	12	6	1·5	Ezekiel's reed		10	11·328
192	48	16	8	2	1·3	An Arabian pole	14	7·104
1920	480	160	80	20	15·3	10 A schœnus, or measuring-line	145	11·04

MEASURES OF DISTANCE.

These measures are only approximate. Scientific accuracy of measurement was not known among the ancient Hebrews.

Biblical Titles.	Approximate English Equivalents.
Pace	2½ feet.
Furlong	606 feet.
Mile	about our mile.
Day's journey	30 miles.
Sabbath-day's journey.	six-tenths of a mile.

MEASURES OF CAPACITY.

LIQUID MEASURES.

These measures are only mentioned in the O. T.

Log.		
12	Hin.	
72	6	Bath.

DRY MEASURES.

The cab and seah are not mentioned in the Bible.

Cab.				
1⅘	Omer.			
6	3½	Seah.		
18	10	3	Ephah.	
180	100	30	10	Homer.

OLD HEBREW WEIGHTS.

The bekah, shekel, maneh, and talent are also the names of Hebrew money. See Table on next column.

Gerah = 11 grains.	Maneh = 13,200 grains.
Bekah = 110 "	Talent = 660,000 "
Shekel = 220 "	

PROBABLE ENGLISH EQUIVALENTS OF HEBREW MEASURES.

The estimates of Josephus and the Rabbinical writers differ widely. Both are given in the subjoined table:

	Josephus.		Rabbinists.	
	Gallons.	Bush.	Gallons.	Bush.
Homer, or cor....	86·696	10¾	44·286	5½
Ephah, or bath..	8·6696	...	4·4286	..
Seah	2·8898	...	1·4762	..
Hin	1·4449	...	·7381	..
Omer	·8669	...	·4428	..
Cab	·4816	...	·246	..
Log	·1204	...	·0615	..

GREEK, ROMAN, AND HEBREW MONEY.

OLD HEBREW MONEY.

I. *Silver.*

		£. s. d.	$ cts.
1 bekah =	1 half-shekel	1 6 =	37
2 bekahs =	1 shekel	3 0 =	75
120 " =	60 " = 1 maneh	9 0 0 =	45 00
6000 " =	3000 " = 50 maneh, or 1 talent..	450 0 0 =	2250 00

II. *Gold, at $20 per oz. troy.*

	£ s. d.	$ cts.
1 shekel	1 2 0 =	5 50
100 shekels = 1 maneh	110 0 0 =	550 00
10,000 " = 1 talent	11,000 0 0 =	55,000 00

CURRENCY IN THE TIME OF CHRIST.

Copper.

	d.	cts.
1 mite	1/16 =	⅛
2 mites = 1 farthing, *i. e.*, quadrans	⅛ =	¼
8 " = 4 farthings, as	½ =	1

Silver.

	s. d.	cts.
1 penny	9 =	18
2 pennies = ½ shekel	1 6 =	37
4 " = 1 shekel, stater, or piece of money	3 0 =	75

INDEX.

This index contains—1. All titles treated of in this Dictionary; 2. All subject-matters treated of under other titles; 3. All proper names and all important subjects referred to in the Bible, whether elsewhere treated in this work or not. Thus the reader, looking in this index, will find AARON printed in capitals; indicating that an article under that title is to be found in the body of the work. He will find *Aaron's Blessing* with a reference to BLESSING, the former printed in ordinary type, the latter word in capitals; indicating that no such title as *Aaron's Blessing* is to be found in the body of the work, but that information respecting it will be found in the article BLESSING; and he will find *Abagtha* printed in ordinary type; indicating that there is no such article in the body of the work; but he will also find the person so designated briefly described, and a Scripture reference to the only passage where he is mentioned. Thus, it is believed that he will find in this index every proper name in Scripture, and every important ecclesiastical, theological, or Biblical subject, with a reference to either the place in the Dictionary, or the passage or passages in the Scripture which afford the necessary information respecting them.

Where, as in the title ABDON, the same word is repeated—once in capitals, and once in ordinary type—it is indicated that the first person mentioned is the subject of an article, while the others are not.

AARON.
Aaron's Blessing. See BLESSING.
Aaronites, 1 Chr. 12. 27; 27. 17. See AARON.
Ab, prefix meaning father.
Ab, a Jewish month. See MONTH.
Abaddon, Re. 9. 11. See APOLLYON; DEVIL.
Abagtha, chamberlain to Ahasuerus, Est. 1. 10.
ABANA.
ABARIM.
ABBA.
Abbe. See ABBOT.
Abbess. See ABBOT.
ABBEY.
ABBOT.
Abda, I. Father of Adoniram, 1 Ki. 4. 6. II. Father of Shammua, Neh. 12. 17. Also called Obadiah, 1 Chr. 9. 16.
Abdeel, a man, Jer. 36. 26.
Abdi, three men, 1 Chr. 6. 44; 2 Chr. 29. 12; Ezra 10. 26.
Abdiel, a man, 1 Chr. 5. 15.
ABDON, I. A judge. Abdon, II. Two other persons, 1 Chr. 8. 23; 9. 36. III. A third, same as Achbar. IV. A city of Asher, Josh. 21. 30; 1 Chr. 6. 74. Called also Hebron, Josh. 19. 28.
Abecedarians. See ANABAPTISTS.
Abed-nego (or Azariah), a friend of DANIEL.
ABEL, son of Adam.
ABEL, STONE OF.
ABEL-BETH-MAACHAH.
ABEL-MEHOLAH.
ABEL-MIZRAIM.
ABEL-SHITTIM.
Abelites. See GNOSTICS.
Abesta. Same as AVESTA.
ABEYANCE.
Abez, a town, site unknown, Josh. 19. 20.
Abi, mother of HEZEKIAH, 2 Ki. 18. 2. See ABIJAH.
Abia, Abiah, Abijah, I. Second son of Samuel, 1 Sa. 8. 2. II. Grandson of Benjamin, 1 Chr. 7. 8. III. A descendant of Aaron. See ABIJAH. IV. Wife of Hezron, 1 Chr. 2. 24. V. Son of Jeroboam. See ABIJAH.
Abi-albon, 2 Sa. 23. 31. Same as Abiel II.
Abiasaph, a descendant of KORAH, Ex. 6. 24. Perhaps same as Ebiasaph.
ABIATHAR.
Abib. See MONTH.
Abida, or Abidah, Gen. 25. 4; 1 Chr. 1. 33. Grandson of ABRAHAM.
Abidan, a prince, Nu. 1. 11; 2. 22; 7. 60–65; 10. 24.
Abidharma. See BUDDHISM.
Abiding in Christ. See PERFECTIONISTS.
Abiel, I. Ancestor of Kish, 1 Sa. 9. 1; 14. 51. See NER. II. One of David's warriors, 1 Chr. 11. 32.
ABIEZER, I. Family of Manasseh, 1 Chr. 7. 18. II. One of David's warriors, 2 Sa. 23. 27.
ABIEZRITES, descendants of Abiezer, Ju. 6. 11, 24; 8. 32.
Abigail, I. A wife of David, 1 Sa. 25; 2 Sa. 3. 3. II. A sister of David, 1 Chr. 2. 17.
Abihail, I. Father of Zuriel, Nu. 3. 35. II. Wife of Abishur, 1 Chr. 2. 29. III. Son of Huri, 1 Chr. 5. 14. IV. Wife of Rehoboam, 2 Chr. 11. 18. See ELIAB. V. Father of Esther. Est. 2. 15; 9. 29.
ABIHU.
Abihud, a descendant of Benjamin, 1 Chr. 8. 3.
ABIJAH.
Abijam, 1 Ki. 14. 31; 15. 1, 7, 8. Same as ABIJAH.
Abila. See ABILENE.
ABILENE.
Ability, Human. See WILL, FREEDOM OF.
Abimael, a descendant of Joktan, prob. founder of a tribe, Gen. 10. 28; 1 Chr. 1. 22.
ABIMELECH.
Abinadab, I. A Levite of Kirjath-jearim, 1 Sa. 7. 1, 2; 2 Sa. 6. 3, 4; 1 Chr. 13. 7. II. The second son of Jesse, 1 Sa. 16. 8; 17. 13; 1 Chr. 2. 13. III. A son of Saul, 1 Sa. 31. 2; 1 Chr. 8. 33; 9. 39; 10. 2. Same as Ishui, 1 Sa. 14. 49. IV. Father of one of Solomon's officers, 1 Ki. 4. 11.
Abinoam, Judg. 4. 6, 12; 5. 1, 12, father of BARAK.
Abiram, I. A Reubenite, fellow-conspirator with KORAH, Nu. 16. II. Eldest son of Hiel, the Bethelite, 1 Ki. 16, 34; comp. Josh. 6. 26. See JERICHO.
Abishag, concubine of David, and wife of Adonijah.
ABISHAI. See ABNER.
Abishalom, 1 Ki. 15. 2. Another name for ABSALOM.
Abishua, I. A descendant of Benjamin, 1 Chr. 8. 4. II. Son of Phinehas, 1 Chr. 6. 4, 5, 50; Ezra 7. 4, 5.
Abishur, a descendant of Judah, 1 Chr. 2. 28.
Abital, one of David's wives, 2 Sa. 3. 4; 1 Chr. 3. 3.
Abitub, a descendant of Benjamin, 1 Chr. 8. 11.
Abiud, an ancestor of our Lord, Mat. 1. 13.
ABJURATION.
Ablution. See WASHING; PURIFICATION; UNCLEANNESS.
ABNER.
Abode. See HOUSE.
ABOMINATION OF DESOLATION.
ABRAHAM.
ABRAHAMITES.
ABRAHAM'S BOSOM.
Abram, the original name of ABRAHAM.
ABRAXAS.
ABSALOM.
ABSOLUTE.
ABSOLUTION.
Absorption. See FUTURE STATE.
Abstinence. See ASCETICISM; FAST; TEMPERANCE.
Abuna, the Patriarch of the ABYSSINIAN CHURCH.
Abyss. See PIT.
ABYSSINIAN CHURCH.
Acacians. See ARIANS.
ACADEMICS.
ACCAD.
ACCHO.
Accidents. See TRANSUBSTANTIATION.
Accursed. See ANATHEMA; EXCOMMUNICATION.
ACELDAMA.
Acephali. See MONOPHYSITES.
ACHAIA.
Achaicus, a delegate sent by the church of Corinth to Paul, 1 Cor. 16. 17.
ACHAN.
Achar, 1 Chr. 11. 10. Same as ACHAN.
Achaz, for AHAZ, in Mat. 1. 9.
Achbor, I. An Edomitish king, Gen. 36. 38; 1 Chr. 1. 49. II. The son of Micaiah, and courtier of Josiah, 2 Ki. 22. 12, 14. Same as Abdon, in 2 Chr. 34. 20.
Achim, son of Sadoc, Mat. 1. 14.
ACHISH.
ACHMETHA.
Achor, a valley. See ACHAN.
Achsah, daughter of Caleb. See CALEB; DEBIR.
ACHSHAPH.
ACHZIB.
ACOLYTE.

ACRE, I. A measure. Acre, II. A town. Same as ACCHO.
Acta Martyrum. See ACTA SANCTORUM.
ACTA SANCTORUM.
Act of Faith. See AUTO-DA-FE.
ACTS OF PILATE.
ACTS OF THE APOSTLES.
Acts of the Saints. See ACTA SANCTORUM.
Adadah, an unidentified city in the south of Judah, Josh. 15. 22.
ADAH.
Adaiah, I. Grandfather of King Josiah, 2 Ki. 22. 1. II. Son of Ethan, 1 Chr. 6. 41. Called also Iddo, 1 Chr. 6. 21. III. Son of Shimhi, 1 Chr. 8. 21. IV. Son of Jeroham, 1 Chr. 9. 12; Neh. 11. 12. V. Father of Maaseiah, 2 Chr. 23. 1. VI. Son of Bari, Ezra 10. 29, 39. VII. Son of Joiarib, Neh. 11. 5.
Adalbertines. See SECT.
Adalia, one of the sons of Haman. Est. 9. 8.
ADAM.
Adam, a town on the Jordan, Josh. 3. 16.
Adamah, a fenced city of the tribe of Naphtali, Josh. 19. 36.
ADAMANT.
Adamites. See SECT.
Adar. See MONTH.
Adar, a place on the south boundary of Judah, Josh. 15. 3.
Adbeel, the third son of Ishmael, Gen. 25. 13; 1 Chr. 1. 29.
Addan, a town, Ezra 2. 59. Same as Addon, in Neh. 7. 61.
Addar (or Ard, Gen. 46. 21), a grandson of Benjamin, 1 Chr. 8. 3.
Adder. See SERPENT.
Addi, one of Christ's ancestors, Lu. 3. 28.
Addon, a town, Neh. 7. 61. Same as Addan.
Ader, a Benjamite, son of Beriah, 1 Chr. 8. 15, 16.
Adiel, I. One of the tribe of Simeon, 1 Chr. 4. 36. II. A priest, 1 Chr. 9. 12. III. The father of David's treasurer, 1 Chr. 27. 25.
Adami, a town of the tribe of Naphtali, Josh. 19. 33.
Adin, a person, Ezra 2. 15; 8. 6; Neh. 7. 20; 10. 16.
Adina, a Reubenite, one of David's warriors, 1 Chr. 11. 42.
Adino, 2 Sa. 23. 8. See JASHOBEAM.
Adithaim, a town of Judah, Josh. 15. 36.
Adlai, the father of one of David's chief herdsmen, 1 Chr. 27. 29.
Admah, a city destroyed with Sodom, Gen. 10. 19; 14. 2, 8; Deut. 29. 23; Ho. 11. 8.
Admatha, one of the seven princes of Persia, Est. 1. 14.
Adna, I. A man, Ezra 10. 30. II. A priest, Neh. 12. 15.
Adnah, I. In some copies for Adna, II. II. A chief of Manasseh, 1 Chr. 12. 20. III. One of Jehoshaphat's captains, 2 Chr. 17. 14.
Adoni-bezek, king of BEZEK, Ju. 1. 4–7.
ADONIJAH, I. Son of David. Adonijah, II. Two Levites, 2 Chr. 17. 8; Neh. 10. 10.
Adonikam, a man, Ezra 2. 13; 8. 13; Neh. 7. 18.
Adoniram, a tax-gatherer of Israel, 1 Ki. 4. 6; 5. 14. Same as Adoram.
ADONI-ZEDEC.
ADOPTION.
Adoptionists. See SECT.
ADORAIM.
Adoram, 2 Sa. 20. 24. See REHOBOAM.
Adoration of the Host. See MASS.
ADRAMMELECH, I. A god. II. Son of SENNACHERIB.
ADRAMYTTIUM.
ADRIA.
ADRIEL.
ADULLAM, I. A city of Judah. II. A cave.
Adullamite, an inhabitant of ADULLAM.
ADULTERY.
ADUMMIM.
ADVENT.
Adventists. See MILLERITES; MILLENARIANS.
ADVOCATE.
ADVOWSON.
ADYTUM.
Æneas, a paralytic whom Peter healed, Ac. 9. 32–34.
ÆNON.
Æon. See GNOSTICS.
Aerians. See SECT.
Aetians. A branch of ARIANS.
Afflictions: common to man, Job 5. 7; 14. 1. Appointed by God, Job 5. 6; Ps. 75. 6, 7; 1 Th. 3. 3; Jno. 16. 33; 2 Ti. 3. 12. No proof of guilt. Job 2. 3; Ec. 2. 14; Lu. 13. 1–5; Jno. 9. 2, 3. The consequence of sin, and the punishment of guilt, Gen. 3. 14–19; 4. 9–12; 2 Sa. 24. 13; 2 Ki. 5. 27; 11. 35–37; Pr. 10. 4; 20. 4; 22. 8; 23. 29; La. 3. 39; Hos. 10. 13; Mi. 7. 9. Suffered in the discharge of duty, Gen. 39. 20; Mat. 10. 17, 18, 22; 24. 9. Not a mark of God's anger, but of his love, Pr. 3. 12; He. 12. 6–11; Re. 3. 19. A trial of faith, De. 8. 5; Job 5. 17; Ps. 66. 10; 94. 12; 119. 67, 71, 75; Pr. 3. 11; Ec. 7. 3; Is. 48. 10; Ro. 5. 3; 1 Pe. 1. 7. The means of bringing transgressors to a sense of duty, 2 Chr. 33. 12; Ps. 78. 34; Is. 26. 9–16; 1 Co. 11. 32. To be borne with patience, Pr. 24. 10; 2 Ti. 2. 3; 4. 5; 1 Pe. 2. 19. Support under them, Ps. 34. 19; 37. 24; 41. 3; 55. 22; Pr. 24. 16; La. 3. 31–33; 1 Co. 10. 13; 2 Co. 12. 9; 2 Ti. 3. 11; 2 Pe. 2. 9. An abundant recompense made for them hereafter, Mat. 5. 10; Lu. 6. 22; Ro. 8. 18; 2 Co. 4. 17; Ja. 1. 12; 1 Pe. 1. 7; 3. 14; 4. 13; Re. 2. 10; 7. 13–17. Prayer for deliverance out of them, 2 Ki. 20. 2; 2 Chr. 33. 12; Ps. 6. 1; 7. 1; 18. 3–6; Mat. 26. 39; 2 Co. 12. 8; Ja. 5. 13.
AFRICAN M. E. CHURCH.
AGABUS.
AGAG.
Agagite, Est. 3. 1, 10; 8. 3, 5; 9. 24. Possibly a synonym of Amalekite. See HAMAN.
Agapæ. See LOVE-FEASTS.
AGAPETÆ.
Agar, Gal. 4. 24, 25. Greek form of HAGAR.
AGATE.
AGE.
Agee, the father of one of David's mighty men. 2 Sa. 23. 11.
Agnoetæ. See SECT.
AGNUS DEI.
Agonistici, a sect of the DONATISTS.
Agony. See GETHSEMANE.
AGRICULTURE.
AGRICULTURE, FESTIVAL OF.
Agrippa. See HEROD.
Agur, a sage, Pr. 30. 1.
AHAB, I. A king of Israel. Ahab, II. A lying prophet, Jer. 29. 22.
Aharah, a son of Benjamin, 1 Chr. 8. 1. Prob. same as Ahiram.
Aharhel, a descendant of Judah, 1 Chr. 4. 8.
Ahasai, prob. contraction of Ahaziah, a priest, Neh. 11. 13. Perhaps same as Jahzerah, 1 Chr. 9. 12.
Ahasbai, father of one of David's warriors, 2 Sa. 23. 34.
AHASUERUS.
AHAVA, a river or town (?) between Babylon and Jerusalem. Ezra 8. 15; 21. 31.
AHAZ, I. Son of Jotham, king of Judah. Ahaz, II. One of Saul's descendants, 1 Chr. 8. 35; 9. 42.
AHAZIAH.
Ahban, a descendant of Judah, 1 Chr. 2. 29.
Aher, a Benjamite, 1 Chr. 7. 12. Prob. same as Ahiram.
Ahi (contraction of Ahiah or Ahijah), I. A Gadite, 1 Chr. 5. 15. II. A chieftain of Asher, 1 Chr. 7. 34.
Ahiah. Same as AHIJAH.
Ahiam, one of David's warriors, 2 Sa. 23. 33; 1 Chr. 11. 35.
Ahiam, a son of Shemidah, 1 Chr. 7. 19.
Ahiezer, I. A prince of the tribe of Dan, Nu. 1. 12; 2. 25; 7. 66; 10. 25. II. A Benjamite chief who joined David, 1 Chr. 12. 3.
Ahihud, I. A chief of the tribe of Asher, Nu. 34. 27. II. A descendant of Benjamin, 1 Chr. 8. 7.
AHIJAH, I. A prophet. Ahijah, II. A high-priest. See AHIMELECH. III. A scribe in Solomon's time, 1 Ki. 4. 3. IV. One of the tribe of Issachar, 1 Ki. 15. 27, 33; 21. 22; 2 Ki. 9. 9. V. A descendant of Judah, 1 Chr. 2. 25. VI. A Benjamite, 1 Chr. 8. 7. Prob. same as Ahoah (v. 4). VII. One of David's warriors, 1 Chr. 11. 36. VIII. A Levite, 1 Chr. 26. 20. IX. One who sealed the covenant, Neh. 10. 26.
AHIKAM.
AHIMAAZ, I. Son of Zadok. Ahimaaz II. Officer under Solomon, 1 Ki. 4. 15. III. Father of Ahinoam, 1 Sa. 14. 50.
Ahiman, I. One of the Anakim, Nu. 13. 22; Josh. 15. 14, Ju. 6, 10. II. A Levite porter, 1 Chr. 9. 17.
AHIMELECH, I. A high-priest. Ahimelech, II. One of David's band, 1 Sa. 26. 6.
Ahimoth, a Korhite, 1 Chr. 6. 25.
Ahinadab, one of Solomon's commissaries, 1 Ki. 4. 14.
Ahinoam, I. Wife of Saul, 1 Sa. 14. 50. II. Wife of David, 1 Sa. 25. 43; 27. 3; 30. 5, 18; 2 Sa. 2. 2; 3. 2.
Ahio, I. A son of Abinadab, 2 Sa. 6. 3; 1 Chr. 13. 7. II. Two Benjamites, 1 Chr. 8. 14, 31.
Ahira, prince of Naphtali, Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.
Ahiram, son of Benjamin. Same as Ehi. Perhaps same as Aher or Aharah, Nu. 26. 38; Gen. 6. 21; 1 Chr. 7. 12; 8. 1; Nu. 26. 38.
Ahiramites, descendants of Ahiram, Nu. 26. 38.
Ahisamach, a Danite, Ex. 31. 6; 35. 34; 38. 23.
Ahishahar, a Benjamite, 1 Chr. 7. 10.
Ahishar, steward of Solomon's household, 1 Ki. 4. 6.
AHITHOPHEL.
Ahitub. See AHIMELECH.
Ahlab, a town in Asher, Ju. 1. 31.
Ahlai, I. Daughter of Sheshan, 1 Chr. 2. 31, 34, 35. II. Father of Zabad, 1 Chr. 11. 41.
Ahoah, son of Bela, 1 Chr. 8. 4. Same as Ahiah, 1 Chr. 5. 7.
Ahohite, a descendant of Ahoah, 2 Sa. 23. 9, 28.
Aholah, a name for SAMARIA, Eze. 23. 4, 5, 36, 44.
Aholiab, an artificer upon the tabernacle, Ex. 31. 6; 35. 34; 36. 1, 2; 38. 23.
Aholibah, a name for Judah, Eze. 23. 4, 11, 22, 36, 44.
Aholibamah, I. A wife of Esau, Gen. 36. 2, 14, 18. II. A duke in Edom, Gen. 36. 41; 1 Chr. 1. 52.
Ahriman. See PERSIA; ZOROASTRIAN RELIGION.

Ahumai, a descendant of Judah, 1 Chr. 4. 2.
Ahuzam, a son of Ashur, 1 Chr. 4. 6.
Ahuzzath, a friend of Abimelech, Gen. 26. 26.
AI, I. A city of Palestine. Ai, II. A town of the Ammonites, Jer. 49. 3.
Aiah, I. The father of RIZPAH, 2 Sa. 3. 7; 21. 8, 11. II. Same as Ajah.
Aiath, Is. 10. 28. See AI.
AICHMALOTARCH.
Aija. See AI.
AIJALON, I. A city of the Kohathites. Aijalon, II. A place in Zebulun, Judg. 12. 12.
Aijeleth-shahar. See MUSICAL INSTRUMENTS.
AIN.
AIR.
Aisle. See CHURCH EDIFICES.
Ajah, a son of Zibeon, Gen. 36. 24. Called Aiah, 1 Chr. 1. 40.
Ajalon, Josh. 19. 42. Same as AIJALON.
Akan, a Horite, Gen. 36. 27. Same as Jakan, 1 Chr. 1. 42.
Akkub, I. A descendant of David, 1 Chr. 3. 24. II. A gate-keeper, 1 Chr. 9. 17; Ezra 2. 42; Neh. 7. 45; 11. 19; 12. 25. III. One of the Nethinim, Ezra 2. 45. IV. An assistant of Ezra, Neh. 8. 7.
AKRABBIM.
Aktistetæ. See MONOPHYSITE.
ALABASTER.
Alameth, a Benjamite, 1 Chr. 7. 8.
Alammelech, a town in Asher, Josh. 19. 26.
Alamoth. See MUSICAL INSTRUMENTS.
ALB.
Albati. See SECT.
ALBIGENSES.
Albright. See EVANGELICAL ASSOCIATIONS.
Alemeth, I. A Levitical town in Benjamin, 1 Chr. 6. 60. Called also Almon, Josh. 21. 18. II. A descendant of Saul, 1 Chr. 8. 36; 9. 42.
ALEXANDER, I. A heretic. Alexander, II. A son of Simon the Cyrenian, Mar. 15. 21. III. A Jewish councilor, Ac. 4. 6. IV. A Jew at Ephesus, Ac. 19. 33, 34.
ALEXANDRIA.
Alexandrian Manuscript. See MANUSCRIPT.
Alexandrian School. See ALEXANDRIA.
Alexandrians, Jews from Alexandria, Ac. 6. 9.
ALGUM-TREES.
Aliah, duke of Edom, 1 Chr. 1. 51. Same as Alvah, Gen. 36. 40.
Alian, a Horite, 1 Chr. 1. 40. Spelled Alvan, Gen. 36. 23.
Alien. See STRANGER.
Allegory. See PARABLES.
Alleluia, Re. 19. 1, 3, 4, 6. Greek for HALLELUJAH.
Allenites. See SECT.
ALLIANCE.
ALLOCUTION.
Allon, I. A town in Naphtali, Josh. 19. 33. II. The son of Jedaiah, 1 Chr. 4. 37.
Allon-bachuth, the oak where Rebekah's nurse was buried, Gen. 35. 8.
ALL-SAINTS' DAY.
Almaricians, Almericians. See SECT.
Almodad, a son of Joktan, Gen. 10. 26; 1 Chr. 1. 20.
Almon, a Levitical town in Benjamin, Josh. 21. 18. Called also Alemeth, 1 Chr. 6. 60.
ALMOND.
Almon-diblathaim, a station in the wilderness, Nu. 33. 46, 47. Same as Beth-diblathaim, Jer. 48. 22.
ALMS.
ALMS-BOWL, ALMS-BOX, ALMS-CHEST.
Almug-trees. See ALGUM-TREES.
ALOES.
Alombrados. See SECT.
Aloth, a district near Asher, 1 Ki. 4. 16.
ALPHA.
ALPHÆUS.
AL SIRAT.
ALTAR, five mentioned in Scripture: Noah's, Gen. 8. 20;—Abraham's, Gen. 12. 7, 8 (*Moreh*); Gen. 13. 4, 18 (*Bethel*); Gen. 22. 9; Ja. 2. 21 (*Isaac*);—Isaac's, Gen. 26. 25 (*Beersheba*);—Jacob's, Gen. 33. 20 (*Shalem*); Gen. 35. 1, 3 (*Bethel*);—Moses's, Ex. 17. 15 (*Rephidim*); Ex. 24. 4, 6 (*to ratify the Covenant*); De. 27. 5 (*over Jordan*); Josh. 8. 30;—Aaron's, Ex. 32. 5 (*calf*);—Balaam's, Nu. 23. 1, etc.;—Joshua's, Josh. 8. 30 (*Ebal*); Josh. 22. 10, 11, etc.;—Gideon's, Judg. 6. 24, 26 (*Ophrah*);—Manoah's, Judg. 13. 20;—Israel's (*at Mizpeh*), Judg. 21. 4;—Samuel's, 1 Sa. 7. 17;—Saul's, 1 Sa. 14. 35;—David's, 2 Sa. 24. 18; 1 Chr. 21. 18, etc.; 22. 1, etc. (*Araunah's floor*);—Solomon's, 1 Ki. 3. 4 (*Gibeon*); 1 Ki. 6. 20, 22; 7. 48 (*Temple*);—Jeroboam's, 1 Ki. 12. 33; 13. 1, etc.;—Ahab's, 1 Ki. 16. 32; 18. 21, etc.;—Ahaz's, 2 Ki. 16. 10, etc.; 2 Chr. 28. 24;—Hezekiah's cleansing, 2 Chr. 29. 1, etc.;—Manasseh's, 2 Ki. 21. 3, etc.; 23. 9, etc.; 2 Chr. 33. 3, etc.;—Josiah's cleansing, 2 Chr. 34. 4, etc.;—Uzziah's sacrilege, 2 Chr. 26. 16, etc.;—Zerubbabel's, Ezra 3. 2, etc.
Altar-cloth. See ALTAR; ORNAMENTS.
Altar-piece. See ALTAR.
Altar-rails. See ALTAR; ORNAMENTS.
Al-taschith. See MUSICAL INSTRUMENTS.
Alush, a station in the Wilderness, Nu. 33. 13. See WILDERNESS OF THE WANDERING.
Alvah, duke of Edom, Gen. 36. 40. Same as Aliah, 1 Chr. 1. 51.
Alvan, a Horite, Gen. 36. 23. Spelled Alian, 1 Chr. 1. 40.
Amad, a place in Asher, Josh. 19. 26.
Amal, an Asherite, 1 Chr. 7. 35.
Amalek. See AMALEKITES.
AMALEKITES.
Amalricians. See SECT.
Amam, a city of Judah, Josh. 15. 26.
AMANA.
Amariah, I. Father of Ahitub, 1 Chr. 6. 7, 52. II. High-priest in reign of Jehoshaphat, 2 Chr. 19. 11. III. A Kohathite Levite, 1 Chr. 23. 19; 24. 23. IV. A priest, 2 Chr. 31. 15; Neh. 10. 3; 12. 2, 13. Same as Immer, 1 Chr. 24. 14. V. A man, Ezra 10. 42. VI. A descendant of Judah, Neh. 11. 4. Probably same as Imri, 1 Chr. 9. 4. VII. Ancestor of Zephaniah, Zeph. 1. 1.
AMASA.
Amasai, I. A Levite, 1 Chr. 6. 25, 35. II. A chief, 1 Chr. 12. 18. III. A priest in David's time, 1 Chr. 15. 24. IV. A Levite, 2 Chr. 29. 12.
Amashai, a priest, Neh. 11. 13.
Amasiah, son of Zichri, 2 Chr. 17. 16.
Amauricians. See SECT.
AMAZIAH, I. King of Judah. Amaziah, II. A Simeonite, 1 Chr. 4. 34. III. A Levite, 1 Chr. 6. 45. IV. An idolatrous priest, Am. 7. 10–17.
AMBASSADOR.
AMBER.
Ambo. Same as LECTERN.
AMEN.
American Bible Society. See BIBLE SOCIETIES.
American Bible Union. See BIBLE SOCIETIES.
American Board of Commissioners for Foreign Missions. See CONGREGATIONALISTS.
American Congregational Association. See CONGREGATIONALISTS.
American Congregational Union. See CONGREGATIONALISTS.
American and Foreign Bible Society. See BIBLE SOCIETIES.
American Missionary Association. See CONGREGATIONALISTS.
AMETHYST. See COLORS.
Ami, children of, Ezra 2. 57. Same as Amon, Neh. 7. 59.
Amice. See VESTMENTS.
Aminadab. See AMMINADAB.
Amittai, father of the prophet Jonah. See JONAH.
Ammah, a hill near where Asahel was slain, 2 Sa. 2. 24. See ABNER.
AMMI.
Ammiel, I. The Danite spy, Nu. 13, 12. II. Father of Machir of Lodebar, 2 Sa. 9. 4, 5; 17. 27. III. Father of Bathsheba, 1 Chr. 3. 5. Same as Eliam, 2 Sa. 11. 3. IV. Son of Obed-edom, 1 Chr. 26. 5.
Ammihud, I. Father of Elishama, Nu. 1. 10; 2. 18. II. Father of Shemuel, Nu. 34. 20. III. Father of Pedahel, Nu. 34. 28. IV. Father of Talmai, king of Geshur, 2 Sa. 13. 37. V. A man of Judah, 1 Chr. 9. 4.
AMMINADAB, I. Son of Aram. Amminadab, II. A Levite, 1 Chr. 15. 10. III. A son of Kohath, 1 Chr. 6. 22.
Ammi-nadib, probably a person, Sol. Song 6. 12.
Ammishaddai, father of Ahiezer, Nu. 1. 12; 7. 66.
Ammizabad, son of Benaiah, 1 Chr. 27. 6.
AMMON, AMMONITES.
AMNON, I. Son of David. Amnon, II. One of Judah's descendants, 1 Chr. 4. 20.
Amok, a priest, Neh. 12. 7, 20.
AMON, I. An Egyptian divinity. Amon, II. Son of Manasseh. III. A governor of Samaria, 1 Ki. 22. 26; 2 Chr. 18. 25. IV. Neh. 7. 59. Same as Ami.
Amorijim. See DOCTOR.
AMORITE.
AMOS, I. A prophet. Amos, II. Son of Naum, Lu. 3. 25.
Amoz, 2 Chr. 26. 22, father of ISAIAH.
AMPHIPOLIS, a city of Greece.
Amplias, a Christian at Rome, Ro. 16. 8.
Amram, I. Son of Bani, Ezra 10. 34. II. Son of Dishon, 1 Chr. 1. 41. III. Father of Moses, Aaron, and Miriam, Ex. 6. 18, 20; Nu. 3. 19; 26. 58, 59; 1 Chr. 6. 2, 3, 18; 23. 12, 13; 24. 20.
Amramites, family of Amram, the Levite, Nu. 3. 27; 1 Chr. 26. 23.
Amraphel, a king of Shinar, Gen. 14. 1, 9.
AMULET. See ORNAMENTS.
Amzi, I. A Levite, 1 Chr. 6. 46. II. A priest, Neh. 11. 12.
ANAB, a town in Judah.
ANABAPTISTS.
ANAH.
Anaharath, a place in Issachar, Josh. 19. 19.
Anaiah, an assistant of Ezra, Neh. 8. 4; 10. 22.
ANAK.
Anakim. Same as ANAK.
Anamim, a people of Egypt or vicinity, locality unknown, Gen. 10. 13.
Anammelech. See ADRAMMELECH.
Anan, an associate of Nehemiah, Neh. 10. 26.

Anani, a descendant of David, 1 Chr. 3. 24.
Ananiah, I. Father of Maaseiah, Neh. 3. 23. II. A town in Benjamin, Neh. 11. 32.
ANANIAS, I. A false disciple. II. A Christian at Damascus. III. A high-priest.
Anath, father of Shamgar, Judg. 3. 31; 5. 6.
ANATHEMA.
ANATHOTH.
Anchor. See SHIP; SYMBOLISM.
Anchorites. See MONACHISM.
Ancient of Days, title of Jehovah, Da. 7. 9, 13, 22.
ANDREW.
Andronicus, a Christian at Rome, Ro. 16. 7.
Anem, a Levitical city in Issachar, 1 Chr. 6. 73. Same as Engannin.
Aner, I. An Amorite chief, Gen. 14. 13, 24. II. A town, 1 Chr. 6. 70. Probably same as TAANACH.
Anethothite, 2 Sa. 23, 27, a native of ANATHOTH.
Anetothite, 1 Chr. 27. 12, a native of ANATHOTH.
ANGEL.
Angel of Death. See ANGEL.
Angel of Peace. See ANGEL.
Angelus Domini. See AVE MARIA.
Angle, Isa. 19. 8; Ha. 1. 15. See FISH.
Anglican Church. See EPISCOPALIANS.
Angling. See FISH.
Aniam, a Manassite, 1 Chr. 7. 19.
Anim, a town in the hill country of Judah, Josh. 15. 50.
ANIMAL.
ANIMAL-WORSHIP.
ANISE.
Anklets. See ORNAMENTS.
ANNA.
ANNAS.
Annates. See FIRST-FRUITS.
ANNIHILATIONISTS.
Annunciation, feast of. See FESTIVALS.
ANOINTING.
Anomœans. See ARIANS.
ANT.
ANTEDILUVIANS.
Antelope. See ROE.
Anthem. See MUSIC.
ANTHROPOLOGY.
ANTHROPOMORPHISM.
ANTICHRIST.
ANTIDORON.
Anti-Libanus. See LEBANON.
ANTINOMIANS.
ANTIOCH, I. In Syria. II. In Pisidia.
Antipas, I. See HEROD. II. A martyr in Pergamos, Re. 2. 13.
ANTIPATRIS.
Antiphon. See MUSIC.
ANTIPOPE.
Antiquity of man. See MAN.
Antothijah, a Benjamite, 1 Chr. 8. 24.
Antothite, a native of Anathoth, 1 Chr. 11. 28; 12. 3.
ANTONIA.
Anub, son of Coz, 1 Chr. 4. 8.
APE.
Apelleans, a branch of GNOSTICS.
Apelles, a Christian at Rome, Ro. 16. 10.
Apharsarcites, Apharsathcites, Apharsites, Assyrian tribes whose origin is unknown, Ezra 4. 9; 5. 6.
Aphek, I. A royal city of the Canaanites, Josh. 12. 18. Same as Aphekah, Josh. 15. 53. II. A city of Asher, Josh. 13. 4; 19. 30. Same as Aphik, Judg. 1. 31. III. Place of encampment near Jerusalem, 1 Sa. 4. 1; 29. 1. IV. A city in Syria, six miles east of Sea of Galilee, 1 Ki. 20. 26; 2 Ki. 13. 17.
Aphekah. Same as Aphek.
Aphiah, an ancestor of King Saul, 1 Sa. 9. 1.
Aphik. Same as Aphek.
Aphrah, a place, Mi. 1. 10. Same as Ophrah.
Aphrodite. See VENUS.
Aphses, a priest, 1 Chr. 24. 15.
Apis. See BULL.
Apocalypse. See REVELATION, BOOK OF.
APOCRYPHA.
Apollinarians. See MONARCHIANS.
APOLLO.
APOLLONIA.
APOLLOS.
APOLLYON.
Apologetics. See APOLOGY.
Apologists. See APOLOGY.
APOLOGY.
APOSTASY.
Apostate. See APOSTASY.
APOSTLE.
Apostles: called, Mat. 10. 2; Lu. 6. 13; Ac. 1. 26; 9. 1, etc. Commissioned, Mat. 10. 16; Mar. 16. 15; Lu. 10. 3; Ac. 1. 2; Eph. 3. 5; 4. 11; 1 Tim. 2. 7; 2 Tim. 1. 11. Miracles by, Lu. 10. 17; Ac. 2. 43; 5. 12. Persecuted, Ac. 5. 18, etc.; 14. 4, etc. Appoint deacons, Ac. 6. 6. Send delegates, Ac. 8. 14. Lay on hands, Ac. 8. 18. Disputes with, Ac. 15. 2, etc. Their decrees, Ac. 16. 4. Proof of office, 1 Co. 9. 1, etc.; 2 Co. 12. 12; Gal. 1. 1, 17, 19; Re. 2. 2. Christ so called, He. 3. 1.
Apostles' Creed. See CREED.
APOSTOLICAL.
Apostolical Age. See APOSTOLICAL.
Apostolical Brethren. See APOSTOLICAL.
Apostolical Canons. See APOSTOLICAL.
Apostolical Catholic Church. See APOSTOLICAL.
Apostolical Chamber. See APOSTOLICAL.
Apostolical Church. See APOSTOLICAL.
Apostolical Church Directory. See APOSTOLICAL.
Apostolical Clerks. See APOSTOLICAL.
Apostolical Constitutions. See APOSTOLICAL.
Apostolical Fathers. See APOSTOLICAL.
Apostolical See. See APOSTOLICAL.
APOSTOLICAL SUCCESSION.
Apostolici. Same as Apostolical Brethren.
Apotactici. Same as Apostolical Brethren.
Apothecaries. See HANDICRAFT.
Apotheosis. See CANONIZATION.
Appaim, a descendant of Judah, 1 Chr. 2. 30, 31.
Apparel. See DRESS.
Appeal. See Courts.
Apphia, a woman saluted by Paul, Philem. 2.
APPII FORUM.
APPLE.
APPLE OF SODOM.
Apron. See DRESS.
APSE.
Aquarii. See COMMUNION (IV.).
AQUILA.
Ar, capital of Moab, site uncertain, Nu. 21. 15, 28; Is. 15. 1.
Ara, a chief of Asher, 1 Chr. 7. 38.
Arab, a city of Judah, Josh. 15. 52.
ARABAH.
ARABIA.
Arabian pole. See MEASURES.
Arad, I. A royal city of the Canaanites, modern "Tel" Arad, Josh. 12. 14; Judg. 1. 16. In Nu. 21. 1; 33. 40, read king of Arad. II. A Benjamite, 1 Chr. 8. 15.
Arah, I. A chief of Asher, 1 Chr. 7. 39. II. One whose descendants returned from Babylon, Ezra 2. 5; Neh. 7. 10. III. One whose granddaughter Tobiah married, Neh. 6. 18.
ARAM, I. A country. Aram, II. A son of Shem, Gen. 10. 22, 23; 1 Chr. 1. 17. III. A grandson of Nahor, Gen. 22. 21. IV. A chieftain of Asher, 1 Chr. 7. 34. V. A descendant of Judah, Mat. 1. 3, 4; Lu. 3. 33; called Ram in Job 32. 2.
ARAMAIC, or ARAMEAN.
Aramitess, a female Syrian, 1 Chr. 7. 14.
Aram-naharaim. See ARAM, MESOPOTAMIA.
Aram Zobah. See ARAM, ZOBA, ZOBAH.
Aran, a descendant of Levi, Gen. 36. 28; 1 Chr. 1. 42.
ARARAT. See ARMENIA.
ARAUNAH.
Arba, or Arbah, an ancestor of the Anakim, Gen. 35. 27; Josh. 14. 15; 15. 13; 21. 11.
Arbah. Same as Kirjath-arba, *i. e.*, HEBRON, Gen. 35. 27.
Arbathite, a native of the ARABAH, 2 Sa. 23. 31; 1 Chr. 11. 32.
Arbite, a native of Arab, 2 Sa. 23. 35.
Arch. See ARCHITECTURE.
Archangel. See ANGEL.
ARCHBISHOP.
ARCHDEACON.
ARCHELAUS. See HEROD.
Archery. See ARMS.
Archevites, the inhabitants of Erech, Ezra 4. 9.
Archi, name of a place, Josh. 16. 2.
Archimandrite. See GREEK CHURCH.
Archippus, a Christian teacher, Col. 4. 17; Philem. 2.
Archite, a name given HUSHAI.
ARCHITECTURE.
Archon. See GNOSTICS.
ARCTURUS.
Ard, a grandson of Benjamin, Nu. 26. 40; called his son, Gen. 46. 21; called Addar, 1 Chr. 8. 3.
Ardites, descendants of Ard, Nu. 26. 40.
Ardon, son of Caleb, 1 Chr. 2. 18.
Areli, son of Gad, Gen. 46. 16; Nu. 26. 17.
Arelites, descendants of Areli, Nu. 26. 17.
Areopagite. See AREOPAGUS.
AREOPAGUS.
ARETAS.
ARGOB.
ARIANS.
Aridai, son of Haman, Est. 9. 9.
Aridatha, son of Haman, Est. 9. 8.
Arieh, name of a man, 2 Ki. 15. 25.
Ariel, I. Applied to Jerusalem, Is. 29. 1, 2, 7. II. A man, Ezra 8. 16. III. Prob. symbolical for Jerusalem, Is. 29. 1, 2.
Arimathea, a town. See JOSEPH.
Arioch, I. King of Ellasar, Gen. 14. 1, 9. II. Captain of Nebuchadnezzar's, Dan. 2. 14, 15, 24, 25.
Arisai, a son of Haman, Est. 9. 9.
ARISTARCHUS.
Aristobulus, a Roman, Ro. 16. 10.
ARISTOTELIANS.
Arius. See ARIANS.
ARK.
ARK OF THE COVENANT.
ARKITE, a Canaanitish tribe.
ARMAGEDDON.
ARMENIA.
ARMENIAN CHURCH.
ARMINIANS.
Armlets. See ORNAMENTS.
Armoni, son of Saul, by Rizpah, 2 Sa. 21. 8.
ARMOR. See ARMS. The shield or buckler, 1 Ki. 10. 17; Eze. 26. 8; Na. 2. 3. The target, 1 Sa. 17. 6. The coat of mail, or habergeon, or breastplate, 1 Sa. 17. 5;

Neh. 4. 16; Job 41. 26; Re. 9. 9. Greaves, or boots, 1 Sa. 17. 6. Helmet, Eze. 27. 10. The Christian's described, Eph. 6. 13.
ARMS.
ARMY.
Arnan, a descendant of David, 1 Chr. 3. 21.
ARNOLDISTS.
ARNON, a river of Moab.
Arod, a son of Gad, Nu. 26. 17. Same as Arodi, Gen. 46. 16.
Arodi, Gen. 46. 16. Same as Arod, Nu. 26. 17.
Arodites, descendants of Arod, or Arodi, Nu. 26. 17.
AROER, I. A city of Reuben. II. town of Gad, Nu. 32. 34; Josh. 13. 25; 2 Sa. 24. 5; Judg. 11. 33. III. Another city farther north. Perhaps same as II., Is. 17. 2. IV. A town in Judah, 1 Sa. 30. 28.
Aroerite, a native of Aroer, 1 Chr. 11. 44.
Arpad, a city or district in Syria, site unknown. Same as Arphad, Is. 36. 19; 37. 13; Jer. 49. 23.
Arphad. Same as Arpad.
Arphaxad, son of Shem, and ancestor of Eber, Gen. 10. 22, 24; 11. 10–13; 1 Chr. 1. 17, 18, 24.
Arrows. See ARMS.
ARTAXERXES.
Artemas, a companion of St. Paul, Ti. 3. 12.
Artemis. See DIANA.
Artemonites. See HUMANITARIANS.
Articles of Faith. See CREED.
Articles, The Thirty-Nine. See CREED.
Artificer. See HANDICRAFT.
Artillery. See ARMS.
Arts. See HANDICRAFT.
Aruboth, name of a district, 1 Ki. 4. 10.
Arumah, a town near Shechem, Judg. 9. 41. Perhaps same as Rumah.
ARVAD.
Arvadite, an inhabitant of Arvad, Gen. 10. 18; 1 Chr. 1. 16.
Arza, a steward of King Elah.
ASA, I. King of Judah. Asa, II. A Levite, 1 Chr. 9. 16.
ASAHEL.
Asahiah, a servant of King Josiah, 2 Ki. 22. 12, 14. Same as Asaiah, 2 Chr. 34. 20.
Asaiah, I. A Simeonite, 1 Chr. 4. 36. II. A Levite, 1 Chr. 6. 30. III. A Shilonite, 1 Chr. 9. 5. IV. A Levite of the family of Merar, 1 Chr. 15. 6, 11. V. A servant of King Josiah, 2 Chr. 34. 20. Same as Asahiah, 2 Ki. 22. 12, 14.
ASAPH, I. A Levite musician. Asaph, II. Father of Joah, 2 Ki. 18. 18, 37; Is. 36. 3, 22. III. Keeper of Artaxerxes's forest, Neh. 2. 8. IV. A Levite, Neh. 11. 17.
Asareel, a descendant of Judah, 1 Chr. 4. 16.
Asarelah, a musician, 1 Chr. 25. 2. Same as Jesharelah, 1 Chr. 25. 14.
Ascension of Christ, Mar. 16. 19; Lu. 24. 50, 51; Ac. 1. 1–12; 2. 33–35; Eph. 4. 8–10. Foretold, Ps. 24; 68. 18; Jno. 3. 13; 6. 62; 20. 17.
ASCENSION-DAY.
ASCETICISM.
Asenath, wife of Joseph, Gen. 41. 45, 50; 46. 20.
Aser, Lu. 2. 36, the Greek form of ASHER.
ASH.
Ashan, a city in Judah. Probably same as Chor-ashan (1 Sa. 30. 30), and Ain (Josh. 21. 16), Josh. 15. 42; 19. 7; 1 Chr. 4. 32; 6. 59.
Ashantees, religion of. See FETICHISM.
Ashbea, a house of Judah, 1 Chr. 4. 21.
Ashbel, a son of Benjamin, Gen. 46. 21; Nu. 26. 38; 1 Chr. 8. 1.
Ashbelites, descendants of Ashbel, Nu. 26. 38.
Ashchenaz. See ASHKENAZ.
ASHDOD.
Ashdodites, the inhabitants of ASHDOD, Neh. 4. 7.
Ashdothites. Same as Ashdodites.
Ashdoth-pisgah, a city of Reuben, De. 3. 17; Josh. 12. 3; 13. 20. Same as springs of Pisgah, De. 4. 49.
ASHER, I. One of the sons of Jacob, Gen. 30. 13. II. A town on the border of Manasseh. Prob. the modern Tayasir, Josh. 17. 7.
Asherah. See ASHTORETH.
Asherites, descendants of Asher, Judg. 1. 32.
Ashes. Used in token of abasement, Gen. 18. 27; 2 Sa. 13. 19; 1 Ki. 20. 38, 41; Est. 4. 1, etc.; Job 2. 8, etc.; Mat. 11. 21; Lu. 10. 13. Sacrificially, Ex. 9. 8, 10; Le. 1. 16; 4. 12; 6. 10; Nu. 19. 9, 10, etc.; He. 9. 13. Figuratively, Ps. 102. 9; 147. 16; Is. 44. 20. See MOURNING.
ASHIMA.
ASHKELON.
ASHKENAZ.
Ashnah, name of two cities in Judah, Josh. 15. 33, 43.
Ashpenaz, the master of Nebuchadnezzar's eunuchs, Dan. 1. 3.
Ashriel, a son of Manasseh, 1 Chr. 7. 14. Same as Asriel, Nu. 26. 31; Josh. 17. 2.
ASHTAROTH, I. A city. II. The plural of Ashtoreth.
Ashterathite, a term applied to one of David's warriors, 1 Chr. 11. 44.
Ashteroth-karnaim. See ASHTAROTH.
ASHTORETH.
Ashur, founder of Tekoah, 1 Chr. 2. 24; 4. 5.
Ashurites. Same as Asherites, 2 Sa. 2. 9.
Ashvath, a chieftain of Asher, 1 Chr. 7. 33.
ASH-WEDNESDAY.
ASIA.
Asiel, a descendant of Simeon, 1 Chr. 4. 35.
Askelon. See ASHKELON.
Asnah, a person, Ezra 2. 50.
Asnapper, an officer under Esarhaddon, Ezra 4. 10.
Asp. See SERPENT.
Aspatha, a son of Haman, Est. 9. 7.
ASPERSION.
Asphaltic Lake. See SALT SEA.
Asphaltum. See CITIES OF THE PLAIN; PITCH.
Asriel, a son of Manasseh, Nu. 26. 31; Josh. 17. 2. Same as Ashriel, 1 Chr. 7. 14.
Asrielites, descendants of Asriel, Nu. 26. 31.
ASS.
ASS, FEAST OF.
ASSAMESE, RELIGION OF.
ASSASSINS.
Assemblies of believers enjoined, Ps. 122. 1, etc.; He. 10. 25. The blessing connected with them, Mal. 3. 16, 17; Mat. 18. 20. Instances of, Lu. 24. 33–36; Jno. 20. 19, 29; Ac. 1. 6, 14; 2. 1–42; 3. 1, 31; 5. 20, 21, 25, 42; 10. 33–48; 12. 5; 13. 2, 14–48; 16. 13; 17. 2; 20. 7–11, 17–36; 28. 23–31. Directions for, 1 Co. 5. 4; 11. 20; 14. 23; Eph. 4. 15, 16; 5. 18–21; Ja. 2. 2.
Assembly. See CONGREGATION; PRESBYTERIANS.
Assessment. See TAXES.
Asshur, I. A son of Shem, Gen. 10. 22; 1 Chr. 1. 17. II. Same as ASSYRIA.
ASSHURIM, prob. same as Ashurites, Gen. 25. 3.
Assideans. See CHASIDIM.
Assir, I. Son of Korah, Ex. 6. 24; 1 Chr. 6. 22. II. Son of Ebiasaph, 1 Chr. 6. 23, 37. III. Son of Jeconiah, 1 Chr. 3. 17.
Associate Presbyterian Church. See PRESBYTERIAN.
Association. See CONGREGATIONALISTS.
Assos, Ac. 10. 13, 14, a sea-port in Mysia, twenty-four Roman miles from TROAS.
ASSUMPTION, FESTIVAL OF THE.
Assur, Ezra 4. 2; Ps. 83. 8. See ASSYRIA.
ASSURANCE OF FAITH.
ASSYRIA, ASSHUR.
Assyrians, inhabitants of ASSYRIA.
Astaroth, De. 1. 4. Same as Ashtaroth.
Astarte. See ASHTORETH.
ASTROLOGY.
ASTRONOMY.
Asuppim, house of, a store-house, 1 Chr. 26. 15, 17.
Asylum. See CITIES OF REFUGE.
Asyncritus, a Christian at Rome, Ro. 16. 14.
Atad, a threshing-floor. Gen. 50. 10, 11. See ABEL.
Atarah, wife of Jerahmeel, 1 Chr. 2. 26.
Ataroth, I. A town in Gilead, Nu. 32. 3, 34. II. A town on the border of Ephraim, Josh. 16. 2, 7. III. House of Joab, 1 Chr. 2. 54.
Ataroth-adar (called also Ataroth-addar, Josh. 16. 5), Josh. 18. 13.
Ater, I. A descendant of HEZEKIAH, Ezra 2. 16; Neh. 7. 21. II. A person, Ezra 2. 42; Neh. 7. 45. III. One who sealed the covenant, Neh. 10. 17.
Athach, a town in Judah, 1 Sa. 30. 30.
Athaiah, son of Uzziah, Neh. 11. 4.
ATHALIAH, I. A sovereign of Judah. Athaliah, II. A Benjamite, 1 Chr. 8. 26. III. Father of Jeshaiah, Ezra 8. 7.
Athanasian Creed. See CREED.
ATHEISM.
Athenians, inhabitants of ATHENS.
ATHENS.
Athlai, son of Bebai, Ezra 10. 28.
ATONEMENT.
ATONEMENT, DAY OF.
Atroth, a city of Gad, Nu. 32. 35.
Attai, I. A son of Jarha, 1 Chr. 2. 35, 36. II. A Gadite chief, 1 Chr. 12. 11. III. A son of Rehoboam, 2 Chr. 11. 20.
ATTALIA.
Attire. See DRESS.
ATTRITION.
Audiani. See ANTHROPOMORPHISM.
Augsburg Confession. See CREED.
Augustines. See AUGUSTINIAN MONKS.
AUGUSTINIAN MONKS.
Augustinians. See CALVINISTS.
AUGUSTUS.
Augustus's band, Ac. 27. 1. See ARMY.
AUREOLA, or AUREOLE.
Auricular confession. See CONFESSION.
AUTHORIZED VERSIONS.
Autocephali. See BISHOP.
AUTO-DA-FE.
Ava, a place in Assyria, 2 Ki. 18. 24. Same as Ivah.
Avatar. See VISHNU.
AVE MARIA.
Aven, I. A name of the city On, Ezra 30. 17. II. A contraction of Beth-aven, Hos. 10. 8. III. A plain, Am. 1. 5.
Avenger of blood. See CITIES OF REFUGE.

Avesta, or Abesta. See ZOROASTRIAN RELIGION.
Avim, I. An aboriginal tribe in Palestine, De. 2. 23. Perhaps same as Avites, Josh. 13. 3. See HIVITES. II. A town in Benjamin, Josh. 18. 23.
Avites, I. A people, Josh. 13. 3. Same as Avim, De. 2. 23. See HIVITES. II. Inhabitants of Ava, 2 Ki. 17. 31.
Avith, chief city of Hadad, king of Edom, Gen. 36. 35.
AWL.
AXE.
Azal, a place on the east of Mount of Olives, Zec. 14. 5.
Azaliah, father of Shaphan, 2 Ki. 22. 3; 2 Chr. 34. 8.
Azaniah, a Levite, Neh. 10. 9.
Azarael, a musician, Neh. 12. 36. Perhaps same as Azareel, Neh. 11. 13.
Azareel, I. A Benjamite, 1 Chr. 12. 6. II. A chief singer, 1 Chr. 25. 18. Perhaps same as Uzziel (v. 4). III. A chief of Dan, 1 Chr. 27. 22. IV. A man, Ezra 10. 41. V. A priest, Neh. 11. 13. Perhaps same as Azarael, Neh. 12. 36.
Azariah, I. Son of Ahimaaz, 1 Chr. 6. 9; 1 Ki. 4. 2. II. Son of Nathan, 1 Ki. 4. 5. III. A king of Judah. Same as UZZIAH. IV. Son of Ethan, 1 Chr. 2. 8. V. Son of Jehu, 1 Chr. 2. 38, 39. Perhaps same as son of Obed, 2 Chr. 23. 1. VI. Son of Johanan, 1 Chr. 6. 10. VII. Son of Hilkiah, 1 Chr. 6. 13; 9. 11. VIII. Son of Zephaniah, 1 Chr. 6. 36. Perhaps same as Uzziah, verse 24. IX. Two sons of Jehoshaphat, 2 Chr. 21. 2. X. King of Judah, known as Ahaziah, 2 Chr. 22. 6. XI. Son of Jeroham, 2 Chr. 23. 1. XII. An Ephraimite, 2 Chr. 28. 12. XIII. Two Levites, 2 Chr. 29. 12. XIV. A high-priest, 2 Chr. 31. 10, 13. XV. Son of Maaseiah, Neh. 3. 23, 24. XVI. A companion of Daniel, Dan. 1. 6, 7, 11, 19; 2. 11. XVII. A priest, Neh. 10. 2. Perhaps same as Neh. 12. 33, and No. XV. XVIII. Son of Oded, 2 Chr. 15. 1–7. XIX. Son of Hoshaiah, Jer. 43. 2. XX. A companion of Zerubbabel, Neh. 7. 7. XXI. A Levite, Neh. 8. 7. XXII. A high-priest of Uzziah's reign, 2 Ki. 14. 21; 15. 1, 6, 7, 8, etc.
Azaz, a Reubenite, 1 Chr. 5. 8.
Azaziah, I. A musician, 1 Chr. 15. 21. II. An Ephraimite, 1 Chr. 27. 20. III. An officer of Hezekiah, 2 Chr. 31. 13.
Azbuk, father of Nehemiah, Neh. 3. 16.
AZEKAH.
Azel, a descendant of Saul, 1 Chr. 8. 37, 38; 9. 43, 44.
Azem, a place allotted first to Judah and afterward to Simeon, Josh. 15. 29; 19. 3.
Azgad, I. A person, Ezra 2. 12; 8. 12; Neh. 7. 17. II. A man who sealed the covenant, Neh. 10. 15.
Aziel, contraction for Jaaziel, a Levite, 1 Chr. 15. 20.
Aziza, son of Zattu, Ezra 10. 27.
Azmaveth, I. Name of a place, Neh. 12. 29. Same as Beth-azmaveth, Neh. 7. 28. II. One of David's heroes, 2 Sa. 23. 31; 1 Chr. 11. 33. III. A descendant of Saul, 1 Chr. 8. 36; 9. 42. IV. One of David's overseers, 1 Chr. 27. 25. V. A Benjamite, 1 Chr. 12. 3. Perhaps same as II.
Azmon, a place in Judah, Nu. 34. 4; Josh. 15. 4.
Aznoth-tabor, a city of Naphtali, Josh. 19. 34.
Azor, son of Eliakim, Mat. 1. 13, 14.
Azotus, Ac. 8. 40. Same as ASHDOD.
Azriel, I. A Manassite, 1 Chr. 5. 24. II. A Naphtalite, 1 Chr. 27. 19. III. Father of Seraiah, Jer. 36. 26.
Azrikam. I. A descendant of David, 1 Chr. 3. 23. II. A descendant of Saul, 1 Chr. 8. 38; 9. 44. III. A Levite, 1 Chr. 9. 14; Neh. 11. 15. IV. An officer of King Ahaz, 2 Chr. 28. 7.
Azubah, I. Wife of Caleb, 1 Chr. 2. 18, 19. II. Mother of King Jehoshaphat, 1 Ki. 22. 42; 2 Chr. 20. 31.
Azur, I. Father of the prophet Hananiah, Jer. 28. 1. II. Father of Jaazaniah, Eze. 11. 1.
Azzah, De. 2. 23; 1 Ki. 4. 24; Jer. 25. 20. Same as GAZA.
Azzan, a chief of Issachar, Nu. 34. 26.
Azzur, an associate of Nehemiah, Neh. 10. 17.

B.

BAAL, I. A heathen god. II. A prefix in composition with other words. Baal, III. A Benjamite, 1 Chr. 8. 30; 9. 36. IV. A Reubenite, 1 Chr. 5. 5. V. A place, 1 Chr. 4. 33.
Bâalah. Same as Kirjath-jearim, Josh. 15. 9, 10; 1 Chr. 13. 6.
Baalath, a town in Dan, Josh. 19. 44.
Baalath-beer, a town in Simeon, Josh. 19. 8. Prob. same as Baal, 1 Chr. 4. 33.
BAALBEK.
Baal-berith, a heathen god. Same as BAAL, Judg. 8. 33; 9. 4.
Bâale of Judah. Same as KIRJATH-JEARIM, 2 Sa. 6. 2.
Baal-gad, a town. See BAAL; CÆSAREA PHILIPPI.
Baal-hamon, a town. See BAAL.
Baal-hanan, I. A king in Edom, Gen. 36. 39; 1 Chr. 1. 49, 50. II. An overseer, 1 Chr. 27. 28.
Baal-hazor, a town. See BAAL.
Baal-hermon, a town. See BAAL.
BAALI.
Bâalim, Judg. 2. 11; 3. 7; 8. 33; 10. 6, 10; the plural of BAAL.
Baalis, a king of the Ammonites, Jer. 40. 14. See ASHTORETH.
Baal-meon, a town. See BAAL.
BAAL-PEOR.
Baal-perazim, a town. See BAAL.
Baal-shalisha, a town. See BAAL.
Baal-tamar, a town. See BAAL.
Baalzebub. See BEELZEBUB.
Baal-zephon, a town. See BAAL.
Baana, I. The son of Ahilud, 1 Ki. 4. 12, 16. II. Father of Zadok, Neh. 3. 4.
Baanah, I. One of the murderers of Ishbosheth, 2 Sa. 4. 1–9. II. One of David's mighty men, 2 Sa. 23. 29; 1 Chr. 11. 30. III. A companion of Zerubbabel, Ezra 2. 2; Neh. 7. 10. IV. Or Baana.
Baara, a wife of Shaharaim, a Benjamite, 1 Chr. 8. 8.
Baaseiah, a Levite, one of the ancestors of Asaph, 1 Chr. 6. 40.
BAASHA.
BABEL, TOWER OF.
BABISM.
BABYLON.
Babylonians, inhabitants of BABYLON.
BACA.
Bachrites, a family of Ephraim, Nu. 26. 35.
Backbiting, Ps. 15. 3; Pr. 25. 23; Ro. 1. 30; 2 Co. 12. 20.
Backsliding, Pr. 14. 14; Jer. 2. 19; 3. 12, 14; Hos. 14. 4; Lu. 9. 62; Jno. 5. 14; He. 10. 38. Reproved, Ps. 78; Pr. 14. 14; Is. 1. 2, etc.; Jer. 2. 3; Hos. 1. 2; Gal. 3. 1. Its consequence, Pr. 14. 14; He. 10. 38. Pardon for, promised, 2 Chr. 7. 14; Jer. 3. 12; 31. 20; 36. 3; Hos. 14. 4. Of Israel, Ex. 32; De. 1; Neh. 9. Of Saul, 1 Sa. 15. Of Solomon, 1 Ki. 11. Of Peter, Mat. 26. 70.
BADGER.
BAG.
Baharumite (or Barhumite), a native of Bahurim, 1 Chr. 11. 33.
Bahurim, a village of Benjamin, 2 Sa. 16. 5; 17. 17–21.
Bajith, a temple, Is. 15. 2.
Bakbakkar, a Levite, 1 Chr. 9. 15.
Bakbuk, the children of Bakbuk-nethinim, returned from captivity, Ezra 2. 51; Neh. 7. 53.
Bakbukiah, a Levite, Neh. 11. 17; 12. 9, 25.
Baker. See BREAD.
Balac, for Balak, Re. 2. 14.
Baladan, the father of Merodach-baladan, king of Babylon, 2 Ki. 20. 12; Is. 39. 1.
Balah, a town in the territory of Simeon, Josh. 19. 3. Same as Baalah and Bilhah.
Balak, son of Zippor, Nu. 22–24; Josh. 24. 9; Judg. 11. 25; Mi. 6. 5.
BALAAM.
Baldness. See HAIR.
BALM, BALSAM-TREE.
Bamah, a proper name, Eze. 20. 29.
BAMBINO.
Bamoth, Bamoth-baal, a town in Reuben, Nu. 21. 19; Josh. 13. 17.
BAMPTON LECTURES.
Band. See ARMY; VESTMENTS.
Band-room Methodists. See METHODISTS.
Bani, I. One of David's heroes, 2 Sa. 23. 36. II. A Levite of the line of Merari, 1 Chr. 6. 46. III. A man of Judah, 1 Chr. 9. 4. IV. A person, Ezra 2. 10. Same as Binnui, Neh. 7. 15. V. Name of a man, Ezra 10. 38. VI. Name of two Levites, possibly same person, Neh. 3. 17; 11. 22. VII. An associate of Ezra, Neh. 8. 7; 9. 45; 10. 13. VIII. One who sealed the covenant, Neh. 10. 14.
Bank, Lu. 19. 23. See MONEY-CHANGERS.
BANNERS.
BANNS OF MARRIAGE.
BANQUET.
BAPTISM: its mode, Mar. 7. 5; Ac. 8. 38; 1 Co. 10. 2; He. 9. 10; 1 Pe. 3. 21; Re. 19. 13. Its subjects, Mar. 16. 16; Ac. 2. 38, 41; 8. 37; 10. 47; 1 Co. 16. 15. Its object, Ro. 6. 4; 1 Co. 12. 13; Gal. 3. 27; Eph. 4. 5; Col. 2. 12. Of Jesus, Mat. 3. 10–17; Mar. 1. 9–11; Lu. 3. 21, 22; Jno. 1. 32, 33. By John, Mat. 3. 1–12; Mar. 1. 1–8; Lu. 3. 21; Jno. 1. 25, 31; 3. 23; Ac. 13. 24; 19. 3, 4. With the Holy Ghost, Mat. 3. 11; Jno. 1. 33; Ac. 1. 5; 10. 45. An emblem of suffering, Mar. 10. 39; Lu. 12. 50.
Baptism for the dead. See BAPTISM.
Baptism of the dead. See BAPTISM.
BAPTISTERY.
BAPTISTS.
Baptizing Bells. See BELLS.
Bar. See ARMS.
Bar, a prefix signifying son. Same as Ben.
BARABBAS, a robber, Mat. 27. 16–26; Mar. 15. 6–15; Lu. 23. 18–25; Jno. 18. 40.
Barachel, the father of Elihu, Job 32. 2, 6.
Barachiah, a form of Berechiah, Zec. 1. 1, 7.
Barachias, Mat. 23. 35. The Greek form of Barachiah, or Berechiah.
BARAK.
Barbarian, Ac. 28. 2, 4; Ro. 1. 14; 1 Co. 14. 11.

Barbe. See WALDENSES.
Barber. See HAIR.
Barchochab. See FALSE CHRISTS.
Barchocheba. See FALSE CHRISTS.
Bardesainists. See GNOSTICS.
Bardesanists. See SECT.
Barefoot. See SHOES.
Barhumite, 2 Sa. 23. 31. See Baharumite.
Bariah, one of David's posterity, 1 Chr. 3. 22.
Bar-jesus, Ac. 13. 6. See ELYMAS.
Bar-jona, Mat. 16. 17. See PETER.
Barkos, one whose descendants, Nethinim, returned from captivity with Zerubbabel, Ezra 2. 53; Neh. 7. 55.
Barlaamites. See SECT.
BARLEY.
BARN.
BARNABAS.
Barnabas, Gospel of. See BARNABAS.
Barrenness. See CHILDREN.
Barsabas, I. A disciple, Ac. 1. 23. See JOSEPH. II. Another disciple, Ac. 15. 23.
Bartholomew. Same as NATHANAEL.
BARTHOLOMEW, ST., MASSACRE OF.
Bartimeus, son of Timeus, Mat. 20. 30; Mar. 10. 46; Lu. 18. 35.
BARUCH, I. The Scribe. Baruch, II. Son of Zabbai, Neh. 3. 20. III. Associate of Nehemiah, Neh. 10. 6. IV. Son of Col-hozeh, Neh. 11. 5.
BARUCH, THE BOOK OF.
Barzillai, I. 2 Sa. 17. 27; 1 Ki. 2. 7. II. A Meholathite, 1 Sa. 18. 19; 2 Sa. 21. 8. III. A Gileadite, Ezra 2. 61; Neh. 7. 63.
BASHAN.
Bashan-havoth-jair, De. 3. 14. See Havoth-jair and JAIR.
Bashemath, one of the wives of Esau, Gen. 26. 34; 36. 3, 10, 13, 17.
Basidilian gems. See ABRAXAS.
BASILIANS.
BASILICA.
Basilideans. See GNOSTICS.
Basilisk. Same as cockatrice. See SERPENT (III.).
Basin. See UTENSILS.
BASKET.
Basle, Council of. See ECUMENICAL COUNCIL.
Basmath, a daughter of Solomon, 1 Ki. 4. 15. Same as Bashemath.
BAT.
Bath. See MEASURES.
Bathing. See WASHING.
BATH-KOL.
Bath-rabbim, a gate in Heshbon, Sol. Song, 7. 4.
BATH-SHEBA.
Bath-shua, 1 Chr. 3. 5, a variation of BATHSHEBA.
Battering-ram. See ENGINES.
Battle. See ARMY; WAR.
Battle-axe. See AXE; ARMS; ARMOR.
Battlement, De. 22. 8; Jer. 5. 10, a railing or wall around the roof of a house.
Bavai, one who helped to repair the wall of Jerusalem, Neh. 3. 18.
BAY-TREE.
Bazlith, Bazluth, a man whose children were among the Nethinim that returned from Babylon, Ezra 2. 52; Neh. 7. 54.
BDELLIUM.
Beadle. See VESTRY.
Beads. See ROSARY.
Bealiah, a Benjamite chief, who joined David at Ziklag, 1 Chr. 12. 5.
Bealoth, a town in Judah, Josh. 15. 24.
BEANS.
BEAR.
BEARD.
BEAST—Beasts, laws concerning, Ex. 20. 10; 23. 12; De. 5. 14; Pr. 12. 10. Their creation, Gen. 1. 24, 25. Their destiny, Ec. 3. 18. Prophetic allusions, Dan. 7. 4, 12; 8. 4; Re. 4. 6, 8, 9; 5. 6, 14; 6. 1; 7. 11; 13. 1; 14. 3; 19. 4.
BEATIFICATION.
Beating parish bounds. See PERAMBULATION.
Beatitude, Mount of. See SERMON ON THE MOUNT.
Beatitudes, the blessings pronounced at the beginning of the SERMON ON THE MOUNT.
Beautiful Gate. See TEMPLE.
Beauty. See HEAD-DRESS.
Bebai, name of a person, Ezra 2. 11; 10. 28; Neh. 7. 16; 10. 15.
Becher, I. One of the sons of Benjamin, Gen. 46. 21; 1 Chr. 7. 6, 8. II. A son or grandson of Ephraim, Nu. 26. 35. Also called Bered, 1 Chr. 7. 20.
Bechorath, an ancestor of Saul, 1 Sa. 9. 1.
BED.
Bedad, the father of Hadad, a king of Edom, Gen. 36. 35; 1 Chr. 1. 46.
Bedan, I. A judge of Israel, 1 Sa. 12. 11. II. A descendant of Manasseh, 1 Chr. 7. 17. See ABDON.
Bed-chamber. See BED.
Bedeiah, a man who had married a foreign wife, Ezra 10. 35.
Bedstead. See BED.
BEE.
Beeliada, one of David's sons, 1 Chr. 14. 7. Also called Eliada, 2 Sa. 5. 16; 1 Chr. 3. 18.
BEELZEBUB.
Beelzebul. See BEELZEBUB.
Beer, I. A well, prob. on border of Midian, Nu. 21. 16–18. II. A town, Judg. 9. 21.
Beera, last son of Zophah, 1 Chr. 7. 37.
Beerah, a prince of the tribe of Reuben, 1 Chr. 5. 6.
Beer-elim, a place on the Moabitish border, Isa. 15. 8.
Beeri, I. A person, Gen. 26. 34. Same as ANAH. II. Father of the prophet Hosea, Hos. 1. 1.
BEER-LAHAI-ROI.
Beeroth, a town of Benjamin, Josh. 9. 17; 18. 25; 2 Sa. 4. 2; Ezra 2. 25; Neh. 7. 29.
Beeroth-bene-jaakan, an Israelitish station, De. 10. 6. Called also Bene-jaakan, Nu. 33. 31, 32.
Beerothite, an inhabitant of Beeroth, 2 Sa. 4. 2, 3, 5, 9; 23. 37.
BEERSHEBA.
Beeshterah. See ASHTAROTH.
BEETLE. See LOCUST.
Beggars. See ALMS; MENDICANT ORDERS; FRIAR.
BEGHARDS.
BEGUINES.
BEHEMOTH.
Behmenist. See SECT.
Bekah, a half-shekel. See MONEY; WEIGHTS.
Bel and the Dragon. See BAAL; DANIEL, BOOK OF, APOCRYPHAL ADDITIONS TO.
Bel. See BAAL.
Bela, I. A king of Edom, Gen. 36. 32, 33; 1 Chr. 1. 43, 44. II. The eldest son of Benjamin, Nu. 26. 38, 40; 1 Chr. 7. 67; 8. 1, 3. III. A Reubenite, 1 Chr. 5. 8. IV. Same as Zoar, Gen. 14. 2, 8.
Belah, same as Bela, Gen. 46. 21.
Belaites, descendants of Bela, Nu. 26. 38.
Belial, I. Sons of, equivalent to worthless fellows, De. 13. 13; Judg. 19. 22; 20. 13; 1 Sa. 1. 16; 2. 12; 10. 27; 25. 17, 25; 30. 22; 2 Sa. 16. 7; 20. 1; 23. 6; 1 Ki. 21. 10, etc.; 2 Chr. 13. 7; Ps. 18. 4; 41. 8; 101. 3; Pr. 16. 27; 19. 28; Na. 1. 11, 15. II. Equivalent to Satan, 2 Co. 6. 15.
Belief, Believe. See FAITH.
BELLOWS.
BELLS.
BELSHAZZAR.
Belteshazzar. See DANIEL.
Belus. See BAAL.
Bema. See CHANCEL.
Ben, I. A Levite porter, 1 Chr. 15. 18. II. A prefix, signifying son. See names below.
BENAIAH.
Ben-ammi, the son of Lot's younger daughter, from whom the Ammonites were descended, Gen. 19. 38.
Bene-berak, a town in Dan, Josh. 19. 45.
BENEDICTINES.
Benediction. See BLESSING.
BENEFICE.
BENEFIT OF CLERGY.
Bene-jaakan, same as Beeroth-bene-jaakan, Nu. 33. 31.
Bene-kedem, Gen. 29. 1. See KADMONITES.
BENHADAD.
Ben-hail, one of the princes of Jehoshaphat, 2 Chr. 17. 7.
Ben-hanan, a descendant of Judah, 1 Chr. 4. 20.
BENI-ISRAEL.
Beninu, a Levite who sealed the covenant, Neh. 10. 13.
BENJAMIN, I. Son of Jacob. Benjamin, II. A tribe. III. A Benjamite chief, 1 Chr. 12. 16. IV. A person, Ezra 10. 32.
Benjamites, the posterity of Benjamin, Judg. 3. 15; 19. 16.
Beno, a Levite, 1 Chr. 24. 26, 27.
Benoni, Gen. 35. 18. See BENJAMIN.
Ben-zoheth, a descendant of Judah, 1 Chr. 4. 20.
Beon, prob. the same as Baal-meon, Nu. 32. 3.
Beor, I. The father of Bela, an ancient king of Edom, Gen. 36. 32; 1 Chr. 1. 43. II. The father of Balaam, Nu. 22. 5; 24. 3, 15; 31. 8; De. 23. 4; Josh. 13. 22; 24. 9; Mi. 6. 5. He is called Bosor in 2 Pe. 2. 15.
Bera, a king of Sodom, on whom Chedorlaomer made war, Gen. 14. 2.
Berachah, I. A Benjamite chief, 1 Chr. 12. 3. II. A valley between Bethlehem and Hebron, 2 Chr. 20. 26.
Berachiah, the father of Asaph, 1 Chr. 6. 39. Same as Berechiah.
Beraiah, a Benjamite chief, 1 Chr. 8. 21.
BEREA.
Bereans. See SECT.
Berechiah, I. A descendant of David, 1 Chr. 3. 20. II. A Levite, 1 Chr. 9. 16. III. The father of Asaph, 1 Chr. 15. 17. IV. A doorkeeper for the ark, 1 Chr. 15. 23. V. A chief of Ephraim in the reign of Ahaz, 2 Chr. 28. 12. VI. The father of one who assisted in repairing the wall of Jerusalem, Neh. 3. 4, 30; 6. 18. VII. The father of Zechariah the prophet, Zec. 1. 1, 7. Sometimes called Barachiah.
Bered, I. A son or descendant of Ephraim, 1 Chr. 7. 20. Perhaps same as Becher. II. A place in the south of Palestine, Gen. 14. 14.
Berengarians. See SECT.
Beri, a chieftain of Asher, 1 Chr. 7. 36.
Beriah, I. A son of Asher, Gen. 46. 17; Nu. 26. 44, 45; 1 Chr. 7. 30, 31. II. A son of Ephraim, 1 Chr. 7. 20–23. III. A Benjamite chief, 1 Chr. 8. 13. IV. A Levite of the family of Gershon, 1 Chr. 23. 10, 11.

Beriites, descendants of Beriah, Nu. 26. 44.
Berites, a tribe, 2 Sa. 20. 14.
Berith, Judg. 9. 46. Same as BAAL. BERNICE.
Berodach-baladan, 2 Ki. 20. 12. Same as Merodach-baladan.
Berœa. See BEREA.
Berothah, a place mentioned as the northern border of the Holy Land, Eze. 47. 16.
Berothai, city in Syria, conquered by David, 2 Sa. 8. 8. Same as Chun.
Berothite, an inhabitant of Beeroth, 1 Chr. 11. 39. BERYL.
Besai, a man whose descendants were among the Nethinim that returned from Babylon, Ezra 2. 49; Neh. 7. 52.
Besodeiah, the father of Meshullam, who repaired part of the wall of Jerusalem, Neh. 3. 6.
Besor, a brook, 1 Sa. 30. 9, 10.
Betah, a city in Syria, 2 Sa. 8. 8. Same as Tibhath.
Beten, a city in Asher, Josh. 19. 25.
Beth, a prefix signifying house or place. BETH-ABARA.
Beth-anath, a town in Naphtali, Josh. 19. 38.
Beth-anoth, a town in Judah, Josh. 15. 59. BETHANY.
Beth-arabah, a town on the borders of Judah and Benjamin, Josh. 15. 6, 61; 18. 18, 22. See ARABAH.
Beth-aram, Josh. 13. 27. Same as Beth-haran.
Beth-arbel, a place mentioned only in Hos. 10. 14.
Beth-aven, I. A town of Benjamin, Josh. 7. 2; 18. 12. II. An opprobrious name of BETH-EL.
Beth-azmaveth, a place, Neh. 7. 28. Same as Azmaveth, Neh. 12. 29.
Beth-baal-meon. See BAAL.
Beth-barah, name of a place, Judg. 7. 24.
Beth-birei, in the tribe of Simeon, 1 Chr. 4. 31.
Beth-car, a town in the south of Palestine, near Mizpeh, 1 Sa. 7. 11.
Beth-dagon, I. A town in the plain country of Judah, Josh. 15. 41. II. A border town of Asher, Josh. 19. 27. See DAGON.
Beth-diblathaim, Jer. 48. 22. Same as Almon-diblathaim, Nu. 33. 46, 47.
BETH-EL, I. A town. Beth-el, II. A town in Judah or Simeon, Josh. 12. 16; 1 Sa. 30. 27. Perhaps same as Bethuel, 1 Chr. 4. 30.
Bethelite, an inhabitant of Bethel, 1 Ki. 16. 34.
Beth-emek, a town in Asher, Josh. 19. 27.
Bether, mountains, Sol. Song, 2. 17. BETHESDA. See POOL.
Beth-ezel, a town, prob. in Judea, Mic. 1. 11.
Beth-gader, same as Gederah, a town in Judah, Josh. 15. 36; 1 Chr. 2. 51.
Beth-gamul, a Moabite town, Jer. 48. 23.
Beth-gilgal, Neh. 12. 29. See GILGAL.
Beth-haccerem, a town on a hill between Jerusalem and Tekoa, where was a beacon-station, Jer. 6. 1. The word "part" prefixed to it in Neh. 3. 14, probably means district.
Beth-haran, or Beth-aram, a town in Gad, Nu. 32. 36; Josh. 13. 27.
Beth-hogla, or Hoglah, a city of Benjamin on the border of Judah, Josh. 15. 6; 18. 19, 21. BETH-HORON.
Beth-jeshimoth, a town in the plain country east of the Jordan, allotted to Reuben, Josh. 12. 3; 13. 20. It afterward belonged to Moab, Eze. 25. 9; Nu. 33. 49. Also called Beth-jesimoth.
Beth-lebaoth, a town allotted first to Judah, and afterward to Simeon, Josh. 15. 32; 19. 6.
BETHLEHEM, I. A town in Judah. Bethlehem, II. A town in Zebulon, Josh. 19. 15; Judg. 12. 8–10.
Bethlehemite, an inhabitant of Bethlehem, 1 Sa. 16. 1, 18; 17. 58; 2 Sa. 21. 19.
Beth-maachah, a place or district near or in which was the city of Abel, 2 Sa. 20. 14, 15. See ABEL-BETH-MAACHAH.
Beth-marcaboth, a town in Simeon, Josh. 19. 5.
Beth-meon, Jer. 48. 23. Same as Baal-meon. See BAAL.
Beth-nimrah, a fenced city, Nu. 32. 36.
Beth-palet, in Judah, Josh. 15. 27.
Beth-pazzez, a town in Issachar, Josh. 19. 21.
Beth-peor, a city of Moab assigned to Reuben, De. 34. 6; Josh. 13. 20. BETHPHAGE.
Bethphelet. The same as Bethpalet, Neh. 11. 26.
Beth-rapha, a descendant of Judah, 1 Chr. 4. 12.
Beth-rehob, Nu. 13. 21; Judg. 18. 28; 2 Sa. 10. 6, 8. BETHSAIDA.
BETHSHAN.
Bethshean. Same as BETHSHAN.
BETH-SHEMESH, I. A city of Judah. Beth-shemesh, II. A town of Issachar, Josh. 19. 22. III. A town of Naphtali, Josh. 19. 38; Judg. 1. 33. IV. A place in Egypt, Jer. 43. 13. Prob. same as ON.
Beth-shemite, an inhabitant of Beth-shemesh, 1 Sa. 6. 14, 18.
Beth-shittah, a town in Issachar, between Bethshan and Abel-meholah, Judg. 7. 22.
Beth-tappuah, a town in the hill country of Judah, Josh. 15. 53.
Bethuel, I. A town of Simeon, 1 Chr. 4. 30. Called Bethul, Josh. 19. 4. Same as Beth-el II., Josh. 12. 16; 1 Sa. 30. 27. II. Father of LABAN and REBEKAH.
Bethul, Josh. 19. 4. Perhaps contraction of Bethuel, 1 Chr. 4. 30.
Beth-zur, a town in the mountains of Judah, Josh. 15. 58; 1 Chr. 2. 45.
Betonim, a border town in Gad, Josh. 13. 26.
Betrothal. See MARRIAGE. BEULAH.
Bezai, one whose children returned from the captivity, Ezra 2. 17; Neh. 7. 23. See also Neh. 10. 18.
Bezaleel, son of Uri, Ex. 31. 2; 35. 30–35; 1 Chr. 2. 20.
BEZEK, I. A city in Judah. Bezek, II. A place near Jabesh, 1 Sa. 11. 8, 9.
Bezer, I. A descendant of Asher, 1 Chr. 7. 37. II. A city of refuge, De. 4. 43; Josh. 20. 8; 21. 36; 1 Chr. 6. 78.
Bhils. See BRAHMANISM.
BIBLE.
BIBLE CHRISTIANS. See METHODISTS.
BIBLE SOCIETIES.
BIBLICISTS.
Bichri, a Benjamite, 2 Sa. 20. 1.
Biddelians. See SECT.
Bidkar, a chariot-officer of Jehu, 2 Ki. 9. 25.
Bier. See BURIAL.
Bigtha, a chamberlain of Ahasuerus, Est. 1. 10.
Bigthan, Bigthana, a chamberlain of Ahasuerus, Est. 2. 21; 6. 2.
Bigvai, I. A person who returned with Zerubbabel from Babylon, Ezra 2. 2; Neh. 7. 7. II. One whose descendants returned, Ezra 2. 14; Neh. 7. 19. BILDAD.
Bileam, a town of Manasseh, 1 Chr. 6. 70.
Bilgah, I. The head of the fifteenth course of the priests, 1 Chr. 24. 14. II. A priest who returned from captivity, Neh. 12. 5, 18.
Bilgai, a priest, Neh. 10. 8. Prob. identical with Bilgah.
Bilhah, I. Rachel's handmaid, Gen. 29. 29. II. A town of Simeon, 1 Chr. 4. 29. Identical with Baalah, Josh. 15. 29, and Balah, Josh. 19. 3.
Bilhan, I. A descendant of Seir, the Horite, Gen. 36. 27; 1 Chr. 1. 42. II. A Benjamite chief, 1 Chr. 7. 10.
Bilshan, one who returned with Zerubbabel from captivity, Ezra 2. 2; Neh. 7. 7.
Bimhal, a descendant of Asher, 1 Chr. 7. 33.
Binea, a descendant of Saul, 1 Chr. 8. 37; 9. 43.
Binnui, I. A Levite, Ezra 8. 33. II. Son of Pahath-moab, Ezra 10. 30. III. Son of Bani, Ezra 10. 38. IV. A Levite, Neh. 3. 24; 10. 9; 12. 8. V. A person, Neh. 7. 15. Same as Bani, Ezra 2. 10.
Birds: used in sacrifice, Gen. 15. 9; Le. 14. 4, 5, 6, 22, 30, 49, etc.; Lu. 2. 24. Employed as prophetic figures, Is. 16. 2; 46. 11; Je. 12. 9. Law concerning, De. 22. 6. See ANIMALS.
Biretta. See VESTMENTS.
Birsha, king of Gomorrah, Gen. 14. 2. BIRTH.
Birthday. See BIRTH.
BIRTHRIGHT.
Birzavith, a descendant of Asher, 1 Chr. 7. 31. BISHOP.
Bishopric. See DIOCESE.
Bithiah, a daughter of a Pharaoh, 1 Chr. 4. 18.
Bithron, a place in the Arabah, 2 Sa. 2. 29. BITHYNIA.
Bitter herbs, Ex. 12. 8; Nu. 9. 11. See PASSOVER. BITTERN.
Bitumen. See PITCH.
Bizjothjah, a town in the south of Judah, Josh. 15. 28.
Biztha, a chamberlain of Ahasuerus, Est. 1. 10.
Black. See COLORS; MOURNING.
Blains, Ex. 9. 8–11. Prob. a form of LEPROSY.
BLASPHEMY: forbidden, Ex. 20. 7; Col. 3. 8. Its punishment, Le. 24. 11–16; 1 Ki. 21. 10. Its source, Mat. 15. 19. Instances of, Le. 14. 11; 2 Ki. 18. 34; Mat. 9. 34; 12. 2; Mar. 3. 22; Lu. 11. 15; 22. 65, etc.; Jno. 10. 20; Re. 2. 9. Christ accused of, Mat. 9. 3; 26. 65; Mar. 2. 7; Lu. 5. 21; Jno. 10. 33. Naboth's, 1 Ki. 21. Stephen unjustly stoned for, Ac. 6. 13; 7. 54. Against the Holy Ghost, Mat. 12. 31; Mar. 3. 28, 29; Lu. 12. 10. A sign of the last days, 2 Tim. 3. 2; Re. 13. 5.
Blastus, the chamberlain of Herod Agrippa I., Ac. 12. 20.
BLESSING: of Abraham, Gen. 12. 2; 22. 17; He. 6. 14. Jacob's, Gen. 27. Jacob's sons', Gen. 48. 49. Of the twelve tribes, De. 33. Form of, in the wilderness, Nu. 6. 22–27; 10. 35, 36. Of forgiveness, Ps. 32. 1; Ac. 3. 26; Ro. 4. 7. Of faith, Ps. 2, 12; 40. 4; Jno. 20. 29. Of godliness, Ps. 119. 1; Mat. 5. 3–11.
Blessing of Bells. See BELL.
Blind: laws concerning the, Le. 19. 14; De. 27. 18. The Pharisees

declared to be, Mat. 15. 14; 23. 16–19, 24–26; Lu. 6. 39. The ignorant said to be, Ro. 2. 19; 2 Pe. 1. 9; Re. 3. 17.
Blindness: as an infliction from God, Gen. 19. 11; 2 Ki. 6. 18; Ac. 9. 8–18; 13. 11. Cured, Mat. 9. 27; 12. 22; 20. 30–34; Mar. 8. 22; 10. 46, 51; Lu. 4. 18; 7. 21; Jno. 9. 1. Compare Ps. 146. 8. See MEDICINE.
Blood: law concerning the shedder of human, Gen. 9. 6; Le. 17. 4. Value of, in sacrifice, Le. 17. 11. Not to be eaten, Gen. 9. 4; Le. 3. 17; 7. 26; 17. 10, 14; 19. 26; Ac. 15. 29. Of sacrifices, how used, Ex. 23. 18; Le. 4. 7, 18; 5. 9; 17. 6. Water changed into, Ex. 4. 9; 7. 17; Re. 8. 8; 11. 6.
Blood of Christ, Jno. 6. 53–56. Redemption through it, Eph. 1. 7; Col. 1. 14; 1 Pe. 1. 18, 19; Re. 5. 9. Cleanses from sin, 1 Jno. 1. 7; Re. 1. 5. The wine of the Lord's Supper, so called, Mat. 26. 28; Mar. 14. 24; Lu. 22. 20; 1 Co. 11. 25.
Bloody sweat. See GETHSEMANE.
Blue. See COLORS.
Boanerges, a surname given to JAMES and JOHN, Mar. 3. 17.
Boar. See SWINE.
Boat, Jno. 6. 22, 23; Ac. 27. 16, 30, 32. See SHIP.
Boaz, I. A man. See RUTH. II. One of the two brazen pillars before SOLOMON'S TEMPLE.
Bocheru, a son of Azel, 1 Chr. 8. 38; 9. 44.
Bochim, a place not far from Gilgal, Judg. 2. 1, 5.
Bogomiles. See SECT.
Bohan, a Reubenite, Josh. 15. 6; 18. 17.
Bohemian Brethren. See MORAVIANS.
Bohemists. See SECT.
Boils. See Blains; MEDICINE.
Bollandists, a society of Jesuits. See ACTA SANCTORUM.
Bolster. See BED.
Bondage, Egyptian, Ex. 1. 14; 2. 23. Deliverance from, Ex. 13. 14. Babylonian, Ezra 9. 9. Spiritual, 2 Co. 11. 20; Gal. 4. 3, 9; 2 Pe. 2. 19. See SLAVERY.
Bondman. See SLAVERY.
Bonnet. See HEAD-DRESS; MITRE.
BOOK.
Books mentioned, but not now extant, of *The Wars of God*, Nu. 21. 14;—of *Jasher*, Josh. 10. 13; 2 Sa. 1. 18;—of *Samuel concerning the Kingdom*, 1 Sa. 10. 25;—of *Solomon*, 1 Ki. 4. 32, 33. The *Chronicles of David*, 1 Chr. 27. 24. The *Acts of Solomon*, 1 Ki. 11. 41;—of *Nathan, Samuel*, and *Gad*, 1 Chr. 29. 29; 2 Chr. 9. 29;—of *Ahijah the Shilonite*, 2 Chr. 9. 29. The *Visions of Iddo*, 2 Chr. 9. 29;—of *Shemaiah the Prophet*, 2 Chr. 12. 15;—of *Jehu*, 2. Chr. 20. 34. The *Sayings of the Seers*, 2 Chr. 33. 19.
Booths. See TABERNACLES, FEAST OF.
Booz, Mat. 1. 5; Luke 3. 32. Same as Boaz.
Borellists. See SECT.
Born again. See REGENERATION.
Borrowing, law concerning, Ex. 22. 14; De. 15. 1; Mat. 5. 42. Its consequences, Pr. 22. 7; 2 Ki. 6. 5. From the Egyptians, Ex. 3. 22; 12. 35.
Boscath, a town in Judah, 2 Ki. 22. 1. Same as Bozkath, Josh. 15. 39.
Bosor, 2 Pe. 2. 15, the Greek form of BEOR.
Boss, the exterior convex part of a shield, Job 15. 26.
Botch. See MEDICINE; LEPROSY.
BOTTLE.
Bottomless Pit. See PIT.
Bow. See ARMS.
Bowels among the Hebrews analogous to the heart with us, Gen. 43. 30; Is. 63. 15; Col. 3. 12.
BOWING AT THE NAME OF JESUS.
Bowl. See UTENSILS.
Box. See ALABASTER.
BOX-TREE.
BOY-BISHOP.
BOYLE LECTURES.
Bozez, a rock near MICHMASH, 1 Sa. 14. 4.
Bozkath, a town in Judah, Josh. 15. 39. Same as Boscath.
BOZRAH.
Bracelets. See ORNAMENTS.
BRAHM.
BRAHMA.
BRAHMANISM, or BRAHMINISM.
BRAHMANS, or BRAHMINS. See BRAHMANISM; CASTE.
Bramble. See THORN.
Branch, symbolical use of, Is. 11. 1; Jer. 23. 5; 33. 15; Zec. 3. 8; 6. 12; Jno. 15. 5; Ro. 11. 17–24.
BRASS, or COPPER, first worker in, Ge. 4. 22. Its use in the tabernacle, Ex. 26. 11, 37; 27. 2, 4, 19; 30. 18; 38. 5; 39. 39. In the Temple, 1 Ki. 7. 15, 16, 27, 45; 2 Chr. 6. 13. Serpent of, Nu. 21. 9; 2 Ki. 18. 4. Cymbals of, 1 Chr. 15. 19. Shields of, 2 Chr. 12. 10. Used figuratively, Le. 16. 19; Da. 2. 32, 39; 10. 6; Re. 1. 15.
BRAZEN SEA.
BRAZEN SERPENT.
BREAD: to be labored for, Gen. 3. 19; 2 Th. 3. 8, 12. Given from heaven (as manna), Ex. 16; Ps. 105. 40. Miraculously supplied, 2 Ki. 4. 42; Mat. 14. 16, 20; 15. 33–38; Jno. 6. Used in sacrifice, Le. 8. 26, 32; 21. 6; 23. 18; Nu. 28. 2. Unleavened, Ex. 12. 18; Le. 23. 6; Nu. 6. 15; Mar. 14. 12; Lu. 22. 7; 1 Co. 5. 8. Leavened, Ex. 23. 18; Le. 7. 13; 23. 17. In the Lord's Supper, Lu. 22. 19; Ac. 2. 42, 46; 1 Co. 10. 16; 11. 23; 2 Co. 9. 10. A type of Christ, De. 8. 3; Jno. 6. 33, 35, 41. Of the church, 1 Co. 10. 17. Consecrated. See MASS.
BREASTPLATE, I. Of the high-priest. Breastplate, II. Military. See ARMS.
BRETHREN.
Brethren of the Common Life; of the Community; of the Free Spirit; of the Holy Trinity; of the Redemption of Captives. See BRETHREN; FRIENDS OF GOD.
BRETHREN OF THE LORD.
BREVIARY.
Bribery: censured, Ex. 23. 8; De. 16. 19; Job 15. 34; Pr. 17. 23; 29. 4; Ec. 7. 7; Is. 5. 23; Eze. 13. 19; Am. 2. 6. Of Delilah, Judg. 16. 5. Of Samuel's sons, 1 Sa. 8. 3. Of Judas, Mat. 26. 14. Of the soldiers, Mat. 28. 12.
BRICK.
Bride, Bridegroom. See MARRIAGE.
BRIDLE.
BRIEF.
Brier. See THORN.
Brigandine, Jer. 46. 4; 51. 3. Same as coat of mail. See ARMS.
BRIMSTONE and fire: employed to execute God's wrath, Gen. 19. 24; De. 29. 23; Lu. 17. 29. As a future punishment, Ps. 11. 6; Is. 30. 33; 34. 9; Eze. 38. 22; Re. 9. 17, 18; 14. 10; 19. 20; 20. 10; 21. 8.
British and Foreign Bible Society. See BIBLE SOCIETIES.
Broad Church. See EPISCOPALIANS.
Broidered, 1 Tim. 2. 9. See EMBROIDERY.
BROTHER.
Brownists. See CONGREGATIONALISTS.
Bryanites. See BIBLE CHRISTIANS; METHODISTS.
Buckler, a shield. See ARMS.
BUDDHISM.
Bukki, I. A chieftain of Dan, Nu. 34. 22. II. A descendant of Aaron, 1 Chr. 6. 5, 51; Ezra 7. 4.
Bukkiah, a chief of the sixth division of singers, 1 Chr. 25. 4, 13.
Bul. See MONTHS.
BULL (Papal).
BULL, BULLOCK. See CATTLE.
Bulrush. See REED.
Bunah, one of Judah's descendants, 1 Chr. 2. 25.
Bunni, I. A Levite, Neh. 9. 4. II. One who sealed the covenant, Neh. 10. 15. III. A Levite, prob. of earlier date than No. I., Neh. 11. 15.
Burgher Seceders. See SECT.
BURIAL.
Burning. See PUNISHMENTS.
Burning bush. See SHEKINAH.
Burning for the dead. See FUNERAL RITES.
Burning of dead. See FUNERAL RITES.
BURNT-OFFERING.
Bushel. See MEASURES.
Business, diligence in, commanded, Pr. 22. 29; Ro. 12. 11; Eph. 4. 28; 1 Th. 4. 11; 2 Th. 3. 10, 12.
Bustum. See FUNERAL RITES.
Butler, Gen. 40. 1. Same as CUPBEARER.
BUTTER.
Buz, I. A son of Abraham's brother Nahor, Gen. 22. 21. II. A Gadite, 1 Chr. 5. 14. III. A territory, prob. so called from Nahor's son, Jer. 25. 23.
Buzi, the father of Ezekiel the prophet, Eze. 1. 3.
Buzzite, prob. a descendant of Buz, Gen. 22. 21; Job 32. 2, 6.
Byzantine Church. See GREEK CHURCH.

C.

Cab. See MEASURES.
CABALA.
Cabalists. See CABALA.
Cabbon, a town in Judah, Josh. 15. 40. Perhaps same as Machbenah, 1 Chr. 2. 49.
CABUL.
CÆSAR.
CÆSAREA.
CÆSAREA PHILIPPI.
CAIAPHAS.
CAIN, I. A man. Cain, II. A city of Judah, Josh. 15. 57.
Cainan, I. Son of Enos, Gen. 5. 9–14; Luke 3. 37. Same as Kenan, 1 Chr. 1. 2. II. Son of Arphaxad, Luke 3. 36.
Cainites, a sect of GNOSTICS.
Cairn. See BURIAL.
Cake. See BREAD.
CALAH.
Calamities. See Afflictions.
CALAMUS. See REED.
Calcol, a descendant of Judah, 1 Chr. 2. 6. Prob. same with Chalcol, 1 Ki. 4. 31.
Caldron. See UTENSILS.
CALEB, I. A chief of Judah. Caleb, II. Son of Hezron. Same as Chelubai, 1 Chr. 2. 9, 18, 42, 50.
Caleb-ephratah, a name of a place, 1 Chr. 2. 24.
CALENDAR. See NECROLOGY.
CALF: used in sacrifice, Le. 9. 2, 8; Jer. 34. 18; He. 9. 12, 19. Golden,

Aaron's, Ex. 32. 1, etc.; De. 9. 16, 21; Neh. 9. 18; Ps. 106. 19; Ac. 7. 41. Idolatrous, set up by Jeroboam, 1 Ki. 12. 28–33; 2 Ki. 10. 29; 17. 16; 2 Chr. 11. 13; 13. 8; Hos. 8. 5, 6; 10. 5. A symbol (the cherubim), Eze. 1. 7; Re. 4. 7. See CATTLE.
CALIPH.
Caliphate. See CALIPH.
Calixtines. See MORAVIANS.
CALL, CALLING.
CALNEH.
Calno, Is. 10. 9. Same as CALNEH.
CALOYERS.
Calumet. See DANCING.
CALVARY.
Calvin. See CALVINISTS.
CALVINISTS.
CAMEL.
Camel's hair. See CAMEL; SACKCLOTH.
Cameronians. See COVENANT.
CAMISARDS.
Camon, the place of Jair's burial, Judg. 10. 5.
Camp: of the Israelites: its order, Nu. 1. 52; 2. 10. Its privileges, Ex. 14. 19, 20; Nu. 24. 5, 6; De. 23. 14; 1 Sa. 4. 5, 7. To be kept holy, Ex. 29. 14; Le. 6. 11; 13. 4, 6; Nu. 5. 2; De. 23. 10, 14. Without the, a place of uncleanness and separation, Ex. 29. 14; 33. 7; Le. 4. 12, 21; 6. 11; 8. 17; 13. 46; Nu. 5. 3; 12. 14, 15; 15. 35, 36; 19. 3, 9; He. 13. 11, 13. Of the saints, Re. 20. 9. See ENCAMPMENT.
Campanile. See BELLS.
Campbell, Alexander. See CHRISTIANS.
Campbellites. See CHRISTIANS.
CAMPHIRE.
Camp-meeting, a religious gathering in the open air, first introduced by the METHODISTS.
CANA.
CANAAN.
CANAAN, land of, Gen. 11. 31; 12. 5. Promised to Abraham, Gen. 12. 7; 13. 15; 17. 8; 26. 3; 28. 13; Ex. 6. 4; Le. 14. 34; 18. 3; 25. 38; 1 Chr. 16. 18; Ps. 105. 9, 11; Ro. 9. 8; Gal. 3. 16; 4. 28. Its boundary, Ex. 23. 31; Nu. 34. 1–12; Josh. 1. 3, 4; 14. 1. Conquered by Joshua, Nu. 13. 1, etc.; 32. 30, etc.; 33. 51; Josh. 5. 12; 11. 16; Ps. 135. 11. Its kings enumerated, Josh. 12. 9. The names of those who were to divide it, Nu. 34. 16, etc. How to be divided, Nu. 26. 52, etc. Divided by lot, Josh. 14. 1, etc. Its borders not conquered, Josh. 13. 1. The reason given, Judg. 2. 3. Nations left, to prove Israel, Judg. 3. 1; 4. 2, etc.; 5. 19. Prophetic allusions, Ex. 15. 15; Is. 19. 18; Eze. 16. 29; Hos. 12. 7; Zeph. 2. 5; Ac. 7. 11; 13. 19.
Canaanites: origin, Gen. 10. 6, 15, 18. Locality, Gen. 10. 19; 12. 6; 13. 7; 24. 3, 37; 50. 11; Nu. 13. 29; 14. 25, 43, 45; 21. 1; 33. 40; De. 1. 7; 11. 30; Josh. 5. 12; 9. 1; 11. 30; 12. 8; 13. 3, 4; Judg. 1. 1, etc.; 2 Sa. 24. 7; 1 Ki. 9. 16. Their land promised to Abraham, Gen. 15. 18, etc.; Ex. 3. 8, 17; 13. 5, 11; Neh. 9. 8. To be utterly destroyed, Ex. 23. 23, 28; 33. 2; 34. 11; Nu. 21. 3; De. 7. 1; 20. 17; Josh. 3. 10; 24. 11; Judg. 1. 1, etc.; Neh. 9. 24. A part left, Josh. 16. 10; 17. 12, 13, etc.; Judg. 3. 1, etc.; Neh. 9. 24. Prophetic allusions, Eze. 16. 3; Oba. 20; Zec. 14. 21. See CANAAN.
CANDACE.
CANDLE.
CANDLEMAS.
CANDLESTICK: in the tabernacle, Ex. 25. 31–37; 26. 35; 30. 27; 31. 8; 35. 14; 37. 17–23; 39. 37; 40. 4, 24; Le. 24. 4; Nu. 3. 31; 4. 9; 8. 2, 4; He. 9. 2. In the Temple, 1 Ki. 7. 49; 1 Chr. 28. 15; 2 Chr. 4. 7, 20; 13. 11; Jer. 52. 19. In heaven, Zec. 4. 2, 11; Re. 11. 4. As a symbol, Mat. 5. 15; Mar. 4. 21; Lu. 8. 16; 11. 33; Re. 1. 12, 13, 20; 2. 1, 5.
Cane. See CALAMUS; REED.
Canker-worm. See LOCUST.
Canneh, Eze. 27. 23. Same as CALNEH.
CANON.
CANONICAL HOURS.
CANONIZATION.
Canon law. See CANON.
CANON OF SCRIPTURE.
Canon of the Mass. See CANON.
Canons and decrees of the Council of Trent. See CREED.
Canticles, a name for SOLOMON'S SONG.
CAPERNAUM.
CAPHTOR.
Caphthorim, descendants of Mizraim, 1 Chr. 1. 12. Same as Caphtorim. See CAPHTOR.
Caphtorim, Gen. 10. 14; De. 2. 23. Same as Caphthorim. See CAPHTOR.
CAPPADOCIA.
CAPTAIN.
CAPTIVE.
CAPTIVITY.
Capuchines. See CAPUCHINS.
CAPUCHINS.
CARAITES.
Caravanserai. See INN.
CARBONARI.
CARBUNCLE.
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Cenchreæ. Same as CENCHREA.
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CENSER, Le. 16. 12; 1 Ki. 7. 50; 2 Chr. 4. 22; He. 9. 4. Nadab and Abihu, Le. 10. 1. Korah, Dathan, Nu. 16. 6–46. Uzziah, 2 Chr. 26. 19. Prophetic allusions to, Eze. 8; Re. 8. 3, 5. See ORNAMENTS.
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Covetousness, Ex. 20. 17; De. 5. 21; Pr. 23. 7; Is. 57. 17; Jer. 6. 12, 13; Mi. 2. 1, 2; Ha. 2. 9, 11; Lu. 12. 15; Ro. 1. 18, 29; 13. 9; 1 Co. 6. 10; Eph. 5. 5; Col. 3. 5; 1 Tim. 6. 9, 10. He. 13. 5. Of Achan, Josh. 7. 21. Of Gideon, Judg. 8. 24–27. Of Gehazi, 2 Ki. 5. 20. Of Balaam, Nu. 22. 17, 21; 31. 8; 2 Pe. 2. 15; Ju. 11. Of Ahab, 1 Ki. 21. Of Judas, Mat. 26. 15. Of Ananias and Sapphira, Ac. 5. 1–9.
Cow. See CATTLE.
Cowl. See VESTMENTS.

COW-WORSHIP. See ANIMAL-WORSHIP.
Coz, a descendant of Judah, 1 Chr. 4. 8.
Cozbi, the daughter of a chief of Midian, Nu. 25. 15, 18.
Cracknel, 1 Ki. 14. 3. See BREAD.
Cracovian Catechism. See CATECHISM.
CRANE.
Cranmer. See EPISCOPALIANS.
CREATION.
CREATIONISM.
CREDENCE.
Creditor. See LOAN.
CREED.
Creed of Pius IV. See CREED; ROMAN CATHOLIC CHURCH.
Cremation. See FUNERAL RITES.
Crescens, a Christian, 2 Tim. 4. 10.
CRESCENT.
CRETE.
Cretes, Cretians, inhabitants of CRETE.
Crime. See LAWS OF MOSES, in Appendix.
Crimson. See COLORS.
Crisping-pins. See BAG.
Crispites, followers of Dr. Crisp. See ANTINOMIANISM.
Crispus, a ruler of the synagogue, referred to only in Ac. 18. 8; 1 Co. 1. 14.
Crocodile. See LEVIATHAN.
Cromlech. See ALTAR; BURIAL.
CROSIER.
CROSS: the instrument of Christ's death, Mat. 27. 32–42; Mar. 15. 21–32; Lu. 23. 26; Jno. 19. 17–31. Expressive of his finished work, 1 Co. 1. 17, 18; Gal. 6. 12–14; Eph. 2. 16; Phi. 2. 8; 3. 18; Col. 1. 20; 2. 14; He. 12. 2. Self-denial so called, Mat. 10. 38; 16. 24; Mar. 8. 34; 10. 21; Lu. 9. 23; 14. 27; Ga. 5. 24.
CROWN: regal, 2 Sa. 1. 10; 2 Ki. 11. 12; 1 Chr. 20. 2; 2 Chr. 23. 11; Est. 1. 11; 2. 17; 6. 8. Ps. 132. 18; Pr. 27. 24. Sacerdotal, Ex. 25. 11–25; 29. 6; 30. 3, 4; 37. 2–27; 39. 30; Le. 8. 9. Of righteousness, 2 Tim. 4. 8. Of life, Ja. 1. 12; Re. 2. 10; 3. 11. Of glory, 1 Pe. 5. 4. Of thorns, Mat. 27. 29; Mar. 15. 17; Jno. 19. 2, 5. Seen in vision, Eze. 16. 12; 23. 42; Re. 4. 4, 10; 6. 2; 9. 7; 12. 1; 14. 14.
CRUCIFIX.
CRUCIFIXION.
Cruets. See ORNAMENTS, ECCLESIASTICAL.
CRUSADE.
Cruse. See UTENSILS.
Crypt. See BURIAL.
CRYSTAL.
Cubit. See MEASURES.
CUCKOO.
CUCUMBER.
CULDEES.
Cumberland Presbyterians. See PRESBYTERIANS.
CUMMIN.
CUNEIFORM.
Cup. See CHALICE; COMMUNION, § 3; LORD'S SUPPER; UTENSILS.
CUP-BEARER.
CURATE.
CURE.
Curfew-bell. See BELLS.
Curse: after the fall, Gen. 3. 14–19. Of Cain, Gen. 4. 11. Subjoined to the law, De. 27. 13–26. Of the Israelites, if disobedient, Le. 26. 14–39; De. 28. 15, etc. On Mount Ebal, De. 11. 26–29; 27. 13; Jno. 7. 49. Remarkable instances of, Gen. 9. 25; 2 Ki. 2. 23; Ps. 109. 6, etc.; Jer. 17. 18; Mat. 26. 74. Borne by Christ, Gal. 3. 13. When to end, Re. 22. 3. See ANATHEMA; EXCOMMUNICATION.
Curtains of the Tabernacle. See TABERNACLE.
CUSH, I. A territory. See ETHIOPIA. Cush, II. A descendant of Ham, Gen. 10. 6, 7, 8; 1 Chr. 1. 10. III. A Benjamite, Ps. 7, Title.
Cushan, prob. the Cush of Eastern Arabia, Ha. 3. 7. See CUSH.
Cushi, I. A footman, or runner, in Joab's service, 2 Sa. 18. 19–32. See AHIMAAZ. II. Father of Zephaniah, Zeph. 1. 1. III. Father of Shelemiah, Jer. 36. 14.
Custom, a kind of taxes, Mat. 9. 9; Mar. 2. 14; Lu. 5. 27. See PUBLICANS; TAXES.
CUTH, CUTHAH.
Cutting off from the people, Ex. 30. 33. See DISCIPLINE; EXCOMMUNICATION.
CUTTINGS IN THE FLESH.
Cymbals. See MUSICAL INSTRUMENTS.
CYNICS.
CYPRESS.
CYPRUS.
CYRENE.
CYRENIUS.
CYRUS.

D.

Dabareh, or Daberath, a town, 1 Chr. 6. 72; Josh. 19. 12; 21. 28.
Dabbasheth, a border-town of Zebulun, Josh. 19. 11.
Dagger. See ARMS.
DAGON.
Dalaiah, a descendant of David. 1 Chr. 3. 24.
Daleites. See SECT.
DALMANUTHA.
DALMATIA.
Dalmatic. See VESTMENTS.
Dalphon, a son of Haman, Est. 9. 7.
Damaris, a woman at Athens, Ac. 17. 34.
Damascenes, inhabitants of Damascus, 2 Co. 11. 32.
DAMASCUS.
Damianists. See SECT.
Damnation. See FUTURE PUNISHMENT.
DAN.
Dancers. See SECT.
DANCING.
DANIEL.
DANIEL, BOOK OF.
DANIEL, BOOK OF, APOCRYPHAL ADDITIONS TO.
Danites, the descendants of Dan, Judg. 13. 2; 18. 1, 11; 1 Chr. 12. 35.
Dan-jaan, 2 Sa. 24. 6. Prob. same as DAN, III.
Dannah, a city among the mountains of Judah, Josh. 15. 49.
Dara, a person, 1 Chr. 2. 6. Prob. contracted from Darda.
Darda, a person, 1 Ki. 4. 31.
DARIUS.
Darkness: at the creation, Gen. 1. 2–5. Of Egypt, Ex. 10, 21, 22. At the crucifixion, Mat. 27. 45; Mar. 15. 33; Lu. 23. 44. The state of the wicked here, Is. 60. 2; Jno. 1. 5; Ac. 26. 18; Ro. 13. 12; 1 Co. 4. 5; Eph. 4. 18; 5. 8, 11; Col. 1. 13; 1 Th. 5. 4, 5; 1 Pe. 2. 9; 1 Jno. 2. 9, 11. The final portion of the lost, 1 Sa. 2. 9; Pr. 20. 20; Na. 1. 8; Mat. 8. 12; 22. 13; 25. 30; 2 Pe. 2. 4, 17; Ju. 6, 13; Re. 16. 10. A characteristic of the day of the Lord, Joel 2. 2; Am. 5. 18, 20; Zeph. 1. 15; Ac. 2. 20. The veil of God's presence, De. 5. 23; 2 Sa. 22. 10, 12; 1 Ki. 8. 12; 2 Chr. 6. 1; Ps. 18. 9, 11; 97. 2. See CRUCIFIXION; PLAGUES OF EGYPT.
Darkon, a person whose descendants returned from Babylon, Ezra 2. 56; Neh. 7. 58.
Dart. See ARMS.
Darwinism. See MAN.
Dasyus. See BRAHMANISM.
DATARY.
Date, the fruit of the PALM, 2 Chr. 31. 5.
Dathan, a chief of Reuben, who joined in Korah's treason, Nu. 16; 26. 9; De. 11. 6; Ps. 106. 17.
DAUGHTER. See CHILDREN; INHERITANCE.
Daughter of the Voice. See BATH-KOL.
DAVID.
David, city of, 2 Sa. 5. 7, 9. Name for JERUSALEM.
DAY.
Day of Atonement. See ATONEMENT, DAY OF.
Day of First-fruits. See PENTECOST.
Day's Journey. See MEASURES.
Daysman, an umpire or arbitrator, Job 9. 33.
DEACON.
DEACONESS.
Dead. See BURIAL; DEATH; FUNERAL RITES.
Dead, burning of. See FUNERAL RITES.
Dead, mournings for the. See FUNERAL RITES.
Dead Sea. See SALT SEA.
DEAN.
Dearth. See FAMINE.
DEATH: natural, Gen. 3. 19; 5. 5–27; Ec. 12. 7; Ps. 104. 29; 2 Co. 5. 1, 4; Phi. 1. 22; 2 Tim. 4. 6; 2 Pe. 1. 13, 14; Re. 14. 13. Called sleep, Ps. 76. 5; Je. 51. 39; Da. 12. 2; Jno. 11. 13, etc.; 1 Th. 4. 13, 14. Spiritual, Gen. 2. 17; Ro. 6. 13; Eph. 2. 1, 5; 5. 14; Col. 2. 13; Re. 3. 1. Eternal, Eze. 18. 31, 32; 33. 11; Ro. 6. 23; 8. 13; Ja. 1. 15; 5. 20.
Death of Christ: voluntary, Lu. 12. 50; Jno. 10. 11, 18; He. 10. 7, 9. Substitutionary, Is. 53; Da. 9. 26; Mat. 20. 28; 1 Co. 5. 7; 1 Tim. 2. 6; Ti. 2. 14; He. 9. 26–28; 1 Pe. 1. 18, 19; Re. 1. 5. Painful, Mat. 27. 29–50; He. 2. 9, 10; 1 Pe. 1. 11. Ignominious, He. 12. 2, 3. Accursed, De. 21. 23; Gal. 3. 13. Second, Re. 2. 11; 20. 6, 14; 21. 8. See CRUCIFIXION.
DEBIR, I. A town of Judah. Debir, II. A frontier place of Gad near Mahanaim, Josh. 13. 26. Prob. same as Lo-debar. III. A place on the north boundary of Judah, near the valley of Achor, Josh. 15. 7. IV. A king of Eglon, Josh. 10. 3, 23.
DEBORAH.
Debt: to be faithfully paid, 2 Ki. 4. 7; Ps. 37. 21; Pr. 3. 27, 28; Philem. 18. To be avoided, Ro. 13. 8. See LOAN.
Decalogue. See TEN COMMANDMENTS.
DECAPOLIS.
Decision, valley of, Joel 3. 14. Identical with the valley of Jehoshaphat, Joel 3. 2, 12.
Decrees. See PREDESTINATION.
Decrees of the Synod of Dort. See CREED.
Decretals, letters from the popes deciding questions of ecclesiastical law. See CANON, § 2.
DEDAN.
Dedanim, inhabitants of Dedan, Is. 21. 13.
Dedication: of the tabernacle, Ex. 40. Of the Temple, 1 Ki. 8; 2 Chr. 5.; 6.; 7. Of the wall of Jerusalem, Neh. 12. 27. Of property, Judg. 17. 3; 2 Sa. 8. 11; 2 Ki. 12. 18; 1 Chr. 18. 11; 26. 26–28; 2 Chr. 24. 7; 31. 12. Of a private house, De. 20. 5. See CONSECRATION.
DEDICATION, FEAST OF.
Deep. See PIT.
Deer. See FALLOW-DEER.

DEFENDER OF THE FAITH.
Degradation. See DEPOSITION.
Degrees, songs of, Ps. 120–134.
DEHAVITES.
DEISM.
Deity. See GOD.
Dekar, father of Ben-dekar, one of Solomon's commissariat officers, 1 Ki. 4. 9.
Delaiah, I. The head of one of the courses of the priests, 1 Chr. 24. 18. II. One whose descendants returned from Babylon with Zerubbabel, Ezra 2. 60; Neh. 7. 62. III. Father of a person who tried to intimidate Nehemiah, Neh. 6. 10. IV. One of the princes in the time of Jehoiakim, Jer. 36. 12, 25.
Delilah. See SAMSON.
Deliverances, remarkable, Gen. 14; 19; 32; 33; Ex. 2. 1–10; 14; Judg. 7; 15; 1 Sa. 17; 2 Ki. 19; Da. 2. 3; Ac. 5. 19; 12. 7; 16. 26; 28. 1–6; 2 Tim. 4. 17.
Delphi. See ORACLE.
Deluge. See FLOOD.
DEMAS.
DEMETRIUS, I. A heathen. Demetrius, II. A Christian, 3 Jno. 12.
Demiurge. See GNOSTICS.
DEMON, DEMONIAC.
Denarius. Same as Penny. See MONEY.
Denmark, Church of. See LUTHERANS.
Deposit, laws concerning, Ex. 22. 7–13; Le. 6. 1–7.
DEPOSITION.
DEPRAVITY.
Deprivation. See DEPOSITION.
DEPUTY.
DERBE.
DERVISH.
Dervishes, dancing. See DANCING.
DESERT. See ARABAH.
Deuel, the father of the prince of Gad in the wilderness, Nu. 1. 14; 7. 42; 10. 20. Also called Reuel.
DEUTERONOMY.
Development hypothesis. See MAN.
Devi. See SIVA.
DEVIL, Le. 17. 7; De. 32. 17; Ps. 106. 37; Mat. 4. 24; 8. 16, 28; 9. 32; Mar. 1. 32; Lu. 4. 41; 8. 36; 11. 14–22; Jno. 8. 49, 52; Ac. 10. 38; 13. 10; 19. 13–16; 1 Co. 10. 20, 21; Eph. 4. 27; 6. 11; 1 Tim. 4. 1; 2 Tim. 2. 26; He. 2. 14; Ja. 2. 19; 4. 7; 1 Pe. 5. 8; 1 Jno. 3. 8. Called also Abaddon, or Apollyon, Re. 9. 11. Accuser of the brethren, Re. 12. 10. Adversary, Ps. 74, 10; 1 Pe. 5. 8. Angel, 2 Pe. 2. 4; Ju. 6. Angel of the bottomless pit, Re. 9. 11. Beast, Re. 13. 11–18; 19. 19, 20. Beelzebub, prince of the devils, Mat. 10. 25; 12. 24, 27; Mar. 3. 22; Lu. 11. 15, 18, 19. Belial, 2 Co. 6. 15. Deceiver, Job 12. 16; Re. 12. 9; 13. 14; 20. 3. Dragon (great), Is. 27. 1; Re. 12. 7, 9; 20. 2. Enemy, Mat. 13. 39. Evil spirit, Judg. 9. 23; 1 Sa. 16. 14, 23; 18. 10. Father of lies, Jno. 8. 44. God of this world, 2 Co. 4. 4. Leviathan, Ps. 74. 14; 104. 26; Is. 27. 1. Liar and murderer, Jno. 8. 44. Lying spirit, 1 Ki. 22. 22, 23. Prince of this world, Eph. 6. 12. Prince of the power of the air, Eph. 2. 2. Satan, Job 1. 6–12; 2. 1–7; 1 Chr. 21. 1; Mat. 4. 10; 12. 26; 16. 23; Lu. 13. 16; 22. 3, 31; Jno. 13. 27; Ac. 5. 3; 26. 18; Ro. 16. 20; 1 Co. 5. 5; 7. 5; 2 Co. 2. 11; 11. 14; 12. 7, 9; 1 Th. 2. 18; 2 Th. 2. 9; 1 Tim. 1. 20; 5. 15; Re. 2. 9, 13, 24; 3. 9; 12. 9; 20. 2, 7. Serpent, Gen. 3. 1, 4, 13, 14; Is. 27. 1; 65. 25; Mi. 7. 17; 2 Co. 11. 3; Re. 12. 9. Tempter, 1 Th. 3. 5. Unclean spirit, Mat. 10. 1; 12. 43. Wicked one, Mat. 13. 19, 38; 1 Jno. 2. 13. Jesus tempted by the, Mat. 4. 1–11; Mar. 1. 13; Lu. 4. 2–13. Destiny of the, Mat. 25. 41; Lu. 10. 18; 1 Tim. 3. 6; 2 Pe. 2. 4; Ju. 6; Re. 20. 10. Judas so called, Jno. 6. 70. Peter, Mat. 16. 23; Mar. 8. 33.
Dew, natural, Gen. 2. 6, *Eden;*—Ex. 16. 13, 14; Nu. 11. 9, *Manna;*—De. 33. 13, 28, *Joseph;*—Judg. 6. 37–40, *Gideon;*—Da. 4. 15, 25, 33, *Nebuchadnezzar.* Figurative, De. 32. 2; 2 Sa. 17. 12; Ps. 110. 3; 133. 3; Pr. 19. 12; Sol. Song 5. 2; Is. 26. 19; Hos. 6. 4; 13. 3; 14. 5; Mi. 5. 7.
Diadem. See CROWN; HEADDRESS.
DIAL.
DIAMOND.
DIANA.
Diblain, father (or mother?) of Gomer, Hos. 1. 3.
Diblath, name of a place, Eze. 6. 14.
DIBON.
Dibon-Gad, Nu. 33. 45, 46. See DIBON.
Dibri, a Danite, Le. 24. 11.
Didymus, the surname of the apostle THOMAS.
DIES IRÆ.
DIET. See FOOD.
Digit. See MEASURES.
Diklah, a son of Joktan, Gen. 10. 27; 1 Chr. 1. 21.
Dilean, a town in Judah, Josh. 15. 38.
Diligence: recommended in worldly affairs, Pr. 6. 6–11; 10. 4, 15; 12. 24; 13. 4; 22. 29; 27. 23; Ro. 12. 11; 2 Th. 3. 11, 12. In spiritual concerns, Jno. 6. 27; Ac. 24. 16; 1 Co. 15. 58; Gal. 6. 9; Phi. 3. 14; 2 Thes. 3. 13; He. 6. 12; 2 Pe. 3. 14.
DIMISSORY LETTERS.
Dimnah, a Levitical city in Zebulun, Josh. 21. 35.
Dimon, streams to the eastward of the Dead Sea, in the territory of Moab, Is. 15. 9.
Dimonah, a city in the south of Judah, Josh. 15. 22. Prob. same as DIBON.
DINAH.
Dinaites, an Assyrian people, from whom colonists were placed in the cities of Samaria, Ezra 4. 9.
Dinhabah, an Idumean town, Gen. 36. 32.
Dinner. See MEALS.
Diocesan Council. See ECUMENICAL COUNCIL.
DIOCESE.
DIONYSIUS.
Diotrephes, a professed Christian, 3 Jno. 9.
Dippers. Same as Dunkards. See BRETHREN.
DIPTYCHS.
DIRECTORY.
Disciples of Christ: twelve, called apostles, their call and commission, Mat. 10; 18; 28. 18–20; Mar. 16. 15–20; Lu. 6. 13–16; 9. 1–6; 24. 49–53; Jno. 20. 21–23. The Seventy, Lu. 10. 1–24. Their privileges, Mat. 9. 14, 15; 14. 19; 17. 1–5; 20. 17; 26. 26, etc.; 28. 7–10, 16; Mar. 2. 19; 4. 34; 8. 1–9; 9. 1–8; 10. 29, 30; 14. 12–42; 16. 7–20; Lu. 5. 33–39; 7. 11; 8. 51; 9. 14–16, 29–36; 10. 23; 11. 1–13; 22. 14–20; 24; Jno. 2. 1–11; 6. 3–11; 13. 3–15, 23–25; 18. 1; 20; 21. Their ignorance, Mat. 8. 25; 14. 24–31; 17. 10–21, 24; 28. 17; Mar. 4. 38; 7. 17–23; 8. 14–21; 9. 10–24, 32; Lu. 8. 9, 25; 9. 40–45; 17. 37; 18. 34; 24. 5, 11, 21–24; Jno. 3. 1–12; 4. 27, 33; 11. 12, 13. Their errors, Mat. 18. 1; 19. 13; 20. 20–28; 26. 8, 9, 33, 40, 43, 56, 58, 70–75; Mar. 4. 40; 8. 31–33; 9. 35–40; 10. 13–16, 24–27, 34–45; 14. 4, 5, 47, 50, 54, 68–72; 16. 14; Lu. 9. 46–62; 10. 40, 41; 22. 24, 45, 54, 57, 60; Jno. 6. 60–66; 9. 1–3; 13. 37, 38; 18. 17, 25, 27. Their conduct justified, Mar. 7. 1–16; Lu. 6. 1–5; 19. 39, 40. Called Christians, Ac. 11. 26. Wonderful increase of, Ac. 2. 41, 47; 4. 4; 21. 20. See APOSTLES; CHRISTIANS.
DISCIPLINE.
DISCIPLINE, BOOK OF.
DISCIPLINE, FIRST AND SECOND BOOKS OF.
Disease. See MEDICINE.
Dish. See UTENSILS.
Dishan, a son of Seir the Horite, Gen. 36. 21, 28, 30; 1 Chr. 1. 38, 42.
Dishon, I. Another son of Seir, Gen. 36. 21, 26, 30; 1 Chr. 1. 38. II. A son of Anah, and grandson of Seir, Gen. 36. 25; 1 Chr. 1. 41.
DISMISSION.
DISPENSATIONS.
DISPERSION.
DISSENTERS.
Dissidents. See DISSENTERS.
DIVINATION.
Divinity of Christ. See CHRISTOLOGY.
Division in the church, Ro. 16. 17; 1 Co. 1. 10; 3. 3; 11. 18; 12. 25.
DIVORCE, laws concerning, Le. 21. 7, 14; Nu. 30. 9; De. 24. 1–3; Eze. 44. 22; Mat. 5. 31, 32; 19. 3–9; Mar. 10. 2–12; Lu. 16. 18. Prophetic allusions to, Is. 50. 1; Jer. 3. 8.
Dizahab, a place in the Arabian desert, De. 1. 1.
Docetæ, a sect of GNOSTICS.
DOCTOR.
Doctrines. See CHRISTIANITY; DOGMA; THEOLOGY; and under special titles, as ATONEMENT; TRINITARIANS, etc.
Dodai, one of David's captains, 1 Chr. 27. 4.
Dodanim, a name among the sons of Javan, Gen. 10. 4; 1 Chr. 1. 7.
Dodavah, a man of Mareshah, whose son Eliezer rebuked Jehoshaphat, 2 Chr. 20. 37.
Dodo, I. The father of one of David's warriors, 2 Sa. 23. 9; 1 Chr. 11. 12. Prob. same with Dodai. II. A Bethlehemite, 2 Sa. 23. 24; 1 Chr. 11. 26.
DOEG.
DOG.
DOGMA.
DOMINICAL LETTER.
DOMINICANS.
DONATISTS.
Door. See GATE.
DOORKEEPER.
Dophkah, a station of the Israelites in the wilderness of Sin, Nu. 33. 12. See WILDERNESS OF THE WANDERING.
DOR.
Dorcas, Ac. 9. 36, 39. See TABITHA.
Doritheans. See SECT.
Dorrelites. See SECT.
Dort, Synod of. See CREED.
DOTHAN.
Douay Bible. See AUTHORIZED VERSION; VULGATE.
Doubters. See DOCTOR (*Jewish*).
DOVE.
Dove's dung. See DOVE.
Dowry, Gen. 30. 20; Ex. 21. 17. See MARRIAGE.
DOXOLOGY.
Drabricians. See SECT.
DRAGON. See SERPENT.
Dragon-well, prob. Pool of Gihon, Neh. 2. 13.
Dram, 1 Chr. 29. 7. See MONEY.
Drawing water, 1 Sa. 7. 6. See IRRIGATION; WELL.
Dreamer of dreams. See DREAM; DIVINATION.
DREAMS: from God, Nu. 12. 6; Jer. 23. 28; Da. 1. 17; Joel 2. 28; Ac.

2. 17. A false pretense, De. 13. 1, 3; Jer. 23. 32; Zec. 10. 2; Ju. 8. Abimelech's, Gen. 20. 3–7. Jacob's, Gen. 28. 12, etc.; 31. 10–13. Laban's, Gen. 31. 24. Joseph's, Gen. 37. 5–10; 42. 9. Pharaoh's servants, Gen. 40. 5–19. Pharaoh's, Gen. 41. 1–7. Midianite, Judg. 7. 13–15. Solomon's, 1 Ki. 3. 5–15. Nebuchadnezzar's, Da. 2; 4. Daniel's, Da. 7. Joseph's, Mat. 1. 20, 21; 2. 13, 19, 20. Wise men, Mat. 2. 11, 12. Pilate's wife's, Mat. 27. 19.
DRESS: origin of, Gen. 3. 7, 21. Materials for, Le. 6. 10; 2 Sa. 3. 31; 2 Ki. 19. 1; Est. 8. 15; Pr. 27. 26; 31. 22; Eze. 34. 3; Mat. 3. 4; He. 11. 37. Laws concerning, De. 22. 5, 11. Jesus's, Ps. 22. 18; Mat. 27. 35; Mar. 9. 3; Jno. 19. 23, 24; Re. 1. 13; 19. 13. Aaron's, Ex. 28. Aaron's sons', Ex. 28. 40. John the Baptist, Mat. 3. 4.
Drink: strong, forbidden, Le. 10. 9; Nu. 6. 3; Judg. 19. 4–14; Pr. 31. 4; Is. 5. 11, 22. Permitted, De. 14. 26; Pr. 31. 6. Used in sacrifice, Nu. 28. 7. See WINE.
Drink-offering: of wine, Le. 23. 13, 18; Nu. 6. 17; 15. 24; 28. 5–15, 24–31; 29. 6–11, 18–40; Ezra 7. 17. With a burnt-offering, Ex. 29. 40, 41; Nu. 15. 4–12; 28. 7, 14, 15. With first-fruits, Le. 23. 13. Where offered, Ex. 30. 9; Nu. 28. 7. See OFFERINGS.
Dromedary, 1 Ki. 4. 28; Est. 8. 10; Is. 60. 6; Jer. 2. 23. See CAMEL.
Drought. See SEASON.
Drowning. See PUNISHMENT.
DRUIDS.
Drunkenness, De. 29. 19; Ps. 69. 12; Pr. 23. 20, 21; Joel 1. 5; Lu. 12. 45; 21. 34; Ro. 13. 13; 1 Co. 11. 21; Gal. 5. 21; Eph. 5. 18. Its curse, De. 2. 20, 21; Is. 28. 1, 7; Na. 1. 10; 1 Co. 5. 11; 6. 10. Instances of, Gen. 9. 21–24, *Noah;*—1 Sa. 1. 13–16, *Hannah* (supposed);—1 Sa. 25. 36, *Nabal;*—2 Sa. 11. 13, *Uriah;*—1 Ki. 20. 16, *Benhadad.*
DRUSES.
DRUSILLA.
Dulcimer. See MUSICAL INSTRUMENTS.
DUMAH.
DUNG.
Dungeon. See PRISON.
Dung-gate, one of the gates of Jerusalem, Neh. 2. 13; 3. 14.
Dunkards, Dunkers. See BRETHREN.
DURA.
Durga. See SIVA.
DUST.
Dutch Reformed Church. See REFORMED CHURCH, § 2.
Dwelling. See HOUSE; TENT.
Dyeing. See HAIR; HANDICRAFT.

E.

EAGLE.
Ear, Earing, Gen. 45. 6; Ex. 34. 21; 1 Sa. 8. 12. Same as plowing.
Ear-rings. See ORNAMENTS.
Earth. See CREATION; ETHNOLOGY.
Earthen vessels, Earthenware. See POTTER.
Earthquake: Elijah, 1 Ki. 19. 11, 12. Uzziah, Am. 1. 1; Zec. 14. 5. At the crucifixion of Jesus, Mat. 27. 54. At his resurrection, Mat. 28. 2. In Paul's prison, Ac. 16. 26. In the last days, Mat. 24. 7; Mar. 13. 8; Lu. 21. 11. Prophesied of, Re. 6. 12; 8. 5; 11. 13–19; 16. 18. See CRUCIFIXION.
EAST.
EAST, WORSHIPING TOWARD THE.
EASTER.
EASTERN CHURCH.
East Sea. See SALT SEA.
Eat, Eating. See MEALS.
Ebal, I. A descendant of Seir the Horite, Gen. 36. 23. II. One of the posterity of Eber, 1 Chr. 1. 22. In Gen. 10. 28, he is called Obal.
EBAL and GERIZIM.
Ebed, I. The father of Gaal, Judg. 9. 26, 28, 30, 31, 35. II. A descendant of Adin, Ezra 8. 6.
Ebed-melech, an Ethiopian eunuch, Jer. 38. 7–13; 39. 15–18.
Ebenezer, a memorial stone, 1 Sa. 4. 1; 5. 1; 7. 12. See SAMUEL.
Eber, I. Great-grandson of Shem, Gen. 10. 21; 11. 14, 17; Nu. 24. 24; 1 Chr. 1. 18. See HEBREWS. II. A Benjamite, 1 Chr. 8. 12. III. A priest, Neh. 12. 20.
Ebiasaph, 1 Chr. 6. 23, 37; 9. 19. Prob. same as Abiasaph. See KORAH.
Ebionites. See HUMANITARIANS.
EBONY.
Ebronah, a station in the wilderness near Ezion-gaber, Nu. 33. 34.
Ecbatana. Same as ACHMETHA.
ECCE HOMO.
ECCLESIASTES.
Ecclesiastical Courts. See DISCIPLINE.
ECCLESIASTICAL HISTORY.
Ecclesiastical Polity. See CHURCH.
ECCLESIASTICUS.
ECCLESIOLOGY.
ECLIPSE OF THE SUN.
ECUMENICAL COUNCIL.
Ed, an altar erected by the trans-Jordanic tribes, Josh. 22. 34.
Edar, a tower, Gen. 35. 21.
EDEN, I. A region of country. II. An ancient mart. EDEN, III. A place near Damascus, Am. 1. 5. IV. A Levite, 2 Chr. 29. 12; 31. 15.
Eder, I. A Levite descended from Merari, 1 Chr. 23. 23; 24. 30. II. A city in the south of Judah, Josh. 15. 21.
Edict of Nantes. See NANTES.
EDIFICATION.
EDOM.
EDOMITES.
EDREI, I. A city of Bashan. Edrei, II. A town of Naphtali, Josh. 19. 37.
Education. See SCHOOLS.
Eglah, one of David's wives, 2 Sa. 3. 5; 1 Chr. 3. 3.
Eglaim, a place in Moab, Is. 15. 8. Prob. same as En-eglaim.
EGLON.
EGYPT.
Egypt, river of. See NILE.
Egyptians, inhabitants of EGYPT.
Ehi, a son of Benjamin, Gen. 46. 21. Same as AHIRAM.
Ehud, I. A deliverer of Israel, Judg. 3. 11–30. II. A great-grandson of Benjamin, 1 Chr. 7. 10; 8. 6.
Eker, a descendant of Judah, 1 Chr. 2. 27.
EKRON.
Ekronites, inhabitants of Ekron, Josh. 13. 3; 1 Sa. 5. 10.
Eladah, a descendant of Ephraim, 1 Chr. 7. 20.
ELAH, I. King of Israel. Elah, II. Father of Hoshea, 2 Ki. 15. 30; 17. 1. III. A duke of Edom, Gen. 36. 41; 1 Chr. 1. 52. IV. Father of Shimei, 1 Ki. 4. 18. V. A son of Caleb, 1 Chr. 4. 15. VI. A son of Uzzi, 1 Chr. 9. 8.
ELAH, VALLEY OF.
ELAM, I. A region of Asia. Elam, II. A Korhite Levite, 1 Chr. 26. 3. III. A son of Shashak, 1 Chr. 8. 24. IV. An exile, Ezra 2. 7; 8. 7; Neh. 7. 12; 10. 14. V. Another person, Ezra 2. 31; Neh. 7. 34. VI. A priest, Neh. 12. 42. VII. A son of Shem.
Elamites, inhabitants of Elam, Ezra 4. 9; Ac. 2. 9.
Elana. See ELATH; EZION-GABER.
Elasah, I. The son of Shaphan, Jer. 29. 3. II. One of the priests who married a strange wife.
ELATH. See EZION-GABER.
El-beth-el, Gen. 35. 7. Same as BETH-EL.
Elcesaites, a sect of GNOSTICS.
Eldaah, a son of Midian, Gen. 25. 4; 1 Chr. 1. 33.
ELDAD.
ELDERS.
Elead, a descendant of Ephraim, 1 Chr. 7. 21.
ELEALEH.
Eleasah, I. One of Judah's descendants, 1 Chr. 2. 39, 40. II. A man of Saul's posterity, 1 Chr. 8. 37; 9. 43. Same as Elasah.
ELEAZAR, I. Son of Aaron. Eleazar, II. Son of Abinadab, 1 Sa. 7. 1. III. Son of Dodo, 2 Sa. 23. 9; 1 Chr. 11. 12. IV. A Levite, 1 Chr. 23. 21, 22; 24. 28. V. A Levite, Ezra 8. 33. VI. One who married a foreign wife, Ezra 10. 25. VII. A priest, Neh. 12. 42. VIII. One of our Lord's ancestors, Mat. 1. 15.
Elect lady, an individual, 2 Jno. 1. 1. See JOHN, EPISTLES OF.
Election, Ro. 9. 18–21; 1 Co. 1. 26–29; 1 Th. 1. 4; 2 Tim. 1. 9. Of individuals, Josh. 24. 2, 3; 1 Sa. 16. 12; Neh. 9. 7; Ps. 89. 34–36; Mal. 1. 2, 3; Mat. 4. 18–22; Lu. 5. 27, 28; Ac. 7. 2, 3, 5; Ro. 4; 9. 7, 8; Gal. 1. 15, 16. Of Israel, De. 7. 6–8; Ps. 33. 12; Is. 45. 4; Ro. 11. 5–7, 23, 25, 32, 33. Exhortation, Ro. 8. 31–33; 9. 22–24; Eph. 1. 4, 5; Col. 3. 12; 1 Th. 5. 8–10; 2 Tim. 1. 8, 9. See PREDESTINATION.
El-Elohe-Israel, an altar which Jacob built, Gen. 33. 18–20.
Elements, the bread and wine used in COMMUNION.
Eleph, a city, Josh. 18. 28.
Elephant. See IVORY.
Elevation of the Host. See MASS.
El-hanan, a warrior, 2 Sa. 21. 19; 1 Chr. 20. 5. See GOLIATH.
El-hhagg. See HADJI.
ELI.
Eli, Eli, lama sabacthani, a Syro-Chaldaic phrase, Mat. 27. 46; Mar. 15. 34.
ELIAB, I. David's elder brother. Eliab, II. A prince of Zebulun, Nu. 1. 9; 2. 7; 7. 24, 29; 10. 16. III. Father of Dathan and Abiram, Nu. 16. 1, 12; 26. 8, 9, etc. IV. Ancestor of Samuel, 1 Chr. 6. 27. Same as Elihu, 1 Sa. 1. 1. V. A Gadite warrior, 1 Chr. 12. 9. VI. A Levite porter, 1 Chr. 15. 18, 20; 16. 5.
Eliada, I. One of David's sons, 2 Sa. 5. 16; 1 Chr. 3. 8. Same as Beliada, 1 Chr. 14. 7. II. A Benjamite, 2 Chr. 17. 17.
Eliadah, the father of Rezon, 1 Ki. 11. 23–25.
Eliah, I. A chief among the Benjamites, 1 Chr. 8. 27. II. A person who had a foreign wife, Ezra 10. 26.
Eliahba, one of David's chief warriors, 2 Sa. 23. 32; 1 Chr. 11. 33.
Eliakim, I. 2 Ki. 23. 34. Same as JEHOIAKIM. II. An officer of Hezekiah, 2 Ki. 18. 18; 19. 2; Is. 22. 20–25. III. A priest, Neh. 12. 41. IV. Two persons in the genealogy of Christ, Mat. 1. 13; Lu. 3. 30.
Eliam, I. The father of Bath-sheba, 2 Sa. 11. 3. Same as Ammiel, 1 Chr. 3. 5. II. Son of Ahithophel, 2 Sa. 23. 34.
Elias, the Greek form of ELIJAH.
Eliasaph, I. A chief of Gad, Nu. 1. 14; 2. 14; 7. 42, 47; 10. 20. II. A Levite, Nu. 3. 24.

Eliashib, I. A descendant of David, 1 Chr. 3. 24. II. A head of a course of priests, 1 Chr. 24. 12. III. A high-priest, Ezra 10. 6; Neh. 3. 20; 12. 10. IV. A Levite singer, Ezra 10. 24. V., VI. Two other persons, Ezra 10. 27, 36.
Eliathah, a Levite of the sons of Heman, 1 Chr. 25. 4, 27.
Elidad, a Benjamite, Nu. 34. 21.
Eliel, I. A chieftain of Manasseh, 1 Chr. 5. 24. II. A Levite, ancestor of Samuel, 1 Chr. 6. 34. III. Two Benjamite chiefs, 1 Chr. 8. 20–22. IV. Two of David's warriors, 1 Chr. 11. 46, 47. V. A Gadite captain, 1 Chr. 12. 11. Prob. same as IV. VI. A Kohathite Levite of David's time, 1 Chr. 15. 9, 11. VII. An overseer of offerings in Hezekiah's reign, 2 Chr. 31. 13.
Elienai, a Benjamite chief, 1 Chr. 8. 20.
ELIEZER, I. Chief servant of Abraham. Eliezer, II. One of the sons of Moses, Ex. 18. 4. III. A Benjamite chief, 1 Chr. 7. 8. IV. A priest, 1 Chr. 15. 24. V. A ruler of the Reubenites, 1 Chr. 27. 16. VI. A prophet, 2 Chr. 20. 35–37. VII. A messenger sent by Ezra, Ezra 8. 16. VIII., IX., X. Three persons who married foreign wives, Ezra 10. 18, 23, 31. XI. A person in the ancestry of our Lord, Lu. 3. 29.
Elihoenai, one who returned from Babylon with Ezra, Ezra 8. 4.
Elihoreph, one of King Solomon's scribes, 1 Ki. 4. 3.
Elihu, I. An ancestor of Samuel, 1 Sa. 1. 1. II. A chief of Manasseh, 1 Chr. 12. 20. III. A Levite porter, 1 Chr. 26. 7. IV. David's eldest brother. Same as ELIAB. V. Son of Barachel, Job 32. 2, 4, 5, 6; 34. 1, etc.
ELIJAH.
Elika, one of David's mighty men, 2 Sa. 23. 25.
ELIM.
Elimelech. See RUTH.
Elioenai, I. One of David's descendants, 1 Chr. 3. 23, 24. II. A chieftain of Simeon, 1 Chr. 4. 36. III. A Benjamite head of a house, 1 Chr. 7. 8. IV. A Levite of Korah, 1 Chr. 26. 3. V. A priest who married a strange wife, Ezra 10. 22. VI. Another person who married a foreign wife, Ezra 10. 27.
Eliphal, one of David's warriors, 1 Chr. 11. 35. Also called Eliphelet.
Eliphalet, a son of David, 2 Sa. 5. 16; 1 Chr. 14. 7.
ELIPHAZ, I. One of the three friends of Job. Eliphaz, II. A son of Esau, Gen. 36. 4, 10, 11; 1 Chr. 1. 35, 36.
Elipheleh, a Levite appointed by David to play the harp, 1 Chr. 15. 18, 21.
Eliphelet, I. One of David's warriors, 2 Sa. 23. 34. Called Eliphal in 1 Chr. 11. 35. II. A son of David, born in Jerusalem, 1 Chr. 3. 6. Same as Elpalet. III. Another son of David, 1 Chr. 3. 8. He is called Eliphalet in 2 Sa. 5. 16. IV. A descendant of Saul, 1 Chr. 8. 39. V. One who returned to Jerusalem with Ezra, Ezra 8. 13. VI. A man who married a foreign wife, Ezra 10. 33.
ELISABETH.
Eliseus, the Greek form of ELISHA, Lu. 4. 27.
ELISHA.
Elishah, I. A son of Javan, Gen. 10. 4; 1 Chr. 1. 7. II. Possibly Hellas, *i. e.*, Greece, Eze. 27. 7.
Elishama, I. A prince of the tribe of Ephraim, Nu. 1. 10; 7. 48. II. One of the sons of David, 2 Sa. 5. 16; 1 Chr. 3. 8. III. The grandfather of that Ishmael who killed Gedaliah, 2 Ki. 25. 25; Jer. 41. 1. IV. A descendant of Judah, 1 Chr. 2. 41. V. Another son of David, born in Jerusalem, 1 Chr. 3. 6. VI. A priest whom Jehoshaphat sent to teach the people, 2 Chr. 17. 8. VII. A scribe in Jehoiakim's reign, Jer. 36. 12, 20, 21.
Elishaphat, one of Jehoiada's captains, 2 Chr. 23. 1.
Elisheba, wife of AARON, Ex. 6. 23.
Elishua, one of David's sons, born at Jerusalem, 2 Sa. 5. 15; 1 Chr. 14. 5. Also called Elishama, 1 Chr. 3. 6.
Eliud, one in the genealogy of Christ, Mat. 1. 14, 15.
Elizabeth. See ELISABETH.
Elizaphan, I. A Levite chief of the Kohathites, Nu. 3. 30; 1 Chr. 15. 8. Also called Elzaphan. II. A chief of Zebulun, Nu. 34. 25.
Elizur, a prince of Reuben, Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.
ELKANAH, I. A grandson of Korah. II. Father of Samuel. Elkanah, III. Three Levites, 1 Chr. 6. 25, 26, 35, 36; 9. 16. IV. A Korhite, 1 Chr. 12. 6. V. A door-keeper for the ark, 1 Chr. 15. 23. VI. A high officer in the reign of Ahaz, 2 Chr. 28. 7.
ELKOSH.
Elkoshite, Na. 1. 1, an inhabitant of ELKOSH.
ELLASAR.
Elm, Hos. 4. 13. Prob. OAK.
Elmodam, one in the line of our Lord's ancestry, Lu. 3. 28.
Elnaam, the father of two of David's warriors, 1 Chr. 11. 46.
Elnathan, I. The father-in-law of Jehoiachin, 2 Kings 24. 8. Prob. son of Achbor, Jer. 26. 22; 36. 12, 25. II., III., IV. Three messengers, Ezra 8. 16.
Elohim. See GENESIS.
Eloi, a Syro-Chaldaic form of Eli, Mar. 15. 34.
Elon, I. The father of one of Esau's wives, Gen. 26. 34; 36. 2. II. A son of Zebulun, Gen. 46. 14; Nu. 26. 26. III. A judge of Israel, Judg. 12. 11, 12. IV. A city of Dan, Josh. 19. 43.
Elon-beth-hanan, name of a place, 1 Ki. 4. 9.
Elonites, a family of Zebulun, Nu. 26. 26.
Eloth, a grove, 1 Ki. 9. 26; 2 Chr. 8. 17. Same as ELATH.
Elpaal, a descendant of Benjamin, 1 Chr. 8. 11, 12.
Elpalet, one of the sons of David born in Jerusalem, 1 Chr. 14. 5. Same as Eliphelet.
El-paran. See PARAN.
Eltekeh, a Levitical city in Dan, Josh. 19. 44; 21. 23.
Eltekon, a town of Judah, Josh. 15. 59.
Eltolad, or Tolad, a town first allotted to Judah, but afterward to Simeon, Josh. 15. 30; 19. 4; 1 Chr. 4. 29.
Elul. See MONTH.
Eluzai, a Benjamite warrior, 1 Chr. 12. 5.
ELYMAS.
ELYSIUM.
Elzabad, I. A Gadite captain, 1 Chr. 12. 12. II. A Levite, 1 Chr. 26. 7.
Elzaphan, a Levite. Same as Elizaphan, Ex. 6. 22; Le. 10. 4.
Emanations. See GNOSTICS.
Emancipation. See SLAVERY.
EMBALMING.
EMBER-DAYS.
Emblems. See SYMBOLISM.
EMBROIDERY. See HANDICRAFT.
EMERALD.
EMERODS.
EMIM.
Emmanuel. See IMMANUEL.
EMMAUS.
Emmor, Ac. 7. 16. Greek form of HAMOR.
En. See AIN.
Enam, a town in Judah, Josh. 15. 34.
Enan, the father of a prince of Naphtali, Nu. 1. 15; 2. 29; 7. 78, 83; 10. 27.
ENCAMPMENT.
Enchanters. See DIVINATION; MAGIC; WITCHCRAFT.
Enchantment. See DIVINATION; MAGIC; WITCHCRAFT.
ENCYCLICAL.
ENDOR. See WITCH OF ENDOR.
En-eglaim, a town in Moab, Eze. 47. 10. Prob. same as Eglaim.
Enemies: laws concerning, Ex. 23. 4; De. 23. 6–8; Pr. 24. 17; 25. 21; Mat. 5. 44; Lu. 6. 27–36; Ro. 12. 14–21. Examples, 1 Sa. 24. 26; Ps. 35. 4–15 (*David*); Lu. 23. 34 (*Jesus*); Ac. 7. 60 (*Stephen*).
ENGANNIM, I. A city of Issachar. Engannim, II. A town of Judah, Josh. 15. 34.
EN-GEDI.
ENGINE.
England, Church of. See EPISCOPALIANS.
Engraving. See HANDICRAFT.
En-haddah, a town of Issachar, Josh. 19. 21.
En-hak-kore, a spring, Judg. 15. 19. See LEHI.
En-hazor, a town of Naphtali, Josh. 19. 37.
Enoch, I. A son of Cain, Gen. 4. 17, 18. II. Father of Methuselah, Gen. 4. 18–24; Lu. 3. 37; He. 11. 5. III. A city built by Cain, Gen. 4. 17.
ENOCH, BOOK OF.
Enon, Jno. 3. 23. See ÆNON.
Enos, the first-born of Seth, Gen. 4. 26; Lu. 3. 38.
Enosh, 1 Chr. 1. 1. A form of Enos.
En-rimmon, a town in Judah, Neh. 11. 29. See AIN.
EN-ROGEL.
Enrollment. See TAXES.
En-shemesh, a spring on the north boundary of Judah, Josh. 15. 7.
Ensign. See BANNERS.
En-tappuah, a town on the borders of Manasseh and Ephraim, Josh. 17. 7.
Entertainment. See BANQUET.
Envy, Ps. 37. 1; Pr. 3. 31; 14. 30; 23. 17; 24. 19; 27. 4; Ro. 13. 13; 1 Co. 3. 3; Gal. 5. 21; Ja. 3. 14; 5. 9; 1 Pe. 2. 1. Examples: Gen. 4. 5–13 (*Cain*); —Gen. 26. 14 (*Philistines*); —Gen. 30. 1 (*Rachel*); —Gen. 37. 4, 11 (*Joseph's Brethren*); —Nu. 16 (*Korah*).
Eons. See GNOSTICS.
EPAPHRAS.
EPAPHRODITUS.
Epenetus, a Christian, Ro. 16. 5.
Ephah, I. One of the sons of Midian, Gen. 25. 4; 1 Chr. 1. 33. II. One of the concubines of Caleb, 1 Chr. 2. 46. III. One of Judah's posterity, 1 Chr. 2. 47. IV. A measure. See MEASURES.
Ephai, a Netophathite whose sons joined Gedadiah, Jer. 40. 8.
Epher, I. A son of Midian, Gen. 25. 4. II. A descendant of Judah, 1 Chr. 4. 17. III. A chief of Manasseh, 1 Chr. 5. 24.
Ephes-dammim, a place, 1 Sa. 17. 1. Also called Pasdammim, 1 Chr. 11. 13.
EPHESIANS, THE EPISTLE TO THE.
EPHESUS.
Ephesus, council of. See ECUMENICAL COUNCIL, 3.
Ephlal, a descendant of Judah, 1 Chr. 2. 37.

EPHOD, Ex. 25. 27, 28; 39.; Le. 8. 7. Gideon's, Judg. 8. 27. Micah's, Judg. 17. 5; 18. 14–20. Samuel's, 1 Sa. 2. 18. David's, 2 Sa. 6. 14; 1 Chr. 15. 27; Hos. 3. 4. The robe of, Ex. 28. 31; 39. 2. The girdle of, Ex. 28. 8; 39. 5; Le. 8. 7.
Ephod, II. A chief of Manasseh, Nu. 34. 23.
Ephphatha, a Syro-Chaldaic word meaning *be opened*, Mar. 7. 34.
EPHRAIM. See GATE.
EPHRAIM, WOOD OF.
Ephraimite, a descendant of Ephraim, Josh. 16. 10.
Ephrain, a city, 2 Chr. 13. 19. Perhaps same as Ophrah.
Ephratah, I. The wife of Caleb, 1 Chr. 2. 50. Also called Ephrath. II. A name of Bethlehem, also called Ephrath, Ruth 4. 11; Mi. 5. 2. See BETHLEHEM.
Ephrath, I. An ancient name of Bethlehem, Gen. 35. 16, 19. II. Wife of Caleb, 1 Chr. 2. 19.
Ephrathite, I. An inhabitant of Bethlehem, Ruth 1. 2. II. An Ephraimite, Judg. 12. 5.
Ephron, I. The son of Zohar, Gen. 23. 8–18. II. A mount in the north-west border of Judah, Josh. 15. 9.
EPICUREANS.
EPIPHANY.
EPISCOPACY.
EPISCOPALIANS.
Epistle of Barnabas. See BARNABAS.
EPISTLES.
Epistles, spurious. See APOCRYPHA.
Epistoler. See GOSPELER.
Epitaph. See BURIAL.
Er, I. The eldest son of Judah, Gen. 38. 3–7. II. A descendant of Judah by Shelah, 1 Chr. 4. 21. III. One of our Lord's ancestry, Lu. 3. 28.
Eran, one of the descendants of Ephraim. Nu. 26. 36.
Eranites, descendants of Eran, Nu. 26. 36.
Erastians. See SECT.
Erastus, a Christian treasurer of Corinth, Ac. 19. 22; Ro. 16. 23; 2 Tim. 4. 20.
ERECH.
Eremite, a hermit. See MONACHISM.
Eri, one of the sons of Gad, Gen. 46. 16; Nu. 26. 16.
Erites, descendants of Eri, Nu. 26. 16.
Esaias, Greek form of ISAIAH.
ESAR-HADDON.
ESAU.
ESCHATOLOGY.
ESDRAELON.
ESDRAS, BOOKS OF.
Esek, a well in the valley of Gerar, Gen. 26. 19, 20.
Esh-baal, 1 Chr. 8. 33; 9. 39. Same as ISH-BOSHETH.
Eshban, one of the descendants of Seir the Horite, Gen. 36. 26.
Eshcol, an Amorite chieftain, Gen. 14. 13–24.
ESHCOL, VALLEY OF.
Eshean, a town in Judah, Josh. 15. 52.
Eshkalonites, inhabitants of Ashkelon, Josh. 13. 3.
Eshtaol, a city first assigned to Judah, Josh. 15. 33; afterward to Dan, Josh. 19. 41.
Eshtaulites, the inhabitants of Eshtaol, 1 Chr. 2. 53.
ESHTEMOA, I. A city in Judah. Eshtemoa, II. A person, called the Maachathite, 1 Chr. 4. 19.
Eshtemoh, Josh. 15. 50. Same as ESHTEMOA.
Eshton, a descendant of Judah, 1 Chr. 4. 11, 12.
Esli, a person in the genealogy of Christ, Lu. 3. 25.
Espousal. See MARRIAGE.
Esrom, Mat. 1. 3; Lu. 3. 33. Greek form of Hezron.
Essence. See HYPOSTASIS.
ESSENES.
Established Church. See CHURCH AND STATE.
ESTHER.
ESTHER, BOOK OF.
Etam, I. A name found in the genealogies of Judah, prob. a place, 1 Chr. 4. 3. II. A place in Simeon, 1 Chr. 4. 32. III. Prob. a cliff near the town, Judg. 15. 8–11.
Eternal. See EVERLASTING.
Eternal Punishment. See FUTURE PUNISHMENT.
Etham, I. Wilderness of, Nu. 33. 8. See SHUR. II. Second station of the Israelites, Ex. 13. 20; Nu. 33. 6, 7, 8.
Ethan, I. The Ezrahite, 1 Ki. 4. 31; Ps. 89 (*title*). II. 1 Chr. 6. 44. Prob. same as JEDUTHUN. III. One of Asaph's ancestors, 1 Chr. 6. 42.
Ethanim. See MONTH.
ETHBAAL.
Ether, a town of Judah, afterward Simeon, Josh. 15. 42; 19. 7.
Ethics. See MORAL SCIENCE.
ETHIOPIA. See CUSH.
Ethiopians, inhabitants of ETHIOPIA.
Ethnan, one of Judah's descendants, 1 Chr. 4. 7.
Ethni, a Levite of the family of Gershon, 1 Chr. 6. 41.
ETHNOLOGY.
Eubulus, a Christian at Rome, 2 Tim. 4. 21.
Eucharist. See COMMUNION; LORD'S SUPPER.
Euchelaion. See EXTREME UNCTION.
Euchites. See SECT.
Eucratites, a sect of GNOSTICS.
Eulogia, the consecrated bread of the COMMUNION.
Eunice, the mother of Timothy, Ac. 16. 1; 2 Tim. 1. 5.
Eunomians. See SECT.
EUNUCH.
Euodias, a Christian woman at Philippi, Phi. 4. 2.
EUPHRATES.
EUROCLYDON.
Eusebians. See SECT.
Eutychians. See MONOPHYSITE.
EUTYCHUS.
EVANGELICAL; EVANGELIST.
Evangelical Alliance, ——— Association, ——— Church, ——— Church Conference, ——— Union. See EVANGELICAL.
Evangelicals. See EPISCOPALIANS.
Evangelists. See PREACHING.
EVE.
Evening. See DAY; NIGHT; WATCHES OF NIGHT.
Even-song. See CANONICAL HOURS.
EVERLASTING.
EVES or VIGILS.
Evi, a king or chief of Midian, Nu. 31. 8; Josh. 13. 21.
Evidences of Christianity. See CHRISTIANITY.
Evil. See DEPRAVITY; SIN.
EVIL-MERODACH.
Ewe, Gen. 32. 14; 2 Sa. 12. 3. See SHEEP.
Exaltation of the Cross, Festival of the. See CROSS.
Excellents. See DOCTOR (Jewish).
EXCOMMUNICATION: Jewish laws concerning, Gen. 17. 14; Ex. 12. 15, 19; 30. 33, 38; Le. 7. 10, 25; 17. 9, 10, 14; 19. 8; 23. 29; Nu. 9. 13; 19. 13. Christian rules, Mat. 18. 17; 1 Co. 5. 13; 16. 22.
Execution. See PUNISHMENT.
EXECUTIONER.
EXEGESIS.
EXHORTERS.
Exile. See CAPTIVITY; PUNISHMENT.
EXODUS, BOOK OF.
EXODUS OF THE ISRAELITES.
EXORCISM, EXORCIST.
Ex-parte Council. See CONGREGATIONALISTS.
EXPERIMENTAL RELIGION.
Expiation. See ATONEMENT; SACRIFICE.
Exposition. See PREACHING.
Extravagants. See BULL, PAPAL.
EXTREME UNCTION.
EYE.
Ezar, 1 Chr. 1. 38. Same as Ezer.
Ezbai, father of one of David's warriors, 1 Chr. 11. 37.
Ezbon, I. One of the sons of Gad, Gen. 46. 16. He is also called Ozni, Nu. 26. 16. II. A Benjamite, 1 Chr. 7. 7.
Ezekias, Greek form of Hezekiah, Mat. 1. 9, 10.
EZEKIEL, and Book of.
Ezekiel's reed. See MEASURES.
Ezel, I. A stone or stone-heap by which David and Jonathan parted, 1 Sa. 20. 19. II. A city of Simeon, 1 Chr. 4. 29.
Ezem, a city of Simeon, 1 Chr. 4. 29. In Josh. 19. 3, called Azem.
Ezer, I. A descendant of Seir, Gen. 36. 21, 27, 30; 1 Chr. 1, 42. In verse 38, called Ezar. II. A descendant of Judah, 1 Chr. 4. 4. III. One of the sons of Ephraim, 1 Chr. 7. 21. IV. A Gadite chief, 1 Chr. 12. 9. V. A Levite who helped to repair the wall of Jerusalem, Neh. 3. 19. VI. A priest who took part in the dedication of the wall, Neh. 12. 42.
EZION-GABER, or -GEBER.
Eznite, an epithet of Adino, one of David's mighty men, 2 Sa. 23. 8. See JASHOBEAM.
EZRA, I. A Scribe. Ezra, II. One of the descendants of Judah, 1 Chr. 4. 17. III. A priest, Neh. 12. 1, 13.
Ezra, Book of. See EZRA.
Ezrahite. Two persons are thus designated, 1 Ki. 4. 31; Ps. 88 and 89 (*title*); in 1 Chr. 2. 6, they are called sons of Zerah.
Ezri, the superintendent of David's agricultural laborers, 1 Chr. 27. 26.

F.

Fable. See PARABLES.
Face-seeing, or seeking, sometimes used to express obtaining or asking especial favor or nearness, Job 33. 26; Ps. 17. 15; 27. 8; Pr. 7. 15.
FACULTIES.
FAIR HAVENS, THE.
FAIRS.
FAITH, described, Ac. 15. 9; 26. 18; Ro. 4; 2 Co. 5. 7; Eph. 4. 5, 13; 6. 16; 1 Th. 1. 3, etc.; 5. 8; He. 11; 1 Jno. 5. 1; Ju. 20. Its objects, Mar. 1. 15; 11. 22; Jno. 3. 15; 6. 29; 14. 1; 18. 36; 20. 31; Ac. 16. 31; 20. 21; Ro. 8. 14. Its source, Ro. 12. 3; 1 Co. 2. 5; 12. 9; Eph. 2. 8; 6. 23; Phi. 1. 29; He. 12. 2; 2 Pe. 1. 1; 1 Jno. 5. 4–6. Instrumentality employed, Jno. 17. 20; Ac. 8. 12; Ro. 10. 14–17; 1 Co. 3. 5; 2 Tim. 3. 15. Its consequences, Ha. 2. 4; Mar. 16. 16; Jno. 1. 12; 3. 16, 36; 6. 40, 47; Ac. 10. 43; 13. 39; 16. 31; Ro. 1. 17; 3. 26; 5. 1; Gal. 2. 16; 3. 14, 26; He. 10. 22. Its effects, Ac. 15. 9; Ro. 15. 13; 1 Co. 13; 2 Co. 4. 13; Gal. 5. 6; Eph. 1. 13; Col. 1. 4; 1 Th. 1. 3; 1 Tim. 1. 5; Philem. 5; He. 4. 3;

Ja. 2. 14, etc.; 1 Pe. 1. 8, 22; 2. 6; 2 Pe. 1. 5; 1 Jno. 3. 23. Of devils, Mar. 1. 24; 5. 7; Ac. 19. 15; Ja. 2. 19.
Faith, act of. See AUTO-DA-FE.
Faith, articles of, ——— confessions of, ——— rule of. See CREED.
FAKIRS.
Fall of Man. See ADAM; MAN.
FALLOW-DEER.
Fallow-year. Same as SABBATICAL YEAR.
FALSE CHRISTS.
False Prophet. See PROPHETS.
Familiars of the Inquisition. Officers of the INQUISITION.
Familiar Spirit. See DIVINATION; WITCHCRAFT; WITCH OF ENDOR.
Familists. See SECT.
FAMILY.
FAMINE, Gen. 12. 10 (*Abraham*);—Gen. 26. 1 (*Isaac*);—Gen. 41.–47.; Ps. 105. 16; Ac. 7. 11 (*Egypt*);—Ruth 1. 1, etc. (*Naomi*);—2 Sa. 21. 1 (*David*);—1 Ki. 18. 2; 2 Ki. 6.; 7. 8 (*Samaria*);—2 Ki. 4. 38 (*Elisha*);—2 Ki. 25. 3; Neh. 5. 3; Jer. 14. 1; 52. 6; La. 5. 10 (*Jerusalem*). Universal, Ac. 11. 28. Figurative, Am. 8. 11. Prophesied of, Mat. 24. 7; Mar. 13. 8; Lu. 21. 11; Re. 6. 8; 18. 8.
Fan. See HARVEST.
FANATIC.
Farm, Farming. See AGRICULTURE, Mat. 22. 5.
Farnobians. See SECT.
Farthing. See MONEY.
FAST, Fasting, true, Ps. 35. 13; 69. 10; Is. 58. 5–7; Jer. 36. 9; Joel 1. 14; 2. 12, 13; Mat. 6. 16, 17; Lu. 5. 35. Examples of, Mat. 4. 2; Lu. 4. 2 (*Jesus*);—Ex. 34. 28; De. 9. 9, 18 (*Moses*);—2 Sa. 12. 16 (*David*);—Ezra 8. 21 (*Ezra*);—Neh. 1. 14 (*Nehemiah*);—Est. 4. 3; 9. 31 (*Esther*);—Da. 9. 3; 10. 3 (*Daniel*);—Jon. 3. 5–9 (*Nineveh*). Hypocritical, Is. 58. 3, 5; Mat. 6. 16. Examples of, 1 Ki. 21. 9, 12 (*Naboth*);—Lu. 18. 12 (*Pharisee*).
FAT, I. Of animals. Fat, II. Same as wine-vat. See VINE.
FATHER.
Father Mathew Societies. See TEMPERANCE SOCIETIES.
Fathers. See DOCTOR (Jewish).
Fathom. See MEASURES.
Fear, godly: God is the object of, Is. 8. 13. God is the author of, Jer. 32. 39, 40. Described as a hatred of evil, Pr. 8. 13. Wisdom, Job 28. 28; Ps. 111. 10. Sanctifying, Ps. 19. 9. Commanded, De. 13. 4; Ps. 22. 23; Ec. 12. 13; 1 Pe. 2. 17. Motives to, the holiness of God, Re. 15. 4. The goodness of God, 1 Sa. 12. 24. The forgiveness of God, Ps. 130. 4. Necessary to the worship of God, Ps. 5. 7; 89. 7. Avoiding of sin, Ex. 20. 20. Those who have, are pitied of God, Ps. 103. 13. Accepted of God, Ac. 10. 35. Depart from evil, Pr. 16. 6. Should not fear man, Is. 8. 12, 13; Mat. 10. 28. Should be prayed for, Ps. 86. 11. The wicked destitute of, Ps. 36. 1; Pr. 1. 29; Jer. 2. 19; Rom. 3. 18. Exemplified, Abraham, Gen. 22. 12;—Joseph, Gen. 39. 9; 42. 18;—Obadiah, 1 Ki. 18. 12;—Nehemiah, Neh. 5. 15;—Job, Job 1. 1, 8;—Primitive Christians, Ac. 9. 31;—Cornelius, Ac. 10. 2;—Noah, He. 11. 7. Fear, unholy: a characteristic of the wicked, Re. 21. 8. A fear of man, 1 Sa. 15. 24; Jno. 9. 22. A fear of judgments, Is. 2. 19; Lu. 21. 26; Re. 6. 16, 17. Of future punishment, He. 10. 27. Consuming, Ps. 73. 19. A guilty conscience leads to, Gen. 3. 8, 10; Ps. 53. 5; Pr. 28. 1. Exhortations against, Is. 8. 12; Jno. 14. 27. Exemplified, Adam, Gen. 3. 10. Cain, Gen. 4. 14. Midianites, Judg. 7. 21, 22. Philistines, 1 Sa. 14. 15. Saul, 1 Sa. 28. 5, 20. Adonijah's guests, 1 Ki. 1. 49. Haman, Est. 7. 6. Ahaz, Is. 7. 2. Belshazzar, Da. 5. 6. Pilate, Jno. 19. 8. Felix, Ac. 24. 25.
Feasts: of the Passover, Ex. 12.; 23. 14, 15; 34. 25; Le. 23. 5–8; Nu. 9. 2–14; 28. 16–25; De. 16. 1–8, 16; 2 Chr. 8. 13. Remarkable celebrations of, Ex. 12. 28–50 (*Egypt*);—Nu. 9. 5 (*Sinai*);—Josh. 5. 10, 11 (*Canaan*);—2 Chr. 30. 1 (*Hezekiah's reign*);—2 Ki. 23. 22, 23; 2 Chr. 35. 1, 18 (*Josiah*);—Ezra 6. 19, 20 (*after the captivity*);—Mat. 26. 17–29; Lu. 22. 15, etc. (*Jesus and his disciples*). A symbol, 1 Co. 5. 7, 8. Of Pentecost, Ex. 23. 16, 17; 34. 22; Le. 23. 15–21; De. 16. 9–12; 2 Chr. 8. 13; Ac. 2. 1, 3; 20. 16. Of Tabernacles, Ex. 23. 16, 17; 34. 22, 23; Le. 23. 34–44; Nu. 29. 12–39; De. 16. 13–16; 31. 10–13; 2 Chr. 8. 13; Neh. 8. 15, 16, 18; Jno. 7. 2, 37, 39. Remarkable celebrations of, 1 Ki. 8. 2, 65 (*dedication of the Temple*);—Ezra 3. 4; Neh. 8. 17 (*after the captivity*). Prophetic allusions to, Zec. 14. 16–19. Of New Moon, Nu. 10. 10; 28. 11–15; 1 Chr. 23. 31; 2 Chr. 2. 4; Ezra 3. 5; Ps. 81. 3–15. Observance of, abolished, Col. 2. 16, with Gal. 4. 10. Prophetic allusions to, Is. 66. 23; Eze. 46. 1; Hos. 2. 11. Of Trumpets, Le. 23. 24, 25; Nu. 10. 2; 29. 1–6; Ps. 81. 3. Prophetic allusions to, Joel 2. 1, 15; Am. 3. 6; Zec. 9. 14. Of Purim, Est. 9. 17–32. Of Dedication, Jno. 10. 22. Of the Sabbatic Year, Ex. 21. 2; 23. 11; Le. 25. 2–7, 20–22; De. 15. 1–3, 9–12; Neh. 10. 31. Punishment for neglecting, Le. 26. 34, 35, 43; 2 Chr. 36. 20, 21; Jer. 34. 13, 18. Of Jubilee, Le. 25. 8, 17–25, 54; 27. 14–24; Nu. 36. 4; Is. 61. 1, 2; Eze. 46. 17; La. 4. 17–19. Abraham's, Gen. 21. 8. Ahasuerus's, Est. 1. Belshazzar's, Da. 5. Herod's, Mar. 6. 21, etc. Cana, Jno. 2. 1. Of Charity, 1 Co. 11. 22; 2 Pe. 2. 13; Ju. 12. Of Lamps. See LAMP. Of Lanterns. See LAMP. Of Harvest. See HARVEST; PENTECOST. Of Weeks. See PENTECOST. Of the New Year. See NEW YEAR, FEAST OF THE. Of trumpets. See NEW YEAR, FEAST OF THE. See also BANQUET; FESTIVALS; DEDICATION, FEAST OF THE; MOON; PASSOVER; TABERNACLES, FEAST OF THE; SABBATICAL YEAR.
Feet. See FOOT.
Feet-washing. See WASHING; PURIFICATION.
FELIX.
FELLOWSHIP. See COMMUNION OF SAINTS.
FENCE.
Fenced Cities. See CITIES; GATE.
Ferrara, Council of. See ECUMENICAL COUNCIL, 19.
FERRET.
FESTIVALS.
FESTUS.
FETICHISM.
Fetters. See CHAIN.
Field of Blood. See ACELDAMA.
Field-preaching. See PREACHING.
Fiery Serpent. See SERPENT.
FIFTH MONARCHY MEN.
FIG, FIG-TREE.
Figures, prophetical, Aholah and Aholibah, Eze. 23;—bands, Zec. 11. 7;—beasts, Da. 7.; 8.; Re. 4. 6–9; 11. 7; 13.; 15. 2; 16. 13; 17.; 19. 19, 20; 20. 10;—beauty, Zec. 11. 7;—cedar, 2 Ki. 14. 9; Eze. 17.; Am. 2. 9;—Maher-shalal-hash-baz, Is. 8. 1–8;—pot, Jer. 1. 13; Eze. 24. 3–11;—roll (flying), Zec. 5. 1. See TYPES.
Figures, various, viz.: adamant, Eze. 3. 9; Zec. 7. 12;—adder, Gen. 49. 17; Ps. 58. 4; 91. 13; 140. 3; Pr. 23. 32;—anchor, He. 6. 19;—balm, Jer. 8. 22; 46. 11; 51. 8;—bay-tree, Ps. 37. 35;—brass, De. 33. 25; Is. 48. 4; Da. 2. 39;—bridle, 2 Ki. 19. 28; Is. 30. 28; Ja. 1. 26; 3. 2;—briers, Is. 10. 17; Eze. 28. 24; Mi. 7. 4;—buckler, Ps. 18. 2; Pr. 2. 7;—candlestick, Re. 1. 20;—cloak, Jno. 15. 22; 1 Th. 2. 5; 1 Pe. 2. 16;—crown, Job 31. 36; Pr. 4. 9; 12. 4; 16. 31; 17. 6; Phi. 4. 1; 1 Th. 2. 19;—flint, Is. 50. 7;—fruits, Is. 57. 19; He. 13. 15;—furnace, Is. 48. 10;—garment, Ps. 102. 26; Is. 61. 3;—gate, Mat. 7. 13, 14;—goats, Mat. 25. 33;—gold, La. 4. 1; Zec. 13. 9;—grapes, Hos. 9. 10; Re. 14. 18;—grasshopper, Judg. 6. 5; Ec. 12. 5; Na. 3. 17;—hammer, Jer. 23. 29; 50. 23; hand-breadth, Ps. 39. 5;—harlot, Is. 1. 21; Jer. 2. 20–31; Eze. 16. 15, etc.;—harvest, Mat. 13. 39; Re. 14. 15; health, Pr. 12. 18;—heifer, Jer. 50. 11; Hos. 10. 11;—helmet, Eph. 6. 17; 1 Th. 5. 8;—hireling, 1 Sa. 2. 36; Jno. 10. 12, 13; horn, 1 Sa. 2. 1; Job 16. 15;—hunger, Ps. 107. 9; Mat. 5. 6;—husbandry, Jno. 15. 1; 1 Co. 3. 9;—key, Is. 22. 22; Mat. 16. 19; Re. 3. 7; 9. 1; 20. 1;—lamp, 1 Ki. 15. 4; Ps. 119. 105; 132. 17; Pr. 13. 9; 20. 20; Is. 62. 1; Mat. 5. 14–16; 25. 1–13;—leaf, Ps. 1. 3; Is. 1. 30; 64. 6; Jer. 17. 7, 8;—leaven, Mat. 13. 33; 16. 6, 11, 12; Lu. 13. 21; 1 Co. 5. 6–8;—light, Ps. 97. 11;—lineu (white and clean), Re. 19. 8, 14;—lion, Gen. 49. 9;—Lucifer, Is. 14. 12;—locusts, Judg. 6. 5; Na. 3. 17;—marrow, Ps. 63. 5; Is. 25. 6; He. 4. 12;—medicine, Is. 1. 6; Jer. 30. 13; 46. 11;—night, Is. 21. 12; Jno. 9. 4; Ro. 13. 12;—oil, Is. 61. 3;—pearl, Mat. 7. 6; 13. 45, 46;—pilgrimage, Gen. 47. 9; Ex. 6. 4; Ps. 119. 54;—pilgrims, 1 Pe. 2. 11;—pit, Pr. 23. 27;—potsherds, Is. 45. 9;—prison, Ps. 142. 7; Is. 42. 7;—Rags, Is. 64. 6;—reed, 2 Ki. 18. 21; Mat. 11. 7;—rock, Is. 51. 1; Jer. 23. 29; Lu. 8. 6 (see *Jesus*);—scarlet, Is. 1. 18; Re. 17. 4;—scorpion, Eze. 2. 6;—seal, Sol. Song 8. 6;—shadow, Job 14. 2; 17. 7;—shipwreck, 1 Tim. 1. 19;—sow and reap, Job 4. 8; Pr. 11. 18; 22. 8; Gal. 6. 7, 8;—stone, Eph. 2. 20–22; 1 Pe. 2. 5 (see *Jesus*);—stubble, Job 21. 18; Ps. 83. 13; Is. 47. 14;—sword, Eph. 6. 17; He. 4. 12;—water, Ps. 69. 1; Is. 8. 7; 55. 1;—waves, Ps. 42. 7; 88. 7;—white raiment, Re. 3. 4; 4. 4; 7. 9, 13; 15. 6; 19. 8, 14;—wine, Ps. 75. 8; Jer. 25. 15;—wine-press, Is. 63. 1–6; La. 1. 15; Re. 14. 19, 20; 19. 15;—wings, Ps. 17. 8; 36. 7; 57. 1; 61. 4; 63. 7;—wolves, Eze. 22. 27; Zeph. 3. 3; Mat. 7. 15; Lu. 10. 3; Ac. 20. 29.
FILIO-QUE.
Finger. See MEASURES.
Fining-pot. See REFINER.
Finland, Church of, is Lutheran. See LUTHERANS.
FIR.
FIRE: a means of destruction, Gen. 19. 24; Ex. 9. 23, 24; Le. 10. 2; Nu. 16. 35; 2 Ki. 1. 10–14; Job 1. 16; Is. 33. 14; Mat. 3. 10–12; 13. 40–50; 25. 41; Mar. 9. 22–49; Re. 19. 12, 20; 20.; 21. 8. A purifying test, Nu. 31. 23; Gen. 23. 29; Mal. 3. 2; 1 Co. 3. 13, 15; Re. 3. 18. A proof of acceptance, Le. 9. 24; Judg. 6. 21;

13. 19, 20; 1 Ki. 18. 38; 1 Chr. 21. 26; 2 Chr. 7. 1. Symbol of the Lord's presence, Ex. 3. 2; 13. 21, 22; 14. 24; 19. 18; 24. 17; Nu. 9. 15, 16; 14. 14; Is. 60. 15; Eze. 1. 4–27; 8. 2; 10. 2–7; Da. 3. 24, 30; 7. 9, 10; Lu. 3. 16; Ac. 2. 3; 2 Th. 1. 8; He. 12. 29. Of affliction, Is. 43. 2; Zec. 13. 9; 1 Pe. 1. 7.
Fire, passing through. See MOLECH. Strange. See FIRE; ABIHU.
FIRE-PAN.
Fire-worship. See FIRE.
Firkin. See MEASURES.
Firmament, the visible heaven, Gen. 1. 6; 17. 20; Ps. 19. 1; Eze. 1. 22–26; 10. 1; Da. 12. 3.
First-born. See BIRTHRIGHT. Laws relating to, Ex. 13. 2, 12–15; 22. 29; 34. 19, 20; Nu. 8. 16–18; De. 15. 19–23; 21. 15–17; Lu. 2. 22–24. Of unclean beasts, Nu. 18. 15, 16.
FIRST-FRUITS.
First-fruits, day of. See PENTECOST.
FISH, FISHING.
Fish-gate. See GATE.
FITCHES.
Five Points of Calvinism. See CALVINISTS; ARMINIANS.
FLAG. See BANNER; REED.
FLAGELLANTS.
Flagellation. See SCOURGING.
Flagon. See UTENSILS.
Flail. See HARVEST.
Flattery, Job 17. 5; 32. 21, 22; Ps. 12. 3; Pr. 24. 24; 26. 28; 28. 23; 29. 5; Is. 5. 20; Da. 11. 21. 1 Th. 2. 5.
FLAX.
FLEA.
Flesh. See FOOD.
Flock. See SHEEP; SHEEP-FOLD; SHEPHERD.
FLOOD.
Floor. See HARVEST.
Florence, Council of. See ECUMENICAL COUNCIL, 19.
Flour. See BREAD; MILL.
Flowers of Palestine. See PLANTS.
Flute. See MUSICAL INSTRUMENTS.
Flux, Bloody. Same as dysentery, Ac. 28. 8.
FLY, FLIES.
Flying serpent. See SERPENT.
Foal, Gen. 32. 15; 49. 11; Zec. 9. 9; Mat. 21. 5. The young of the ASS and HORSE.
Fodder. See HERD.
Fold. See SHEEP-FOLD.
FONT.
FOOD.
FOOT.
FOOTMAN.
Footstool, used symbolically in Scripture, Ps. 99. 5; 110. 1; 132. 7; Is. 66. 1; Mat. 5. 35.
Forbearance: recommended, Mat. 18. 33; 1 Co. 13. 4, 7; Eph. 4. 2; Col. 3. 13; 1 Th. 5. 14. Manifested by God to man, Ps. 50. 21; Ec. 8. 11; Mat. 18. 27; Ro. 2. 4; 2 Pe. 3. 9, 15.
Fords of Jordan. See JORDAN.
Foreigner. See STRANGER.
Foreknowledge of God. See OMNISCIENCE.
Fore-ordination. See PREDESTINATION.
Forerunner, one sent before to prepare the way, Mar. 1. 2, 3; He. 6. 20.
Foreskin. See CIRCUMCISION.
FOREST.
FORGIVENESS: how obtained, Ps. 25. 11; Is. 43. 25; 53. 4, 5; Ac. 5. 30, 31; 10. 43; Ro. 4. 6–8; 2 Co. 5. 18, 19, 21; He. 9. 22, 26–28; 1 Pe. 2. 24; 1 Jno. 1. 9. Already bestowed, Eph. 1. 7; Col. 1. 14; 2. 13; He. 10. 1, 2; 1 Jno. 2. 12. Exhortation, Mat. 6. 14, 15; 18. 21, 22; Mar. 11. 25, 26; Lu. 17. 3, 4; Eph. 4. 32; Col. 3. 12, 13; Ja. 2. 12, 13.
FORK, 1 Sa. 13. 21, an agricultural implement.
Fornication. See ADULTERY. Le. 19. 29; De. 23. 17; Pr. 7.; 22. 14, 23, 27; 31. 3; Ec. 7. 26; Hos. 4. 11; Mat. 5. 32; 15. 19; Ac. 15. 20; Ro. 13. 13; 1 Co. 5. 9; 6. 9, 18; 7. 2; 2 Co. 12. 21; Gal. 5. 19; Eph. 5. 3; 1 Th. 4. 3; 1 Tim. 1. 10; He. 13. 4. Motives to avoid it, Pr. 2. 16–20; 5. 3–13; 6. 24–35; 9. 18; 20. 3; Eph. 5. 5; Col. 3. 6; He. 13. 4; Ju. 7; Re. 21. 8; 22. 15. Examples, Gen. 38. 15–26 (*Judah*); Nu. 25. 1–15 (*Zimri and Cozbi*); Judg. 16. 1–3 (*Samson*). Spiritual, Ex. 34. 15, 16; 2 Chr. 21. 11; Jer. 3. 1; Eze. 16. 23; Hos. 1. 2; Re. 2. 21; 17. 2, 4; 18. 3.
Forswear, Mat. 5. 33. See OATH.
Fortress, Fortifications. See CITIES.
Fortunatus, a Christian of Corinth, 1 Co. 21. 17.
Founder, Judg. 17. 4; Jer. 6. 29; 10. 9, 14. See HANDICRAFT.
Fount of the Virgin. See SILOAM.
FOUNTAIN.
Fowling. See HUNTING.
FOX.
Fox, George. See FRIENDS.
FRANCISCANS.
FRANKINCENSE.
Fraterculi. See FRANCISCANS.
FRATRICELLI. See FRANCISCANS.
FREE CONGREGATIONS.
Freedom. See WILL, FREEDOM OF.
FREE-LOVE.
FREE RELIGIOUS ASSOCIATION.
Free-thinkers, a name given to the Rationalists. See RATIONALISM.
Free-will Baptists. See BAPTISTS.
Free-will offering. See OFFERING, Le. 22. 21.
FRIAR.
Friend: true, Pr. 17. 9, 17; 18. 24; 27. 9–17; Ac. 27. 3. Examples, Mat. 11. 19; Lu. 7. 34 (*Jesus*); —1 Sa. 18. 1–4; 19. 2–7; 20. 17, 42; 2 Sa. 1. 4–27 (*Jonathan*); —2 Sa. 15. 37; 16. 16 (*Hushai*). Of God, believers so called, Ex. 33. 11; 2 Chr. 20. 7; Sol. Song 5. 1, 16; Is. 41. 8; Lu. 12. 4; Jno. 11. 11; 15. 14, 15; Ja. 2. 23. False, Job 6. 14; 32. 3; Ps. 38. 11; 55. 12–14; 88. 18; Mi. 7. 5. Examples, Judg. 4. 18–22 (*Jael*); —Judg. 16. 4–21 (*Delilah*); —2 Sa. 3. 27; 20. 9, 10 (*Joab*); —Mat. 26. 48–50 (*Judas*).
FRIENDS OF GOD.
FRIENDS, SOCIETY OF.
Fringe. See HEM OF GARMENT.
FROG.
Frontlets. See PHYLACTERY.
Fruits of Palestine. See PLANTS.
Fuel. See COAL; DUNG.
FULLER.
Fuller's Field. See FULLER.
Fuller's Soap. See SOAP.
FUNERAL RITES.
Furlong. See MEASURES.
FURNACE.
FURNITURE.
FUTURE PUNISHMENT.
FUTURE STATE.

G.

GAAL.
Gaash, a hill in the territory of Ephraim, Josh. 24. 30; Judg. 2. 9; 2 Sam. 23. 30; 1 Chr. 11. 32.
Gaba, a city of Benjamin, Josh. 18. 24; Ez. 2. 26; Neh. 7. 30. Same as GEBA.
Gabbai, one of the descendants of Benjamin, Neh. 11. 8.
GABBATHA.
GABRIEL.
GAD.
GADARA.
Gadarenes, land of. See GADARA.
Gaddi, a spy, Nu. 13. 11.
Gaddiel, a spy, Nu. 13. 10.
Gadi, the father of Menahem, 2 Ki. 15. 14, 17.
Gadites, persons of the tribe of Gad, De. 3. 12, 16; 4. 43; 29. 8; Josh. 1. 12.
Gaham, a son of Nahor, Abraham's brother, Gen. 22. 24.
Gahar, one of the Nethinim, whose descendants returned from Babylon, Ez. 2. 47; Neh. 7. 49.
Gaius, I. One of St. Paul's companions in travel, Ac. 19. 29. II. Another of St. Paul's companions, Ac. 20. 4. III. A Corinthian Christian, Ro. 16. 23; 1 Co. 1. 14. IV. One to whom St. John addressed his third epistle, 3 Jno. 1.
Galal, I. A Levite, 1 Chr. 9. 15. II. Another Levite, son of Jeduthun, Neh. 11. 17.
GALATIANS.
GALATIANS, EPISTLE TO THE.
GALBANUM.
Galbres. See ZOROASTRIAN RELIGION.
Galeed, a memorial heap of stones, Gen. 31. 46–49.
Galenists. See SECT.
Galileans, inhabitants of GALILEE.
GALILEE.
Galilee, Sea of. See GENNESARET.
GALL.
Galley, Is. 33, 21. See SHIP.
Gallicans. See ROMAN CATHOLIC CHURCH.
Gallim, a town in the territory of Benjamin, 1 Sa. 25. 44; Is. 10. 30.
GALLIO.
Gallows, Est. 5. 14; 6. 4; 7. 9, 10; 8. 7; 9. 13, 25. See PUNISHMENT.
GAMALIEL, I. A pharisee. Gamaliel, II. A prince of Manasseh, Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23.
GAMES.
Gammadims, Eze. 27. 11. Prob. "bold warriors."
Gamul, the chief of one of the courses of the priests, 1 Chr. 24. 17.
Ganges, a sacred river of India. See BRAHMANISM.
GARDEN.
Garden-house, 2 Ki. 9. 27. A town, prob. Beth-haggan.
Gareb, I. One of David's warriors, 2 Sa. 23. 38; 1 Chr. 11. 40. II. A hill near Jerusalem, Jer. 31. 39.
GARLIC.
Garment. See DRESS.
Garmite, prob. a descendant of Gerem, 1 Chr. 4. 19.
Garner. See BARN.
Gashmu, Neh. 6. 6. A form of the name of Geshem.
Gatam, a son of Eliphaz, Gen. 36. 11, 16; 1 Chr. 1. 36.
GATE, GATE-WAY: as courts of justice, Gen. 23. 10, 18; 34. 20; De. 16. 18; 21. 19; 25. 6, 7; Josh. 20. 4; Ruth 4. 1; 1 Sa. 4. 18; 1 Ki. 22. 10; Job 29. 7; La. 5. 14; Zec. 8. 16. Sodom, Gen. 19. 1. Gaza, Judg. 16. 2, 3. Samaria, 2 Ki. 7. 1–20. Mordecai, Est. 2. 19, etc. Jerusalem, 2 Ki. 14. 13; 15. 35; 23. 8. 1 Chr. 9. 18; 26. 16; 2 Chr. 23. 15; 25. 23; 26. 9; 33. 14; Neh. 2. 13; 3. 1, 6, 13–15, 26–31; 8. 1, 3; 12. 37, 39; Jer. 20. 2; 31. 38, 40; Zec. 14. 10; Ac. 3. 10. New Jerusalem, Re. 21. 12–25; 22. 14.
GATH.
GATH-HEPHER.
Gath-rimmon, I. A town of Dan, Josh. 19. 45; 21. 24; 1 Chr. 6. 69. II. A town of the half tribe of Manasseh, Josh. 21. 25. Perhaps same as Bileam.

Gaulanitis. See GOLAN.
GAZA.
Gazathites, inhabitants of Gaza, Josh. 13. 3. Called also Gazites.
Gazer, 2 Sa. 5. 25. See GEZER.
Gazes, the name of two persons, 1 Chr. 2. 46.
Gazites, inhabitants of Gaza, Judg. 16. 2. Called also Gazathites.
Gazzam, one of the Nethinim, Ezra 2. 48; Neh. 7. 51.
GEBA.
GEBAL.
Geber, the name of two men, 1 Ki. 4. 13, 19.
Gebim, a place north of Jerusalem, Is. 10. 31.
GEDALIAH, I. Jeremiah's protector. II. A priest in the time of Ezra, Ezra 10. 18. III. Son of Pashur, Jer. 38. 1. IV. Grandfather of Zephaniah, Zeph. 1. 1. V. A musician, 1 Chr. 25. 3.
Geder, a city, Josh. 12. 13.
Gederah, a town in Judah, Josh. 15. 36.
Gederathite, a native or resident of Gederah, 1 Chr. 12. 4.
Gederite, a native of Geder, or Gederah, 1 Chr. 27. 28.
Gederoth, a city in Judah, Josh. 15. 41; 2 Chr. 28. 18.
Gederothim, a place in Judah, Josh. 15. 36.
Gedor, I. A town in the hill country of Judah, Josh. 15. 58. II. A place, 1 Chr. 4. 39. III. The birthplace of Jeroham, 1 Chr. 12. 7. IV. A person or place, 1 Chr. 4. 4, 18. V. A Benjamite, 1 Chr. 8. 31; 9. 37.
GEHAZI.
Gehenna. See HELL.
Geliloth, another name for GILGAL, a place on the border of Benjamin, Josh. 18. 17.
Gemalli, a descendant of Dan, Nu. 13. 12.
Gemara. See TALMUD.
Gemariah, I. Son of Hilkiah, Jer. 29. 3. II. Son of Shaphan, Jer. 36. 10–12.
GEMS.
GENEALOGY.
GENEALOGY OF JESUS CHRIST.
GENERAL. See ARMY; CAPTAIN.
General Baptists. See BAPTISTS.
General Council. See ECUMENICAL COUNCIL.
GENERATION.
GENERATION, ETERNAL.
GENESIS.
Geneva Bible. See AUTHORIZED VERSION.
GENNESARET, SEA OF.
GENTILE.
Gentleness of Christ, Is. 40. 11; Mat. 11. 29; 2 Co. 10. 1. Exhortations to, Gal. 5. 22; 1 Th. 2. 7; 2 Tim. 2. 24; Ti. 3. 2; Ja. 3. 17.
Genubath, son of Hadad, 1 Ki. 11. 20.
Geonim. See DOCTOR (*Jewish*).
Gera, I. Prob. a grandson of Benjamin, Gen. 46. 21; 1 Chr. 8. 3. II. Father of Ehud, Judg. 3. 15. III. Father of Shimei, 2 Sa. 16. 5; 19. 16.
Gerah. See MONEY; WEIGHTS.
GERAR.
Gergesenes, Land of. See GADARA.
GERIZIM. See EBAL.
German Baptists. See BAPTISTS; BRETHREN.
German Lutheran Church. See LUTHERANS.
German Methodist Church. See EVANGELICAL, III.
German Reformed Church. See REFORMED CHURCH.
German Seventh-day Baptists. See BAPTISTS.
GERMAN UNITED EVANGELICAL CHURCH.
Gershom, I. The oldest son of Moses, Ex. 2. 22; 18. 3. II. Son of Levi. Same as Gershon, 1 Chr. 6.; 15. 7. III. A priest, Ezra 8. 2.
Gershon, eldest son of Levi. Same as Gershom, Gen. 46. 11; Ex. 6. 16; 1 Chr. 6. 1.
GERSHONITES.
Gesham, a descendant of Judah, 1 Chr. 2. 47.
Geshem, an Arabian, prob. a chief, Neh. 2. 19; 6. 1, 2. Same as Gashmu in Neh. 6. 6.
GESHUR.
Geshurites, or Geshuri, I. Inhabitants of GESHUR. II. A tribe to the south of Palestine, 1 Sa. 27. 8.
Gether, one of the sons of Aram, Gen. 10. 23; 1 Chr. 1. 17.
GETHSEMANE.
Geuel, a spy, Nu. 13. 15.
GEZER.
Gezrites, a tribe, 1 Sa. 27. 8.
Ghibellines. See GUELPHS.
Giah, a place near Gibeon, 2 Sa. 2. 24.
GIANTS.
Gibbar, Ezra 2. 20. Same as GIBEON.
GIBBETHON.
Gibea, a name in the genealogy of Judah, 1 Chr. 2. 49.
GIBEAH, I. A city of Benjamin. II. The residence of Abinadab. Gibeah, III. Gibeah in the field, Judg. 20. 31. Same as GEBA. IV. A city in the mountains of Judah, Josh. 15. 57.
Gibeath, a city. See GIBEAH II.
Gibeathite, inhabitant of Gibeah, 1 Chr. 12. 3.
GIBEON.
Gibeonites, inhabitants of GIBEON.
Giblites, inhabitants of GEBAL. Josh. 13. 5. See LEBANON.
Giddalti, a Levite of the sons of Heman, 1 Chr. 25. 4, 29.
Giddel, two persons whose descendants returned with Zerubbabel from Babylon, Ezra 2. 47, 56; Neh. 7. 49, 58.
GIDEON.
Gideoni, the father of Abidan, Nu. 1. 11; 2. 22; 7. 60.
Gidom, a place between Gibeah and the cliff Rimmon, Judg. 20. 45.
Gier-eagle. See EAGLE.
Gift, Gifts: from God, Ro. 2. 29; 1 Tim. 6. 17; Ja. 1. 17;—of the Holy Ghost, Ac. 2. 2, etc.; 5. 12, etc.; Ro. 12. 6; 1 Cor. 1. 7; 12. 1; 14. 1; He. 2. 4;—from Christians, Ro. 12. 8; Eph. 4. 28. Gift of God, Jno. 4. 10; Ac. 8. 20. Gift of the Holy Ghost, Ac. 2. 38; 10. 45; 11. 17. Gift of Christ, Ro. 4. 25; 8. 32; 2 Co. 9. 15; Gal. 2. 20; Eph. 4. 7; 5. 2, 25. Gift of righteousness, Ro. 5. 17. Gift of faith, Eph. 2. 8. Gift of or by grace, Ro. 5. 15; Eph. 2. 8; 3. 7.
GIFTS OF TONGUES.
Gihon, I. One of the four rivers of EDEN, Gen. 2. 13. II. A fountain near Jerusalem, 1 Ki. 1. 33, 35–38.
Gilalai, a priest, Neh. 12. 36.
GILBOA.
Gild, Gilding, Re. 17. 4. See HANDICRAFT.
GILEAD, I. A district. Gilead, II. Perhaps for RAMOTH-GILEAD in Am. 6. 8. III. Son of Machir, and grandson of Manasseh, Nu. 26. 29, 30; Josh. 17. 1, 3; 1 Chr. 2. 21; 7. 14, 17. IV. The father of Jephthah, Judg. 11. 1, 2. V. A Gadite, 1 Chr. 5. 14.
Gileadites, a family of Manasseh. Inhabitants of GILEAD.
GILGAL, I. A place near Jericho. Gilgal, II. A place near Bethel, 2 Ki. 2. 2. III. A place near Shechem, De. 11. 30; Josh. 12. 23.
Giloh, a city in the hill country of Judah, Josh. 15. 51.
Gilonite, an inhabitant of Giloh, 2 Sa. 15. 12; 23. 34.
Gimzo, a town in Judah now called Jimzu, 2 Chr. 28. 18.
Gin. See HUNTING.
Ginath, the father of Tibni, 1 Ki. 16. 21, 22.
Ginnetho, a priest, Neh. 12. 4. Same as Ginnethon.
Ginnethon, a priest, Neh. 10. 6; 12. 16.
GIRDLE. See VESTMENTS.
GIRGASHITES.
Girgasites, Gen. 10. 16. Same as GIRGASHITES.
Gispa, one of the rulers of the Nethinim, Neh. 11. 21.
Gittah-hepher, Josh. 19. 13. See GATH-HEPHER.
Gittaim, a town of the Benjamites, 2 Sa. 4. 3; Neh. 11. 33.
Gittites, inhabitants of GATH, Josh. 13. 3; 2 Sa. 21. 19.
Gittith, a song. See MUSICAL INSTRUMENTS.
Gizonite, an appellation given to Hashem, 1 Chr. 11. 34.
GLASS.
Glasites. See CONGREGATIONALISTS; SANDEMANIANS.
Gleaning. See ALMS.
GLEBE.
Glede. See KITE.
Gloria in Excelsis. See DOXOLOGY.
Gloria Patri. See DOXOLOGY.
Glory, an attribute of God, Ex. 33. 18, 22; 1 Chr. 16. 27–29; Ps. 24.; 29. 9; Hag. 2. 7, 9; Mat. 6. 13; Lu. 2. 14; Jno. 1. 14; 17. 5; Ro. 1. 23; 1 Co. 2. 8. Of the Lord, visible appearance of, Ex. 3. 2–5; 13. 21, 22; 19. 18; 24. 16, 17; 40. 34, 38; Le. 9. 23, 24; Nu. 14. 10; 2 Chr. 7. 1, 2; Is. 6; Eze. 1. 28; 3. 12, 23; 8. 4; 9. 3; 10. 4, etc.; 43. 2, etc.; Ac. 7. 55. Saints to be sharers in, Jno. 17. 22; 1 Co. 15. 43; 2 Co. 4. 17; Col. 1. 27; 3. 4; 1 Th. 2. 12; 1 Pe. 1. 7; 5. 1, 10; Re. 21. 11, etc.
GLOSS, GLOSSARY.
Gluttony: Christ accused of, Mat. 11. 19. The wicked addicted to, Phil. 3. 19; Ju. 12. Is inconsistent in saints, 1 Pe. 4. 3. Caution against, Pr. 23. 2, 3; Lu. 21. 34; Ro. 13. 13, 14. Punishment of, Nu. 11. 33, 34, with Ps. 78. 31; De. 21. 21; Am. 6. 4, 7. Danger of, illustrated, Lu. 12. 45, 46. Exemplified, Esau, Gen. 25. 30–34, with He. 12. 16, 17;—Israel, Nu. 11. 4, with Ps. 78. 18;—sons of Eli, 1 Sa. 2. 12–17;—Belshazzar, Da. 5. 1.
GNAT.
GNOSTICS.
GOAD.
GOAT.
Goath, a place near Jerusalem, Jer. 31. 39.
Gob. Same as GEZER, 2 Sa. 21. 18, 19; 1 Chr. 20. 4.
Goblet, Sol. Song 7. 2. A UTENSIL.
GOD, HIS NATURE: Trinity in Unity, Gen. 1. 26; Ex. 3. 14; 20. 2, 3; De. 4. 35; 5. 6, 7; 6. 4; 32. 39; Ps. 86. 10; Is. 37. 16; 43. 10–14; 44. 6; 45. 5; Mat. 3. 16, 17; 28. 19; Mar. 1. 10, 11; Lu. 3. 22; Jno. 14.; 15.; 16.; 17. 3; Ac. 1. 6–8; 2. 36–38; 1 Co. 8. 4–6; 2 Co. 13. 14; Gal. 3. 20; Eph. 2. 18; 4. 6; 1 Ti. 1. 2; 2. 3; He. 9. 14; 1 Jno. 5. 7; Ju. 20, 21.—A SPIRIT, Jno. 4. 24. Invisible, Ex. 33. 20; Jno. 1. 18; 5. 37; Ro. 1. 20; Col. 1. 15; 1 Ti. 1. 17; 6. 16; He. 11. 27; 1 Jno. 4. 12. Living and true, Jer. 10. 10; Da. 6. 26; Jno. 1. 4; 5. 26; 11. 25; Ac. 14. 15; 1 Th. 1. 9; He. 9. 14; 10. 31; 1 Jno. 1. 2; Re. 19. 11. Eternal, De. 33. 27; Ps.

90. 2; 93. 2; 102. 12, 24, 27; Is. 40. 28; 57. 15; Jer. 10. 10; La. 5. 19; 2 Co. 4. 18; He. 1. 10–12; Re. 1. 8, 18; 4. 9; 5. 14. First and last, Is. 41. 4; 44. 6; 48. 12; Re. 1. 8; 22. 13. Unsearchable, Job 5. 9; 11. 7; Ps. 145. 3; Is. 45. 15; Ro. 11. 33; Eph. 3. 8. Unchangeable, Nu. 23. 19; 1 Sa. 15. 29; Mal. 3. 6; Ja. 1. 17. Blessed or happy, Ps. 119. 12; Ro. 1. 25; 1 Ti. 1. 11; 6. 15. Love, 2 Co. 13. 11; 1 Jno. 4. 8, 16. Light, Jno. 1. 4–9; 1 Jno. 1. 5–7.—HIS ATTRIBUTES: immutability, Ex. 3. 14, 15; Ro. 1. 23; He. 13. 8; Ja. 1. 17. Omnipotence, Gen. 17. 1; 18. 14; Ex. 15. 7; Job 9. 4–12; 37. 23; 42. 2; Ps. 62. 11; 68. 35; 135. 6; 145. 12; Is. 14. 24; 26. 4; 40. 29; Jer. 32. 17; Da. 3. 17, 30; 4. 35; Mat. 9. 6; Lu. 1. 37; Ro. 1. 20; 2 Co. 12. 9. Omniscience, 1 Sa. 2. 3; Job 26. 6; 28. 24; 34. 21; Ps. 33. 13, 14; 44. 21; 94. 9; 139. 1–16; Pr. 15. 11; Jer. 32. 19; Mat. 6. 18; 9. 4; 10. 29; 12. 25; Mar. 5. 30; 12. 15; Jno. 2. 24; 6. 61; 16. 19; Ac. 15. 18; He. 4. 12, 13; 1 Jno. 3. 20. Omnipresence, 1 Ki. 8. 27; 2 Chr. 6. 18; 16. 9; Ps. 139. 7–11; Pr. 15. 3; Jer. 23. 24; Eph. 1. 23. Foreknowledge, Gen. 18. 18, 19; 1 Ki. 22. 22; 2 Ki. 8. 12, 13; Jno. 6. 64; 13. 1, 3, 11; 18. 4; Ro. 8. 29; 2 Ti. 1. 9; 1 Pe. 1. 2, 20. Truth and faithfulness, Josh. 21. 43–45; 2 Sa. 23. 5; Is. 65. 16; 2 Co. 1. 18, 20; He. 10. 23; 11. 11; 2 Pe. 3. 9, 13; 1 Jno. 1. 9; Re. 15. 3. Justice, Gen. 18. 25; De. 24. 16; 32. 4; Job 34. 7–19; 35. 14; Eze. 18.; Ac. 17. 31; Re. 15. 3; 19. 1, 2. Holiness, Ex. 3. 5; 19.; Le. 19. 2; Josh. 5. 15; 1 Sa. 2. 2; 6. 20; Is. 6.; Jno. 17. 11; Re. 4. 8; 15. 4. Goodness and mercy, Ex. 20. 6; 34. 6; Ps. 57. 10; 86. 5, 15; 100. 5; 103. 8; 119. 64; 145. 9; Is. 30. 18; Joel 2. 13; Mat. 19. 17; 2 Co. 1. 3. Wisdom, Job 9. 4; 36. 5; Ps. 92. 5; 104. 24; 147. 4, 5; Is. 28. 29; Ro. 16. 27; 1 Co. 1. 24, 25, 30; 1 Ti. 1. 17.—HIS PREROGATIVES: sovereignty, Ex. 33. 19; Is. 40. 14; Job 1. 21; Ro. 8. 28; 9.;—universal government, 1 Chr. 29. 12; Ps. 72. 8; 75. 7; 103. 19; Da. 2. 44; 4. 17, 35; He. 1. 8; Re. 19. 6. The sole object of worship, De. 6. 13; Neh. 9. 6; Ps. 72. 19; 86. 9; 150. 6; Mat. 4. 10; Re. 5. 12–14; 15. 4; 19. 6; 22. 9;—of fear, Ps. 33. 8; 72. 5; 76. 7; Pr. 1. 7; He. 12. 28;—of love, De. 6. 5; Mat. 22. 37–40; 1 Jno. 4. 19;—of obedience, De. 11. 27; Ps. 119.; Mat. 5. 48; Jno. 14. 15.
Godfather. See SPONSORS.
GODLINESS.
God-man. See INCARNATION.
Godmother. See SPONSORS.
Gog, I. Ruler of MAGOG. II. A Reubenite, 1 Chr. 5. 4.
GOLAN.
GOLD.
Golden calf. See CALF.
GOLDEN NUMBER.
Goldsmith. See GOLD; HANDICRAFT.
Golgotha. See CALVARY.
GOLIATH.
Gomer, I. Eldest son of JAPHETH, Gen. 10. 23; 1 Chr. 1. 5, 6. II. Wife of Hosea, Hos. 1. 3.
GOMORRAH.
Gomorrha, Mat. 10. 15; Mar. 6. 11; Ro. 9. 29; 2 Pe. 2. 6; Ju. 7. Greek form of GOMORRAH.
GOOD-FRIDAY. See EASTER.
Good Samaritan. See ADUMMIM; SAMARITANS.
Good Templars. See TEMPERANCE SOCIETIES.
Gopher wood. See CYPRESS.
Gorham Controversy. See EPISCOPALIANS.
GOSHEN.
GOSPEL.
GOSPELER.
Gospels, spurious. See APOCRYPHA.
Gossip. See SPONSORS.
Gothic architecture. See ARCHITECTURE.
Gourd, Jonah's. See JONAH.
GOVERNOR.
Governor of the feast. See BANQUET.
GOZAN.
GRACE: its source, Ps. 84. 11; Zec. 12. 10; Jno. 1. 14, 16, 17; Ro. 1. 7; 5. 15; 16. 20, 24; 1 Co. 1. 3, 4; Gal. 1. 3; 2 Tim. 1. 9; 1 Pe. 5. 10; Re. 22. 21. Its character, free and undeserved, Hos. 13. 9; Ac. 20. 24; 2 Co. 8. 9; Eph. 2. 5; 1 Tim. 1. 14. Justifying, Ro. 3. 24; 11. 6; 1 Co. 15. 10; Eph. 2. 8; Ti. 3. 7. Purifying, Is. 1. 18; Ti. 2. 11; He. 12. 28. Strengthening, 2 Co. 12. 9; 2 Tim. 2. 1; He. 4. 16; 13. 9. Its use, Ro. 5. 17; 15. 15, 16; 2 Co. 4. 15; 6. 1–3; Eph. 3. 8.—Who are partakers of it, Eph. 6. 24; Ja. 4. 6; 1 Pe. 5. 5. As a principle in the believer, Ro. 12. 3, 6; 2 Co. 8. 6, 7; Gal. 2. 9; Col. 3. 16; 4. 6.—In the sense of kindness or gifts, 2 Co. 8. 19. Its manifestation in Jesus on earth, Ps. 45. 2; Lu. 2. 40; 4. 22. The characteristic of future blessing, 1 Pe. 1. 13.
Grace at meals. See BLESSING.
Gradual Psalms. See SONGS OF DEGREES.
GRAIL.
Gral, or Grael. See GRAIL.
Granary. See BARN.
Grape. See VINE.
GRASS.
Grasshopper. See LOCUST.
Grate, Ex. 27. 4. A net-work of brass. See ALTAR.
Grave. See BURIAL.
Graven image. See IMAGE; WORSHIP.
Grave-stone. See BURIAL.
Gray. See COLORS.
Great Sabbath. See EASTER.
GREAT SEA.
Great Week. See EASTER.
Greaves. See ARMS.
Grecia, Grecians. See GREECE.
Grecian architecture. See ARCHITECTURE.
GREECE.
Greek, Greeks. See GREECE.
GREEK CHURCH.
Green. See COLORS.
GREGORIAN CHANT.
Gray Friars. Same as FRANCISCANS.
Grief. See MOURNING.
Grind, Grinding. See MILL.
GROVE.
Guard. See ARMY.
Guardian angels. See ANGEL.
Gudgodah, an Israelitish station in the desert, De. 10. 7.
GUELPHS.
Guest-chamber. See HOUSE.
GUILDS.
Guni, I. Son of Naphtali, Gen. 46. 24; Nu. 26. 48; 1 Chr. 7. 13. II. One of Gad's posterity, 1 Chr. 5. 15.
Gunites, the family of Naphtali descended from Guni, Nu. 26. 48.
Gur, a place near Ibleam, Josh. 17. 11; 2 Ki. 9. 27. See AHAZIAH II.
Gur-baal, a town or district in Arabia, 2 Chr. 26. 7.

H.

Haahashtari, one of the descendants of Judah, 1 Chr. 4. 6.
Habaiah, a priest, Ezra 2. 61; Neh. 7. 63.
HABAKKUK.
Habaziniah, one of the Rechabites, Jer. 35. 3.
Habergeon. See ARMS.
Habit. See DRESS; VESTMENTS.
Habits, not easily changed, Pr. 22. 6; Jer. 13. 23.
Habor, a river of Gozan, 2 Ki. 17. 6; 18. 11. Possibly same as CHEBAR.
Hachaliah, the father of Nehemiah, Neh. 1. 1; 10. 1.
Hachilah, a hill, exact location unknown, 1 Sa. 23. 19; 26. 1.
Hachmoni, the founder of a family, 1 Chr. 27. 32.
Hachmonite, the descendants of Hachmoni, 1 Chr. 11. 11. Same as Tachmonite, 2 Sa. 23. 8.
HADAD, I. An enemy of Israel. Hadad, II. Son of Ishmael, Gen. 25. 15; 1 Chr. 1. 30. III. Two kings of Edom, Gen. 36. 35; 1 Chr. 1. 46, 50.
HADAD-EZER.
Hadad-rimmon, an unidentified place in the valley of Megiddo, Zec. 12. 11.
Hadar. Same as HADAD, Gen. 25. 15; 36. 39.
Hadarezer. Same as HADAD-EZER, 2 Sa. 10. 16, 19.
Hadashah, a town in Judah, Josh. 15. 37.
Hadassah. See ESTHER.
Hadattah, a city of Judah, Josh. 15. 25.
HADES. See DEATH; HELL.
Hadid, a town, Ezra 2. 33; Neh. 7. 37; 11. 34.
HADJI.
Hadlai, an Israelite, 2 Chr. 28. 12.
Hadoram, I. A tax-gatherer of Israel. See REHOBOAM, 2 Chr. 10. 18. Same as Adoram, 1 Ki. 12. 18; and Adoniram, 1 Ki. 4. 6. II. A son of Joktan, Gen. 10. 27; 1 Chr. 1. 21. III. Son of Tou, 1 Chr. 18. 10. Same as Joram, 1 Sa. 8. 10.
Hadrach, an unidentified district of Syria, Zec. 9. 1.
Hagab, one of the Nethinim, Ezra 2. 46.
Hagaba, Hagabah, one of the Nethinim, Ezra 2. 45; Neh. 7. 48.
HAGAR.
Hagarenes, or Hagarites, a tribe possibly descended from Hagar, 1 Chr. 5. 10, 19, 20; Ps. 83. 6.
Hagerite, a designation of Jaziz, 1 Chr. 27. 31.
HAGGAI.
Haggeri, father of Mibhah, 1 Chr. 11. 38.
Haggi, one of the sons of Gad, Gen. 46. 16; Nu. 26. 15.
Haggiah, a Levite, 1 Chr. 6. 30.
Haggites, the family descended from Haggi, Nu. 26. 15.
Haggith, wife of David and mother of Adonijah, 2 Sa. 3. 14; 1 Ki. 1. 5, 11; 2. 13; 1 Chr. 3. 2.
Hagiographa. See BIBLE, § 2.
Hai. Same as AI, Gen. 12. 8; 13. 3.
Hail, a symbol of divine judgments, Re. 8. 7; 11. 19; 16. 21.
HAIR.
Hakkatan, one of the children of Azgad, Ezra 8. 12.
Hakkoz, the head of one of the courses of the priests, 1 Chr. 24. 10. Same as Koz, Ezra 2. 61.
Hakupha, father of some Israelitish exiles, Ezra 2. 51; Neh. 7. 53.
Halah, a place in Assyria to which the ten tribes were carried away captive, site uncertain, 2 Ki. 17. 6; 18. 11; 1 Chr. 5. 26.
Halak, a mountain mentioned in Josh. 11. 17; 12. 7.
Halcyons. See SECT.
Haldanites. See SECT.
Half Communion. See COMMUNION, (III.); LORD'S SUPPER.
Half-way Covenant. See COMMUNION (III.).

Halhul, a town in Judah, now Hulhul, near Hebron. Josh. 15. 58.
Hali, in Asher. Josh. 19. 25.
Hall. See HOUSE.
HALLEL.
HALLELUJAH.
Hallohesh, or Halohesh, one who sealed the covenant, Neh. 8. 12; 10. 24.
Hallow, to make holy. See HOLY.
HAM. I. A son of Noah. Ham. II. Name of Egypt. Ps. 78. 51; 105. 23. 27. III. A town of the Zuzim, site unknown. Gen. 14. 5.
HAMAN.
HAMATH.
Hamathite, one of the families descended from Canaan. Gen. 10. 18; 1 Chr. 1. 16.
Hamath-zobah, a city, 2 Chr. 8. 3. Probably different from Hamath.
Hammath, a city near Tiberias allotted to Naphtali. Josh. 19. 35.
Hammedatha, the father of Haman. Est. 3. 1. 10; 8. 5; 9. 10. 24.
Hammeleth, the father of Jerahmeel and Malchiah, Jer. 36. 26; 38. 6.
Hammer. See ARMS: HANDICRAFT.
Hammoleketh, the sister of Gilead, 1 Chr. 7. 18.
Hammon. I. A city of Asher. Josh. 19. 28. II. A city of Naphtali, 1 Chr. 6. 76.
Hammoth-dor. Prob. same as Hammath, Josh. 21. 32.
Hamonah, the name of a city. Ezc. 39. 16.
Hamon-gog, a valley, Ezc. 39. 11. 15.
HAMOR.
HAMPTON COURT CONFERENCE.
Hamuel, a descendant of Simeon. 1 Chr. 4. 26.
Hamul, son of Pharez and grandson of Judah. Gen. 46. 12; Nu. 26. 21; 1 Chr. 2. 5.
Hamulites, a family of Judah descended from Hamul. Nu. 26. 21.
Hamutal, one of the wives of King Josiah, 2 Ki. 23. 31; 24. 18; Jer. 52. 1.
Hanameel, the cousin of JEREMIAH. Jer. 32. 6–12.
Hanan. I. A Benjamite, 1 Chr. 8. 23. II. A descendant of Saul, 1 Chr. 8. 38; 9. 44. III. One of David's body-guard, 1 Chr. 11. 43. IV. A person mentioned in Ezra 2. 46; Neh. 7. 49. V. a preacher in the time of Ezra, Neh. 8. 7; 10. 10. VI. Other chief laymen of the same time, Neh. 10. 22. 26. VII. A storekeeper under Nehemiah, Neh. 13. 13. VIII. Son of Igdaliah, Jer. 35. 4.
Hananeel, a tower in the wall of Jerusalem, near the sheep-gate and the fish-gate, Neh. 3. 1; 12. 39; Jer. 31. 38; Zec. 14. 10.
Hanani. I. A prophet of Judah, 2 Chr. 16. 7. See ASA. II. Son of Heman, 1 Chr. 25. 4. 25. III. A priest. Ezra 10. 20; Neh. 12. 36. IV. A brother of Nehemiah, Neh. 1. 2; 7. 2.
Hananiah. I. A son of Zerubbabel, 1 Chr. 3. 19. 21. II. A Benjamite chief, 1 Chr. 8. 24. III. Son of Heman. 1 Chr. 25. 4. 23. IV. A captain in the reign of Uzziah, 2 Chr. 26. 11. V. One who married a foreign wife, Ezra 10. 28. VI., VII. Two persons who helped to repair the walls of Jerusalem, Neh. 3. 8. 30. VIII. An officer, Neh. 7. 2; 10. 23. IX. A priest, Neh. 12. 12. X. A priest, Neh. 12. 41. XI. A false prophet, Jer. 28. XII. The father of one of Jehoiakim's princes, Jer. 36. 12. XIII. Grandfather of a captain who apprehended Jeremiah, Jer. 37. 13. XIV. The original name of Daniel's companion, Shadrach, Dan. 1. 6–19; 2. 17.
Hand-breadth. See MEASURES.
HANDICRAFT.
HANDKERCHIEF.
Handmaid. See SLAVERY. Gen. 16. 1; 29. 24. 29.
Hands. See LAYING ON OF HANDS.
Handstaves, Javelins. See ARMS, Ezc. 39. 9.
Hanes, a city of Egypt, Is. 30. 4. See TAHPANHES.
Hanging. Est. 7. 9, 10. See PUNISHMENTS.
HANGINGS.
Haniel, a chieftain of Asher, 1 Chr. 7. 39.
Hannah. See SAMUEL.
Hannathon, a town in Zebulon. Josh. 19. 14.
Hanniel, a chief of Manasseh. Nu. 34. 23.
Hanoch. I. One of the sons of Midian. Gen. 25. 4. Also called Henoch. II. A son of Reuben. Gen. 46. 9; Ex. 6. 14; Nu. 26. 5.
Hanochites, a family of Reuben descended from Hanoch. Nu. 26. 5.
Hanun. I. King of Ammon, 2 Sa. 10. 1, 2, 4. II. Two persons, Neh. 3. 13, 30.
Haphraim in Issachar, Josh. 19. 19.
Happiness of saints: is in God, Ps. 73. 25. Only found in the ways of wisdom, Pr. 3. 17. 18. Trust in God, Pr. 16. 20; Phi. 4. 6, 7. Obedience to God, Ps. 40. 8; Jno. 13. 17. Salvation, De. 33. 29; Is. 12. 2, 3. Hope in the Lord, Ps. 146. 5. God being their Lord, Ps. 144. 15. God being their help, Ps. 146. 5. In praising God, Ps. 135. 3. Suffering for Christ, 2 Co. 12. 10; 1 Pe. 3. 14; 4. 13, 14.
Happiness of the wicked: is limited to this life. Ps. 17. 14; Lu. 16. 25; 12. 20. Is derived from their wealth, Job 21. 13; Ps. 52. 7. From successful oppression, Ha. 1. 15. Often interrupted by judgments, Nu. 11. 33; Job 15. 21; Ps. 73. 18–20; Jer. 25. 10, 11. Sometimes a stumbling-block to saints, Ps. 73. 3, 16; Jer. 12. 1; Ha. 1. 13. Saints often permitted to see the end of, Ps. 73. 17–20. Envy not, Ps. 37. 1. Illustrated, Ps. 37. 35, 36; Lu. 12. 16–20; 16. 19, 25. Exemplified, *Israel*, Nu. 11. 33; — *Haman*, Est. 5. 9–11; — *Belshazzar*, Da. 5. 1; — *Herod*, Ac. 12. 21–23.
Hara, a district to which some of the Israelite captives were carried, 1 Chr. 5. 26.
Haradah, an Israelitish station, Nu. 33. 24.
HARAN. I. Brother of Abraham. II. A city. Haran. III. A Levite of the family of Gershon. 1 Chr. 23. 9. IV. A son of Caleb, 1 Chr. 2. 46.
Hararite, a designation given to three of David's warriors, 2 Sa. 23. 11, 33; 1 Chr. 11. 34, 35.
Harbona, or Harbonah, one of the chamberlains of Ahasuerus, Est. 1. 10; 7. 9.
HARE.
Harel, a name given to the altar of burnt-offering, Eze. 43. 15.
Hareph, a son of Caleb, 1 Chr. 2. 51.
Hareth, a forest and refuge of David, 1 Sa. 22. 5. See DAVID: FOREST.
Harhaiah, the father of one who helped to repair the wall of Jerusalem. Neh. 3. 8.
Harhas, an ancestor of Shallum, 2 Ki. 22. 14. Same as Hasrah in 2 Chr. 34. 22.
Harhur, one whose descendants returned from captivity with Zerubbabel, Ezra 2. 51; Neh. 7. 53.
Harim, I. A head of one of the courses of priests, 1 Chr. 24. 8; Ezra 2. 39; Neh. 7. 42. II. One whose son helped to repair the wall of Jerusalem, Neh. 3. 11. III. One whose descendants returned with Zerubbabel, Ezra 2. 32; Neh. 7. 35.
Hariph, one whose descendants returned from captivity with Zerubbabel, Neh. 7. 24; Ezra 2. 18.
HARLOT.
HARMONY.
Harnepher, a chieftain of Asher, 1 Chr. 7. 36.
Harness. I. A coat of mail. 1 Ki. 22. 34. See ARMS. II. Means of fastening an animal to a vehicle, Jer. 46. 4. See CHARIOT.
Harod, well of, Judg. 7. 1. See GILBOA.
Harodite, the designation given to two of David's warriors, 2 Sa. 23. 25.
Haroeh, a name in the genealogical lists of Judah, 1 Chr. 2. 52. Perhaps same with Reaiah.
Harorite. Same as Harodite, 1 Chr. 11. 27.
HAROSHETH.
Harp. See MUSICAL INSTRUMENTS.
HARROW. See PLOW.
Harsha, one of the Nethinim, Ezra 2. 52; Neh. 7. 54.
HART.
Harum, a descendant of Judah, 1 Chr. 4. 8.
Harumaph, one whose son helped to repair the wall of Jerusalem, Neh. 3. 10.
Haruphite, the designation of Shephatiah, a Benjamite, 1 Chr. 12. 5.
Haruz, father of Meshullemeth, 2 Ki. 21. 19.
HARVEST.
Harvest, feast of. See HARVEST: PENTECOST.
Hasadiah, a descendant of the royal line of Judah, 1 Chr. 3. 20.
Hasenuah, a Benjamite, 1 Chr. 9. 7.
Hashabiah. I. A Levite, 1 Chr. 6. 45. II. Another Levite, 1 Chr. 9. 14; Neh. 11. 15. III. A Levite singer, 1 Chr. 25. 3, 19. IV. A Levite descended from Hebron, 1 Chr. 26. 30. V. A chief of the Levites in David's reign, 1 Chr. 27. 17. VI. A Levite or priest who accompanied Ezra, Ezra 8. 19, 24. VII. A chief Levite in Josiah's time, 2 Chr. 35. 9. VIII. One who helped to repair the walls of Jerusalem, Neh. 3. 17. IX. A Levite who sealed the covenant, Neh. 10. 11. X. One from whom the overseer of the Levites after the captivity was descended, Neh. 11. 22. XI. A priest in the days of Joiakim, Neh. 12. 21.
Hashabnah, one who sealed the covenant, Neh. 10. 25.
Hashabniah, I. The father of one who helped to repair the wall of Jerusalem, Neh. 3. 10. II. A Levite who took part in the solemn service, Neh. 9. 5.
Hashbadana, one who stood with Ezra at the solemn reading of the law, Neh. 8. 4.
Hashem, one whose sons were among David's warriors, 1 Chr. 34.; 2 Sa. 23. 32. Same as Jashen.
Hashmonah, an Israelitish station, Nu. 33. 29.
Hashub, I. One who helped to repair the wall of Jerusalem, Neh. 3. 11. II. A Levite, Neh. 11. 15. Same as Hasshub in 1 Chr. 9. 14.
Hashubah, one of David's descendants, 1 Chr. 3. 20.
Hasbum, I. One whose descendants returned with Zerubbabel, Ezra 2. 19; Neh. 7. 22. II. One who assisted when Ezra read the law, Neh. 8. 4.

Hashupha, one whose descendants returned from captivity with Zerubbabel, Neh. 7. 46. Same as Hasupha.
Hasrah. Same as Harhas, 2 Chr. 34. 22.
Hassenuah, prob. a place, Neh. 3. 3. Same as Senuah.
Hasshub, a Merarite Levite, 1 Chr. 9. 14. Called Hashub in Neh. 11. 15.
Hasupha, Ezra 2. 43. Same as Hashupha.
Hat. Da. 3. 21. See DRESS; HEAD-DRESS.
Hatach, one of the chamberlains at the court of Ahasuerus, Est. 4. 5–10.
Hathath, the son of Othniel, 1 Chr. 4. 13.
Hatipha, one whose descendants returned from Babylon with Zerubbabel, Ezra 2. 54; Neh. 7. 56.
Hatita, a person whose children returned from Babylon with Zerubbabel, Ezra 2. 42; Neh. 7. 45.
Hatred condemned, Le. 19. 17; Pr. 10. 12, 18; 26. 24; Mat. 5. 43, 44; 1 Jno. 2. 9; 3. 15.
Hattemists. See SECT.
Hattil, one of Solomon's servants, Ezra 2. 57; Neh. 7. 59.
Hattush, I. One of the descendants of David, 1 Chr. 3. 22. II. One who helped to repair the wall of Jerusalem, Neh. 3. 10. III. A priest who accompanied Zerubbabel to Jerusalem, Neh. 12. 2.
Hauran, a district, Eze. 47. 16, 18. See BASHAN.
HAVILAH. I. A country. Havilah, II. One of the sons of Cush, Gen. 10. 7; 1 Chr. 1. 9. III. A son of Joktan, Gen. 10. 29; 1 Chr. 1. 23.
Havoth-jair. See JAIR.
HAWK.
Hay, in the Bible means green grass. See GRASS.
HAZAEL.
Hazaiah, a descendant of Judah, Neh. 11. 15.
Hazar-addar, the name of a place, Nu. 34. 4.
Hazar-enan, a town in the north of Canaan, Nu. 34. 9; Eze. 47. 17; 48. 1.
Hazar-gaddah, a city in Judah, Josh. 15. 27.
Hazar-hatticon, a town on the borders of Hauran, Eze. 47. 16.
Hazar-maveth, one of the sons of Joktan, Gen. 10. 26.
Hazar-shual, a town first allotted to Judah, and afterward to Simeon, Josh. 15. 28; 19. 3.
Hazar-susah, or Hazar-susim. In Simeon, Josh. 19. 5; 1 Chr. 4. 31.
Hazazon-tamar, 2 Chr. 20. 2. Same as EN-GEDI; Hazezon-tamar.
HAZEL.
Hazelelponi, a daughter of the house of Judah, 1 Chr. 4. 3.
HAZER.
Hazerim, the villages of the Avim, De. 2. 23. See HAZER.
HAZEROTH.
Hazezon-tamar. Same as EN-GEDI, Gen. 14. 7.
Haziel, a Levite, 1 Chr. 23. 9.
Hazo, one of the sons of Nahor, Gen. 22. 22.
Hazor, I. A city of northern Canaan. See CÆSAREA PHILIPPI, Josh. 11. 1–3; 12. 19; 19. 36; Judg. 4. 2, 7; 1 Ki. 9. 15; 2 Ki. 15. 29. II. A city in South Judah, Josh. 15. 23. III. Three other places, Josh. 15. 25; Neh. 11. 33; Jer. 49. 28.
Hazor Hadattah, *i. e.*, New Hazor, a town in Southern Judah, Josh. 15. 25.
Head-bands, Is. 3. 20. Prob. fillets for the hair. See DRESS: HEAD-DRESS.
HEAD-DRESS.
Heart: description of in its natural state, Gen. 6. 5; 8. 21; Ps. 58. 1–3; Ec. 9. 3; Is. 44. 20; Jer. 5. 23; 17. 9; Eze. 11. 19; Mat. 12. 35; 15. 19; Ro. 1. 21; 3. 7; He. 3. 12. Judicially hardened. Ex. 4. 21; Ro. 9. 17, 18 (*Pharaoh*; —De. 2. 30 (*Sihon*):—Josh. 11. 20 (*Canaanites*; —Ps. 81. 12; Is. 6. 10 (*Israelites*):—Ro. 1. 24 (*Gentiles*). Renewed by grace, De. 30. 6; 1 Sa. 2. 1; Neh. 9. 8; Ps. 9. 1; 27. 5; 34. 18; 51. 17; 57. 7; 112. 7; 119. 10, 112; Mat. 5. 8; 12. 35; Ac. 2. 46; He. 10. 22. God searches it, 1 Sa. 1. 13; 16. 7; 1 Chr. 28. 17; Ps. 44. 21; Pr. 16. 1, 9; Jer. 11. 20; 17. 10; 21. 12; He. 4. 12.
HEARTH.
HEATHEN.
HEAVEN: or the firmament, Gen. 1. 1, 8; 7. 11; 19. 24; De. 4. 19; 9. 1; Eze. 1. 1; Joel 2. 30; Mat. 16. 1; Mar. 13. 31. Or God's dwelling-place. Ex. 20. 4, 22; De. 3. 24; 10. 14; Josh. 2. 11; 1 Ki. 8. 27, 30; 2 Ki. 2. 1, 11; Ps. 2. 4; 11. 4; 89. 6; 139. 8; Is. 66. 1; Mat. 6. 9; Mar. 16. 19; Lu. 3. 21, 22; Jno. 3. 13; 6. 38; 12. 28; Ac. 1. 11; 3. 21; 7. 56; He. 8. 1. The abode of angels, De. 4. 26; 32. 1; Job 15. 15; Ps. 89. 5; Is. 14. 12; Da. 4. 13, 23, 35; Mat. 18. 10; 22. 30; 24. 36; Lu. 10. 18; Gal. 1. 18; He. 12. 2; Re. 5. 11; 19. 14. The home of the redeemed, Ps. 17. 15; Jno. 14. 2; 2 Co. 5. 1, 2; Col. 1. 5; He. 10. 34; 1 Pe. 1. 4; Re. 7. 9–17; 22. New, Is. 65. 17; 66. 22; 2 Pe. 3. 13; Re. 21. 1.
Heave-offering. See PEACE-OFFERING.
Heber, I. One of the descendants of Asher, Gen. 46. 17; Nu. 26. 45; 1 Chr. 7. 31, 32. II. A Kenite, husband of Jael, Judg. 1. 16; 4. 11, 17, 21. III. A person mentioned in the genealogies of Judah, 1 Chr. 4. 18. IV. A Benjamite chief, 1 Chr. 8. 17. V. A descendant of Gad, 1 Chr. 5. 13. VI. A Benjamite chief, 1 Chr. 8. 22; Lu. 3. 35.
Heberites, a family of Asher, descendants of Heber, Nu. 26. 45.
HEBREW.
Hebrews. See JEWS.
HEBREWS, EPISTLE TO THE.
HEBRON, I. A city of Palestine, Hebron. II. A son of Kohath, Ex. 6. 18; Nu. 3. 19; 1 Chr. 6. 2; 23. 12. III. The name of a person or place, 1 Chr. 2. 42, 43. IV. A city of Asher, Josh. 19. 28. Same as Abdon.
Hebronites, a family of Levites, the descendants of Hebron, Nu. 3. 27; 26. 58; 1 Cor. 26. 23–31.
Hedge. See FENCE.
Hegai, or Hege, a chamberlain of Ahasuerus, Est. 2. 3–15.
He-goat. See BANNERS.
Hegumene. Hegumenos. See GREEK CHURCH.
Heidelberg Catechism. See CATECHISM: CREED.
Heifer. See CATTLE.
Heir. See BIRTHRIGHT; INHERITANCE.
Helah, one of the wives of Ashur, the father of Tekoah, 1 Chr. 4. 5–7.
Helam, a town near the Euphrates, 2 Sa. 10. 17.
Helbah, a town in Asher, Judg. 1. 31.
HELBON.
Heldai, I. A captain of David's militia, 1 Chr. 27. 15. II. One who returned from Babylon, Zec. 6. 10. In Zec. 6. 14, he is called Helem.
Heleb, one of David's warriors, 2 Sa. 23. 29.
Heled, one of David's warriors, 1 Chr. 11. 30. Same as Heleb, possibly with Heldai I.
Heleck, a descendant of Manasseh, Nu. 26. 30; Josh. 17. 2.
Helekites, a family of Manasseh descended from Helek, Nu. 26. 30.
Helem, I. A chieftain of Asher, 1 Chr. 7. 35. II. A person mentioned in Zec. 6. 14. Same as Heldai II.
Heleph, a place on the boundary of Naphtali, Josh. 19. 33.
Helez. I. One of David's heroes, 2 Sa. 23. 26; 1 Chr. 11. 27; 27. 10. II. One of Judah's posterity, 1 Chr. 2. 39.
Heli, a person in the line of our Lord's ancestry, Lu. 3. 23.
Heliopolis. See ON.
Helkai, a priest, Neh. 12. 15.
Helkath, a border city of Asher, afterward allotted to the Gershonite Levites, Josh. 19. 25; 21. 31. In 1 Chr. 6. 75, Hukok is substituted.
Helkath-hazzurim, a place near Gibeon, 2 Sa. 2. 16.
HELL.
Hellenists. See GREECE.
Helmet. See ARMS.
Helon, a Zebulunite, father of Eliab, Nu. 1. 9; 2. 7; 7. 24, 29; 10. 16.
Helps, undergirders. See SHIP.
Helvetic confession of faith. See CREED.
HEM OF GARMENT.
Hemam, son of Lotan, Gen. 36. 22.
Heman, a Korahite. See KORAH.
Hemath, I. Same as Hamath, Am. 6. 14. II. Father of the house of Rechab, 1 Chr. 2. 55.
Hemdan, one of the descendants of Seir the Horite, Gen. 36. 26. Same as Amram, in 1 Chr. 1. 41.
Hemlock. See GALL.
Hen. See COCK.
Hena, a city, 2 Ki. 18. 34; 19. 13; Is. 37. 13.
Henadad, the head of a family of Levites, Ezra 3. 9; Neh. 3. 18, 24; 10. 9.
Henoch, I. 1 Chr. 1. 3. Same as Enoch. II. 1 Chr. 1. 33. Same as Hanoch.
Henrichians. See SECT.
Hepher, I. A son of Gilead of the tribe of Manasseh, Nu. 26. 32, 33; 27. 1; Josh. 17. 2, 3. II. One of the descendants of Judah, 1 Chr. 4. 6. III. One of David's warriors, 1 Chr. 11. 36. IV. A place in Palestine, Josh. 12. 17; 1 Ki. 4. 10.
Hepherites, a family of Manasseh descended from Hepher, Nu. 26. 32.
Hephzibah. I. Wife of Hezekiah. See HEZEKIAH. II. Symbolical name for Jerusalem, Is. 62. 4.
Herb. See GRASS.
HERD, HERDSMAN.
Heres, a mount, Judg. 1. 35.
Heresh, a Levite, 1 Chr. 9. 15.
HERESY.
Heretic. See HERESY.
HERMAS.
Hermeneutics, science of interpretation. See EXEGESIS.
Hermes, a Christian at Rome, Ro. 16. 14.
Hermit. See MONACHISM.
Hermogenes, an apostate Christian, 2 Tim. 1. 15.
HERMON.
Hermonites, land of, Ps. 42. 6. Same as Land of Hermon.
HEROD.
Herod Agrippa, I., II. See HEROD.
Herod Antipas. See HEROD.
HERODIANS.
Herodias. See HEROD, III.
Herodion, a Christian whom Paul calls his kinsman, Ro. 16. 11.
Herod Philip, I., II. See HEROD.

Herod the Great. See HEROD.
HERON.
Herrnhutters. See MORAVIANS.
Hesed, the father of one of Solomon's commissariat officers, 1 Ki. 4. 10.
HESHBON.
Heshmon, a town in Judah, Josh. 15. 27.
Heterodox. See ORTHODOX.
Heth, one of the sons of Canaan. See HITTITES.
Hethlon, a town in northern Syria, Eze. 47. 16; 48. 1.
HEXAPLA.
Hezeki, a Benjamite, 1 Chr. 8. 17.
HEZEKIAH.
Hezion, the grandfather of Benhadad I., king of Syria, 1 Ki. 15. 18.
Hezir, I. The head of one of the courses of the priests, 1 Chr. 24. 15. II. One who sealed the covenant, Neh. 10. 20.
Hezrai, one of David's warriors, 2 Sa. 23. 35. Same as Hezro, 1 Chr. 11. 37.
Hezro, 1 Chr. 11. 37. Same as Hezrai.
Hezron, I. One of the sons of Reuben, Gen. 46. 9; 1 Chr. 5. 3. II. A son of Pharez, and grandson of Judah, Gen. 46. 12; Ruth 4. 18, 19; 1 Chr. 2. 9; 4. 1. III. A city in the south of Judah. Same as Hazor.
Hezronites, two families in Reuben and Judah, Nu. 26. 6, 21.
Hicksites. See FRIENDS.
Hiddai, one of David's warriors, 2 Sa. 23. 30. In 1 Chr. 11. 32, he is called Hurai.
Hiddekel. See EDEN.
Hiel, a Bethelite who rebuilt Jericho, 1 Ki. 16. 34. See JERICHO.
HIERAPOLIS.
HIERARCHY.
HIEROGLYPHICS.
Higgaion. See PSALMS.
High-church. See EPISCOPALIANS.
Higher Life. See PERFECTIONISTS.
High Mass. See MASS.
HIGH PLACES.
HIGH-PRIEST, Ex. 28.; 29.; Le. 16. As judge, 1 Sa. 7. 15–17; 8. 1–6. Condemned Jesus, Mat. 26. 3–5, 57–66; Lu. 22. 54–71; Jno. 18. 10–28. Jesus Christ, the Great High-priest, Ps. 110. 4; Ro. 8. 34; He. 4. 14; 5. 4, 5; 6. 20; 7.; 8.; 9.; 10. 1–22; 1 Jno. 2. 1. The sacrifice, *Himself*, Is. 53. 5, 10; Mat. 20. 28; Jno. 10. 11; Eph. 5. 2; Ti. 2. 14; He. 9. 11–28.
Highway. See WAY.
Hilen, a city of Judah allotted to the priests, 1 Chr. 6. 58. Also called Holon, Josh. 15. 51; 21. 15.
HILKIAH, I. High-priest in reign of Josiah. Hilkiah, II. Father of Eliakim, 2 Ki. 18. 18, etc.; Is. 22. 20. III. Two Levites, 1 Chr. 6. 45; 26. 11. IV. A companion of Ezra, Neh. 8. 4. V. A priest, Neh. 12. 7, 21. VI. Father of Jeremiah, Jer. 1. 1. VII. Father of one of Zedekiah's ambassadors, Jer. 29. 3.
Hill country. See PALESTINE II.
Hillel, the father of the judge Abdon, Judg. 12. 13, 15.
Hin. See MEASURES.
Hind. See HART.
Hindooism. See BRAHMANISM.
Hinge. See GATE.
Hinnom, valley of. See HELL.
Hirah, an Adullamite, the friend of Judah, Gen. 38. 1, 12, 20.
HIRAM, I. A king of Tyre. Hiram, II. An artificer.
HITTITES.
HIVITES.
Hizkiah, ancestor of Zephaniah, Zeph. 1. 1.
Hizkijah, one who sealed the covenant, Neh. 10. 17.
HOBAB.
Hobah, a city north of Damascus, Gen. 14. 15.
Hod, a chieftain of Asher, 1 Chr. 7. 37.
Hodaiah, one of the descendants of David, 1 Chr. 3. 24.
Hodaviah, I. A chief of Manasseh, 1 Chr. 5. 24. II. A Benjamite, 1 Chr. 9. 7. III. A Levite, Ezra 2. 40. Called Hodevah in Neh. 7. 43.
Hodesh, the wife of Shaharaim, a Benjamite, 1 Chr. 8. 9.
Hodevah, Neh. 7. 43. Same as Hodaviah, Ezra 2. 40.
Hodiah, a wife of Ezra, 1 Chr. 4. 19.
Hodijah, three persons who sealed the covenant, Neh. 8. 7; 9. 5; 10. 10, 13, 18.
Hoffmanites. See SECT.
Hoglah, a daughter of Zelophehad, Nu. 26. 33; Josh. 17. 3.
Hoham, a king of Hebron, Josh. 10. 3, 5, 16–27. See ADONI-ZEDEC.
Holiness: of God, Ex. 28. 36; Ps. 30. 4. In approaching God, 1 Chr. 16. 29; 2 Chr. 31. 18; Ps. 29. 2; 93. 5. Of God's people, Nu. 23. 21; Is. 35. 8; Jer. 2. 3; Zec. 14. 21; He. 12. 14. Of the believer, Lu. 1. 75; 2 Co. 7. 1; Eph. 4. 24; 1 Th. 3. 13; 1 Tim. 2. 15. Engraved on the high-priest's mitre, Ex. 28. 36.
Holocaust. See BURNT-OFFERING.
Holon, I. A city, Josh. 15. 51; 21. 15. Also called Hilen. II. A town in the plain of Moab, Jer. 48. 21.
HOLY, HOLINESS.
Holy Alliance. See HOLY.
Holy Ashes. See ASH-WEDNESDAY.
Holy Candle. See CANDLEMAS.
Holy Catholic Church. See HOLY.
Holy City, a title applied to JERUSALEM.
Holy Cross Day. See HOLY.
Holy Days. See FESTIVALS; HOLY.
Holy Family. See HOLY.
Holy Father, a title given to the POPE.
Holy Fire. See FIRE.
Holy Friday. See HOLY.
HOLY GHOST: essential Godhead of, Ac. 5. 3, 4;—compare Ac. 28. 25, with Is. 6. 8, 9;—compare He. 3. 7, with Ex. 17. 7;—compare He. 10. 15, 16, with Jer. 31. 31, 34. Nature and attributes of God ascribed to—eternal existence, He. 9. 14;—omniscience, 1 Co. 2. 9–11;—omnipresence, Ps. 139. 7–12; 1 Co. 3. 16;—omnipotence, 1 Co. 12. 4–11;—creation, Ge. 1. 1, 2; Job 26. 13; 27. 3; 33. 4; Re. 11. 11. Agent in Christ's birth, Mat. 1. 18, 20; Lu. 1. 35; Jno. 3. 6; 1 Jno. 5. 6, 8;—in his resurrection, Ro. 1. 4; 8. 11; 1 Pe. 3. 18;—in the offering of his body, He. 9. 14. Union of, with Christ, 1 Co. 15. 45; 2 Co. 3. 17; Gal. 4. 6; Phi. 1. 19; 2 Th. 2. 8. Personality of, Mat. 3. 16; 28. 19; Mar. 1. 10; Lu. 3. 22; Jno. 1. 33; 2 Co. 13. 14, etc.; Eph. 4. 30. Character and actings of, Jno. 14. 16, 26; Ac. 13. 2; 14. 26; 16. 6, 7; Ro. 8. 26; 15. 30; Eph. 4. 30. Whence sent from, Jno. 15. 26; 16. 7–14. Offices of, regeneration, Jno. 3. 3–5; 4. 10–14; 6. 63; Ti. 3. 5–7;—conviction of sin, Jno. 16. 8; Ac. 2. 37;—sanctification, Ro. 8. 6, etc.; 1 Co. 6. 11; Gal. 5. 22–26; 2 Th. 2. 13;—dwelling in believers, 1 Co. 2. 9–16; 6. 17; 12. 13; Gal. 3. 5; 4. 6.; 5. 25; Eph. 2. 22; 3. 16; 5. 18; 1 Pe. 1. 11; 1 Jno. 3. 24. Gift of, at Pentecost, Ac. 2. 1–4;—to the early disciples, Ac. 6. 3; 8. 15, 17; 10. 44; 11. 15; 19. 6;—without measure to Christ, Lu. 4. 1–20; Jno. 3. 34. Prophesied of, as a Gospel blessing, Is. 32. 15; 44. 3; Eze. 36. 27; Joel 2. 28, 29; fulfilled, Ac. 2. 17, 18. Sin against, unpardonable, Mat. 12. 31; 1 Jno. 5. 16.
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Irad, a grandson of Cain, Gen. 4. 18.
Iram, one of the dukes of Edom, Gen. 36. 43; 1 Chr. 1. 54.
Iri, a Benjamite, 1 Chr. 7. 7. Same as Ir, verse 12.
Irijah, an officer who arrested Jeremiah, Jer. 37. 13, 14.
Ir-nahash, a city, 1 Chr. 4. 12.
IRON, I. The metal. Iron, II. A city of Naphtali, Josh. 19. 38.
Irpeel, a city of Benjamin, Josh. 18. 27.
Irresistible grace. See CALVINISTS.
IRRIGATION.
Ir-shemesh, a city of Dan, Josh. 19. 41. Prob. same as BETH-SHEMESH I.
Iru, a son of Caleb, 1 Chr. 4. 15.
Irving, Irvingites. See CATHOLIC APOSTOLIC CHURCH.
ISAAC.
ISAIAH.
Iscah, the daughter of Haran, and sister of Lot, Gen. 11. 29. Jewish tradition identifies her with Sarah.
Iscariot, surname of the traitor JUDAS.
Ishbah, a descendant of Judah, 1 Chr. 4. 17.
Ishbak, one of the sons of Abraham by Keturah, Gen. 25. 2; 1 Chr. 1. 32.
Ishbi-benob, brother of GOLIATH.
ISHBOSHETH.
Ishi, I., II. Two descendants of Judah, 1 Chr. 2. 21; 4. 20. III. The father of four chiefs of Simeon, 1 Chr. 4. 42. IV. A chieftain of Manasseh, 1 Chr. 5. 24. V. A symbolic name, Hos. 2. 16. See BAALI.
Ishiah, a chieftain of Issachar, 1 Chr. 7. 3.
Ishijah, one who had married a foreign wife, Ezra 10. 31.
Ishma, a descendant of Judah, 1 Chr. 4. 3.
ISHMAEL, I. A son of Abraham. II. One of the royal family of Judah. Ishmael, III. One of the descendants of Saul, 1 Chr. 8. 38; 9. 44. IV. A chief of Judah, 2 Chr. 19. 11. V. A confederate of Jehoiada, 2 Chr. 23. 1. VI. A priest, Ezra 10. 22.

ISHMAELITES.
Ishmaiah, a chief of Zebulun, 1 Chr. 27. 19.
Ishmeelites, Gen. 37. 25-28; 39. 1; 1 Chr. 2. 17. Same as ISHMAELITES.
Ishmerai, a chieftain of Benjamin, 1 Chr. 8. 18.
Ishod, a descendant of Manasseh, 1 Chr. 7. 18.
Ishpan, a Benjamite chief, 1 Chr. 8. 22.
Ish-tob, a small Syrian territory, 2 Sa. 10. 6, 8. Prob. the district of Tob.
Ishuai, one of the sons of Asher, 1 Chr. 7. 30. Same as Isui and Jesui, Gen. 46. 17; Nu. 26. 44.
Ishuah, second son of Asher, Gen. 46. 17. Same as Isuah, 1 Chr. 7. 30.
Ishui, second son of Saul, by Ahinoam, 1 Sa. 14. 49.
Islamism. See MOHAMMEDANISM.
Ismachiah, an overseer of the offerings under Hezekiah, 2 Chr. 31. 13.
Ismaiah, a Gibeonite, 1 Chr. 12. 4.
Ismayeyilah. See ASSASSINS.
Ispah, a Benjamite chief, 1 Chr. 8. 16.
ISRAEL.
Israelites, descendants of ISRAEL. See JEW.
ISSACHAR, I. Son of JACOB. Issachar, II. A Levi porter, 1 Chr. 26. 5.
Isshiah, I. A Levite descended from Moses, 1 Chr. 24. 21. Same as Jeshaiah, 1 Chr. 26. 25. II. A Kohathite Levite, 1 Chr. 24. 25. Same as Jesiah, 1 Chr. 23. 20.
Issue of Blood, a chronic hemorrhage, Mat. 9. 20.
Isuah, second son of Asher, 1 Chr. 7. 30. Same as Ishuah.
Isui, third son of Asher, Gen. 46. 17. Same as Jesui, Ishuai.
Italian band, Ac. 10. 1. See ARMY.
ITALY.
Ithai, one of David's warriors, 1 Chr. 11. 31. Same as Ittai, 2 Sa. 23. 29.
ITHAMAR.
Ithiel, I. A Benjamite, Neh. 11. 7. II. An unknown person to whom Agur delivered his discourse, Pr. 30. 1.
Ithmah, a Moabite, one of David's warriors, 1 Chr. 11. 46.
Ithnan, a city of Judah in the extreme south, Josh. 15. 23.
Ithra, the father of Amasa, 2 Sa. 17. 25.
Ithran, I. One of the descendants of Seir the Horite, Gen. 36. 26. II. A chieftain of Asher, 1 Chr. 7. 37.
Ithream, one of David's sons, 2 Sa. 3. 5; 1 Chr. 3. 3.
Ithrite, the designation of two of David's warriors, 2 Sa. 23. 38.
Itinerancy. See METHODISTS.
Ittah-kazin, a border town of Zebulun, Josh. 19. 13.
ITTAI, I. The Gittite. Ittai, II. A Benjamite warrior, 2 Sa. 23. 29. Same as Ithai, 1 Chr. 11. 31.
ITUREA.
Ivah. Same as Avah, 2 Ki. 18. 34.
IVORY.
Izehar, Nu. 3. 19. Same as Izhar.
Izeharites, Nu. 3. 27. Same as Izharites.
Izhar, one of the sons of Kohath, Ex. 6. 18, 21; Nu. 16. 1; 1 Chr. 6. 2, 18; 23. 12, 18.
Izharites, a Levitical family descended from Izhar, 1 Chr. 24. 22; 26. 23, 29.
Izrahiah, a chieftain of Issachar, 1 Chr. 7. 3.
Izrahite Shamhuth, one of David's military officers, 1 Chr. 27. 8.
Izri, the head of a division of singers, 1 Chr. 25. 11. Same as Zeri.

J.

Jaakan, De. 10. 6. Same as Jakan, 1 Chr. 1. 42.
Jaakobah, a chieftain of Simeon, 1 Chr. 4. 36.
Jaala, Jaalah, one of Solomon's servants, Ezra 2. 56; Neh. 7. 58.
Jaalam, one of Esau's sons, Gen. 36. 5, 14, 18; 1 Chr. 1. 35.
Jaanai, a chieftain of Gad, 1 Chr. 5. 12.
Jaare-oregim, a Beth-lehemite whose son is said to have killed the brother of Goliath, 2 Sa. 21. 19. Same as Jair, 1 Chr. 20. 5.
Jaasau, one who had married a foreign wife, Ezra 10. 37.
Jaasiel, the son of Abner, 1 Chr. 27. 21.
Jaazaniah, I. A captain, 2 Ki. 25. 23; Jer. 40. 8. Same as Jezaniah, Jer. 42. 1. Also called Azariah. II. A Rechabite, Jer. 35. 3. III. An idolater, Eze. 8. 11. IV. A prince, Eze. 11. 1.
JAAZER, or JAZER.
Jaaziah, a Levite of the family of Merari, 1 Chr. 24. 26, 27.
Jaaziel, a Levite porter, prob. same as Aziel, a musician, 1 Chr. 15. 18.
Jabal, son of Lamech, Gen. 4. 20.
JABBOK.
JABESH, I. A town. Jabesh, II. Father of Shallum, 2 Ki. 15. 10, 13, 14.
Jabesh-gilead. See JABESH.
Jabez, I. A person named among the posterity of Judah, 1 Chr. 4. 9, 10. II. A place where some families of scribes resided, 1 Chr. 2. 55.
JABIN.
Jabneel, I. A town on the border of Judah, Josh. 15. 11. II. A town of Naphtali, Josh. 19. 33.
Jabneh, a town, 2 Chr. 26. 6. Same as Jabneel, I.
Jachan, a chieftain of Gad, 1 Chr. 5. 13.
Jachin, I. Fourth son of Simeon, Gen. 46. 10; Ex. 6. 15. Also called Jarib, 1 Chr. 4. 24. II. A priest, 1 Chr. 9. 10. III. The head of one of the courses of priests, 1 Chr. 24. 17. IV. A column. See TEMPLE.
Jachinites, the family descended from Jachin, son of Simeon, Nu. 26. 12.
JACINTH.
JACOB, I. Son of ISAAC. Jacob, II. Father of Joseph, Mary's husband, Mat. 1. 15, 16.
Jacobins. See DOMINICANS; MONOPHYSITES.
JACOBITES.
JACOB'S WELL.
Jada, a descendant of Judah, 1 Chr. 2. 28, 32.
Jadau, one who had married a foreign wife, Ezra 10. 43.
Jaddua, I. One who sealed the covenant, Neh. 10. 21. II. A Jewish high-priest, Neh. 12. 11, 22.
Jadon, a person who took part in building the wall of Jerusalem, Neh. 3. 7.
JAEL.
Jaggernaut. See JUGGERNAUT.
Jagur, a town of Judah, Josh. 15. 21.
Jah, Ps. 68. 3, a poetic form of JEHOVAH.
Jahath, I. A descendant of Judah, 1 Chr. 4. 2. II. A Levite of the family of Gershon, 1 Chr. 6. 20, 43. III. Another chief of the same family in David's time, 1 Chr. 23. 10, 11. IV. A Levite of the Kohathite family, 1 Chr. 24. 22. V. A Levite of the family of Merari, 2 Chr. 34. 12.
JAHAZ.
Jahaza, Josh. 13. 18, or Jahazah, Josh. 21. 36; Jer. 48. 21. See JAHAZ.
Jahaziah, one who took part with Ezra in investigating the marriages with foreign wives, Ezra 10. 15.
Jahaziel, I. A Benjamite chief, 1 Chr. 12. 4. II. A priest, 1 Chr. 16. 6. III. A Kohathite Levite, 1 Chr. 23. 19; 24. 23. IV. A Levite of the sons of Asaph, 2 Chr. 20. 14-17. V. Son of Shechaniah, Ezra 8. 5.
Jahdai, a name in the genealogies of Judah, 1 Chr. 2. 47.
Jahdiel, a chief of Manasseh, 1 Chr. 5. 24.
Jahdo, a Gadite, 1 Chr. 5. 14.
Jahleel, one of the sons of Zebulun, Gen. 46. 14; Nu. 26. 26.
Jahleelites, a family of Zebulun descended from Jahleel, Nu. 26. 26.
Jahmai, one of Issachar's posterity, 1 Chr. 7. 2.
Jahza, 1 Chr. 6. 78. See JAHAZ.
Jahzeel, a son of Naphtali, Gen. 46. 24; Nu. 26. 48. Same as Jahziel, 1 Chr. 7. 13.
Jahzeelites, a family of Naphtali, Nu. 26. 48.
Jahzerah, one of the priests, 1 Chr. 20, 12. Prob. Ahazai, Neh. 11. 13.
Jahziel. See Jahzeel.
JAIR, I. A warrior. II. A judge. Jair, III. A Benjamite, Est. 2. 5. IV. Father of Elhanan, 1 Chr. 20. 5.
Jairite, a descendant of Jair, 2 Sa. 20. 26.
JAIRUS.
Jakan, one of the sons of Ezer the Horite, 1 Chr. 1. 42. Same as Akan, Gen. 36. 27.
Jakeh, father of Agur, Pr. 30. 1.
Jakim, I. A Benjamite, 1 Chr. 8. 19. II. The head of one of the courses of the priests, 1 Chr. 24. 12. III. A marginal reading of Mat. 1. 11, where it means Jehoiakim.
Jalon, a descendant of Judah, 1 Chr. 4. 17.
Jambres, 2 Tim. 3. 8. See JANNES.
JAMES.
JAMES, EPISTLE OF.
Jamin, I. A son of Simeon, Gen. 46. 10; Ex. 6. 15. II. A descendant of Judah, 1 Chr. 2. 27. III. One who expounded the law in the time of Ezra, Neh. 8. 7.
Jaminites, a family of Simeon, Nu. 26. 12.
Jamlech, a chieftain of Simeon, 1 Chr. 4. 34.
Janna, a person in the line of our Lord's ancestry, Lu. 3. 24.
JANNES and JAMBRES.
Janoah, a place in the north of Palestine, 2 Ki. 15. 29.
Janohah, a border town of Ephraim, Josh. 16. 6, 7.
JANSENISTS.
Janum, a town in the mountain district of Judah, Josh. 15. 53.
JAPHETH.
Japhia, I. A king of Lachish, Josh. 10. 3. See ADONI-ZEDEC. II. One of David's sons, 2 Sa. 5. 15; 1 Chr. 3. 7; 14. 6. III. A place on the border of Zebulon, Josh. 19. 12.
Japhlet, a descendant of Asher, 1 Chr. 7. 32, 33.
Japhleti, a landmark on the southern frontier of Ephraim, Josh. 16. 3.
Japho, Josh. 19. 46. Same as JOPPA.
Jarah, one of Saul's descendants, 1 Chr. 9. 42. Same as Jehoadah, 1 Chr. 8. 36.
Jareb, Hos. 5. 13. Prob. a hostile king.
Jared, father of Enoch, Gen. 5. 15-20; Lu. 3. 37.
Jaresiah, a Benjamite, 1 Chr. 8. 27.
Jarha, an Egyptian servant, 1 Chr. 2. 31, 34, 35.

Jarib, I. One of the sons of Simeon, 1 Chr. 4. 24. Same as Jachin, Gen. 46. 10. II. One who accompanied Ezra, Ezra 8. 16. III. A priest who had married a foreign wife, Ezra 10. 18.
Jarmuth, I. A town in Judah, Josh. 15. 35; Neh. 11. 29. II. A Levitical city, Josh. 21. 29. Same as Ramoth, 1 Chr. 6. 73.
Jaroah, a Gadite, 1 Chr. 5. 14.
Jashen, one whose sons were among David's warriors, 2 Sa. 23. 32.
JASHER, BOOK OF.
JASHOBEAM.
Jashub, I. One of the sons of Issachar, Nu. 26. 24; 1 Chr. 7. 1. Same as Job, Gen. 46. 13. II. One who had married a foreign wife, Ezra 10. 29.
Jashubi-lehem, a person or place, 1 Chr. 4. 22.
Jashubites, a family of Simeon descended from Jashub, Nu. 26. 24.
Jasiel, one of David's warriors, 1 Chr. 11. 47.
Jason, a Thessalonian Christian, Ac. 17. 5–9; Ro. 16. 21.
JASPER.
Jathniel, one of the Levite porters, 1 Chr. 26. 2.
Jattir, a town among the mountains of Judah, Josh. 15. 48.
JAVAN, I. Son of Japheth. Javan, II. A town in Southern Arabia, Eze. 27. 19.
Javelin. See ARMS.
Jazer. Same as JAAZER.
Jaziz, an officer who had charge of David's flocks, 1 Chr. 27. 31.
Jealousy, water of. See ADULTERY.
Jearim, a mount on the border of Judah, Josh. 15. 10.
Jeaterai, a Levite of the family of Gershon, 1 Chr. 6. 21. Same as Ethni, 1 Chr. 6. 41.
Jeberechiah, the father of a Zechariah, Is. 8. 2.
Jebus, Judg. 19. 10, 11. See JERUSALEM.
Jebusi, Josh. 18. 16, 28. See JERUSALEM.
JEBUSITES.
Jecamiah, a person of the royal line of David, 1 Chr. 3. 18. Same as Jekamiah, 1 Chr. 2. 41.
Jecholiah, mother of King Azariah, or Uzziah, 2 Ki. 15. 2. Same as Jecoliah, 2 Chr. 26. 3.
Jechonias, Mat. 1. 11, 12. Greek form of Jeconiah, or Jehoiachin.
Jecoliah, mother of Azariah, 2 Chr. 26. 3. Same as Jecholiah.
Jeconiah. Same as JEHOIAKIM.
Jedaiah, I. A Simeonite chieftain, 1 Chr. 4. 37. II. One who assisted in repairing the wall of Jerusalem, Neh. 3. 10. III. The head of one of the courses of the priests, 1 Chr. 24. 7. IV. A person who came from Babylon, Zec. 6. 10, 14.
Jediael, I. A descendant of Benjamin, 1 Chr. 7. 6, 10, 11. II. One of David's warriors, 1 Chr. 11. 45. III. A Levite porter, 1 Chr. 26. 2.
Jedidah, the mother of King Josiah, 2 Ki. 22. 1.
Jedidiah, a name given to Solomon, 2 Sa. 12. 25.
JEDUTHUN.
Jeezer. Same as Abiezer, Nu. 26. 30.
Jeezerites, descendants of Jeezer, Nu. 26. 30.
Jegar-sahadutha, Gen. 31. 43–55. Same as Galeed.
Jehaleleel, I. A descendant of Judah, 1 Chr. 4. 16. II. A Levite, 2 Chr. 29. 12.
Jehalelel, a Levite, 2 Chr. 29. 12.
Jehdeiah, I. A Levite, 1 Chr. 24. 20. II. An officer who had charge of David's asses, 1 Chr. 27. 30.
Jehezekel, the chief of one of the courses of the priests, 1 Chr. 24. 16.
Jehiah, one of the door-keepers for the ark, 1 Chr. 15. 24.
Jehiel, I. A Levite porter, 1 Chr. 15. 18, 20; 16. 5. II. A Gershonite Levite, 1 Chr. 23. 8. Same as Jehieli. III. One of David's officers, 1 Chr. 27. 32. IV. A son of Jehoshaphat, 2 Chr. 21. 2, 4. V. A Levite of the family of Heman, 2 Chr. 29. 14. VI. A ruler of the house of God, 2 Chr. 35. 8. VII. Father of one who returned to Jerusalem, Ezra 8. 9. VIII. Father of Shechaniah, Ezra 10. 2. IX., X. Two who had married foreign wives, Ezra 10. 21, 26. XI. A Benjamite who dwelt at Gibeon, 1 Chr. 9. 35. XII. One of David's warriors, 1 Chr. 11. 44. XIII. Father of Kish, 1 Chr. 9. 35, 36.
Jehieli, 1 Chr. 26. 21. Same as Jehiel.
Jehizkiah, one of the chiefs of Ephraim, 2 Chr. 28. 12.
Jehoadah, one of the descendants of Saul, 1 Chr. 8. 36. Same as Jarah.
Jehoaddan, mother of Amaziah, king of Judah, 2 Ki. 14. 2; 2 Chr. 25. 1.
JEHOAHAZ, I., or Shallum, seventeenth king of Judah. II. Eleventh king of Israel. Jehoahaz, III., or AHAZIAH, 2 Chr. 21. 17.
Jehoash. See JOASH.
Jehohanan, I. A Levite porter, 1 Chr. 26. 3. II. A military chief, 2 Chr. 17. 15. III. One who had married a foreign wife, Ezra 10. 28. IV. A priest, Neh. 12. 13. V. A priest who took part in the dedication of the wall of Jerusalem, Neh. 12. 42.
JEHOIACHIN.
JEHOIADA, I. A high-priest. Jehoiada, II. The father of Benaiah, 2 Sa. 8. 18. III. One of David's counselors, 1 Chr. 27. 34. IV. A person who helped to repair the wall of Jerusalem, Neh. 3. 6. V. The second priest in the reign of Zedekiah, Jer. 29. 25–29.
JEHOIAKIM.
Jehoiarib, the head of the first course of the priests, 1 Chr. 24. 7. Same as Joiarib, Neh. 11. 10; 12. 6.
JEHONADAB.
Jehonathan, I. The superintendent of David's store-houses, 1 Chr. 27. 25. II. A Levite sent by Jehoshaphat to teach the people, 2 Chr. 17. 8. III. A priest, Neh. 10. 18.
JEHORAM, I. King of Judah. Jehoram, II. King of Israel.
Jehoshabeath, daughter of Jehoram, king of Judah, and wife of Jehoiada, 2 Chr. 22. 11. Same as Jehosheba.
JEHOSHAPHAT, I. King of Judah. Jehoshaphat, II. Recorder under David, 2 Sa. 8. 16; 20. 24. III. Commissariat officer under Solomon, 1 Ki. 4. 17. IV. Father of King Jehu, 2 Ki. 9. 2, 14. V. A priest, 1 Chr. 15. 24.
JEHOSHAPHAT, VALLEY OF.
Jehosheba, wife of JEHOIADA, 2 Ki. 11. 2.
Jehoshua, or Jehoshuah, the full form of the name generally found as Joshua, Nu. 13. 16. See JOSHUA.
JEHOVAH.
Jehovah-jireh, Jehovah-nissi, Jehovah-shalom. See JEHOVAH.
Jehozabad, I. One of the conspirators who slew Joash, king of Judah, 2 Ki. 12. 21; 2 Chr. 24. 26. II. One of the Levite porters, 1 Chr. 26. 4. III. A military commander, 2 Chr. 17. 18.
Jehozadak, son of the high-priest Seraiah, 1 Chr. 6. 14, 15. Same as Jozadak and Josedech.
JEHU, I. King of Israel. II. A prophet. Jehu, III. A descendant of Judah, 1 Chr. 2. 38. IV. A Simeonite chief, 1 Chr. 4. 35. V. A Benjamite, 1 Chr. 12. 3.
Jehubbah, a chieftain of Asher, 1 Chr. 7. 34.
Jehucal, an eminent person in the reign of Zedekiah, Jer. 37. 3. Same as Jucal, Jer. 38. 1.
Jehud, a city allotted to the tribe of Dan, Josh. 19. 45.
Jehudi, a person who was sent for the roll of Jeremiah's prophecies, Jer. 36. 14, 21, 23.
Jehudijah, wife of Mered, 1 Chr. 4. 18. Prob. same as Hodiah, 1 Chr. 4. 19.
Jehush, a descendant of King Saul, 1 Chr. 8. 39. Same as Jeush.
Jeiel, I. A Reubenite chief, 1 Chr. 5. 7. II. A Levite porter, 1 Chr. 15. 18, 21. III. A Levite of the sons of Asaph, 2 Chr. 20. 14. IV. A scribe in the time of Uzziah, 2 Chr. 26. 11. V. A Levite who took part in Hezekiah's reformation, 2 Chr. 29. 13. VI. A chief Levite in Josiah's time, 2 Chr. 35. 9. VII. One who accompanied Ezra from Babylon to Jerusalem, Ezra 8. 13. VIII. One who married a foreign wife, Ezra 10. 43.
Jekabzeel, a city in the south of Judah, Neh. 11. 25. Same as Kabzeel, Josh. 15. 21.
Jekameam, a Levite in David's time, 1 Chr. 23. 19.
Jekamiah, a descendant of Judah, 1 Chr. 2. 41.
Jekuthiel, one of Judah's descendants, 1 Chr. 4. 18.
Jemima, the eldest of Job's daughters, Job 42. 13, 14.
Jemuel, eldest son of Simeon, Gen. 46. 10; Ex. 6. 15. Same as Nemuel, Nu. 26. 12.
Jephthae, Greek form of Jephthah, He. 11. 32.
JEPHTHAH.
Jephunneh, I. Father of Caleb the spy, Nu. 13. 6. He is called a Kenezite, Josh. 14. 14. II. A chieftain of Asher, 1 Chr. 7. 38.
Jerah, Gen. 10. 26. A son of Joktan, or tribe descended from him.
Jerahmeel, I. Son of Hezron, 1 Chr. 2. 9, 25–42. II. A Levite of the family of Merari, 1 Chr. 24. 29. III. One of those commanded to arrest Baruch and Jeremiah, Jer. 36. 26.
Jerahmeelites, descendants of Jerahmeel, I., 1 Sa. 27. 10; 30. 29.
Jered, I. 1 Chr. 1. 2. See Jared. II. A descendant of Judah, and founder of Gedor, 1 Chr. 4. 18.
Jeremai, one who had married a foreign wife, Ezra 10. 33.
JEREMIAH, I. The second of the greater prophets. II. Father of Hamutal, the wife of Josiah, 2 Ki. 23. 31; 24. 18. Same as Libnah. Jeremiah, III. A chief of Manasseh, 1 Chr. 5. 24. IV. A Benjamite, 1 Chr. 12. 4. V., VI. Two Gadite chiefs, 1 Chr. 12. 10, 13. VII. A priest who sealed the covenant, Neh. 10. 2.
Jeremias, Mat. 16. 14. A Greek form of Jeremiah.
Jeremoth, I. A Benjamite chief, 1 Chr. 8. 14. II. A Levite of the family of Merari, 1 Chr. 23. 23. Same as Jerimoth, 1 Chr. 24. 30. III. Head of one division of singers, 1 Chr. 25. 22. Also called Jerimoth in verse 4. IV., V. Two persons who had married foreign wives, Ezra 10. 26, 27.
Jeremy, Mat. 2. 17; 27. 9. Another form of Jeremiah.

Jeriah, a Kohathite Levite, 1 Chr. 23. 19; 24. 23. Same as Jerijah, 1 Chr. 26. 31.
Jeribai, one of David's warriors, 1 Chr. 11. 46.
JERICHO.
Jeriel, a descendant of Issachar, 1 Chr. 7. 2.
Jerijah, 1 Chr. 26. 31. See Jeriah.
Jerimoth, I., II. Two Benjamites, 1 Chr. 7. 7, 8. III. A Benjamite who joined David at Ziklag, 1 Chr. 12. 5. IV. A Merarite Levite, 1 Chr. 24. 30. See Jeremoth II. V. 1 Chr. 25. 4. See Jeremoth III. VI. Ruler of Naphtali in David's reign, 1 Chr. 27. 19. VII. Son of David, 2 Chr. 11. 18. VIII. An overseer of offerings and tithes in the reign of Hezekiah, 2 Chr. 31. 13.
Jerioth, wife of Caleb, 1 Chr. 2. 18.
JEROBOAM.
Jeroham, I. Father of Elkanah, 1 Sa. 1. 1. II. A Benjamite chief, 1 Chr. 8. 27. III. Another Benjamite, 1 Chr. 9. 8. IV. A priest, 1 Chr. 9. 12. V. Father of some warriors who joined David at Ziklag, 1 Chr. 12. 7. VI. Father of the ruler of Dan in David's time, 1 Chr. 27. 22. VII. Father of one of Jehoiada's captains, 2 Chr. 23. 1.
Jerubbaal, Judg. 6. 32. Same as GIDEON.
Jerubbesheth, a name of GIDEON, 2 Sa. 11. 21.
Jeruel, a place where Jehoshaphat was forewarned he should meet the Moabites and Ammonites, 2 Chr. 20. 16.
JERUSALEM (*Holy City*): its history as a city, Judg. 1. 8, 21; 2 Sa. 5. 6–10; 2 Ki. 25. 4–7; 2 Chr. 36. 17–21; Neh. 3.; 4.; 5.; 6.; 11.; 12. 27–43; Jer. 39. 1–14; 52. 4–23. Threatenings and expostulations, Jer. 1. 15; 2.; 3.; 4.; 5.; 6.; 7.; 8.; 9.; 10.; 11.; Eze. 21. 22. Figurative representations, Is. 3. 26; Eze. 4.; 5.; 16. Prophecy of its re-erection, Jer. 31. 38–40. Its future name and signification, Eze. 48. 30–35; Gal. 4. 26; Re. 21.
Jerusalem, New, Church of. See SWEDENBORGIANS.
Jerusha, or Jerushah, mother of King Jotham, 2 Ki. 15. 33; 2 Chr. 27. 1.
Jesaiah, 1. A descendant of David, 1 Chr. 3. 21. II. A Benjamite, Neh. 11. 7.
Jeshaiah, I. Son of Jeduthun, 1 Chr. 25. 3, 15. II. A Kohathite Levite, 1 Chr. 26. 25. Same as Isshiah I. III. One who returned from Babylon, Ezra 8. 7. IV. A Levite of the family of Merari, Ezra 8. 19.
Jeshanah, one of the places taken by Abijah from Jeroboam I., 1 Chr. 13. 19.
Jesharelah, a musician, 1 Chr. 25. 14. Same as Asarelah, verse 2.
Jeshebeab, chief of the fourteenth course of priests, 1 Chr. 24. 13.
Jesher, one of the sons of Caleb, the son of Hezron, 1 Chr. 2. 18.
JESHIMON.
Jeshishai, a Gadite, 1 Chr. 5. 14.
Jeshohaiah, a descendant of Simeon, 1 Chr. 4. 36.
Jeshua, I. Head of a course of priests, Neh. 7. 39; Ezra 2. 36. Same as Jeshuah. II. A Levite, 2 Chr. 31. 15. III. A high-priest, Ezra 2. 2; 4. 3; 10. 18; Neh. 7. 7. IV. Head of a family, Ezra 2. 6; Neh. 7. 11. V. The progenitor of a Levitical house, Ezra 2. 40; Neh. 7. 43. VI. A Levite, Ezra 8. 33. VII. Father of one who helped repair the wall of Jerusalem, Neh. 3. 19. VIII. A Levite, Neh. 8. 7; 9. 4, 5; 12. 8, 24. IX. Same as JOSHUA, Neh. 8. 17. X. A town in the south of Judah, Neh. 11. 26.
Jeshuah, I. Head of a course of priests, 1 Chr. 24. 11. Same as Jeshua I.
Jeshurun, a name for Israel, De. 32. 15. Same as Jesurun, Is. 44. 2.
Jesiah, I. One of David's warriors, 1 Chr. 12. 6. II. A Kohathite Levite, 1 Chr. 23. 20. Same as Isshiah, 1 Chr. 24. 25.
Jesimiel, one of Simeon's descendants, 1 Chr. 4. 36.
JESSE.
Jesui, son of Asher, Nu. 26. 44. Same as Isui, Gen. 46. 17, and Ishuai, 1 Chr. 7. 30.
Jesuites, descendants of Jesui, Nu. 26. 44.
JESUITS.
Jesurun, Is. 44. 2. Same as Jeshurun.
Jesus, I. Greek form of Joshua, He. 4. 8. II. Son of Sirach. See ECCLESIASTICUS. III. Called also Justus, Col. 4. 11.
JESUS CHRIST. See APPENDIX, pages 994–997.
Jesus Christ, second coming of. See MILLENARIANS.
Jether, I. Ex. 4. 18. See Jethro. II. Eldest son of Gideon, Judg. 8. 20. III. One who married Abigail, 1 Ki. 2. 5, 32. Same as Ithra in 2 Sa. 17. 25. IV. One of Judah's posterity, 1 Chr. 2. 32. V. Another descendant of Judah, 1 Chr. 4. 17. VI. A chief of Asher, 1 Chr. 7. 38. Perhaps same as Ithran in ver. 37.
Jetheth, a duke of Edom, Gen. 36. 40; 1 Chr. 1. 51.
Jethlah, a city allotted to Dan, Josh. 19. 42.
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Jetur, a son of Ishmael, Gen. 25. 15; 1 Chr. 1. 31.
Jeuel, a descendant of Judah, 1 Chr. 9. 6.
Jeush, I. One of the sons of Esau by Aholibamah, Gen. 36. 5, 14, 18. II. A Benjamite chief, 1 Chr. 7. 10. III. A Gershonite Levite, 1 Chr. 23. 10, 11. IV. A son of Rehoboam, 2 Chr. 11. 19.
Jeuz, a Benjamite chief, 1 Chr. 8. 10.
JEW.
JEW, WANDERING.
Jewels: agate and amethyst, Ex. 28. 19; Is. 54. 12; Re. 21. 20;—bdellium, Gen. 2. 12; Nu. 11. 7;—beryl, Ex. 28. 20; Eze. 1. 16; 10. 9; 28. 13; Da. 10. 6; Re. 21. 20;—carbuncle, Ex. 28. 17; Is. 54. 12; Eze. 28. 13;—chalcedony, Re. 21. 19;—chrysolite and chrysoprasus, Re. 21. 20;—diamond, Ex 28. 18; Eze. 28. 15;—emerald, Eze. 27. 16; Re. 4. 3;—jacinth, Re. 9. 17; 21. 20;—jasper, Ex. 28. 20; Eze. 28. 13; Re. 4. 3; 21. 11, 18, 19;—ligure, Ex. 28. 19; 39. 12;—onyx, Gen. 2. 12; Ex. 28. 20; Job 28. 16; Eze. 28. 13;—pearl, Mat. 13. 45; 1 Tim. 2. 9; Re. 17. 4; 18. 12, 16; 21. 21;—ruby, sardine, or sardius, Ex. 28. 17; Job 28. 18; Pr. 3. 15; 8. 11; 20. 15; 31. 10; Eze. 28. 13; Re. 4. 3; 21. 20;—sapphire, Ex. 24. 10; 28. 18; Job 28. 16; Is. 54. 11; La. 4. 7; Eze. 1 26; 10. 1; 28. 13; Re. 21. 19;—topaz, Ex. 28. 17; 39. 10; Job 28. 19; Eze. 28. 13; Re. 21. 20. See GEMS.
Jewess, a woman of Hebrew birth, Ac. 16. 1; 24. 24.
Jewry, Da. 5. 13; Lu. 23. 5; Jno. 7. 1. A name of JUDEA.
Jews, wailing-place of. See MOURNING.
Jezaniah, son of Hoshaiah, Jer. 40. 8; 42. 1. In Jer. 43. 2, called Azariah. See Jaazaniah I.
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Jeziah, one who had married a foreign wife, Ezra 10. 25.
Jeziel, a Benjamite chief, 1 Chr. 12. 3.
Jezliah, a Benjamite who dwelt in Jerusalem, 1 Chr. 8. 18.
Jezoar, a descendant of Judah, 1 Chr. 4. 7.
Jezrahiah, overseer of the singers at the dedication of the wall of Jerusalem, Neh. 12. 42.
JEZREEL, I. A city of Issachar. Jezreel, II. A city in the hill country of Judah, Josh. 15. 56; 1 Sa. 25. 43; 27. 3; 30. 5; 2 Sa. 2. 2; 3. 2; 1 Chr. 3. 1. III. A name in the genealogy of Judah.
——, Fountain of. See GILBOA.
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Jezreelite, Jezreelitess, an inhabitant of Jezreel, 1 Ki. 21. 1–16; 1 Sa. 27. 3.
Jibsam, a descendant of Issachar, 1 Chr. 7. 2.
Jidlaph, son of Nahor, Gen. 22. 22.
Jimna, or Jimnah, eldest son of Asher, Gen. 46. 17; Nu. 26. 44. Same as Imnah, 1 Chr. 7. 30.
Jimnites, descendants of Jimna, Nu. 26. 44.
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Joah, I. Son of Asaph, 2 Ki. 18. 18, 26, 37; Is. 36. 3, 11, 22. II. A Gershonite Levite, 1 Chr. 6. 21. III. Son of Obed-edom, 1 Chr. 26. 4. IV. A Levite who assisted in the reforms of Hezekiah, 2 Chr. 29. 12. V. Son of Joahaz, recorder to Josiah, 2 Chr. 34. 8.
Joahaz, father of Joah, recorder to King Josiah, 2 Chr. 34. 8.
Joanna, I. One of our Lord's ancestors, Lu. 3. 27. II. One of the women who ministered to our Lord, Lu. 8. 3; 24. 10.
JOASH, I. Eighth king of Judah. II. Twelfth king of Israel. Joash, III. Father of GIDEON, Judg. 6. 11, etc. IV. Son of AHAB, 1 Ki. 22. 26. V. A descendant of Judah, 1 Chr. 4. 22. VI. A Benjamite chief, 1 Chr. 12. 3. VII. Son of Becher, 1 Chr. 7. 8. VIII. Officer of David, 1 Chr. 27. 28.
Joatham, Mat. 1. 9. Greek form of Jotham.
JOB, I. A patriarch. Job, II. Gen. 46. 13. See Jashub.
Jobab, I. A son of Joktan, Gen. 10. 29. II. One of the kings who reigned in Edom, Gen. 36. 33, 34; 1 Chr. 1. 34, 35. III. King of Madon, Josh. 11. 1. IV., V. Two Benjamite chiefs, 1 Chr. 8. 9, 18.
Jochebed, wife of Amram, and mother of Moses, Ex. 6. 20; Nu. 26. 59.
Joed, a descendant of Benjamin, Neh. 11. 7.
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hathite, 2 Chr. 29. 12. XIII. A person who had a foreign wife, Ezra 10. 43. XIV. A Benjamite overseer, Neh. 11. 9.
Joelah, a Benjamite chief, 1 Chr. 12. 7.
Joezer, a Benjamite, or Korhite, who joined David at Ziklag, 1 Chr. 12. 6.
Jogbehah, a city of Gad, Nu. 32. 35.
Jogli, father of Bukki, a chief of Dan, Nu. 34. 22.
Joha, I. A Benjamite, 1 Chr. 8. 16. II. One of David's warriors, 1 Chr. 11. 45.
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Joiada, one in the line of high-priests, Neh. 12. 10, 11, 22.
Joiakim, a high-priest, Neh. 12. 10, 12, 26.
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Jokim, a descendant of Shelah, 1 Chr. 4. 22.
Jokmeam, a city of Ephraim, 1 Chr. 6. 68.
Jokneam, a city on the border of Zebulun, Josh. 12. 22; 19. 11; 21. 34.
Jokshan, a son of Abraham by Keturah, Gen. 25. 2, 3; 1 Chr. 1. 32.
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Joktheel, I. A city of Judah, Josh. 15. 38. II. The name which Amaziah gave to Selah, the Edomite stronghold, after capturing it, 2 Ki. 14. 7.
Jona, father of the apostle Peter, Jno. 1. 42. See Jonas II.
JONADAB, I. An unprincipled courtier. Jonadab, II. In Jer. ch. 35, put for JEHONADAB.
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JONATHAN, I. Son of Saul. II. Son of Shimeah. III. Son of Abiathar. IV. Descendant of Gershon. V. Son of Joiada. Jonathan, VI. One of David's heroes, 2 Sa. 23. 32. VII. Descendant of Jerahmeel, 1 Chr. 2. 32, 33. VIII. Two persons mentioned by Ezra, Ezra 8. 6; 10. 15. IX. Two priests, Neh. 12. 14, 35. X. A scribe, Jer. 37. 15, 20. XI. A son of Kareah, Jer. 40. 8.
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Jorah, one whose descendants returned from Babylon with Zerubbabel, Ezra 2. 18. Same as Hariph, Neh. 7. 24.
Jorai, a chieftain of Gad, 1 Chr. 5. 13.
Joram, I. Son of Toi, king of Hamath, sent to salute David, 2 Sa. 8. 10. Same as Hadoram, 1 Chr. 18. 10. II. A king of Israel, 1 Ki. 8. 16–29; 9. 14–29; 2 Chr. 22. 5, 7. See Jehoram I. III. A king of Judah, 2 Ki. 8. 21–24; 11. 2; 1 Chr. 3. 11; Mat. 1. 8. See Jehoram. IV. A Levite, 1 Chr. 26. 25.
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JOSHUA, I. Son of Nun. Joshua, II. Man of Beth-shemesh, 1 Sa. 6. 14, 18. III. Governor of Jerusalem, 2 Ki. 23. 8. IV. High-priest after the captivity, Hag. 1. 1. Same as Jeshua.
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Jotbah, the place where King Amon's mother resided, 2 Ki. 21. 19.
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Jozachar, one of the murderers of Joash, king of Judah, 2 Ki. 12. 21. Same as Zabad, 2 Chr. 24. 26.
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JUBILEE, THE YEAR OF.
Jucal, a person, Jer. 38. 1. Same as Jehucal.
Juda, I. One of the BRETHREN OF THE LORD, Mar. 6. 3. Same as Judas, Mat. 13. 55. II. One in the list of our Lord's ancestry, Lu. 3. 26. III. Another in the same list, Lu. 3. 30. IV. The patriarch Judah, Lu. 3. 33; He. 7. 14. Same as Judas in Mat. 1. 2, 3. V. Used for the land, Mat. 2. 6.
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JUDAH, I. Son of Jacob, his tribe and territory. Judah, II. A Levite, Ezra 3. 9. III. A Levite who had a foreign wife, Ezra 10. 23. IV. A Benjamite, Neh. 11. 9. V. A Levite, Neh. 12. 8. VI., VII. Two who took part in the dedication of the wall of Jerusalem, Neh. 12. 34, 36.
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JUDAS, I. Iscariot. II. Of Galilee. III. Brother of Jesus. IV. Brother of James. Judas, V. Greek form of Judah, Mat. 12. 3. VI. A person in Damascus, Ac. 9. 11, 17. VII. A disciple, Ac. 15. 23.
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Judgments of God, Ps. 19. 9; 36. 6; 119. 39, 75, 137; Is. 26. 9; Ro. 2. 2; 11. 33; Re. 16. 7. Upon nations: examples of, Gen. 6. 7, 17 (*the old world*);—Gen. 19. 24 (*Sodom, etc.*); —Ex. 9. 14 (*Egypt*);—Nu. 14. 29, 35; 21. 6 (*Israel*);—1 Sa. 15. 3 (*Amalekites*);—Nahum (*Nineveh*). Upon individuals: Gen. 4. 11, 12 (*Cain*);—Gen. 19. 26 (*Lot's wife*);

—Nu. 16. 33–35 (*Korah, etc.*);—Josh. 7. 25 (*Achan*);—2 Sa. 6. 7 (*Uzzah*);—2 Ki. 5. 27 (*Gehazi*);—Da. 4. 31 (*Nebuchadnezzar*);—Lu. 1. 20 (*Zacharias*);—Ac. 5. 1–10 (*Ananias, etc.*);—Ac. 12. 23 (*Herod*). Preservation during: Gen. 7. 1, 16, etc. (*Noah*);—Gen. 19. 15–17 (*Lot*);—Gen. 45. 7 (*Joseph, etc.*);—1 Ki. 17. 9 (*Elijah*);—2 Ki. 4. 38–41 (*Elisha, etc.*);—2 Ki. 8. 1, 2 (*Shunammite*).
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JUGGERNAUT.
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Justus, I. A surname of Joseph called Barsabas, Ac. 1. 23. II. A Christian at Corinth with whom St. Paul lodged, Ac. 18. 7. III. A surname of Jesus, one of St. Paul's fellow-laborers, Col. 4. 11.
Juttah, a city of Judah, Josh. 15. 55. Afterward allotted to the priests, Josh. 21. 16.

K.

Kabbala. Same as CABALA.
Kabzeel, a city of Judah, Josh. 15. 21; 2 Sa. 23. 20.
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Kadmiel, I., II. Two Levites, Ezra 2. 40; Neh. 7. 43; 9. 4; 10. 9; 12. 8.
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Karkaa, a place in the southern border of Judah, Josh. 15. 3.
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Kartah, a town locally in Zebulun, allotted to the Levites, Josh. 21. 34.
Kartan, a city of Naphtali allotted to the Levites, Josh. 21. 32; 1 Chr. 6. 76.
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Kedemah, one of the sons of Ishmael, Gen. 25. 15; 1 Chr. 1. 31.
Kedemoth, a city assigned to the Levites, Josh. 13. 18; 21. 37; 1 Chr. 6. 79.
KEDESH, I. A city of Canaan. Kedesh, II. A place in the extreme south of Judah. See KADESH. III. A Levitical city in Issachar, 1 Chr. 6. 72. Same as Kishion.
Kedesh-naphtali. See KEDESH.
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Kemuel, I. One of the sons of Nahor, Gen. 22. 21. II. A chief of Ephraim, Nu. 34. 24. III. A Levite, 1 Chr. 27. 17.
Kenan, son of Enos, 1 Chr. 1. 2. Same as Cainan.
Kenath, a town and district of Bashan, Nu. 32. 42; Judg. 8. 11.
Kenaz, I. A son of Eliphaz, and grandson of Esau, Gen. 36. 11–15; 1 Chr. 1. 36, 53. Prob. same as the father of Othniel, Josh. 15. 17; Judg. 1. 13; 3. 9, 11; 1 Chr. 4. 13. II. A grandson of Caleb, 1 Chr. 4. 15.
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Kenizzites, a Canaanitish tribe, Gen. 15. 19.
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Keren-happuch, Job's third daughter, born after his restoration to prosperity, Job 42. 14.
Kerioth, I. A city in the extreme south of Judah, Josh. 15. 25. See Judas Iscariot. II. A city of Moab, Jer. 48. 24. Same as Kirioth.
Keros, one whose descendants returned from captivity with Zerubbabel, Ezra 2. 44; Neh. 7. 47.
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KETURAH.
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Kezia, Job's second daughter, born after his restoration to prosperity, Job 42. 14. See Jemima.
Keziz, a valley mentioned among the cities of Benjamin, Josh. 18. 21.
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Kibroth-hattaavah, a station in the wilderness. See WILDERNESS OF THE WANDERING.
Kibzaim, a Levitical city in the territory of Ephraim, Josh. 21. 22; 1 Chr. 6. 68.
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Kiriathaim, Jer. 48. 1, 23. Eze. 25. 9. Same as Kirjathaim.
Kirioth. Same as Kerioth, Am. 2. 2.
Kirjath, a city of Benjamin, Josh. 18. 28. Perhaps same as Kirjath-jearim.
Kirjathaim, I. A city east of the Jordan, Nu. 32. 37; Josh. 13. 19. Also called Kiriathaim. II. Same as Kartan, 1 Chr. 6. 76.
Kirjath-arba. Same as HEBRON.
Kirjath-arim, Kirjath-baal. See KIRJATH-JEARIM.
Kirjath-huzoth, a city of Moab, Nu. 22. 39.
KIRJATH-JEARIM.
Kirjath-sannah, Kirjath-sepher. See DEBIR.
Kirk, Scottish for church.
Kish, I. Father of King SAUL, 1 Sa. 9. 1–3; 10. 11–21; 14. 51; 1 Chr. 8. 33; 9. 39; 12. 1; 26. 28. II. A Benjamite of the same family, 1 Chr. 8. 30; 9. 36. III. A Levite, 1 Chr. 23. 21, 22; 24. 29. IV. Another Levite, 2 Chr. 29. 12. V. An ancestor of Mordecai, Est. 2. 5. See ESTHER.
Kishi, a Levite, 1 Chr. 6. 44.
Kishion, a city of Issachar allotted to the Levites, Josh. 19. 20.
KISHON.
Kishon, I. A stream. II. A city, Josh. 21. 28. Same as Kishion.
Kisou, Ps. 83. 9. A form of Kishon.
KISS.
Kiss of peace. See KISS.
Kitchen. See HOUSE.
KITE.
Kithlish, a town in Judah, Josh. 15. 40.
Kitron, a town of Zebulun, Judg. 1. 30.
Kittim. Same as CHITTIM.
Kneading-trough. See BREAD; GOAT.
Kneeling. See PRAYER. Ps. 95. 6; Ro. 14. 11; Eph. 3. 14; Phi. 2. 10. Examples, 1 Ki. 8. 54; 2 Chr. 6. 13; Ezra 9. 5; Da. 6. 10; Mat. 17. 14; Mar. 1. 40; 10. 17; Lu. 22. 41; Ac. 7. 60; 9. 40; 20. 36; 21. 5.
KNIFE.
KNIGHTHOOD, ECCLESIASTICAL ORDERS OF.
Knowledge, tree of. See TREE.
Koa, perhaps a city of Babylon, Eze. 23. 23.
Kohath, one of the sons of Levi, Gen. 46. 11; Ex. 6. 16, 18; Nu. 3. 17, 19, 27. See KOHATHITES.
KOHATHITES, descendants of Kohath.
Kolaiah, I. A Benjamite, Neh. 11. 7. II. The father of the false prophet Ahab, Jer. 29. 21.
KORAH, I. A Levite. Korah, II. Third son of Esau by Aholibamah, Am. 36. 5–9, 14, 18. III. Perhaps son of Eliphaz, Gen. 36. 16. Possibly same as II. IV. A son of Hebron and descendant of Judah, 1 Chr. 2. 43.
Korahite. See KORAH.
KORAN, AL.
Korathite, Korhite. Same as Korahite. See KORAH.
Kore, I. A Levite of the family of Korah, 1 Chr. 9. 19. II. A Levite porter, 2 Chr. 31. 14.
Koz, a priest. Same as Hakkoz, 1 Chr. 24. 10; Ezra 2. 61; Neh. 3. 4, 21; 7. 63.
Ktistolatri. See MONOPHYSITE.
Kushaiah, 1 Chr. 15. 17. See Kishi.

L.

Laadah, one of Judah's descendants, 1 Chr. 4. 21.
Laadan, I. An Ephraimite, 1 Chr. 7. 26. II. A Gershonite Levite, 1 Chr. 23. 7, 8, 9; 26. 21. Perhaps same as Libni, Ex. 6. 17.
Labadists. See SECT.
LABAN, I. A man. Laban, II. A place, De. 1. 1. Same as LIBNAH 1.
LABARUM.
Labor. See AGRICULTURE; HANDICRAFT.
Lace, a cord or band, Ex. 28. 28, 37; 39. 36.
LACHISH.
Lachrymatories. See FUNERAL RITES.

Lael, a Gershonite Levite, Nu. 3. 24.
Lahad, a descendant of Judah, 1 Chr. 4. 2.
Lahai-roi. Same as BEER-LAHAI-ROI.
Lahmam, a town in Judah, Josh. 15. 40.
Lahmi, brother of GOLIATH, 1 Chr. 20. 5.
Laish, I. A person. See MICHAL. 1 Sa. 25. 44; 2 Sa. 3. 15. II. A place near Jerusalem, Is. 10. 30. III. Same as DAN II., Judg. 18. 7.
LAITY.
Lake of fire, Re. 19. 20; 20. 10, 14, 15; 21. 8.
Lakum, a town of Naphtali, Josh. 19. 33.
LAMAISM.
LAMECH, I. A descendant of Cain, Lamech, II. Son of Methuselah, and father of Noah, Gen. 5. 28.
Lamb. See SHEEP; SHEPHERD; AGNUS DEI.
LAMENTATIONS.
LAMP.
Lampetians. See SECT.
Lamps, Feast of. See LAMP.
Lance, Lancet, a spear or javelin. See ARMS.
Language. See TONGUES, CONFUSION OF.
Lantern. See LAMP.
Lanterns, Feast of. See LAMP.
LAODICEA.
Laodiceans, inhabitants of LAODICEA, Col. 4. 16; Re. 3. 14.
Lapidoth, husband of the prophetess Deborah, Judg. 4. 4.
LAPSED CHRISTIANS.
LAPWING.
LARES.
LASEA, or LASÆA.
LASHA.
Lasharon, a Canaanite town, Josh. 12. 18.
Latchet, the cord or strap which fastened the, Is. 5. 27; Mar. 1. 7; Lu. 3. 16. See SANDAL.
Lateran Councils. See ECUMENICAL COUNCIL, 9, 10, 11, 12, 20.
Latin version. See VULGATE.
LATITUDINARIANS.
Latter-day Saints. See MORMONS.
Lattice, a latticed window, Judg. 5. 28; Sol. Song 2. 9. See HOUSE; WINDOW.
Lauds. See CANONICAL HOURS.
LAVER.
LAW, the: promulgated, Ex. 20. 1; De. 5. 6. Moses's charge respecting it, De. 27.; 28.; 29.; 30.; 31. Written on monumental stone, De. 27. 1–8. A book of, to be kept in the ark, De. 31. 24–26. To be recited every seventh year, De. 31. 9–13. Proof of the neglect of this, 2 Chr. 29. 5–7; 30. 5; 31. 21; 34. 14–33. Restoration after the captivity, Neh. 8. Summary of, Mat. 7. 12; Mar. 12. 29–31. Its effect, Ro. 5. 20; 3. 19, 20; Gal. 3. 10, 11, 21. Superseded, Ac. 15. 10, 24; Ro. 6. 1, 15; 7. 6; 8. 2–4; 1 Co. 9. 21; 2 Co. 3. 7, 8, 11; Gal. 4. 31; 5. 1, 13, 14, 18; Eph. 2. 15. A new commandment, Jno. 13. 34, 35.
Laws of Moses. See JEW I. *The Commonwealth.* Also APPENDIX, page 1004.
LAWYER.
Lay baptism. See BAPTISM.
LAYING ON OF HANDS: in blessing, Gen. 48. 14; Mar. 10. 16. In sacrificing, Ex. 29. 10; Le. 1. 4. In ordaining to offices, Nu. 8. 10; 27. 18; De. 34. 9; Ac. 6. 6; 1 Tim. 4. 14; 5. 22; 2 Tim. 1. 16. In miraculous cures, 2 Ki. 5. 11; Mar. 6. 5; 16. 18; Lu. 13. 13; Ac. 9. 17; 28. 8. At the impartation of the Holy Spirit, Ac. 8. 17; 19. 6.
Layman. See LAITY.
Lay preaching. See PREACHING.
LAZARUS.
LEAD. See WRITING.
Leaders, Leaders' Meetings. See CLASS MEETINGS.
League. See ALLIANCE; COVENANTERS.
LEAH.
LEATHER.
LEAVEN.
Lebana, or Lebanah, one of the NETHINIM, Ezra 2. 45; Neh. 7. 48.
LEBANON.
Lebaoth, a city in Simeon, Josh. 15. 32. Same as Beth-birei, Beth-lebaoth.
Lebbeus, one of the names of the apostle Jude, Mat. 10. 3. See JUDAS IV.
Lebonah, a place not far from Shiloh, Judg. 21. 19.
Lecah, a name found in the genealogy of Judah; prob. a town, 1 Chr. 4. 21.
LECTERN.
Lectures. See BAMPTON; BOYLE; HULSEAN.
LECTURERS.
Leech. See HORSE-LEECH.
LEEK.
LEES.
LEGATE.
LEGENDS.
Legion. See ARMY.
Lehabim, descendants of Mizraim. Same as the Libyans. See Libya, Gen. 10. 13; 1 Chr. 11. 11.
LEHI.
Lemuel, an unknown prince, Pr. 31. 2–9.
Lending. See LOAN. Laws concerning, Ex. 22. 25; De. 15. 7; 24. 10; Mat. 5. 42; Lu. 6. 34, 35. Commended, Ps. 37. 26; 112. 5.
LENT. See EASTER.
LENTIL.
LEOPARD.
LEPER, LEPROSY: laws concerning, Le. 13. 14; Nu. 5. 2. Instances of, Nu. 12. 10 (*Miriam*);—2 Ki. 5. 1–14 (*Naaman*);—2 Ki. 5. 27 (*Gehazi*);—2 Ki. 7. 3–8 (*four men of Samaria*);—2 Chr. 26. 20–23 (*Uzziah*). See MIRACLES.
Leshem, a city, Josh. 19. 47. Same as DAN III.
LESSONS.
Letter. See EPISTLES; WRITING.
Lettern. See LECTERN.
Letters, epistles, Ac. 9. 2; 15. 30; 22. 5; 2 Co. 3. 1; 2 Pe. 3. 16. Remarkable examples, 2 Sa. 11. 14, 15 (*David to Joab*);—1 Ki. 21. 9–11 (*Jezebel*);—2 Ki. 5. 5–7 (*king of Syria to the king of Israel*);—2 Ki. 10. 1–3, 6, 7 (*Jehu to the elders*);—2 Chr. 30. 1, 6 (*Hezekiah to all Israel*);—2 Ki. 20. 12; 2 Chr. 32. 17; Is 37. 14; 39. 1 (*Merodach-baladan to Hezekiah*);—Jer. 29. 24–32 (*Shemaiah the Nehelamite to Zephaniah*);—Est. 3. 12–15;—(*Haman to the governors of Assyria*);—Est. 8. 8–14; 9. 20–32;—(*Mordecai to the Jews in Assyria*);—Ezra 7. 11–26 (*Artaxerxes to Ezra*);—Ezra 4. 8–16 (*Shimshai to Artaxerxes*);—Ezra 4. 17, 22 (*Artaxerxes's reply*);—Ezra 5. 6–17 (*Tatnai, etc., to Darius*);—Neh. 6. 5–7 (*Sanballat to Nehemiah*);—Neh. 6. 17–19 (*Tobiah, to and from*);—Ac. 23. 25, etc. (*Claudius Lysias to Felix*);—*Paul, James, Peter, John, Jude.* See EPISTLES.
Letters of dismission. See DISMISSION.
Letushim, an Arabian tribe descended from Dedan, Gen. 25. 3.
Leummim, an Arabian tribe descended from Dedan, Gen. 25. 3.
LEVI, I. Son of Jacob. Levi, II. Same as MATTHEW, Mar. 2. 14; Lu. 5. 27. III. Two of our Lord's ancestors, Lu. 3. 24, 29.
LEVIATHAN.
LEVITES: separation of, to God, Nu. 1. 49–51; 3. 6–51; 4.; 18. 6; De. 10. 8; 18. 1. Laws concerning, Le. 25. 32–34. Cities appointed to, Nu. 35.; Josh. 21.; 1 Chr. 6. 54–81. Services of, 1 Chr. 23. 6–13, 24–32.; 24.; 25.; 26.; 27.; Neh. 8. 7, 9; 9. 4. Failure of, 1 Sa. 2. 13–17; Eze. 48. 11; Mal. 2. 8, 9.
LEVITICUS.
Libellarici. See LAPSED CHRISTIANS.
Liberal Catholics. See ROMAN CATHOLIC CHURCH.
LIBERAL CHRISTIANS.
Liberality, De. 15. 7–14; Pr. 11. 24–26; 21. 26; Is. 32. 8; 1 Co. 16. 3, 17; 2 Co. 8. 2, 19; 9.; Ja. 1. 5. Examples, 2 Ki. 5. 23; 2 Chr. 28. 15 (*Naaman*).
LIBERTINES.
Liberty, Hos. 13. 14; Lu. 4. 18; Jno. 8. 32, 36. Spiritual, Ro. 6. 17, 18; 8. 2, 21; 1 Co. 7. 22; 15. 56, 57; 2 Co. 3. 17; Gal. 5. 1, 13; Col. 1. 13; Ja. 1. 25; 2. 12; 1 Pe. 2. 16. See WILL, FREEDOM OF.
LIBNAH.
Libni, two Levites, Ex. 6. 17; Nu. 3. 18; 1 Chr. 6. 17, 20, 29.
Libnites, a family descended from Libni, Nu. 3. 21; 26. 58.
Libya, a district in Northern Africa, Acts 2. 10.
Libyans, inhabitants of Libya, Jer. 46. 9; Da. 11. 43.
LICE.
Licentiate, a person authorized by the Church to preach.
Life: natural, Ex. 20. 12; Pr. 3. 2, 16; 9. 11. Short and uncertain, 1 Chr. 29. 15; Job 14. 7–10; Ps. 39. 5; 90. 5, 6, 9, 10; 103. 15, 16; Is. 40. 6–8; Lu. 12, 20; Ja. 4. 14; 1 Pe. 1. 24. Full of trouble and vanity, Gen. 47. 9; Job 5. 7; 14. 1; Ec. 1. 2; 12. 1–8. Not to be preferred to our duty, Mat. 10. 39; 16. 25; Mar. 8. 35; Lu. 9. 24; 17. 33; Jno. 12. 25.
Life: eternal, Lu. 20. 36; Jno. 14. 19; 17. 2, 3; 1 Co. 15. 12–57; He. 12. 23; 1 Pe. 1. 4; Re. 7. 14–17; 21. 4. Secure in Christ, Jno. 3. 15, 36; 4. 14; 6. 40; 10. 28; 17. 2; Ro. 8. 10, 11; Col. 3. 4; 1 Th. 4. 16, 17; 2 Ti. 1. 10; 1 Jno. 4. 9; 5. 11, 12; Re. 3. 12; 20. 6.
Life, tree of. See TREE.
Lights. See ORNAMENTS.
Lights, Feast of. See DEDICATION, FEAST OF.
Lights on the altar. See ALTAR; CANDLE.
Lignaloes. Same as ALOES, Nu. 24. 6.
LIGURE.
Likhi, one of the descendants of Manasseh, 1 Chr. 7. 19.
LILY.
Limbus Infantum. See INTERMEDIATE STATE.
Limbus Patrum. See INTERMEDIATE STATE.
Limited atonement. See ATONEMENT.
Line, Am. 7. 17; Zec. 1. 16; 2. 1, 2. See CORD.
LINEN.
Linus, a Christian at Rome, 2 Tim. 4. 21.
LION.
LITANY.
LITTER.
LITURGY.
LIVER.
LIZARD.
Loaf, Loaves. See BREAD.
Lo-ammi. See AMMI.
LOAN.
Lock. See KEY.
LOCUST.

Lod, a small town in Benjamin, 1 Chr. 8. 12; Ezra 2. 33; Neh. 7. 37. Afterward called LYDDA.
Lo-debar, a town east of the Jordan, near Mahanaim, 2 Sa. 9. 4, 5; 17. 27. Prob. same as DEBIR.
Lodge. See GARDEN.
Lodging-place. See INN.
Loft, an upper chamber. See HOUSE.
Log. See MEASURES.
Logos. See WORD OF GOD.
Lois, a Christian woman, 2 Tim. 1. 5.
LOLLARDS.
Long-Friday. See GOOD-FRIDAY.
LOOKING-GLASS.
Lord, I. A title of the Deity. II. Applied to an earthly superior, Mat. 10. 14; 20. 8.
Lord's Day. See SABBATH.
LORD'S PRAYER.
LORD'S SUPPER. See COMMUNION.
Lo-ruhamah. See AMMI.
Lost tribes. See BENI-ISRAEL.
LOT, or LOTS.
Lotan, one of the sons of Seir the Horite, Gen. 36. 20–29; 1 Chr. 1. 38, 39.
Lots, Feast of. See PURIM.
Lot's wife. See LOT.
Love. See CHARITY.
Love: of God, Is. 42. 1; Mat. 3. 16, 17; 17. 5; Jno. 3. 35; 10. 17; 14. 31; 15. 9; 17. 24, 26; 2 Pe. 1. 17. Of God to man, De. 7. 8, 13; 15. 16; 23. 5; 2 Chr. 9. 8; Neh. 13. 26; Ps. 146. 8; Is. 43. 4; Jer. 31. 3; Hos. 11. 1; 14. 4; Ro. 1. 7; 8. 39; 11. 28; 2 Co. 13. 14; 1 Jno. 4. 7, 8, 16. Of the Father, Pr. 3. 12; Jno. 3. 16; 14. 21; 17. 23; Ro. 5. 6; Eph. 2. 4; 2 Th. 2. 16; He. 12. 6; 1 Jno. 2. 15; 3. 1; 4. 10. Of Jesus, Is. 63. 7–9; Mar. 10. 21; Jno. 11. 5; 13. 1, 23; 15. 13; 21. 7; Ro. 8. 35; Gal. 2. 20; Eph. 3. 19; 5. 2, 25; Re. 1. 5; 3. 9. Of the Spirit, Ro. 15. 30; 2 Co. 13. 11; Gal. 5. 22.
Love to God, De. 6. 5; 10. 12; 30. 20; Ps. 31. 23; 116. 1; Mat. 10. 37; 22. 37; Jno. 14. 15, 21, 23; Ro. 8. 28; 2 Th. 3. 5; 1 Pe. 1. 7, 8. Love a duty to all men, Le. 19. 18, 34; De. 10. 19; Mat. 5. 43–46; Ro. 13. 10; Ja. 2. 8. Christian, Jno. 13. 24; Gal. 5. 13; Phi. 1. 9; 1 Th. 4. 9; 2 Tim. 1. 2; He. 10. 24; 1 Jno. 3. 4; 2 Jno. 1.; 3 Jno. 1.
Love, natural affection: a father's, Gen. 22. 2; 2 Sa. 13. 39; 18. 33;—a mother's, Ex. 2. 2; 1 Ki. 3. 26; 2 Ki. 4. 14–30; Is. 66. 13; Lu. 2. 19; Jno. 19. 25;—a child's, Gen. 9. 23; 47. 12; Judg. 11. 34–39; Ruth 4. 15; Lu. 2. 51;—a husband's, Gen. 24. 67; 1 Sa. 1. 5; Eph. 5. 25, 28;—a wife's, Pr. 5. 19; 31. 10–12;—a brother's, Gen. 37. 21; 42. 45;—a sister's, Jno. 11. 31;—a lover's, Gen. 29. 18, 20;—a friend's, 1 Sa. 18. 1, 3;—a servant's, Gen. 24. 2–66; Ex. 21. 5; 2 Ki. 2. 1–12; a patriot's, Neh. 1. 4; Ps. 137.; Da. 6. 10.
LOVE-FEASTS.
Low-Church. See EPISCOPALIANS.
Loyola. See JESUITS.
Lubim, inhabitants of Libya, 2 Chr. 12. 3; 16. 8; Da. 11. 43; Na. 3. 9. See Lehabim.
Lucas, Philem. 24. Same as LUKE.
Lucianists. See SECT.
LUCIFER.
Luciferians. See SECT.
Lucius, a Cyrenian; a Christian teacher at Antioch, Ac. 13. 1; Ro. 16. 2.
Lud, I. A son of Shem, Gen. 10. 22; 1 Chr. 1. 17. II. A people in Asia Minor, Is. 66. 19; Eze. 27. 10.
Ludim, an African people, Gen. 10. 13; 1 Chr. 1. 11.
Luhith, a town of Moab, Is. 15. 5; Jer. 48. 5.
LUKE.
LUKE, GOSPEL OF.
Lunatic. See DEMON.
Lustration. See PURIFICATION; WASHING.
Luther. See REFORMATION.
Lutheran Catechism. See CATECHISM.
LUTHERANS.
Luz, I. Gen. 28. 19; 35. 6. Same as BETHEL. II. A city in the land of the Hittites, Judg. 1. 26.
LYCAONIA.
LYCIA.
LYDDA.
LYDIA, I. A woman. Lydia, II. An African people, Eze. 30. 5. Same as Ludim.
Lydians, an African people, Jer. 46. 9. Same as Ludim.
Lying, Le. 6. 3; 19. 11, 12; Josh. 7. 11; Ps. 5. 6; 62. 4; 119. 163; Pr. 12. 22; 14. 25; Is. 30. 9; Jer. 23. 25, 26; Hos. 7. 13; Na. 3. 1; Eph. 4. 25; Col. 3. 9; 1 Jno. 2. 22; 4. 20. Its punishment, Ps. 101. 7; 120. 3, 4; Pr. 19. 5; Jer. 50. 36; Hos. 10. 13; Re. 21. 8, 27; 22. 15. Examples, Gen. 3. 4; Jno. 8. 44 (*the devil*);—Gen. 4. 9 (*Cain*);—Gen. 18. 15 (*Sarah*);—Gen. 27. 19 (*Jacob*);—Gen. 37. 31, 32 (*Joseph's brethren*);—Josh. 9. 9–13 (*Gibeonites*);—Judg. 16. 10 (*Samson*);—1 Sa. 15. 13 (*Saul*);—1 Sa. 21. 2 (*David*);—1 Ki. 13. 18 (*prophet of Bethel*);—2 Ki. 5. 22 (*Gehazi*);—Mat. 26. 72 (*Peter*);—Ti. 1. 12 (*Cretans*).
Lyons, Council of. See ECUMENICAL COUNCIL, 13, 14.
Lyre, a kind of harp. See MUSICAL INSTRUMENTS.
Lysanias, tetrarch of ABILENE, Lu. 3. 1.
LYSIAS, CLAUDIUS.
LYSTRA.

M.

MAACAH, or Maachah, I. Granddaughter of Absalom. II. A kingdom. Maacah, III. A child of Nahor, Gen. 22. 24. IV. Father of Achish, 1 Ki. 2. 39. V. Mother of Absalom, 2 Sa. 3. 3. VI. Concubine of Caleb, 1 Chr. 2. 48. VII. Descendant of Benjamin, 1 Chr. 7. 15, 16. VIII. Wife of Jehiel, 1 Chr. 8. 29. IX. Father of one of David's warriors, 1 Chr. 11. 43. X. Father of a ruler of the Simeonites, 1 Chr. 27. 16.
Maachathi, the inhabitants of Maacah, or Maachah, De. 3. 14.
Maachathites, inhabitants of Maacah, or Maachah, Josh. 12. 5; 11. 13; 2 Sa. 23. 34; 2 Ki. 25. 23; 1 Chr. 4. 19.
Maadai, one who had taken a foreign wife, Ezra 10. 34.
Maadiah, a priest, Neh. 12. 5. Called also Moadiah in ver. 17.
Maai, a Levite, Neh. 12. 36.
Maaleh-acrabbim. See AKRABBIM.
Maarath, a town in the mountains of Judah, Josh. 15. 59.
Maaseiah, I. A Levite porter, 1 Chr. 15. 18, 20. II. An officer in the reign of Joash, 2 Chr. 23. 1. III. A ruler under King Uzziah, 2 Chr. 26. 11. IV. A son of King Ahaz, 2 Chr. 28. 7. V. Governor of Jerusalem under Josiah, 2 Chr. 34. 8. VI., VII., VIII. Three priests who married foreign wives, Ezra 10. 18–22. IX. A person who married a foreign wife, Ezra 10. 30. X. The father of one who repaired the wall of Jerusalem, Neh. 3. 23. XI. One who assisted Ezra in reading the law, Neh. 8. 4, 7. XII. A person who sealed the covenant, Neh. 10. 25. XIII. A descendant of Judah, Neh. 11. 5. XIV. A Benjamite, Neh. 11. 7. XV., XVI. Two priests, Neh. 12. 41, 42. XVII. The father of Zephaniah, Jer. 21. 1; 29. 25. XVIII. Father of the false prophet Zedekiah, Jer. 29. 21. XIX. A doorkeeper of the Temple, Jer. 35. 4. XX. The grandfather of Baruch, Jer. 32. 12; 51. 59.
Maasiai, a priest, 1 Chr. 9. 12; comp. Neh. 11. 13.
Maath, one of the persons named in our Lord's ancestry, Lu. 3. 26.
Maaz, a descendant of Judah, 1 Chr. 2. 27.
Maaziah, I. The chief of the twenty-fourth course of the priests, 1 Chr. 24. 18. II. A priest who sealed the covenant, Neh. 10. 8.
MACCABEES, BOOKS OF.
Mace. See ARMS.
MACEDONIA.
Macedonian, an inhabitant of Macedonia, Ac. 27. 2.
Machbanai, a Gadite chief who joined David, 1 Chr. 12. 13.
Machbenah, prob. a town of which Sheva was the founder, 1 Chr. 2. 49.
Machi, father of the spy selected from the tribe of Gad, Nu. 13. 15.
Machir, I. Grandson of Joseph, and son of Manasseh, Gen. 50. 23; Nu. 26. 29; De. 3. 15; Josh. 13. 31; Judg. 5. 14. II. A person in whose house Mephibosheth was preserved, 2 Sa. 9. 4, 5; 17. 27.
Machirites, a family of Manasseh, descendants of Machir, Nu. 26. 29.
Machnadebai, one who had taken a foreign wife, Ezra 10. 40.
MACHPELAH.
Madai, one of the sons of Japheth, Gen. 10. 2; 1 Chr. 1. 5.
Madian, the Greek form of Midian, Ac. 7. 29.
Madmannah, a town in the south of Judah, Josh. 15. 31; 1 Chr. 2. 49.
Madmen, a town in the country of Moab, Jer. 48. 2.
Madmenah, a place to the north of Jerusalem, Is. 10. 31.
Madness. See DEMON. Pr. 26. 18; Ec. 2. 2; 7. 7; Jer. 51. 7. David feigned, 1 Sa. 21. 15. Jesus charged with, Jno. 10. 20. Paul, Ac. 26. 24. Cured by Jesus, Mat. 4. 24; 17. 15.
Madon, a city, Josh, 11. 1; 12. 19.
MADONNA.
Magbish, probably the name of a place, Ezra 2. 30.
MAGDALA.
Magdalene, an inhabitant of Magdala. See MARY 2.
Magdalene Asylums. See MARY 2.
Magdalens. See MARY 2.
Magdiel, one of the dukes of Edom, Gen. 36. 43; 1 Chr. 1. 54.
MAGI.
MAGIC, MAGICIANS.
MAGISTRATES: Ju. 18. 7; Ezra 7. 25; Lu. 12. 11; Ac. 16. 20. Jewish commands respecting, Ex. 22. 28; De. 17. 8–12; Ac. 23. 5. Christian precepts concerning, Ro. 13. 1–7; Ti. 3. 1; 1 Pe. 2. 13–17.
MAGNIFICAT.
MAGOG.
Magor-missabib, a symbolical name given to Pashur, Jer. 20. 3, 4.
Magpiash, one who sealed the covenant, Neh. 10. 20.
Mahabharata, a sacred book of the Hindoos. See BRAHMANISM.
Mahalah, a descendant of Manasseh, 1 Chr. 7. 18.
Mahalaleel, I. One of the antediluvian patriarchs, Gen. 5. 12–17; 1 Chr. 1. 2. II. A descendant of Judah, Neh. 11. 4.

Mahalath, I. A daughter of Ishmael whom Esau married, Gen. 28. 9, also called Bashemath. II. One of the wives of Rehoboam, 2 Chr. 11. 18. III. See MUSICAL INSTRUMENTS.
Mahalath Leannoth. See MUSICAL INSTRUMENTS.
Mahali, a Levite, Ex. 6. 19. See Mahli I.
MAHANAIM.
Mahaneh-dan, a place within the border of Judah, Judg. 18. 10.
Maharai, one of David's warriors, 2 Sa. 23. 28; 1 Chr. 11. 30; 27. 13.
Mahath, I. A Levite of the family of Kohath, 1 Chr. 6. 35. II. Another Levite of the same family in the time of Hezekiah, 2 Chr. 29. 12; 31. 13.
Mahavite, the designation of Eliel, one of David's warriors, 1 Chr. 11. 46.
Mahazioth, a Levite of the sons of Heman, 1 Chr. 25. 4, 30.
Maher shalal-hash-baz, the symbolical name given to the son of Isaiah, Is. 8. 1, 3.
Mahlah, one of the five daughters of Zelophehad, Nu. 26. 33; Josh. 17. 3.
Mahli, I. A Levite, son of Merari, Nu. 3. 20; 1 Chr. 6. 19, 29; 23. 21; Ezra 8. 18. Same as Mahali, Ex. 6. 19. II. A grandson of Merari, 1 Chr. 6. 47; 23. 23.
Mahlites, descendants of Mahli, Nu. 3. 33; 26. 58.
Mahlon, husband of RUTH.
Mahol, apparently the father of certain wise men, 1 Ki. 4. 31.
Mahomet or Mohammed. See MOHAMMEDANISM.
Maid-servant. See SLAVERY, Ps. 123. 2; Is. 24. 2; Joel 2. 29. Laws concerning, Ex. 20. 10; De. 15. 17; 16. 11. Examples, Gen. 16. 2 (*Hagar*);—Gen. 30. 3, 9 (*Jacob's two*); —2 Ki. 5. 2, 4 (*Naaman's*);—Mar. 14. 66; Lu. 22. 56 (*of the high-priest*);—Ac. 12. 13 (*Rhoda*).
Mail. See ARMS.
Mainsail, Ac. 27. 40. See SHIP.
Makaz, a place, 1 Ki. 4. 9.
Makheloth, a station of the Israelites, Nu. 33. 25, 26.
MAKKEDAH.
Maktesh, a place, Zeph. 1. 11.
MALACHI.
Malcham, I. A Benjamite, 1 Chr. 8. 9. II. Prob. same as MOLECH, Zeph. 1. 5.
Malchiah, I. A Levite, 1 Chr. 6. 40. II., III. Two who married foreign wives, Ezra 10. 25, 31. IV., V. Two who helped to repair the wall of Jerusalem, Neh. 3. 14, 31. VI. One who helped Ezra in reading the law, Neh. 8. 4. VII. A priest, Ezra 11. 12. VIII. An officer into whose dungeon Jeremiah was cast, Jer. 38. 6.
Malchiel, a descendant of Asher, Gen. 46. 17; 1 Chr. 7. 31.
Malchielites, descendants of Malchiel, Nu. 26. 45.
Malchijah, I. A priest, 1 Chr. 9. 12. Same as Malchiah, Neh. 11. 12. II. One who took a foreign wife, Ezra 10. 25. III. One who aided in repairing the wall of Jerusalem, Neh. 3. 11. Same as Malchiah, Ezra 10. 31. IV. One who took part in the dedication of the wall, Neh. 12. 42.
Malchiram, one of David's descendants, 1 Chr. 3. 18.
Malchi-shua, one of the sons of King Saul, 1 Chr. 8. 33; 9. 39; 10. 2. Same as Melchi-shua, 1 Sa. 14. 49.
Malchus, the high-priest's servant whose ear Peter cut off, Mat. 26. 51; Mar. 14. 47; Lu. 22. 50; Jno. 18. 10.
Maleleel, the Greek form of Mahalaleel, Lu. 3. 37.
Malice: forbidden, Pr. 17. 5; 24. 17; Ac. 4. 25–27; Ro. 1. 29; 1 Co. 5. 8; 14. 20; Gal. 5. 20; Eph. 4. 31; Col. 3. 8; Ti. 3. 3; 1 Pe. 2. 1, 16. Examples, Gen. 4. 8 (*Cain*);—Gen. 27. 41 (*Esau*);—Gen. 37. 5, 18 (*Jacob's sons*);—1 Sa. 19. 10 (*Saul*);—Est. 3. 6–15 (*Haman*);—Mar. 6. 17 (*Herod*);—Mar. 11. 18 (*scribes and priests*).
Mallothi, a Levite, 1 Chr. 25. 4, 26.
MALLOWS.
Malluch, I. A Merarite Levite, 1 Chr. 6. 4. II., III. Two who had married foreign wives, Ezra 10. 29, 32. IV. A priest who returned from Babylon with Zerubbabel, Neh. 10. 4; 12. 2, 14. Same as Melicu. V. One who sealed the covenant, Neh. 12. 27.
MAMMON.
MAMRE.
MAN. See SPIRIT. As created, Gen. 1. 26–28, 31; 2. 15–18; Ps. 8. 5–8; Ec. 7. 29; 1 Co. 11. 7; 15. 45; Ja. 3. 9. Fall of, Gen. 3.; Hos. 13. 9; Ro. 5. 12–19. Present condition of, Gen. 3. 10; 6. 5; 1 Chr. 29. 15; Job 5. 7; 7. 1; 14. 1; Ps. 51. 5; 73. 3–20, 27; 90. 10; Is. 40. 6–8; 59. 2; Mar. 7. 21–23; Ro. 1. 24, 25; 2. 9–18, 23; 1 Co. 15. 47, 48; Eph. 2. 2, 3; 1 Pe. 1. 24, 25. As redeemed by Christ, Nu. 23. 20–23; Ps. 32. 1; 73. 23–26; Is. 54. 5, 17; Ro. 5. 1–5; 8. 1, 33–39; 1 Co. 6. 19; 2 Co. 3. 18; Eph. 1. 3–8; 2. 1, 5–7; 1 Pe. 1. 18–23; 2 Pe. 1. 3–8; 1 Jno. 1. 3; 3. 1. Future glory of, Is. 62. 3; 65. 17–25; Jno. 14. 2, 3; 17. 24; Ro. 8. 17, 29; 1 Co. 2. 9–12; 15. 49–54; 2 Co. 5. 1; Eph. 1. 10–12, 18–23; 1 Pe. 1. 3, 4; 2 Pe. 1. 11; 3. 13; 1 Jno. 3. 2; Ju. 24; Re. 1. 6; 2. 7, 10, 17, 28; 3. 5, 12, 21; 4.; 5.; 7. 9–17; 14. 1–5; 15. 2, 3; 19. 1–9; 20. 4; 21.; 22. 3–5.
Manaen, a Christian of Antioch, Ac. 13. 1.
Manahath, I. A descendant of Seir the Horite, Gen. 36. 23; 1 Chr. 1. 40. II. A place, 1 Chr. 8. 6.
Manahethites, inhabitants of Manahath, 1 Chr. 2. 52, 54.
MANASSEH, I. Son of Joseph and tribe. II. King of Judah. Manasseh, III. Erroneous reading for Moses, Judg. 18. 30. IV., V. Two persons mentioned in Ezra 10. 30, 33.
Manasses, Mat. 1. 10; Re. 7. 6, Greek form of MANASSEH.
MANASSES, PRAYER OF.
Manassites, the descendants of Manasseh, De. 4. 43; Judg. 12. 4; 2 Ki. 10. 33.
MANDRAKE.
Maneh. See MONEY; WEIGHTS.
MANGER.
MANICHÆANS.
Maniple. See VESTMENTS.
Manitou. See INDIANS.
MANNA.
Manoah, the father of Samson, Judg. 13.; 16. 31.
Man of sin. See ANTICHRIST.
Man of spirit, or Man of God. See PROPHETS.
Man-slayer, Nu. 35. 6, 12; 1 Tim. 1. 9. See CITIES OF REFUGE.
Mantle. See DRESS.
Manu, Laws of, a sacred book of the Hindoos. See BRAHMANISM; CASTE.
Manufactures. See HANDICRAFT.
MANUSCRIPTS.
Maoch, the father of Achish, king of Gath, 1 Sa. 27. 2. Same as Maacah, 1 Ki. 2. 39.
Maon, I. A name found in the genealogies of Judah, 1 Chr. 2. 45. II. A town in the mountains of Judah, south-east of Hebron, Josh. 15. 55; 1 Sa. 25. 2.
Maonites, an Arabian tribe. Judg. 10. 12. Prob. same as Mehuuim, 2 Chr. 26. 7.
Mara, a name of Naomi. See RUTH.
MARAH.
Maralah, a place on the border of Zebulun, Josh. 19. 11.
Maranatha. See ANATHEMA.
MARBLE.
Marcheshvan. See MONTHS.
Marcionites. See GNOSTICS.
Marcosians. See GNOSTICS.
Marcus, Col. 4. 10; Philem. 24; 1 Pe. 5. 13. Same as MARK.
MARESHAH, I. A city. Mareshah, II. A name in the genealogies of Judah, 1 Chr. 2. 42; 4. 21.
MARIOLATRY.
Marishes, Eze. 47. 11. Marshes.
MARK.
MARK, GOSPEL OF.
Market. See COMMERCE.
MARONITES.
Maroth. A place, Mi. 1. 12.
MARRIAGE: divine institution of, Gen. 2. 21–24; Pr. 18. 22; 19. 14; Mat. 19. 4–9; 1 Co. 7. 9; 1 Ti. 5. 14; He. 13. 4. Nature and object of, Gen. 1. 28; 2. 18; Pr. 31. 10–31; Mal. 2. 15; Ro. 7. 2, 3; 1 Co. 7. 2. Laws concerning, Le. 18. 6, etc.; 21. 7, 14; De. 7. 3, 4; 24. 1, etc.; 25. 5; Josh. 23. 12; Ezra 9. 11, 12; Mat. 19. 6, etc.; 22. 24; 1 Co. 7; Eph. 5. 22–33; Col. 3. 18, 19; 1 Tim. 4. 3. Modes of celebrating, Gen. 29. 22; Ju. 14. 10; Jer. 33. 11; Mat. 22. 2–12; 25. 1–12; Jno. 2. 1–10; 3. 29. Disused in heaven, Mat. 22. 30; Mar. 12. 25; Lu. 20. 35.
Marsena, one of the seven princes in the Persian court, Est. 1. 14.
Mars Hill. See AREOPAGUS.
Mart, Is. 23. 3. See COMMERCE.
MARTHA.
MARTYR.
Martyrs of the Bible; (*Abel*), Gen. 4. 8, with 1 Jno. 3. 12;—(*Prophets and saints of old*), 1 Ki. 18. 4; 19. 10; Lu. 11. 50, 51; He. 11. 37;—(*Urijah*), Jer. 26. 23;—(*John the Baptist*), Mar. 6. 27;—(*Peter*), Jno. 21. 18, 19;—(*Stephen*), Ac. 7. 58;—(*Primitive Christians*), Ac. 9. 1, with Ac. 22. 4; 26. 10;—(*James*), Ac. 12. 2;—(*Antipas*), Re. 2. 13.
MARY, I. Mother of Jesus. Mary, II. Magdalene. III. Wife of Cleophas. IV. Sister of Martha. V. Two others.
Maschil. See MUSICAL INSTRUMENTS.
Mash, a people. Same as Meshech, II., Gen. 10. 23.
Mashal, a town in Asher, 1 Chr. 6. 74. Also spelled Misheal and Mishal, Josh. 19. 26; 21. 30.
Masons, Masonry. See HANDICRAFT.
Masora. See DOCTOR, JEWISH.
Masrekah, the seat of one of the early kings of Edom, Gen. 36. 36; 1 Chr. 1. 47.
MASS.
Massa, one of the sons of Ishmael, Gen. 25. 14; 1 Chr. 1. 30.
Massacre of St. Bartholomew. See BARTHOLOMEW.
Massah, a station in the wilderness. See Meribah, wilderness of the wandering.
Masters, duty of, Ex. 20. 10; Le. 19. 13; 25. 43–55; De. 24. 14, 15; Jer. 22. 13–17; Mal. 3. 5; Eph. 6. 9; Col. 4. 1; Philem. 10–20; Ja. 5. 4. Examples, Gen. 18. 19 (*Abraham*); —Josh. 24. 15 (*Joshua*);—Job 31. 13 (*Job*);—Mat. 8. 5–10; Lu. 7. 2–10 (*centurion*);—Ac. 10. 2 (*Cornelius*).
MATERIALISM.

Mathusala, Lu. 3. 37. The Greek form of Methuselah.
Matins. See CANONICAL HOURS.
Matred, the mother of Mehetabel, Gen. 36. 39; 1 Chr. 1. 50.
Matri, a Benjamite to whose family Saul belonged, 1 Sa. 10. 21.
Matrimony. See MARRIAGE.
Mattan, I. A priest of Baal. See JEHOIADA. II. A person mentioned by Jeremiah, Jer. 38. 1.
Mattanah, a place to the south-east of the Dead Sea, Nu. 21. 18, 19.
Mattaniah, I. Son of Josiah, 2 Ki. 24. 17. II. The head of one of the divisions of singers, 1 Chr. 25. 4, 16. III. Several Levites, 1 Chr. 9. 15; 2 Chr. 20. 14; 29. 13; Neh. 11. 17, 22. IV. Four persons who had married foreign wives, Ezra 10. 26, 27, 30, 37; Neh. 13. 13.
Mattatha, a grandson of David, Lu. 3. 31.
Mattathah, one who had married a foreign wife, Ezra 10. 33.
Mattathias, two persons in our Lord's ancestry, Lu. 3. 25, 26.
Mattenai, I. Two persons who had married foreign wives, Ezra 10. 33, 37. II. A priest, Neh. 12. 19.
Matthan, one of our Lord's ancestry, Mat. 1. 15.
Matthat, two persons in our Lord's ancestry, Lu. 3. 24, 29.
MATTHEW.
MATTHEW, GOSPEL OF.
MATTHIAS.
Mattithiah, I. The name of several Levites, 1 Chr. 9. 31; 15. 18, 21; 16. 5; Neh. 8. 4. II. Son of Jeduthun, 1 Chr. 25. 3, 21. III. One who had taken a foreign wife, Ezra 10. 43.
MATTOCK.
Maul. See ARMS.
Maunday-Thursday. See EASTER.
Mausoleum. See BURIAL.
Mazzaroth, Job 38. 23. An astronomical term, prob. the twelve signs of the zodiac.
Meah, a tower of Jerusalem in the time of Nehemiah, Neh. 3. 1.
MEALS.
MEANS OF GRACE.
Mearah, a place, Josh. 13. 3.
MEASURES.
Measuring-reed, Eze. 40. 3. See MEASURES.
Meat. See FOOD; MEAT-OFFERING.
MEAT-OFFERING.
Mebunnai, one of David's warriors, 2 Sa. 23. 27. See Sibbechai.
Mecherathite, the designation of one of David's warriors, 1 Chr. 11. 36.
Medad, a prophet. See ELDAD.
Medan, one of the sons of Abraham and Keturah, Gen. 25. 2; 1 Chr. 1. 32.
Mede, Medes, Median. See MEDIA.
MEDEBA.
MEDIA.
Median, Da. 5. 31, the designation of DARIUS.
MEDIATOR.
MEDICINE.
Medicine-men. See INDIANS.
Meditation: commended, Ps. 1. 2; 19. 14; 77. 12; 107. 43; 119. 97. Exhortations to, Josh. 1. 8; Ps. 4. 4; Pr. 4. 26; 1 Tim. 4. 15. See Gen. 24. 63.
Meekness, Gal. 6. 1; Eph. 4. 1, 2; Col. 3. 12; 1 Tim. 6. 11; 2 Tim. 2. 25. The fruit of the Spirit, Gal. 5. 22, 23; Eph. 5. 9; Ja. 3. 17, 18. Its blessedness, Ps. 25. 9; 37. 11; 147. 6; 149. 4; Pr. 3. 34; Is. 57. 15; 66. 2; Mat. 5. 5; 1 Co. 4. 21; Ja. 3. 13. Examples, Gen. 13. 8, 9 (*Abraham*);—Nu. 12. 3 (*Moses*);—1 Sa. 24. 8–15 (*David*);—Jer. 26. 14 (*Jeremiah*);—Is. 53. 2–12; Mat. 11. 29; Jno. 18. 19–23 (*Jesus*);—1 Th. 2. 7 (*Paul*). See Gentleness.
MEGIDDO, MEGIDDON.
Mehetabeel, a person, Neh. 6. 10.
Mehetabel, the wife of Hadar, one of the kings of Edom, Gen. 36. 39; 1 Chr. 1. 50.
Mehida, one whose descendants returned from captivity with Zerubbabel, Ezra 2. 52; Neh. 7. 54.
Mehir, a man of Judah's posterity, 1 Chr. 4. 11.
Meholathite, 1 Sa. 18. 19; 2 Sa. 21. 8.
Mehujael, a descendant of Cain, Gen. 4. 18.
Mehuman, one of the eunuchs at the court of Ahasuerus, Est. 1. 10.
Mehunims, a heathen people. Prob. same as Maonites, 2 Chr. 26. 7; Ezra 2. 50. Same as Meunim, Neh. 7. 52.
Mejarkon, a town of Dan, Josh. 19. 46.
Mekonah, a place in Judah, Neh. 11. 28.
Melatiah, a Gibeonite, Neh. 3. 7.
Melchi, two persons among our Lord's ancestry, Lu. 3. 24, 28.
Melchiah, a priest, Jer. 21. 1. Same as Malchiah VII.
Melchisedec, He. 5. 6, 10; 6. 20, the Greek form of Melchizedek.
Melchi-shua, one of the sons of King Saul, 1 Sa. 14. 18–20.
MELCHITE CHURCH.
MELCHIZEDEK.
Melea, one of our Lord's ancestors, Lu. 3. 31.
Melech, a descendant of King Saul, 1 Chr. 8. 35; 9. 41.
Meletians. See SECT.
Melicu, a priest, Neh. 12. 14. Same as Malluch IV.
MELITA.
MELON.
Melzar, an official title in the court of Babylon, Da. 1. 11, 16.
MEMPHIS.
Memucan, one of the princes at the court of Ahasuerus, Est. 1. 14, 16, 21.
MENAHEM.
Menan, one of our Lord's ancestors, Lu. 3. 31.
Mendæans. See SECT.
MENDICANT ORDERS.
Mene, Mene, Tekel, Upharsin (*numbered, numbered, weighed, and divided*), the inscription which was supernaturally traced upon the wall before Belshazzar, Da. 5. 5–28.
MENI.
MENNONITES.
Men-stealer. See SLAVERY.
Meonenim, plain of, Judg. 9. 37. Prob. should be rendered "oak of the diviners."
Meonothai, one of the descendants of Judah, 1 Chr. 4. 14.
Mephaath, a city, Jer. 48. 21.
MEPHIBOSHETH.
MERAB.
Meraiah, a priest in the days of Joiakim, Neh. 12. 12.
Meraioth, three priests, 1 Chr. 6. 6, 7, 52; Ezra 7. 3; 1 Chr. 9. 11; Neh. 11. 11; 12. 15.
Merari, one of the sons of Levi, Gen. 46. 11; Ex. 6. 16, 19; 1 Chr. 6. 1, 16. See MERARITES.
Merathaim, prob. a symbolic name for Babylonia, Jer. 50. 21.
Merchant. See COMMERCE.
MERCURIUS.
MERCY.
Mercy of God, Gen. 19. 16; Ex. 33. 19; 2 Sa. 24. 14; Ps. 103. 13; 116. 5; 119. 156; 136.; 145. 9; Is. 1. 18; Da. 9. 9; Hos. 14. 3; Ro. 9. 15; Eph. 2. 4; 1 Pe. 1. 3.
Mercy, the duty of man, Ex. 2. 6; 2 Sa. 21. 7; 1 Ki. 20. 31; Job 6. 14; 19. 21; Ps. 37. 21, 26; 112. 5; Pr. 14. 21, 31; 19. 17; 28. 8; Da. 4. 37; Hos. 6. 6; Mi. 6. 8; Mat. 5. 7; 18. 33; Ro. 12. 8; Phi. 2. 1; Col. 3. 12; Ja. 3. 17; Ju. 22.
Mercy-seat. See ARK OF THE COVENANT.
Mered, a descendant of Judah, 1 Chr. 4. 17, 18.
Meremoth, I. Two priests, Ezra 8. 33; Neh. 3. 4; 10. 5; 12. 3. II. One who had married a foreign wife, Ezra 10. 36.
Meres, one of the seven princes at the Persian court, Est. 1. 14.
MERIBAH.
Merib-baal. Same as MEPHIBOSHETH II.
Merits of Christ. See IMPUTATION.
Merodach, a god, Jer. 1. 2. Prob. an appellation of BAAL.
MERODACH-BALADAN.
MEROM.
Meronothite, a designation given to Jehdeiah and Jadon, 1 Chr. 27. 30; Neh. 3. 7.
Meroz, a place in the north of Palestine, Judg. 5. 23.
Mesech, Ps. 120. 5. Same as MESHECH.
MESHA, I. King of Moab. Mesha, II. Son of Caleb, 1 Chr. 2. 42. III. A Benjamite, 1 Chr. 8. 9. IV. A place, site uncertain, Gen. 10. 30.
Meshach, the Chaldee name of Mishael, Da. 1. 7; 2. 49; 3. 12–30.
MESHECH, I. Son of Japhet. Meshech, II. A people. Same as Mash, 1 Chr. 1. 17.
Meshelemiah, a Levite porter, 1 Chr. 9. 21; 26. 1–9, called Shelemiah in ver. 14.
Meshezabeel, I. Grandfather of Meshullam, Neh. 3. 4. II. One who sealed the covenant, Neh. 10. 21. III. A descendant of Judah, Neh. 11. 24.
Meshillemith, 1 Chr. 9. 12. Same as Meshillemoth II., Neh. 11. 13.
Meshillemoth, I. An Ephraimite, 2 Chr. 28. 12. II. A priest, Neh. 11. 13. Same as Meshillemith, 1 Chr. 9. 12.
Meshobab, a descendant of Simeon, 1 Chr. 4. 34.
Meshullemeth, the mother of King Amon, 2 Ki. 21. 19.
Meshullum, I. The grandfather of Shaphan the scribe, 2 Ki. 22. 3. II. One of the sons of Zerubbabel, 1 Chr. 3. 19. III. A descendant of Gad, 1 Chr. 5. 13. IV. Three Benjamites, 1 Chr. 8. 17; 9. 7, 8. V. Five priests, Neh. 11. 11; 1 Chr. 9. 12; Ezra 10. 7; 12. 13, 16. VI. A Kohathite Levite, 2 Chr. 34. 12. The name also occurs in the following passages, Ezra 8. 16; 10. 15, 29; 8. 4; 10. 20; 12. 25, 33; Neh. 3. 4, 30; 6. 18; 3. 6.
Mesobaite, one of David's warriors, 1 Chr. 11. 47.
MESOPOTAMIA.
Messenger of Jehovah. See PROPHETS.
MESSIAH. For Scripture refs. see APPENDIX, page 993.
Messias, Jno. 1. 41; 4. 25. The Greek form of MESSIAH.
Metals. See HANDICRAFT, and see under various titles, as GOLD; SILVER; etc.
Metempsychosis. See BRAHMANISM; FUTURE STATE.
METHEG-AMMAH.
Methodist Catechism. See CATECHISM.
Methodist Episcopal Church of America. See METHODISTS.
Methodist, New Connection. See METHODISTS.
METHODISTS.
Methusael, one of the descendants of Cain, Gen. 4. 18.
METHUSELAH.

Metonic cycle. See GOLDEN NUMBER.
Metrans. See MARONITES.
Metropolitan. See ARCHBISHOP.
Meunim, Neh. 7. 52. Same as Mehunim.
Mezahab, the grandfather of Mehetabel, Gen. 36. 39; 1 Chr. 1. 50.
Miamin, I. One who had married a foreign wife, Ezra 10. 25. II. A priest who returned to Jerusalem with Zerubbabel, Neh. 12. 5. Same as Mijamin and Miniamin, Neh. 10. 7; 12. 17, 41.
Mibhar, one of David's warriors, 1 Chr. 11. 38.
Mibsam, I. One of the sons of Ishmael, Gen. 25. 13; 1 Chr. 1. 29. II. A descendant of Simeon, 1 Chr. 4. 25.
Mibzar, one of the dukes of Edom, Gen. 36. 42; 1 Chr. 1. 53.
MICAH, I. A man of Mt. Ephraim. II. A prophet. Mican, III. The son of Mephibosheth, 1 Chr. 8. 34, 35; 9. 40, 41. Called Micha in 2 Sa. 9. 12. IV. A Levite of the family of Asaph, 1 Chr. 9. 15. Called Micha in Neh. 11. 17, 22, and Michaiah in Neh. 12. 35. V. A Levite, the son of Uzziel, a Kohathite, 1 Chr. 23. 20. Same as Michah in 1 Chr. 24. 24, 25. VI. The father of one of Josiah's officers, 2 Chr. 34. 20. Called Michaiah in 2 Ki. 22. 12. VII. One of Reuben's posterity, 1 Chr. 5. 5.
Micaiah, a prophet in the reign of AHAB, 1 Ki. 22.
Micha, I. 2 Sa. 9. 12. Same as Micah III. II. A Levite who sealed the covenant, Neh. 10. 11. III. A descendant of Asaph, Neh. 11. 17.
MICHAEL, one of the chief angels.
Michael, I. Father of the spy selected from the tribe of Asher, Nu. 13. 13. II., III. Two Gadites, 1 Chr. 5. 13, 14. IV. A Levite, 1 Chr. 6. 40. V. A chieftain of Issachar, 1 Chr. 7. 3. VI. A Benjamite chief, 1 Chr. 8. 16. VII. A Manassite captain, 1 Chr. 12. 20. VIII. Father of the ruler of Issachar in David's time, 1 Chr. 27. 18. IX. A son of Jehoshaphat, 2 Chr. 21. 2. X. Father of one who joined Ezra's caravan, Ezra 8. 8.
Michah, son of Uzziel, 1 Chr. 24. 24, 25. Same as Micah, 1 Chr. 23. 20.
Michaiah, I. Father of one of Josiah's officers, 2 Ki. 22. 12. Called Micah in 2 Chr. 34. 20. II. Daughter of Absalom, 2 Chr. 13. 2. Same as Maachah, 1 Ki. 15. 2, 10, 13. III. One of Jehoshaphat's officers, 2 Chr. 17. 7. IV. A person, Neh. 12. 35. Same as Micah, 1 Chr. 9. 15. V. A priest, Neh. 12. 41. VI. An officer in the reign of Jehoiakim, Jer. 36. 11, 13.
MICHAL.
Michmas, a town, Ezra 2. 27. See MICHMASH.
MICHMASH.
Michmethah, a border town of Ephraim and Manasseh, Josh. 16. 6; 17. 7.
Michri, a Benjamite, 1 Chr. 9. 8.
Michtam. See MUSICAL INSTRUMENTS.
Middin, a city in the wilderness of Judah, Josh. 15. 61.
MIDIAN.
Midianites, inhabitants of MIDIAN.
Midwife. See BIRTH.
Migdalel, a town of Naphtali, Josh. 19. 38. Perhaps identical with Magdala.
Migdal-gad, a city in the plain country of Judah, Josh. 15. 37.
MIGDOL.
Migron, a site in Benjamin, location unknown, 1 Sa. 14. 2; Is. 10. 28.
Mijamin, two priests, 1 Chr. 24. 9; Neh. 10. 7.
Mikloth, I. A Benjamite, 1 Chr. 8. 32; 9. 37, 38. II. One of David's military officers, 1 Chr. 27. 4.
Mikneiah, a Levite porter, 1 Chr. 15. 18, 21.
Milalai, a priest, Neh. 12. 36.
Milcah, I. Wife of Nahor, Gen. 11. 29; 22. 20, 23; 24. 15, 24, 27. II. One of the five daughters of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Josh. 17. 3.
Milcom, 1 Ki. 11. 5, 33; 2 Ki. 23. 13. Prob. same as MOLECH.
Mile, Mat. 5. 41. See MEASURES.
Miletum, a city, 2 Tim. 4. 20. Same as MILETUS.
MILETUS.
MILK.
MILL.
MILLENARIANS.
Millennium. See MILLENARIANS.
MILLERITES.
MILLET.
Millo, I. A citadel or fortress in Shechem, Judg. 9. 6, 20. II. A castle at Jerusalem, 2 Sa. 5. 9; 1 Ki. 9. 15, 24; 11. 27.
Minaret. See MOSQUE.
MINE, MINING.
Miniamin, I. A Levite, 2 Chr. 31. 15. II. Neh. 12. 17, 41. Same as Miamin.
Minister, Ministry, used in reference to Christ, Mat. 20. 28; Gal. 2. 17; He. 8. 2, 6; — to angels, Ps. 103. 21; 104. 4; Da. 7. 10; He. 1. 7, 14; — to the Levitical priests, Ex. 28. 35; 35. 19; Is. 61. 6; Jer. 33. 21, 22; Eze. 45. 4; Joel 1. 9; 2. 17; Lu. 4. 20; — to apostles, Lu. 1. 2; Ac. 1. 25; Ro. 15. 8; Col. 1. 23, 25; — to laborers in the Gospel, Eph. 6. 21; Col. 1. 7; 4. 7; 1 Th. 3. 2; 1 Tim. 4. 6; — to magistrates, Ro. 13. 4, 6; — to servants, Ex. 24. 13; Nu. 11. 28; Josh. 1. 1; 1 Ki. 1. 4; 2 Chr. 9. 4; Ac. 13. 5; — to the agents of Satan, 2 Co. 11. 15.
MINISTER, Christian: called of God, Ac. 26. 16; 1 Co. 4. 1, 2; 2 Co. 3. 6; 6. 4; Gal. 1. 15, 16; 1 Tim. 1. 12; He. 6. 4. Qualified by the Holy Ghost, Lu. 24. 49; Ac. 2. 4; Ro. 15. 16; 1 Co. 12. 5; Eph. 3. 5, 7; 4. 12; 1 Pe. 4. 10, 11. Duties of, Jno. 21. 15–17; Ac. 6. 4; Ro. 12. 7; 1 Co. 16. 15; Col. 4. 17; 1 Tim. 3.; 4. 6–16. Encouragements of, Mat. 28. 18–20; Jno. 14. 16–27; 16. 13, 14; 17. 20; 2 Co. 4. 1, 5–16; Phi. 4. 13; 1 Tim. 4. 8–10. Privileges of, Mat. 10. 10; Lu. 10. 7; Ro. 15. 27; 1 Co. 9. 7; Gal. 6. 6; 1 Th. 2. 6; 2 Th. 3. 9; 1 Tim. 5. 18; 2 Tim. 2. 6. Claims of, Jno. 13. 20; 1 Co. 4. 1; 16. 10, 16; Eph. 6. 19; Phi. 2. 29; 1 Th. 4. 8; 5. 12, 13; 1 Tim. 5. 17; He. 13. 7, 17.
Minni, a province or district mentioned only in Jer. 51. 27, in conjunction with Ararat.
Minnith, a place east of the Jordan, Judg. 11. 33; Eze. 27. 17.
Minores. See FRANCISCANS.
Minstrel. See MUSIC.
MINT.
Miphkad, one of the gates of Jerusalem, Neh. 3. 31.
MIRACLE-PLAYS.
MIRACLES: power of God shown in, De. 29. 23; Ps. 136. 4; Jno. 3. 2; Ac. 3. 12; 19. 11. Evidences of divine commission, Ex. 4. 1–5; Mat. 11. 4–6; Mar. 16. 20; Jno. 6. 36; Ac. 2. 22; 14. 3; 15. 12; He. 2. 4. Guilt of rejecting their evidence, Nu. 14. 22; Na. 9. 17; Mat. 11. 20–24; Mar. 6. 52; Jno. 12. 37; 15. 24. Inefficacious in themselves, Lu. 16. 31; 23. 8; Ac. 4. 16.
Miracles of Christ: Blind restored to sight, Mat. 9. 27–31 (*two blind men*); — Mar. 8. 22–26 (*man of Bethsaida*); — Jno. 9. 1–39 (*man born blind*); — Mat. 20. 30–34; Mar. 10. 46–52; Lu. 18. 35–43 (*two men of Jericho*). Centurion's servant healed, Mat. 8. 5–13; Lu. 7. 2–10. Deaf and dumb restored, Mat. 9. 32, 33; 12. 22; 17. 14–18; Mar. 9. 17–27; Lu. 9. 38–42; 11. 14 (*the spirits cast out*); — Mar. 7. 32–35 (*the man healed*). Demoniacs cured, Mat. 8. 28–34; Mar. 5. 2–16; Lu. 8. 27–36 (*two men among the tombs*); — Mar. 1. 23–26; Lu. 4. 33–35 (*man at the synagogue*). Draught of fishes, Lu. 5. 4–6 (*Lake of Gennesaret*); — Jno. 21. 3–6 (*after the resurrection*). Dropsy cured, Lu. 14. 2–4. Diseases (many and various) healed, Mat. 4. 23, 24; 14. 14; 15. 30; Mar. 1. 34; Lu. 6. 17–19; 7. 21, 22. Fig-tree cursed, Mat. 21. 18–20; Mar. 11. 12–14. Five thousand fed, Mat. 14. 14–21; Mar. 6. 34–44; Lu. 9. 12–17; Jno. 6. 5–13; — four thousand fed, Mat. 15. 32–38; Mar. 8. 1–9. Hand, the withered, Mat. 12. 10–13; Mar. 3. 1–5; Lu. 6. 6–10. Issue of blood stopped, Mat. 9. 20–22; Mar. 5. 25–34; Lu. 8. 43–48. Jairus's daughter restored, Mat. 9. 18–25; Mar. 5. 22–43; Lu. 8. 41–56. Lazarus raised, Jno. 11. 1–44. Lepers cleansed, Mat. 8. 2–4; Mar. 1. 40–44; Lu. 5. 12–14 (*man at Capernaum*); — Lu. 17. 12–19 (*cure of the ten*). Life of Christ preserved, Lu. 4. 29, 30. Malchus healed, Lu. 22. 50, 51. Nobleman's son healed, Jno. 4. 46–53. Paralytic cured, Mat. 9. 2–7; Mar. 2. 3–12; Lu. 5. 18–25. Peter's wife's mother, Mat. 8. 14, 15; Mar. 1. 30, 31. Pool of Bethesda, Jno. 5. 2–9. Storm calmed, Mat. 8. 24–26; Mar. 4. 37–39; Lu. 8. 23, 24. Syrophœnician's daughter healed, Mat. 15. 22–28; Mar. 7. 25–30. Tribute-money, Mat. 17. 27. Walking on the sea, Mat. 14. 25–32; Mar. 6. 48–51; Jno. 6. 19–21. Water turned into wine, Jno. 2. 1–12. Widow's son at Nain, Lu. 7. 11–15. Withered hand, Mat. 12. 10–13; Mar. 3. 1–5; Lu. 6. 6–10. Woman with an infirmity, Lu. 13. 11–13.
Miracles by the hand of God's servants: Moses and Aaron: Moses's rod, Ex. 4. 2–4; 7. 9, 10; — Moses's hand, Ex. 4. 6, 7; — ten plagues of Egypt, Ex. 7. 20; 8.; 9.; 10.; 12. 29, 30; — the Red Sea, Ex. 14. 15–31; — water made sweet, Ex. 15, 23–25; — water from the rock in Horeb, Ex. 17. 6; — destruction of Korah, Nu. 16. 28–32; — water from the rock in Kadesh, Nu. 20. 11; — healing by brazen serpent, Nu. 21. 8, 9. Joshua: Jordan divided, Josh. 3. 10–17; 4. 18; — Jericho taken, Josh. 6. 6–20; — the sun stayed, Josh. 10. 12–14; — Midianites destroyed, Ju. 7. 16–22. Samson: feats of strength, Ju. 14. 6, 19; 15. 15; 16. 3, 9–14, 26–30. Samuel: thunder and rain in harvest, 1 Sa. 12. 18. The prophet of Judah: Jeroboam's hand withered, etc., 1 Ki. 13. 4–6. Elijah: drought, 1 Ki. 17. 1; Josh. 5. 17, 18, and rain, 1 Ki. 18. 41–45; — meal and oil multiplied, 1 Ki. 17. 14–16; — child restored to life, 1 Ki. 17. 22, 23; — sacrifice consumed by fire, 1 Ki. 18. 36. 38; — men destroyed by fire, 2 Ki. 1. 10–12; — Jordan divided, 2 Ki. 2. 8. Elisha: Jordan divided, 2 Ki. 2. 14; — waters healed, 2 Ki. 2. 21, 22; — oil multiplied, 2 Ki. 4. 1–7; — child restored to life, 2 Ki.

4. 32–35;—Naaman healed, 2 Ki. 5. 10, 14;—Gehazi struck with leprosy, 2 Ki. 5. 27;—iron made to swim, 2 Ki. 6. 6;—Syrians blinded, 2 Ki. 6. 18, 20;—man restored to life, 2 Ki. 13. 21. Isaiah: Hezekiah healed, 2 Ki. 20. 7;—shadows on the dial, 2 Ki. 20. 11. The Seventy Disciples, Lu. 10. 9, 17. The Apostles, etc., Ac. 2. 43; 5. 12. Peter: lame man, Ac. 3. 7;—Ananias and Sapphira, Ac. 5. 5, 10;—the sick healed, Ac. 5. 15, 16;—Eneas made whole, Ac. 9. 34;—Dorcas restored to life, Ac. 9. 40. Stephen, Ac. 6. 8. Philip, Ac. 8. 6, 7, 13. Paul, Ac. 19. 11, 12;—Elymas made blind, Ac. 13. 11;—lame man cured, Ac. 14. 10;—unclean spirit cast out, Ac. 16. 18;—Eutychus restored, Ac. 20. 10–12;—viper's bite, Ac. 28. 3;—Publius's father cured, Ac. 28. 8. Paul and Barnabas, Ac. 14. 3.

Miracles by evil agents: a mark of the apostasy, 2 Th. 2. 3–12; 1 Tim. 4. 1; Re. 13. 12–15; 19. 20;—magicians of Egypt, Ex. 7. 11, 22; 8. 7;—witch of Endor, 1 Sa. 28. 7–14;—Simon Magus, Ac. 8. 9–11.

Miraculous Conception. See IMMACULATE CONCEPTION.

MIRIAM, I. Sister of Moses. Miriam, II. A descendant of Judah, 1 Chr. 4. 17.

Mirma, a Benjamite, 1 Chr. 8. 10.

Mirror, Ex. 38. 8. See LOOKING-GLASS.

MISERERE.

Misgab, a place in Moab, Jer. 48. 1.

Mishael, I. A Levite, Ex. 6. 22; Le. 10. 4. II. One who stood by Ezra when he read the law, Neh. 8. 4. III. The original name of Meshach, Dan. 1. 6–19; 2. 17.

Mishal or Misheal, Josh. 19. 26. See MASHAL.

Misham, a Benjamite, 1 Chr. 8. 12.

Mishma, I. One of the sons of Ishmael, Gen. 25. 14; 1 Chr. 1. 30. II. A Simeonite, 1 Chr. 4. 25, 26.

Mishmannah, a Gadite chief, 1 Chr. 12. 10.

Mishna. See TALMUD.

Mishraites, a family, 1 Chr. 2. 53.

Mispar, one who returned from Babylon with Zerubbabel, Ezra 2. 2.

Mizpereth, Neh. 7. 7. Same as Mispar.

Misrephoth-main, a place or district not far from Sidon, Josh. 11. 8; 13. 6.

MISSA.

MISSAL.

MISSIONS.

Mite. See MONEY.

Mithcah, a station of the Israelites, Nu. 33. 28, 29.

Mithnite, Joshaphat, one of David's warriors, 1 Chr. 11. 43.

Mithredath, I. Treasurer of Cyrus, king of Persia, Ezra 1. 8. II. A Persian officer in Samaria, Ezra 4. 7.

MITRE. See HEAD-DRESS.

MITYLENE.

Mizar, the name of a summit, Ps. 42. 6.

Mizpah. Same as Mizpeh.

Mizpeh, I. A city of Benjamin where the Israelites were often convened, Judg. 20. 1, 3; 21. 1. 5, 8; 1 Sa. 7. 5–7, 11–16; 10. 17. II. A district near Mt. Lebanon, Josh. 11. 3, 8. III. A city of Judah, Josh. 15. 38. IV. A town in Gilead, perhaps same as RAMOTH-GILEAD, Judg. 10. 17. V. A town of Moab, 1 Sa. 22. 3.

MIZRAIM.

Mizzah, one of the descendants of Esau, Gen. 36. 13, 17; 1 Chr. 1. 37.

Mnason, a Christian of Cyprus, Ac. 21. 16.

MOAB.

Moabites, natives of MOAB.

MOABITE STONE.

Moadiah, a priest, Neh. 12. 17. Same as Maadiah.

MOHAMMEDANISM.

Moladah, a town in the south of Judah, Josh. 15. 26; 1 Chr. 4. 28.

MOLE.

MOLECH.

Molid, a descendant of Judah, 1 Chr. 2. 29.

Molinists. See SECT.

Moloch. Same as MOLECH.

Molten Sea. See BRAZEN SEA.

MONACHISM.

MONARCHIANS.

Monarchy Men. See FIFTH MONARCHY MEN.

MONASTERY.

MONERGISM.

MONEY.

MONEY-CHANGERS.

Monk. See MONACHISM.

MONOPHYSITE.

MONOTHEISM.

Monothelites. See MONOPHYSITE.

MONTANISTS.

MONTH.

Monument. See BURIAL, Gen. 19. 26 (*Lot's wife*);—Gen. 28. 18–22; 35. 14, 20 (*Bethel*);—Gen. 31. 45–54 (*Mizpeh*);—Ex. 24. 4 (*Sinai*);—De. 27. 2–4, 8; Josh. 8. 32 (*Mount Ebal*);—Josh. 4. 3–21 (*Jordan*);—Josh. 24, 25–27; Ju. 9. 6 (*Shechem*);—1 Sa. 7. 12 (*Ebenezer*);—2 Sa. 18. 18 (*Absalom*).

MOON.

Moon-worship. See MOON.

Moralities. See MIRACLE-PLAYS.

MORAL SCIENCE.

Morasthite, the designation given to the prophet Micah, Jer. 26. 18; Mi. 1. 1, as being probably a native of Moresheth-gath.

MORAVIANS.

MORDECAI.

MOREH. See HERMON.

Moresheth-gath, a place near, perhaps a suburb of Gath, Mi. 1. 14.

MORIAH.

Morisonians. See EVANGELICAL V.

MORMONS.

MORTAR.

Mortification (*Romanist*). See PENANCE.

Mosaic Dispensation. See JEW I. (*Commonwealth*).

Mosaic Law. See APPENDIX, page 1004.

Mosera, a station of the Israelites, De. 10. 6. See HOR. (*Note.*)

Moseroth, a station in the wilderness, Nu. 33. 30. See WILDERNESS OF THE WANDERING.

MOSES.

Moses, books of. See PENTATEUCH.

MOSLEMS. See MOHAMMEDANISM.

MOSQUE.

Mortal Sin. See SIN.

MOTH.

Mother, duty of, Pr. 31. 1; compare 2 Tim. 1. 5, with 3. 15; Ti. 2. 4, 5; duty toward, De. 27. 16; Pr. 1. 8; 6. 20; 23. 22.

MOURNING.

MOUSE.

Mouth of the righteous, etc., Ps. 37. 30; Pr. 10. 31; Ec. 10. 12. Of the wicked, Ps. 32. 9; 63. 11; 107. 42; 109. 2; Pr. 4. 24; 5. 3; 6. 12; Ro. 3. 14; Re. 13. 5. Of babes, Ps. 8. 2; Mat. 21. 16. Of God, De. 8. 3; Mat. 4. 4.

Moza, I. A descendant of Judah, 1 Chr. 2. 46. II. A descendant of Saul, 1 Chr. 8. 36, 37; 9. 42, 43.

Mozah, a place, Josh. 18. 26.

MUEZZIN.

MUFFLERS. See ORNAMENTS.

Muggletonians. See SECT.

MULBERRY-TREE.

MULE.

Muppim, a Benjamite, Gen. 46. 21. Same as Shuphan.

MURDER, Ex. 20. 13; De. 5. 17. Laws relating to it, Gen. 9. 6; Le. 24. 17; Nu. 35. 30; De. 21. 1–9. Examples, Gen. 4. 8 (*Cain*):—2 Sa. 3. 27; 20. 8–13 (*Joab*);—1 Ki. 21. 5–14 (*Ahab*);—Jno. 8. 40, 44; Ac. 4. 27; 5. 30; 8. 32 (*all the world*).

Murmuring: forbidden, 1 Co. 10. 10; Phi. 2. 14;—against God, Pr. 19. 3; Ro. 9. 19, 20;—against Christ, Jno. 6. 41–43, 52; ministers of God, Ex. 17. 3; Nu. 16. 41;—disciples of Christ, Mar. 7. 2; Lu. 5. 30. Punishment of, Nu. 11. 1; 14. 27–29; 16. 45, 46; Ps. 106. 25, 26. Illustrated, Mat. 20. 11. Exemplified, Cain, Gen. 4. 13, 14;—Moses, Ex. 5. 22, 23;—Israelites, Ex. 14. 11; Nu. 21. 5;—Aaron, Nu. 12. 1–8;—Elijah, 1 Ki. 19. 4;—Job, Job 3. 1; Jeremiah, Jer. 20. 14–18;—Jonah, Jo. 4. 8, 9;—disciples, Mar. 14. 4, 5; Jno. 6. 61;—Pharisees, Lu. 15. 2; 19. 7;—Jews, Jno. 6. 41–43.

MURRAIN.

Mushi, a son of Merari, Ex. 6. 19; Nu. 3. 20; 1 Chr. 6. 19, 47.

Mushites, descendants of Mushi, Nu. 3. 33; 26. 58.

MUSIC.

MUSICAL INSTRUMENTS.

Mussulmans. See MOHAMMEDANISM.

MUSTARD.

Muth-labben. See MUSICAL INSTRUMENTS.

Mutual Council. See CONGREGATIONALISTS.

Myra, a town of LYCIA, Ac. 27. 5.

MYRRH.

MYRTLE.

MYSIA.

MYSTERIES.

MYSTICS.

N.

Naam, a son of Caleb, 1 Chr. 4. 5.

Naamah, I. Daughter of Lamech, Gen. 4. 22. II. Mother of REHOBOAM, 1 Chr. 14. 21, 31. III. A town of Judah, Josh. 15. 41.

NAAMAN, I. The Syrian. Naaman, II. A descendant of Benjamin, Gen. 46. 21; Nu. 26. 40.

Naamathite, the designation of Zophar, Job 2. 11; 11. 1; 20. 1; 42. 9.

Naamites, descendants of Naaman, Nu. 26. 40.

Naarah, one of the wives of Ashur, 1 Chr. 4. 5, 6.

Naarai, one of David's warriors, 1 Chr. 11. 37. Same as Paarai, 2 Sa. 23. 35.

Naaran, a border-place of Ephraim, 1 Chr. 7. 28.

Naarath, a place, Josh. 16. 7.

Naashon, Ex. 6. 23. Same as Nahshon.

Naason, Mat. 1. 4; Lu. 3. 32. Greek form of Naashon, Nahshon.

NABAL.

NABOTH.

Nachon, a threshing-floor, 2 Sa. 6. 6. Same as Chidon. See UZZA.

Nachor, Greek form for Nahor, Josh. 24. 2; Lu. 3. 24.

NADAB, I. Son of Aaron. See ABIHU. II. King of Israel. See BAASHA. Nadab, III. One of Judah's posterity, 1 Chr. 2. 28, 30. IV. A Benjamite, 1 Chr. 8. 30; 9. 36.

Naenia, a Roman funeral-song. See BURIAL.

Nagge, one of our Lord's ancestors, Lu. 3. 25.

Nahalal, a city of Zebulun, Josh. 21. 35.

Nahaliel, a station of the Israelites, Nu. 21. 19.
Nahallal, Nahalol, Josh. 19. 15; Judg. 1. 30. Same as Nahalal.
Naham, one of Judah's posterity, 1 Chr. 4. 19.
Nahamani, one who returned with Zerubbabel, Neh. 7. 7.
Naharai, Nahari, one of David's warriors, 2 Sa. 23. 37; 1 Chr. 11. 39.
NAHASH.
Nahath, I. A grandson of Esau, Gen. 36. 13, 17; 1 Chr. 1. 37. II. The name of two Levites, 1 Chr. 6. 26; 2 Chr. 31. 13.
Nahbi, the spy selected from the tribe of Naphtali, Nu. 13. 14.
Nahor, I. Father of Terah, Gen. 11. 22–25; 1 Chr. 1. 26, called Nachor in Luke. II. Son of Terah, Gen. 11. 26, called Nachor in Josh. 24. 2.
Nahshon, a prince of the tribe of Judah, Nu. 1. 7; Ruth 4. 20; 1 Chr. 2. 10. Same as Naashon, Ex. 6. 23, and Naasson, Mat. 1. 4; Lu. 3. 32.
NAHUM, and BOOK OF.
Nail. See HANDICRAFT 2.
NAIN.
NAIOTH.
Name: given as expressive of some event or circumstance. Examples, Is. 7. 14, *Immanuel* (*God with us*); —Mat. 1. 21, *Jesus* (*a Saviour*);—Gen. 27. 36, *Jacob* (*supplanter*);—Gen. 21. 6, *Isaac* (*laughter*);—Gen. 17. 15, *Sarah* (*princess*);—Ex. 2. 10, *Moses* (*drawn out*);—Gen. 28. 17, 19. *Beth-el* (*house of God*);—Ruth 1. 20, *Naomi* (*pleasant*). Changed by the Lord. Examples, Gen. 17. 5 (*Abram* to *Abraham*);—Gen. 17. 15 (*Sarai* to *Sarah*);—Gen. 32. 28; 35. 10 (*Jacob* to *Israel*);—Jno. 1. 42 (*Simon* to *Cephas*, or *Peter*).
NANTES, EDICT OF.
Naomi. See RUTH.
Naphish, one of the sons of Ishmael, Gen. 25. 15; 1 Chr. 1. 31. Same as Nephish in 5. 19.
NAPHTALI.
NAPHTUHIM.
Napkin, Lu. 19. 20; Jno. 11. 44; 20. 7. See HANDKERCHIEF.
Narcissus, a person, Ro. 16. 11.
NARTHEX.
NATHAN, I. A prophet. Nathan, II. A son of David, 2 Sa. 5. 14; 1 Chr. 3. 5. III. One of David's mighty men, 2 Sa. 23. 36. IV. One of the tribe of Judah, 1 Chr. 2. 34, 36. V. A chief of the Levites, Ezra 8. 16. VI. One who had a strange wife, Ezra 10. 39.
NATHANIEL.
Nathan-melech, a eunuch or officer of state in Jerusalem, 2 Ki. 23. 11.
National Council. See ECUMENICAL COUNCIL.
National Covenant. See COVENANT; COVENANTERS.
Nations. See GENTILE.
Nativity, Cave of. See BETHLEHEM. Of Christ. See JESUS CHRIST.
Natural man, 2 Co. 1. 14. Man unregenerate by the Spirit of God. See MAN; ORIGINAL SIN; SIN; DEPRAVITY; REGENERATION.
Nature, religion of. See RATIONALISM.
Naum, one in the line of our Lord's ancestry, Lu. 3. 25.
Nave. See CHURCH EDIFICES.
Navigation. See SHIP; COMMERCE.
Navy. See SHIP.
NAZARENES.
NAZARETH.
NAZARITE.
Neah, a place on the border of Zebulun, Josh. 19. 13.
NEAPOLIS.
Neariah, I. One of David's descendants, 1 Chr. 3. 22, 23. II. A Simeonite chieftain, 1 Chr. 4. 42.
Nebai, one who sealed the covenant, Neh. 10. 19.
NEBAIOTH, NEBAJOTH.
Neballat, a town of the Benjamites, Neh. 11. 34.
Nebat, father of Jeroboam I., 1 Ki. 11. 26; 12. 2, 15.
NEBO.
NEBUCHADNEZZAR.
Nebuchadrezzar, Jer. 21. 2, 7, etc. Same as NEBUCHADNEZZAR.
Nebushasban, a chief officer of Babylon, Jer. 39. 13.
Nebuzar-adan, one of the great military officers in the army of Nebuchadnezzar, 2 Ki. 25. 8, 11, 20; Jer. 39. 9, 10, 11.
Necho. Same as PHARAOH-NECHO.
NECROLOGY.
Necromancer. See DIVINATION; MAGIC; WITCHCRAFT; WITCH OF ENDOR.
Nedabiah, one of David's descendants, 1 Chr. 3. 18.
Needle-work. See EMBROIDERY.
Neginah, Neginoth. See MUSICAL INSTRUMENTS.
Nehelamite, a person, Jer. 29. 24, 31, 32.
NEHEMIAH, I. Son of Hachaliah. Nehemiah, II. A leader under Zerubbabel, Neh. 7. 7. III. Son of Azbuk, Neh. 3. 16.
NEHEMIAH, BOOK OF.
Nehiloth. See MUSICAL INSTRUMENTS.
Nehum, Neh. 7. 7, perhaps copyist's error for Rehum.
Nehushta, the mother of King Jehoiachin, 2 Ki. 24. 8.
Nehushtan, 2 Ki. 18. 4. See BRAZEN SERPENT.
Neiel, a place on the border of Asher, Josh. 19. 27.
Neighbor: who is our? Lu. 10. 36. We must love, as ourselves, Le. 19. 18; Mar. 12. 31; Ro. 13. 9; Gal. 5. 14; Ja. 2. 8. Not to bear false witness against, Ex. 20. 16. Be merciful to, Ex. 22. 26; De. 15. 2.
Nekeb, a place in Naphtali, Josh. 19. 33.
Nekoda, one whose descendants returned with Zerubbabel, Ezra 2. 48; Neh. 7. 50, 52.
Nemuel, I. A descendant of Reuben, Nu. 26. 9. II. One of the sons of Simeon, 1 Chr. 4. 24. Same as Jemuel.
Nemuelites, descendants of Nemuel, Nu. 26. 12.
Neology, new doctrines in theology. Equivalent to RATIONALISM. See also INFIDELITY, and titles there referred to.
NEOPHYTES.
Neo-Platonists, a school of professed followers of Plato. See ACADEMICS.
Nepheg, I. A Levite, Ex. 6. 31. II. One of the sons of David, 2 Sa. 5. 15; 1 Chr. 3. 7.
Nephish, a son of Ishmael and his descendants, 1 Chr. 5. 19. Same as Naphish.
Nephishesim, Neh. 7. 52. Same as Nephusim.
Nephthalim, Mat. 4. 13, 15. Greek form of NAPHTALI.
Nephtoah, a fountain, Josh. 15. 9; 18. 15.
Nephusim, whose children returned from Babylon with Zerubbabel, Ezra 2. 50.
NER.
Nereus, a Christian at Rome, Ro. 16. 15.
NERGAL.
NERGAL-SHAREZER.
Neri, one among our Lord's ancestry, Lu. 3. 27.
Neriah, father of Baruch, Jer. 32. 12, 16; 36. 4, 8.
NERO.
NESTORIANS.
Nestorius. See NESTORIANS.
Net. See HUNTING.
Nethaneel, I. A prince of Issachar, Nu. 1. 8; 2. 5; 7. 18, 23. II. The fourth son of Jesse, 1 Chr. 2. 14. III. One of Jehoshaphat's nobles, 2 Chr. 17. 7. IV. Four priests, 1 Chr. 15. 24; Ezra 10. 22; Neh. 12. 21, 36. V. Three Levites, 1 Chr. 24. 6; 26. 4; 2 Chr. 35. 9.
Nethaniah, I. Father of Ishmael, who murdered Gedaliah, 2 Ki. 25. 23, 25. II. Head of one of the divisions of singers, 1 Chr. 25. 2, 12. III. A Levite, 2 Chr. 17. 8. IV. Father of Jehudi, Jer. 36. 14.
Netherlands, religion of the. See REFORMED (DUTCH) CHURCH.
NETHINIM.
Netophah, a place mentioned with Bethlehem, Ezra 2. 22; Neh. 7. 26.
Netophathi, Netophathites, the inhabitants of Netophah, 2 Sa. 23. 28, 29; 2 Ki. 25. 23; Neh. 12. 28.
NETTLE.
New birth. See REGENERATION.
New Jerusalem Church. See SWEDENBORGIANS.
New Lights. See SECT.
New Moon, Feast of the. See MOON; NEW YEAR, FEAST OF THE.
New Platonists. See ACADEMICS.
New Testament. See BIBLE.
NEW YEAR, FEAST OF THE.
Neziah, one whose descendants returned from captivity with Zerubbabel, Ezra 2. 54; Neh. 7. 56.
Nezib, a town in Judah, Josh. 15. 43.
NIBHAZ.
Nibshan, a city in the wilderness of Judah, Josh. 15. 62.
Nicanor, one of the seven chosen to administer the goods of the early Church, Ac. 6. 5. See DEACON.
Nice, Councils of. See ECUMENICAL COUNCIL, 1, 7.
Nicene Creed. See CREED.
Nicholas, in some copies instead of Nicolas, Ac. 6. 5.
NICODEMUS.
NICOLAITANS.
Nicolas, one of seven chosen to administer the goods of the early Church, Ac. 6. 5. See DEACON; NICOLAITANS.
NICOPOLIS.
Niger, Ac. 13. 1, a surname of Simeon.
NIGHT.
Night-hawk. See HAWK.
Night-watch, Night-watchings. See EVES.
Nihilists. See SECT.
NILE.
Nimrah, a fenced city, Nu. 32. 3. See Beth-nimrah.
Nimrim, a stream in MOAB, Is. 15. 6; Jer. 48. 34.
NIMROD.
Nimshi, grandfather of King Jehu, 1 Ki. 19. 16; 2 Ki. 9. 2, 14, 20.
Nineve, Mat. 12. 41; Lu. 9. 32, Greek form of Nineveh.
NINEVEH.
Ninevites, the people of Nineveh, Lu. 11. 30.
Nisan. See MONTHS.
NISROCH.
NITRE.
No, a city of Egypt, Jer. 46. 25; Eze. 30. 14–16. See THEBES.
Noadiah, I. A Levite, Ezra 8. 33. II. A prophetess, Neh. 6. 14.
NOAH, I. The patriarch. Noah, II.

One of the daughters of Zelophehad, Nu. 26. 33; Josh. 18. 3.
Noamon. Same as No. See THEBES.
NOB.
Nobah, I. A Manassite, Nu. 32. 42. II. Another name of the town Kenath, Judg. 8. 11.
Nobleman, Jno. 4. 46. See CHUZA.
Nocturns. See CANONICAL HOURS.
Nod, the land in which Cain is said to have dwelt, Gen. 4. 16.
Nodab, possibly an Ishmaelite tribe, 1 Chr. 5. 19.
Noe, Mat. 24. 37, 38, the Greek form of NOAH.
Nœtians. See MONARCHIANS.
Nogah, a son of David, 1 Chr. 3. 7; 14. 6.
Nohah, a Benjamite, 1 Chr. 8. 2.
Non, father of Joshua, 1 Chr. 7. 27. Same as Nun, Ex. 33. 11; Nu. 1. 10.
Non-conformists. See DISSENTERS.
Nones. See CANONICAL HOURS.
NON-JURORS.
NON-RESIDENCE.
Noph, Is. 19. 13; Jer. 2. 16. Same as MEMPHIS.
Nophah, a Moabite town, Nu. 21. 30.
NORTH.
North American Indians, religion of. See INDIANS.
Nose-jewels. See ORNAMENTS.
Novatians. See SECT.
NOVICES.
Novitiate. See NOVICES.
NUMBERS.
NUN, NUNNERY.
Nun, father of Joshua, Ex. 33. 11; Nu. 1. 10. Also called Non, 1 Chr. 7. 27.
NUNC DIMITTIS.
NUNCIO.
Nuptials. See MARRIAGE.
NUT.
Nymphas, a Christian at Laodicea, Col. 4. 15.

O.

OAK.
OATH: value of, Josh. 9. 19, 20; 2 Sa. 21. 7; He. 6. 16. Use of, Gen. 26. 28; 31. 44, 53; 50. 25; Ex. 22. 11; Nu. 5. 19; Josh. 2. 12; 1 Sa. 20. 16, 17; 2 Ki. 11. 4; 2 Chr. 15. 14, 15; Neh. 10. 29. Laws concerning, Le. 5. 4; Nu. 30. 2–16; De. 6. 13; Is. 65. 16; Jer. 4. 2; Zec. 8. 17; Mat. 5. 34–37; Ja. 5. 12. Modes of administering, Gen. 14. 22; 24. 2, 4, 9; 47. 29; 1 Ki. 22. 16; Da. 12. 7; Mat. 26. 63; Re. 10. 5, 6. Forms of expression in, Gen. 31. 53; Judg. 8. 19; Ruth 1. 17; 3. 13; 1 Sa. 1. 26; 3. 17; 25. 26; 2 Sa. 19. 7; 1 Ki. 2. 42; 2 Co. 1. 23; Gal. 1. 20; 1 Th. 2. 5; 5. 27. Instances of rash, Josh. 9. 15, 16 (*Joshua*); — Judg. 11. 20–36 (*Jephthah*); — Judg. 21. 7 (*Benjamites*); — 1 Sa. 14. 27, 44 (*Saul*); — Mat. 14. 7–9 (*Herod*); — Ac. 23. 20 (*the Jews*).
Ob. See DIVINATION.
OBADIAH, I. A prophet. II. Governor of Ahab's house. Obadiah, III. A descendant of the house of David, 1 Chr. 3. 21. IV. A chief of Issachar, 1 Chr. 7. 3. V. One of Saul's posterity, 1 Chr. 8. 38; 9. 44. VI. Three Levites, 1 Chr. 9. 16; 2 Chr. 34. 12; Neh. 12. 25. VII. A Gadite captain, 1 Chr. 12. 9. VIII. Father of the ruler of the tribe of Zebulun, 1 Chr. 27. 19. IX. A prince, 2 Chr. 17. 7. X. One who joined Ezra, Ezra 8. 9. XI. A priest who sealed the covenant, Neh. 10. 5.
Obal, a son of Joktan, Gen. 10. 28. Same as Ebal, 1 Chr. 1. 22.
Obed, I. Son of Boaz, and father of Jesse, Ruth 4. 17, 21, 22; 1 Chr. 2. 12; Matt. 1. 5; Lu. 3. 32. II. One of Judah's posterity, 1 Chr. 2. 37, 38. III. One of David's warriors, 1 Chr. 11. 47. IV. A Levite porter, 1 Chr. 26. 7. V. Father of one who assisted in making Joash king, 2 Chr. 23. 1.
OBED-EDOM.
Obedience: of Christ, Ro. 5. 19; Phi. 2. 8; He. 5. 8. Due to parents, Eph. 6. 1; Col. 3. 20; — to husbands, Ti. 2. 5; — to masters, Eph. 6. 5; Col. 3. 22; Ti. 2. 9; — to magistrates, etc., Ti. 3. 1; He. 13. 17; — to God commanded, De. 13. 4. Justification through Christ's, Ro. 5. 19. Should be from the heart, De. 11. 13; Ro. 6. 17. Promises to, Ex. 23. 22; 1 Sa. 12. 14; Is. 1. 19; Jer. 7. 23. Punishment of refusing, De. 11. 28; 28. 15–68; Josh. 5. 6.
Obil, an Ishmaelite, 1 Chr. 27. 30.
OBIT.
Obituary. See NECROLOGY.
OBLATIONS. See OFFERINGS.
Oberammergau. See MIRACLE-PLAY.
Oboth, a station of the Israelites, Nu. 21. 10, 11; 33. 43, 44.
Observers of times. See DIVINATION.
Ocran, father of Pagiel, prince of Asher, Nu. 1. 13; 2. 27; 7. 72; 10. 26.
OCTAVE.
Oded, I. Father of the prophet Azariah, 2 Chr. 15. 1–8. II. A prophet in Samaria, 2 Chr. 28. 9–11.
Offense: sin, Ro. 5. 20. Stumbling-block, Is. 8. 14; Lu. 17. 1; Ro. 9. 33; 14. 20; Gal. 5. 11. Scandal, 1 Sa. 25. 31; Mat. 18. 7; 2 Co. 6. 3.
OFFERING: burnt-offering, Gen. 8. 20; 22. 2–8; Ex. 18 12; 40. 29; Le. 1.; 6. 9; 1 Ki. 3. 4; Ezra 3. 5; He. 10. 6, 8. Meat-offering, Le. 2.; 4.; 6.; 14.; Nu. 15. 1–16; Eze. 44. 29. Peace or thank offering, Ex. 20. 24; Le. 3.; 7. 11–21, 29–34; Nu. 6. 4; 1 Ch. 16. 2; Eze. 46. 12; Am. 5. 22. Sin-offering, Ex. 29. 14; Le. 4.; 5. 1–13; 2 Chr. 29. 21; Ezra 8. 35; Eze. 45. 17. Trespass-offering, Le. 5. 14–19; 6. 1–7; 7. 1–7; 1 Sa. 6. 3; Eze. 46. 20. Drink-offering, Gen. 35. 14; Ex. 29. 40; Le. 23. 13; Ps. 16. 4; Joel 2. 14. Heave-offering, Ex. 29. 27, 28; Nu. 15. 20; 18. 8–29. Wave-offering, Ex. 29. 24, 26, 27; Le. 7. 30; 8. 27; Nu. 6. 20; 18. 11. For the making of the tabernacle, Ex. 25. 1–9; 35. 21–29; 36. 3–7. For the Temple, 1 Chr. 29. 2–17; 2 Chr. 24. 5–12; 31. 5–14; Ezra 8. 25; Lu. 21. 4. Spiritual, Ro. 12. 1; 15. 16; Eph. 5. 2; 2 Tim. 4. 6.
Offering-days. See OBLATIONS.
Offertory. See OBLATIONS.
OFFICES.
OG.
Ohad, one of the sons of Simeon, Gen. 46. 10; Ex. 6. 15.
Ohel, one of David's descendants, 1 Chr. 3. 20.
OIL, for the sanctuary, Ex. 27. 20; Le. 24. 1–4. Anointing, Ex. 30. 22–38; 37. 29. Used in the consecration of monuments, Gen. 28. 18; 35. 14. The priests and tabernacle, Le. 8. 10, 12, 30; Ps. 133. 2. The service of the sanctuary, Ex. 27. 20; 30. 24–31; Le. 2. 1; 7. 10; 2 Chr. 2. 10. Cleansing of the leper, Le. 14. 16, 26, 29. Anointing of kings, 1 Sa. 10. 1; 16. 1, 13; 1 Ki. 1. 39. In healing of the sick, Mar. 6. 13; Ja. 5. 14. As a symbol of spiritual blessing, Ps. 23. 5; 45. 7; He. 1. 9.
Oil-tree, Is. 41. 19. See OLIVE.
Ointment. See ANOINTING.
Old age, venerable, Le. 19. 32; Pr. 16. 31; 20. 29; 1 Tim. 5. 1, 2. Duty of, Ti. 2. 2, 3; 1 Pe. 5. 1–4.
Old Catholics. See ECUMENICAL COUNCIL 22; ROMAN CATHOLIC CHURCH.
Old-school Baptists. See BAPTISTS.
Old Testament. See BIBLE.
OLIVE.
OLIVES, MOUNT OF; OLIVET.
Olympas, a Christian at Rome to whom Paul sent salutation, Ro. 16. 15.
Omar, one of the descendants of Esau, Gen. 36. 11, 15; 1 Chr. 1. 36.
Omega, the last letter of the Greek alphabet, Re. 1. 8, 11; 21. 6; 22. 13. See ALPHA.
Omen. See DIVINATION.
Omer. See MEASURES.
OMNIPOTENCE.
OMNIPRESENCE.
OMNISCIENCE.
OMRI, I. Sixth king of Israel. Omri, II. A son of Becher, 1 Chr. 7. 8. III. A descendant of Pharez, 1 Chr. 9. 4. IV. A chief of Issachar, 1 Chr. 27. 18.
ON, I. A town. On, II. A Reubenite, Nu. 16. 1. See KORAH.
Onan, one of the sons of Judah, Gen. 38. 4, 8, 9; 46. 12; Nu. 26. 19; 1 Chr. 2. 3.
ONESIMUS.
Onesiphorus, a Christian friend of Paul, 2 Tim. 1. 16–18; 4. 19.
ONIONS.
Ono, a city and plain of Benjamin, 1 Chr. 8. 12; Neh. 6. 2; 7. 37; 11. 35.
ONYCHA.
ONYX.
OPHEL.
OPHIR.
Ophites, or Serpentinians. A sect of GNOSTICS.
Ophni, a town of Benjamin, Josh. 18. 24.
Ophrah, I. A name in the genealogies of Judah, 1 Chr. 4. 14. II. A town of Benjamin, Josh. 18. 23; 1 Sa. 13. 17. III. A city of Manasseh, Judg. 6. 11, 24; 8. 27, 32; 9. 5.
Ophthalmia. See MEDICINE.
OPUS OPERATUM.
ORACLE.
ORATORY.
ORDERS.
Orders, religious. See MONACHISM; MENDICANT ORDERS.
Ordibarii. See SECT.
ORDINAL.
ORDINATION.
OREB.
Oren, a descendant of Judah, 1 Chr. 2. 25; Gen. 4. 21. Same as Augab.
Organ. See MUSICAL INSTRUMENTS.
Oriental Church. Same as EASTERN CHURCH.
Origenists. See PRE-EXISTENCE; SECT.
ORIGINAL SIN.
ORION.
ORMUZD.
ORNAMENTS.
Ornan, a king, 1 Chr. 21. 15–28; 2 Chr. 3. 1. Same as ARAUNAH.
Orpah, Ruth 1. 4. See RUTH.
ORTHODOX.
Osee, Ro. 9. 25. Greek form of HOSEA.
Oshea. Same as JOSHUA, Nu. 13. 8, 16.
OSPREY.
OSSIFRAGE.
Ossilegium. See FUNERAL RITES.
OSTRICH.
Othni, a Levite porter, 1 Chr. 26. 7.
OTHNIEL.
Oven. See BREAD.

OWL.
Ox. See CATTLE.
Ox-goad. See GOAD.
Ozem, I. A son of Jesse, 1 Chr. 2. 15. II. A son of Jerahmeel, 1 Chr. 2. 25.
Ozni, a son of Gad, Nu. 26. 16. Same as Ezbon, Gen. 46. 16.
Oznites, descendants of Ozni, Nu. 26. 16.

P.

Paarai, a warrior, 2 Sa. 23. 35. Same as Naarai.
Pace. See MEASURES.
PACIFICATION, EDICTS OF.
Padan, Gen. 48. 7. Same as Padan-aram. See ARAM; MESOPOTAMIA.
Padan-aram, a country, Gen. 28. 2, etc. See ARAM; MESOPOTAMIA.
Padon, one whose children returned from captivity with Zerubbabel, Ezra 2. 44; Neh. 7. 47.
PAGANS.
Pagiel, a prince of the tribe of Asher, Nu. 1. 13; 2. 27; 7. 72, 77; 10. 26.
PAGODA.
Pahath-moab, one whose descendants returned to Jerusalem with Zerubbabel, Ezra 2. 6; 8. 4; 10. 30; Neh. 3. 11; 7. 11; 10. 14.
Pai, a city, 1 Chr. 1. 50. Same as Pau, Gen. 36. 39.
PAINT, PAINTING.
Painting the eye. See EYE.
PALACE.
Palal, one who helped to repair the wall of Jerusalem, Neh. 3. 25.
Palatinate Catechism. See CREED.
Palestina, Ex. 14. 14. See PALESTINE.
PALESTINE.
Palimpsest manuscripts. See MANUSCRIPTS.
PALL.
Pallium. See ARCHBISHOP.
Pallu, son of Reuben, Ex. 6. 14; Nu. 26. 5, 8; 1 Chr. 5. 3. Same as Phallu, Gen. 46. 9.
Palluites, descendants of Pallu, Ex. 6. 14.
PALMERS.
PALM, PALM-TREE.
Palmerworm, Joel 1. 4; 2. 25; Am. 4. 9. Prob. a species of LOCUST.
PALM-SUNDAY.
PALSY.
Palti, the spy from the tribe of Benjamin, Nu. 13. 9.
Paltiel, a chief of Issachar, Nu. 34. 26.
Paltite, the designation of one of David's warriors, 2 Sa. 23. 26. Elsewhere called the Pelonite, 1 Chr. 11. 27.
PAMPHYLIA.
Pan. See UTENSILS.
Paneas, another name for CÆSAREA PHILIPPI.
Pannag, perhaps a place, Eze. 27. 17.
PANTHEISM.
Papacy. See POPE.
Paper. See WRITING.
PAPHOS.
Papists. See POPE; ROMAN CATHOLIC CHURCH.
Papyrus. See REED.
PARABLES.
Paraclete, Greek term for HOLY GHOST.
PARADISE.
Parah, a town of Benjamin, Josh. 18. 23.
Parallel, Parallelism. See POETRY.
Paralysis. See PALSY.
PARAN.
Parbar, 1 Chr. 26. 18. Perhaps the porticoes of the Temple.
Pardon. See ABSOLUTION; ATONEMENT; FORGIVENESS; INDULGENCES; PENANCE.
Pardon-bell. See BELLS.
Parents. See CHILDREN. To be honored, Ex. 20. 12; De. 5. 16; Pr. 1. 8; Eph. 6. 2. Law against cursing or smiting, Ex. 21. 15–17; Le. 20. 9; Pr. 20. 20. Duty of, to their children, Gen. 18. 19; De. 4. 9; 6. 6, 7; 11. 19; 32. 46; Ps. 78. 5; Pr. 13. 24; 19. 18; 22. 6, 15; 23. 13, 14; 29. 15, 17; Joel 1. 3; Mat. 19. 13; 2 Co. 12. 14; Eph. 6. 4; Col. 3. 21; 1 Tim. 5. 8. Reward of, Pr. 10. 1; 15. 20; 29. 17. Examples for imitation, Gen. 18. 19; 1 Chr. 28. 9–20; Job 1. 5; Pr. 31. 1–9; 2 Tim. 1. 5; 3. 15. For warning, Gen. 37. 3, 4; 1 Sa. 2. 22–36; 3. 12–18.
PARIAH.
PARISH.
Parlor. See HOUSE.
Parmashta, one of Haman's sons, Est. 9. 9.
Parmenas, one of the seven selected to administer the secular business of the church, Ac. 6. 5.
Parnach, father of a chief of Zebulun, Nu. 34. 25.
Parosh, one whose descendants returned from captivity with Zerubbabel, Ezra 2. 3; Neh. 7. 8. Same as Pharosh, Ezra 8. 3.
PARSEES.
Parshandatha, one of Haman's sons, Est. 9. 7.
PARSON.
PARTHIA.
PARTRIDGE.
Paruah, father of one of Solomon's officers, 1 Ki. 4. 17.
Parvaim, a place, site unknown, 2 Chr. 3. 6.
Pasach, an Asherite chief, 1 Chr. 7. 33.
Pasch, a name for EASTER.
Pas-dammim, a place, 1 Chr. 11. 13. Same as Ephes-dammim.
Paseah, I. One of Judah's posterity, 1 Chr. 4. 12. II. One whose descendants returned with Zerubbabel, Ezra 2. 49. Same as Phaseah, Neh. 7. 51. III. Father of one who helped to repair the wall of Jerusalem, Neh. 3. 6.
Pashur, the name of two priests, 1 Chr. 9. 12; Neh. 7. 41; 10. 3; 11. 12; Jer. 20. 1–6; 21. 1; 38. 1.
Passage of Red Sea. See EXODUS OF THE ISRAELITES.
Passing bell. See BELLS.
Passion. See CRUCIFIXION; GETHSEMANE; JESUS CHRIST; MONARCHIANS.
Passion-play. See MIRACLE-PLAYS.
Passion-week. See EASTER; HOLY.
PASSOVER.
PASTOR. See CLERGY; PREACHING.
Pastoral Staff. Same as CROSIER.
Patara, a town of LYCIA, Ac. 21. 1.
Paten. See ORNAMENTS.
Paternoster. (*Our Father*) Roman Catholic title of LORD'S PRAYER.
PATHROS.
Pathrusim, the people of Pathros, Gen. 10. 14; 1 Chr. 1. 12.
Patience: instances, Nu. 12. 3; Job 1. 20, 22; Ps. 40. 1; 1 Th. 1. 3; He. 10. 34. Christ our example, Is. 53. 7; 1 Pe. 2. 23.
PATMOS.
PATRIARCH.
Patriarchate. See PATRIARCH.
Patripassians. See MONARCHIANS.
Patrobas, a Christian at Rome, Ro. 16. 14.
PATRON, PATRONAGE.
Pau, a place in Idumea, Gen. 36. 39. Same as Pai.
PAUL.
PAULICIANS.
Paulus, Ac. 13. 6–12. Same as Sergius Paulus.
Pavement, Jno. 19. 13. See GABBATHA.
Pavia, Council of. See ECUMENICAL COUNCIL 18.
PAX.
PAX VOBISCUM.
Peace: earthly, Le. 26. 6; Judg. 4. 17; 2 Sa. 19. 24; 1 Chr. 22. 9; Mat. 5. 9; Lu. 2. 14; 1 Co. 14. 33; He. 12. 14. Spiritual, Ps. 4. 8; Is. 26. 3; 54. 13; Na. 1. 15; Lu. 7. 50; Phi. 4. 7; 1 Pe. 5. 14. Source of, Ps. 85. 8, 10; Pr. 3. 2, 17; Is. 9. 6; 48. 18; Jer. 14. 13; Jno. 14. 27; 16. 33; 20. 19–26; Ro. 1. 7; 5. 1; Eph. 1. 2; 2. 14–17; Ja. 3. 17, 18. False, Jer. 6. 14; 28. 9; 1 Th. 5. 3.
PEACE-OFFERING.
PEACOCK.
PEARL.
Pectoral, the high-priest's BREASTPLATE.
Pedahel, a chief of Naphtali, Nu. 34. 28.
Pedahzur, father of Gamaliel, prince of Manasseh, Nu. 1. 10; 2. 20; 7. 54, 59; 10. 23.
Pedaiah, I. Father of Jehoiakim's mother, 2 Ki. 23. 36. II. Father of Zerubbabel, 1 Chr. 3. 18, 19. III. Father of Joel, 1 Chr. 27. 20. IV. One who helped repair the wall of Jerusalem, Neh. 3. 25. V. A Levite, Neh. 8. 4, 13. VI. A Benjamite, Neh. 11. 7.
Pedobaptists. See BAPTISM.
PEKAH.
PEKAHIAH.
Pekod, a name given to BABYLON, Jer. 50. 21; Eze. 23. 23.
Pelagianism. See ORIGINAL SIN.
Pelagians. See SECT.
Pelaiah, I. One of David's posterity, 1 Chr. 3. 24. II. A Levite, Neh. 8. 7; 10. 10.
Pelaliah, a priest, Neh. 11. 12.
Pelatiah, I. One of David's posterity, 1 Chr. 3. 21. II. A Simeonite captain, 1 Chr. 4. 42. III. One who sealed the covenant, Neh. 10. 22. IV. A prince of the people, Eze. 11. 1, 13.
PELEG.
Pelet, I. One of Judah's posterity, 1 Chr. 2. 47. II. A Benjamite chief, 1 Chr. 12. 3.
Peleth, I. A Reubenite, Ne. 16. 1. II. A descendant of Judah, 1 Chr. 2. 33.
Pelethites. See CHERETHITES.
PELICAN.
Pelonite, the designation of some of David's warriors, 1 Chr. 11. 27, 36; 17. 10. Same as Paltite.
Pen. See WRITING.
PENANCE.
PENIEL.
Peninnah, one of the wives of Elkanah, 1 Sa. 1. 2, 4.
Penitence. See REPENTANCE.
Penitentiaries. Same as PENITENTIAL PRIESTS.
PENITENTIAL PRIESTS.
PENITENTIAL PSALMS.
PENITENTS.
Penitent thief. See CRUCIFIXION.
Pennon. See BANNERS.
Penny. See MONEY.
PENTATEUCH.
PENTECOST.
PENTECOSTALS.
Penuel, I. One of the descendants of Judah, 1 Chr. 4. 4. II. A Benjamite chief, 1 Chr. 8. 25. III. A place, Gen. 32. 31; Judg. 8. 8, 9, 17; 1 Ki. 12. 25. Same as Peniel.
Peor, I. A mountain of Moab, Nu.

23. 28. II. Same as Baal-peor. Nu. 25. 18; Josh. 22. 17.
Pepuzians. See MONTANISTS.
PERAMBULATION.
Perazim, Is. 28. 21. See BAAL 6.
PEREA.
Peresh, a descendant of Manasseh, 1 Chr. 7. 16.
Perez, son of Judah, 1 Chr. 27. 3; Neh. 11. 4, 6. Same as Pharez.
Perez-Uzza, or Perez-Uzzah, a place. See Uzzah, 2 Sa. 6. 8; 1 Chr. 13. 11.
PERFECTIONISTS.
Perfume. See ANOINTING; FUNERAL RITES; INCENSE.
Perga, a town in Pamphylia, Ac. 13. 13, 14; 14. 25.
PERGAMOS, or Pergamum.
Perida, Neh. 7. 5–7. Same as Peruda.
Peripatetics. See ARISTOTELIANS.
PERIZZITES.
Perjury, 1 Tim. 1. 10. See OATH.
Perpetual curates. See CURATE.
Persecution. See AUTO-DA-FE; HUGUENOTS; INQUISITION; MARTYR; WALDENSES.
———, how to be endured, Mat. 5. 44; 10. 22; Ro. 12. 14; 1 Co. 4. 12; 2 Co. 12. 10; 1 Pe. 4. 19. Blessing connected with, Mat. 5. 10; 16. 25; Mar. 8. 35; Lu. 9. 24; He. 12. 6–11; Ja. 1. 2; 1 Pe. 4. 14; Re. 6. 9; 7. 13–17. Instances, Gen. 37. 18, 19 (*Joseph*); Ex. 1. 11, 14, 22 (*the Israelites*); 1 Sa. 18. 11, 29; 23. 8, 9, 22, 23; 26. 2 (*David*); Ezra 4. 1, 4–24; Neh. 4. 1–8 (*the Jews*); Jer. 26. 20–23 (*Urijah*); Jer. 38. 4–6 (*Jeremiah*); Da. 3 (*the three children*); Da. 6 (*Daniel*); Ac. 7. 57–60 (*Stephen*); Ac. 8. 1; 9. 1; 12. 1, 2; He. 11. 35–38 (*the Church*).
Perseverance, in duty enjoined, Mat. 24. 13; Lu. 9. 62; Ac. 13. 43; 1 Co. 15. 58; 16. 13; Col. 1. 23; 2 Th. 3. 13; 1 Tim. 6. 14; He. 3. 6, 14; 10. 23, 38; 2 Pe. 3. 17; Re. 2. 10, 25. Of the saints, Job 17. 9; Ps. 94. 14; 125. 1, 2; Pr. 4. 18; Is. 54. 4–10; Jer. 31. 3; 32. 38–40; Jno. 3. 5, 6, 14, 15; 5. 24; 10. 27, 28; 17. 1–12; Ac. 20. 28; Ro. 8. 28–39; Eph. 1.; 3. 10–12; Phi. 1. 6; 2 Th. 2. 13, 14; Ti. 2. 14; 3. 5; He. 13. 5.
PERSEVERANCE OF THE SAINTS.
PERSIA.
Persia, religion of. See ZOROASTRIAN RELIGION.
Persians. Inhabitants of PERSIA.
Persis, a Christian woman, Ro. 16. 12.
Person. See HYPOSTASIS; TRINITARIANS.
Peruda, one of Solomon's servants, Ezra 2. 55. Same as Perida, Neh. 7. 57.
Peshito. See VERSIONS.
Pestilence. See PLAGUE. One of God's judgments, Le. 26. 25; Nu. 14. 12; De. 28. 21; Jer. 34. 17; Eze. 7. 15; Ha. 3. 5; Mat. 24. 7. Instances, Nu. 14. 37; 16. 46–50; 25. 9; 2 Sa. 24.
PETER.
PETER, THE EPISTLES OF.
PETER-PENCE.
Pethahiah, I. A chief of a course of priests, 1 Chr. 24. 16. II. A Levite, Ezra 10. 23; Neh. 9. 5. III. A descendant of Judah, Neh. 11. 24.
Pethor, the residence of Balaam, Nu. 22. 5; De. 23. 4.
Pethuel, father of the prophet Joel, Joel 1. 1.
Petra. See SELA.
Petrobrussians. See SECT.
Peulthai, a Levite porter, 1 Chr. 26. 5.
Pews. See CHURCH EDIFICES.
Phalec, Lu. 3. 35, Greek form of PELEG.
Phallu, Gen. 46. 9. Same as Pallu.
Phalti, 1 Sa. 25. 44. Same as Phaltiel. See MICHAL.
Phaltiel, 2 Sa. 3. 15. See MICHAL.
Phanuel, an Asherite, father of the prophetess Anna, Lu. 2. 36.
Phansiagers. See THUGS.
PHARAOH.
Pharaoh, wife of, 1 Ki. 11. 18–22. See PHARAOH 6.
Pharaoh's daughter, I. Ex. 2. 5–10, the deliverer of Moses. See PHARAOH 3. II. 1 Chr. 4. 18, wife of Mered. See Bithia; PHARAOH 5. III. Wife of Solomon, 1 Ki. 6. 1, 37, 38. See PHARAOH 7.
Phares, Greek form of Pharez, Mat. 1. 3; Lu. 3. 33.
Pharez, a son of Judah, Gen. 38. 29; 46. 12; Nu. 26. 20, 21; Ruth 10. 12, 18.
PHARISEES.
Pharosh, Ezra 8. 3. Same as Parosh.
Pharpar, a river, 2 Ki. 5. 12. See ABANA.
Pharzites, a family of Judah, descendants of Pharez, Nu. 26. 20.
Phaseah, Neh. 7. 51. See Paseah II.
Phebe, or Phœbe, a deaconess of the church at Cenchrea, whom St. Paul commends to the Romans, Ro. 16. 1, 2. See DEACONESS.
PHENICE; PHŒNICIA.
Phichol, chief captain of the forces of Abimelech, king of Gerar, Gen. 21. 22, 32; 26. 26.
PHILADELPHIA.
Philadelphians. See SECT.
PHILEMON.
PHILEMON, EPISTLE TO.
Philetus, a heretic, 2 Tim. 2. 17. See ALEXANDER.
PHILIP. See HEROD.
PHILIPPI.
PHILIPPIANS, EPISTLE TO THE.
Philistia. See PALESTINE III.
Philistim, Gen. 10. 14. Same as PHILISTINES.
PHILISTINES.
Philistines, plain of. See PALESTINE III.
Philologus, a Christian at Rome, Ro. 16. 15.
Philosophy. See under various titles, as ACADEMICS; ARISTOTELIANS; EPICUREANS; STOICS, etc.
PHINEHAS.
Phlegon, a Christian at Rome whom St. Paul saluted, Ro. 16. 14.
Phœbe. Same as Phebe.
Phœnicia. See PHENICE.
PHRYGIA.
Phrygians. See MONTANISTS.
Phurah, the servant or armor-bearer of Gideon, Josh. 7. 10, 11.
Phut, or Put, I. A son of Ham, Gen. 10. 6; 1 Chr. 1. 8. II. A district of Africa, perhaps Libya, Na. 3. 9; Jer. 46. 9, etc. In Is. 66. 19, written Pul.
Phuvah, one of the sons of Issachar, Gen. 46. 13. Same as Pua and Puah, Nu. 26. 23; 1 Chr. 7. 1.
Phygellus, a person of Asia, 2 Tim. 1. 15.
PHYLACTERY.
Physician. See MEDICINE.
PI-BESETH.
Picards. See SECT.
Pictures. See CHAMBERS OF IMAGERY; PAINTING.
Piece of money. See MONEY.
Piety. See GODLINESS.
Pigeon. See DOVE.
Pihahiroth, a place near the Red Sea where Pharaoh's host overtook the Israelites, Ex. 14. 2, 9; Nu. 33. 7, 8. See EXODUS.
PILATE (PONTIUS).
PILATE'S STAIRCASE.
Pildash, one of the sons of Nahor, Gen. 22. 22.
Pileha, one who sealed the covenant, Neh. 10. 24.
PILGRIMAGES.
Pilgrims. See PILGRIMAGES.
Pillarists. See STYLITES.
Pillar of cloud and fire. See SHEKINAH.
Pillar of salt, Gen. 19. 26. See LOT.
PILLARS (consecrated).
Pillow. See BED.
Piltai, a priest in the days of Joiakim, Neh. 12. 17.
PINE.
PINNACLE.
Pinon, one of the dukes of Edom, Gen. 36. 41; 1 Chr. 1. 52. Prob. same as Punon.
Pipe. See MUSICAL INSTRUMENTS.
Piram, a king of Jarmuth, Josh. 10. 3. See ADONI-ZEDEC.
Pirathon, a place in the land of Ephraim, Judg. 12. 15.
Pirathonites, inhabitants of Pirathon, Judg. 12. 13, 15; 2 Sa. 23. 30; 1 Chr. 11. 31.
Pisa, Council of. See ECUMENICAL COUNCIL 16.
Pisciculi. See FISH.
Piscina. See FISH; ORNAMENTS.
PISGAH.
PISIDIA.
PISON.
Pispah, a chieftain of Asher, 1 Chr. 7. 38.
PIT.
PITCH.
Pitcher. See UTENSILS.
PITHOM.
Pithon, a descendant of King Saul, 1 Chr. 8. 35; 9. 41.
Pity, Job 6. 14; Ps. 41. 1, 2; Pr. 18. 8–10; Is. 63. 9.
PLAGUE, THE.
PLAGUES OF EGYPT.
Plain. See ARABAH; ESDRAELON; PALESTINE III.
Plains: of Moab, of Jericho, etc. See ARABAH.
Plait, Plaiting, 1 Pe. 3. 3. See HAIR.
PLANTS.
Plaster, Le. 14. 42, 48; De. 27. 2, 4. See MORTAR.
Platonists followers of Plato. See ACADEMICS.
Pledge. See LOAN.
PLEIADES.
Plenary indulgence. See INDULGENCES.
Plenary inspiration. See INSPIRATION.
PLOW.
PLURALIST.
Plymouth Brethren. See BRETHREN.
Pochereth of Zebaim, a person, Ezra 2. 57; Neh. 7. 59.
POETRY.
Polity, ecclesiastical. See CHURCH; CLERGY; ORDERS.
Pollution. See UNCLEANNESS.
Pollux, Ac. 28, 11. See CASTOR.
Polygamy. See MARRIAGE.
Polytheism. See IDOLATRY; IMAGE-WORSHIP.
POMEGRANATE.
PONTIFEX.
Pontifex Maximus. See PONTIFEX.
Pontiff. See POPE.
PONTIFICAL.
Pontifical books. See PONTIFEX.
Pontifices. See PONTIFEX.
Pontius Pilate. See PILATE.
PONTUS.
POOL.
Poor. See ALMS.
Poor-man's box. See ALMS-BOWL.
POPE; PAPACY.
POPLAR.
Poratha, a son of Haman, Est. 9. 8.

PORCH. See NARTHEX.
Porcius Festus. See FESTUS.
PORTER.
Port Royal. See JANSENISTS.
POSITIVISM.
POSTILS.
Posts, messengers, Est. 3. 13; Job 9. 25. See FOOTMAN.
Pot. See POTTER, POTTERY; UTENSILS.
POTIPHAR.
Potipherah, the priest of On, Gen. 41. 45, 50; 46. 20.
Potsherd, a fragment of earthenware. See POTTER.
Pottage. See Gen. 25. 29–34.
POTTER, POTTERY.
Potter's field, Zec. 11. 12, 13; Mat. 27. 7. See ACELDAMA.
Pound. See MONEY; WEIGHTS.
Poverty, voluntary. See MENDICANT ORDERS; MONACHISM.
Præcentor. See PRECENTOR.
PRÆTORIUM.
Praise: due to God, Father, Son, and Spirit, 2 Sa. 22. 4; Ps. 18. 3; 67. 3; 147. 1; 148.; 150.; Is. 60. 6, 18; Ro. 9. 5; 15. 11; 1 Pe. 1. 3; 4. 11; Re. 19. 5. Prerequisites to, Ps. 22. 23; 33. 1; 118. 21; Is. 38. 18, 19. Motives to, Ps. 63. 3; 89. 1; 103. 1–4; 106. 1; 139. 14; Is. 12.; 44. 23; 1 Co. 15. 57; 2 Co. 9. 15; Eph. 1. Examples, Ex. 15. 1–19 (*Moses*);—1 Sa. 2. 1–10 (*Hannah*); —Ps. 119. 164 (*the Psalmist*);—Lu. 1. 64, 67–73 (*Zacharias*);—Lu. 1. 46–55 (*Mary*);—Lu. 2. 13, 14 (*the heavenly host*);—Lu. 19. 37, 38 (*the Jews*);—Ro. 11. 33–36 (*Paul*);—1 Pe. 1. 3, 4 (*Peter*);—Re. 4. 11; 5. 9, 12; 15. 3, 4 (*saints in heaven*);—Re. 5. 13 (*the whole creation*).
PRAISE-MEETING.
PRAYER: private, Gen. 32. 24; Ps. 5. 3; 55. 16, 17; Da. 6. 10; Hos. 12. 4. Social and family, Gen. 35. 2, 3, 7; Jer. 10. 25; Mat. 18. 19, 20; Ac. 1. 13, 14; 10. 9; 12. 12; 16. 25. Public, Ex. 20. 24; 2 Chr. 7. 14, 16; Ps. 95. 6; 122. 1; Is. 56. 7; Zec. 8. 21; Lu. 1. 10; Ac. 3. 1; 12. 5; 1 Co. 14. 14–17. Essential characteristics of, and qualifications for, 2 Chr. 33. 12, 13; Ps. 80. 18; Zec. 12. 10; Mat. 21. 12; Jno. 4. 24; 14. 13, 14; 15. 16; 16. 23, 24; Gal. 4. 6; 1 Tim. 2. 8; Ja. 1. 6; 4. 2–4. Exhortations to, Ps. 27. 6; Is. 55. 6; Ro. 12. 12; Eph. 6. 18; Phi. 4. 6; 1 Th. 5. 17; He. 10. 19–22; Ja. 5. 13; 1 Pe. 4. 7; Ju. 20. Encouragements to, 2 Chr. 7. 14; 30. 27; Job 22. 27; Ps. 34. 6; 56. 9; 62. 8; 65. 2; 145. 18; Is. 26. 3; Jer. 29. 13; Lu. 11. 9, 10; 18. 1–8; He. 4. 15, 16; Ja. 5. 16, 17; 1 Jno. 5. 14, 15; Re. 5. 8. Examples of, Mat. 6. 9–13; Lu. 11. 2–4; 22. 42; Jno. 11. 41, 42; 12. 27, 28; 17. (*the Lord Jesus*);—Gen. 18. 23–32 (*Abraham*);—Gen. 24. 12–15 (*Eliezer*);—Ex. 32. 11–13, 31, 32; Nu. 14. 13–19 (*Moses*);—Judg. 6. 13, 36, 39 (*Gideon*);—2 Sa. 7. 18–29 (*David*);—2 Chr. 6. (*Solomon*);—Pr. 30. 7–9 (*Agur*);—2 Ki. 20. 2, 3 (*Hezekiah*);—2 Chr. 20. 5–12 (*Jehoshaphat*);—Jer. 32. 16–25 (*Jeremiah*);—Jon. 2. 1–9 (*Jonah*);—Ezra 9. 5–15 (*Ezra*);—Neh. 1. 4–11 (*Nehemiah*);—Neh. 9. (*Jeshua, etc.*);—Hab. 2. (*Habakkuk*);—Lu. 23, 42 (*the thief on the cross*);—Ac. 4. 24–30 (*the disciples*);—Ac. 7. 59, 60 (*Stephen*);—Eph. 3. 16–21 (*Paul*).
PRAYER-BOOK.
PRAYER-MILL.
PREACHING: forms of prayer and thanksgiving, a divine appointment, Is. 61. 1; Jon. 3. 2; Mat. 28. 19; Mar. 16. 15; Lu. 9. 2, 60; 24. 46, 47; Ac. 10. 42; 1 Co. 1. 17–29; 9. 16; 12. 4–11; 2 Co. 5. 19. Rules for, 1 Co. 2. 1–7; 3. 10, 11; 4. 12; 14.; 2 Co. 3. 4–8; 4. 5; 6.; Col. 1. 28. Of John the Baptist, Mat. 3. 1–12; Jno. 1. 6, 7, 15–27, 29–34, 36; 3. 27–36. Of Jesus, Mat. 4. 17; 5.; 6.; 7.; 23.; Lu. 4. 18, 19. Of the apostles, Ac. 4. 2; 5. 42; 8.; 9. 20, 27; 10. 36–48; 11. 19, 20; 13. 5, 16–41; 14. 15, 25; 17. 3, 13, 18; 20. 18–36; 28. 31; Ro. 10. 8, 11; 1 Co. 2. 2; 4.; 15. 11–14; 2 Co. 11. 4; Gal. 1. 8; 5. 11; Eph. 2. 17; 3. 8; Phi. 1. 15–18; 1 Tim. 3. 16; 2 Tim. 4. 2; Ti. 1. 3; He. 4. 2. Success of, Ac. 2. 41; 4. 4; 8. 35–40; 10. 34–48; 16. 14, 15, 31–34; 1 Co. 3. 6, 7.
Prê-Adamites. See SECT.
Prebendaries. See CANON.
PRECENTOR.
Precious stones. See GEMS.
PREDESTINATION.
PRE-EXISTENCE.
PREFACES.
Prelacy, prelatical. See PRELATE.
PRELATE.
Presbyter. See ELDERS.
PRESBYTERIANS.
Presbytery. See PRESBYTERIANS.
PRESENTATION.
Presessio. See CHRISTMAS.
Press, Joel 3. 13; Hag. 2. 16. See VINE.
Pride: is sin, Pr. 21. 4. Is hateful to God, and to Christ, Pr. 6. 16, 17; 8. 12, 13; 16. 5. Often originates in self-righteousness, Lu. 18. 11, 12. Unsanctified knowledge, 1 Co. 8. 1. Possession of power and wealth, Le. 26. 19; Eze. 30. 6; 2 Ki. 20. 13. Forbidden, 1 Sa. 2. 3; Ro. 12. 3, 16. A hinderance to seeking God, Ps. 10. 4; Hos. 7. 10. A characteristic of the devil, 1 Tim. 3. 6. The world, 1 Jno. 2. 16. Leads men to contempt and rejection of God's word and ministers, Jer. 43. 2. Exhortation against, Jer. 13. 15. Is followed by shame, Pr. 11. 2. Destruction, Pr. 16. 18; 18. 12. Woe to, Is. 28. 1, 3. They who are guilty of, shall be resisted, Ja. 4. 6. Shall be brought low and abased, Ps. 18. 27; Is. 2. 12; Da. 4. 37, with Mat. 23. 12. Exemplified (*Ahithophel*), 2 Sa. 17. 23;—(*Hezekiah*), 2 Chr. 32. 25;—(*Pharaoh*), Neh. 9. 10;—(*Haman*), Est. 3. 5;—(*Moab*), Is. 16. 6;—(*Tyre*), Is. 23. 9;—(*Israel*), Is. 28. 1; Hos. 5. 5, 9;—(*Judah*), Jer. 13. 9;—(*Babylon*), Jer. 50. 29, 32;—(*Assyria*), Eze. 31. 3, 10;—(*Nebuchadnezzar*), Da. 4. 30; 5. 20;—(*Edom*), Oba. 3;—(*Scribes*), Mar. 12. 38, 39;—(*Herod*), Ac. 12. 21–23;—(*Laodiceans*), Re. 3. 17.
PRIEST.
Priests: before the law, Gen. 4. 4; 8. 20; 12. 7, 8; 14. 18; 22. 9; 26. 25; 33. 20;—under the law, Ex. 28. 29; Le. 6. 8–30; 7. 28–36; 8.; 9.; 10. 8–11; 21.; 22. 1–25; Nu. 3. 1–4; 18.; Eze. 44. 15–31;—genealogies of, 1 Chr. 6. 50–60; 9. 10–13. David's ordering of, 1 Chr. 24. 1–19; Neh. 12.;—failure of, 1 Sa. 2. 12–17; 22. 28–30; 2 Ki. 12. 4–7; 23. 21, 22; Neh. 13. 29; Jer. 5. 31; 23. 11; La. 4. 13; Eze. 22. 26; Mi. 3. 11; Zeph. 3. 4;—saints are, 1 Pe. 2. 5, 9; Re. 1. 6; 5. 10; 20. 6.
PRIMATE.
Prime. See CANONICAL HOURS.
Primitive Methodists. See METHODISTS.
Primitive Methodists in Ireland. See METHODISTS.
Prince of the Captivity. See AICHMALOTARCH.
Prior, Prioress, Priory. See ABBEY.
Prisca, 2 Tim. 4. 19. Same as Priscilla. See AQUILA.
Priscilla. Wife of AQUILA.
Priscillianists. See SECT.
PRISON.
Procession of the Holy Ghost. See FILIO-QUE; HOLY GHOST.
PROCESSIONS.
Proconsul. See DEPUTY.
PROCTOR.
Procurator. See GOVERNOR.
Progressive Friends. See FRIENDS.
Promises of God: their infinite value, Nu. 23. 19; De. 7. 9; Ps. 89. 3, 34; 105. 8; Is. 41. 10; 42. 16; Jer. 32. 40; La. 3. 31, 32; Lu. 1. 45; 2 Co. 1. 20; He. 13. 5; Ja. 1. 17; 2 Pe. 1. 4. Particular ones: to Noah, Gen. 8. 21; 9. 9–17;—to Abraham, Gen. 12. 7; 13. 14–17; 15. 1–6; 17. 1–22; 18. 10–14; 22. 15–18; to Hagar, Gen. 16. 10; 21. 17, 18;—to Isaac, Gen. 26. 2–4;—to Jacob, Gen. 28. 13–15; 31. 3; 32. 12; 35. 11–13; 46. 3, 4;—to Phineas, Nu. 25. 10–13;—to David, 2 Sa. 7. 12–17;—to Solomon, 2 Chr. 1. 7–12; 7. 12;—to the stranger, the fatherless, and the widow, De. 10. 18; Ps. 10. 14, 18; 68. 5; 146. 9; Pr. 15. 25; 23. 10, 11; Jer. 49. 11; Hos. 14. 3;—to the poor, Ps. 9. 18; 12. 5; 69. 33; 72. 12, 13; 102. 17; 107. 41; 109. 31; 113. 7. Temporal blessings, Ex. 23. 25; Le. 26. 6; Ps. 34. 9, 10; 37. 3, 23; 102. 28; 112. 2; 121. 3; 128. 2; Pr. 3. 6, 33; 14. 11, 26; Is. 32. 18; 33. 16; Mat. 6. 25–32; Phi. 4. 19. Spiritual blessings: pardon and reconciliation, Ex. 34. 7; Ps. 65. 3; 103. 3, 13; 130. 4. 8; Is. 1. 18; 27. 5; 43. 25; 44. 22; 45. 25; 46. 13; 53. 11; Jer. 31. 34; 33. 8; Eze. 33. 16; 36. 25; Mi. 7. 18, 19; Ro. 5. 9, 10; Eph. 2. 13–17; Col. 1. 21–23;—adoption, Is. 63. 16; Ro. 9. 26; 2 Co. 6. 18;—strength and succor, Ps. 37. 39; 94. 22; Is. 40. 29–31; 41. 10; 49. 14–16; 54. 9, 10; Hos. 13. 10; Ro. 16. 20; 1 Co. 10. 13; 2 Co. 12. 9;—love and care, Ps. 42. 8; 103. 13, 17; Is. 30. 18; 43. 4; 46. 3, 4; 63. 9; Jer. 31. 3; Hos. 14. 4; Zeph. 3. 17; Zec. 2. 8; 1 Pe. 5. 7;—answers to prayer (see PRAYER);—increase in holiness and wisdom, Ps. 1. 3; 92. 12–15; Is. 2. 3; 29. 18, 24; Jer. 31. 12; Hos. 14. 5, 6; Mal. 4. 2; Jno. 15. 2, 5; Ja. 1. 5;—support in death, Ps. 23. 4; 37. 37; 73. 26; Pr. 14. 32; Is. 25. 8; Hos. 13. 14; Ro. 8. 38, 39; 1 Co. 15. 55–57. Of the Holy Spirit, Joel 2. 28; Zec. 2. 10; Mat. 3. 11; Lu. 24. 49; Jno. 7. 38, 39; 14. 16, 17, 26; 16. 7, 13; Ac. 1. 4–8; 2. 17, 18. After death, Ps. 84. 11; Lu. 16. 25; 23. 43; 2 Co. 5. 8; Phi. 1. 21, 23; He. 12. 23; Re. 2.; 3.; 14. 13. See RESURRECTION.
PROPAGANDA.
Prophecy. See PROPHETS.
Prophecies accomplished, compare Gen. 15. 13, with Ex. 2. 24, 25; 6. 1–8; 12. 40, 41;—Gen. 18. 10, with 21. 1;—Gen. 37. 5–11, with 42. 6;—Josh. 6. 26, with 1 Ki. 16. 34;—1 Sa. 2. 34, with 4. 11; 1 Sa. 28. 19, with 31. 2–6; 1 Ki. 13. 2, with 2 Ki. 23.; 1 Ki. 13. 22, with 23–30;—1 Ki. 14. 10–14, with 15. 29;—1 Ki. 16. 3, with 22. 38;—1 Ki. 21. 21, 22, with 2 Ki. 10. 11;—1 Ki. 21. 23, with 2 Ki. 7. 1, with 18.;—2 Ki. 7. 2, with 19. 20;—2 Ki. 10. 30, with 15. 12;—2 Ki. 13. 14–19, with 25;—2 Ki. 19. 7, with 37; 2 Ki. 20. 17, with 24. 13; 25. 13, 17. Spoken by Christ, Mat. 12. 40; 17. 22; 20. 18; 24. 2, 11; 26. 21, 32, 34; Mar. 9. 31; 10. 32, 39; 13. 14–37; 16. 17; Lu. 9. 22; 13. 33; 18. 31–33; 19. 43; 21. 6; 22. 21, 31; Jno. 2. 19; 6. 70; 11. 23; 12. 23; 13. 18, 38; 14. 16, 26; 15. 26; 16. 2, 32; 21. 18; Ac. 1. 5, 8.
Prophetess. See PROPHETS.

PROPHETS, Gen. 20. 7; Ex. 7. 1; De. 13. 1; 1 Sa. 9. 6, 9; 1 Ki. 18. 4, 22; 2 Ki. 5. 3;—inspired and sent by God, 2 Chr. 36. 15; Is. 6. 5–9; Jer. 1. 5; 35. 15; Eze. 3. 17; Hos. 12. 10; Lu. 1. 70; Ac. 28. 25; Eph. 4. 11; 2 Ti. 3. 16, 17; He. 1. 1; 2 Pe. 1. 21;—responsibility of, De. 18. 20; Jer. 26. 2; Eze. 2. 5–8; 38. 9, 17–21; 1 Co. 14. 32;—honor of, Nu. 12. 8; 1 Sa. 3. 3–14; Da. 10. 11–21; Am. 3. 7; Re. 22. 8, 9;—afflictions of, 2 Chr. 36. 16; Is. 16. 9–11; Jer. 9. 1–7; 20. 2; Mat. 5. 12; 21. 35, 36; 23. 37; Lu. 11. 47–51; Ro. 11. 3; Ja. 5. 10; Re. 18. 20, 24;—in the Church, Ac. 2. 17, 18; 11. 27; 13. 1; Ro. 12. 6; 1 Co. 12. 10; 14.;—false, De. 13. 1–5; 1 Ki. 13. 18; 22. 22, 24; Jer. 6. 13; 14. 13–17; 23. 1, 9.
Prophets of Cevennes. See GIFTS OF TONGUES.
PROPHETS, SCHOOLS OF THE.
Propitiation. See ATONEMENT; OFFERINGS; SACRIFICE.
Propitiation, day of. See ATONEMENT, DAY OF.
PROSELYTE.
Prosperity, its dangers, De. 6. 10; Pr. 1. 32; 30. 8; Lu. 6. 24; 12. 16; Ja. 5. 1.
Protestant Episcopal Church. See EPISCOPALIANS.
PROTESTANTS.
Provender. See HERD.
PROVERBS.
PROVIDENCE.
PROVINCE.
Provincial Council. See ECUMENICAL COUNCIL.
PSALMS.
PSALTER.
Psaltery. See MUSICAL INSTRUMENTS.
Psychic force. See SPIRITUALISM.
Ptolemais. Same as ACCHO.
Ptolemaites, a sect of GNOSTICS.
Pua, Nu. 26. 23. Same as Phuvah.
Puah, I. 1 Chr. 7. 1. Same as Phuvah. II. A descendant of Issachar, Judg. 10. 1. III. A midwife who refused to obey Pharaoh's cruel command, Ex. 1. 15–21.
Public worship. See WORSHIP.
PUBLICANS.
Publius, a person in authority at Melita, Ac. 28. 7, 8.
PUDENS.
Puhites, a patronymic given to some of Judah's posterity, 1 Chr. 2. 53.
PUL, I. A king. Pul, II. A region, possibly same as Phut.
Pulpit. See PREACHING.
Pulse, prob. grain as distinguished from meats, Da. 1. 12, 16. See FOOD.
PUNISHMENT, civil, of the Jews: imprisonment, Ezra 7. 26; Ps. 105. 18; Jer. 38. 6;—the stocks, Jer. 20. 2; Ac. 16. 24;—fine, Ex. 21. 22; De. 22. 19;—retaliation, Ex. 21. 24; De. 19. 21;—scourging, De. 25. 2, 3; Mat. 27. 26; Ac. 22. 25; 2 Co. 11. 24, 25;—banishment, Re. 1. 9;—putting out the eyes, Judg. 16. 21; 1 Sa. 11. 12;—mutilation, Judg. 1. 5–7; Eze. 23. 25;—plucking out the hair, Neh. 13. 25; Is. 50. 6;—burning, Gen. 38. 24; Le. 20. 14; De. 3. 6;—hanging, De. 21. 22, 23; Josh. 8. 29; 2 Sa. 21. 12; Est. 7. 9, 10; Gal. 3. 13;—crucifixion, Mat. 20. 19; 27. 35;—beheading, Gen. 40. 19; Mar. 6. 16, 17;—the sword, 1 Sa. 15. 33; Ac. 12. 2;—stoning, Le. 24. 14; De. 13. 10; Ac. 7. 59;—exposing to wild beasts, Da. 6. 16–24; 1 Co. 15. 32;—casting headlong from a rock, 2 Chr. 25. 12; Lu. 4. 29.
—— for sin: in this life, Gen. 3. 16–19, 23, 24; 4. 11, 12; 6. 7; 7. 23; 9. 25; 12. 17; 19. 24, 25; Nu. 12. 10; 20. 12; 2 Sa. 12. 15; 2 Chr. 36. 15–21; Job 27. 13–23; Is. 57. 21; 1 Co. 5. 1–5; 11. 29–32; 1 Tim. 1. 20;—in the life to come (see FUTURE PUNISHMENT), Ps. 11. 6; Pr. 8. 36; 21. 15; Is. 66. 24; Da. 12. 2; Mat. 18. 8; 25. 41, 46; Mar. 3. 29; 9. 43; Lu. 3. 17; 2 Th. 1. 9; Ju. 7.
Punites, descendants of Pua, or Phuvah, Nu. 26. 23.
Punon, a station of the Israelites, Nu. 33. 42, 43.
Pur, a lot, Est. 3. 7; 9. 24. See PURIM.
Puranas, sacred books of the Hindoos. See BRAHMANISM.
PURGATORY.
PURIFICATION.
PURIM.
PURITANS.
Purity: becometh saints, Eph. 5. 3; 1 Pe. 2. 11. Essential for ministers, 1 Tim. 5. 22. Of God's word and law, Ps. 12. 6; 19. 8; 119. 140; Pr. 30. 5.
Purple. See COLORS.
Purse. See GIRDLE.
PUSEYITES.
Put, 1 Chr. 1. 8; Jer. 46. 9. Same as Phut.
PUTEOLI.
Putiel, father-in-law of Eleazar, Aaron's son, Ex. 6. 25.
PYGARG.
Pyra. See FUNERAL RITES.
PYRAMID.
Pyre. See FUNERAL RITES.
Pyrolatry, fire-worship. See FIRE.
PYTHAGOREANS.
Python. See APOLLO.
Pyx. See ORNAMENTS.

Q.

Quadragesima, Latin name for Lent, formerly applied to the first Sunday in Lent. See LENT.
QUAIL.
Quakers. See FRIENDS.
QUATERNION.
Quartus, a Christian of Corinth, Ro. 16. 23.
QUEEN.
Queen Anne's bounty. See FIRSTFRUITS.
Queen of Heaven, Jer. 7. 18. Prob. same as ASHTORETH.
Queen of Sheba. See SABEANS; SOLOMON.
QUICKSANDS.
Quinquagesima, a Sunday so called because the fiftieth day before EASTER.
QUIVER.
Quotations. See APPENDIX, page 997.

R.

Raamah, one of the sons of Cush, Gen. 10. 7; 1 Chr. 1. 9.
Raamiah, one who returned from Babylon with Zerubbabel, Neh. 7. 7. Prob. same as Reelaiah, Ezra 2. 2.
Raamses, a province, Ex. 1. 11. Same as RAMESES.
RABBAH, I. A city of the Ammonites. Rabbah, II. A town of Judah, Josh. 15. 60.
Rabbi, Rabbin, or Rabboni. See DOCTOR (*Jewish*).
Rabbith, a city of Issachar, Josh. 19. 20.
Rabboni (my master), Jno. 20. 16.
Rab-mag, an officer, Jer. 39. 3, 13. See NERGAL-SHAREZER.
Rabsaris, the official title of an Assyrian or Babylonian officer, 2 Ki. 18. 17; Jer. 39. 3, 13.
RABSHAKEH.
Raca, a term of contempt meaning worthless, Mat. 5. 22.
Race, Ec. 9. 11; 1 Co. 9. 24–27; He. 12. 1. See GAMES.
Rachab, Mat. 5. 1. Same as RAHAB.
Rachal, a place in Judah, to the inhabitants of which David sent a present, 1 Sa. 30. 29.
RACHEL.
Racovian Catechism. See CATECHISM.
Raddai, fifth son of Jesse, 1 Chr. 2. 14.
RADICALS.
Ragau, a patriarch, Lu. 3. 35, Greek form of Reu.
Raguel, Nu. 10. 29. Prob. same as JETHRO.
RAHAB, I. A woman. Rahab, II. A symbolical name for Egypt, Ps. 87. 4.
Raham, a descendant of Judah, 1 Chr. 2. 44.
Rahel, Jer. 31. 15. Same as RACHEL.
Raiment. See DRESS.
Rain. See SEASON.
RAINBOW.
Raisins. See FOOD.
Rakem, one of the descendants of Manasseh, 1 Chr. 7. 16.
Rakkath, a city of Naphtali, Josh. 19. 35.
Rakkon, a city of Dan, Josh. 19. 46.
Ram, I. A son of Hezron, and descendant of Judah, Job 32. 2; Ruth 4. 19; 1 Chr. 2. 9, 10. Same as Aram, Mat. 1. 3, 4; Lu. 3. 33. II. Another descendant of Judah, the son of Jerahmeel, 1 Chr. 2. 25, 27.
Ram. See BANNER; ENGINES; SHEEP.
Rama, Mat. 2. 18, Greek form of Ramah.
Ramah, I. A town in Benjamin near Gibeah, Josh. 18. 25; 1 Ki. 15. 17–22; Jer. 31. 15; 40. 1; Mar. 2. 16–18. II. The birthplace of SAMUEL, Josh. 19. 29. III. A town of Naphtali, Josh. 19. 36. IV. A landmark of Asher, Josh. 19. 29. V. A designation of RAMOTH-GILEAD, 2 Ki. 8. 29; 2 Chr. 22. 6.
Ramath, a city in the south of Palestine belonging to the tribe of Simeon, Josh. 19. 8. Also called Ramoth, 1 Sa. 30. 27. Prob. same as Baalath-beer.
Ramathaim-zophim, a place in Judah. See Ramah.
Ramathite, an inhabitant of Ramah, 1 Chr. 27. 27.
Ramath-lehi. See LEHI.
Ramath-mizpeh. See RAMOTH-GILEAD.
Ramayana, a sacred book of the Hindoos. See BRAHMANISM.
RAMESES.
Ramiah, a man, Ezra 10. 25.
Ramoth, I. See RAMOTH-GILEAD. II. 1 Sa. 30. 27. Same as Ramath. III. 1 Chr. 6. 73. Same as Remeth.
RAMOTH-GILEAD.
Ram's horns, Josh. 6. 4–13. See SHEEP.
Ransom. See REDEMPTION.
Rapha, I. A giant. See GOLIATH. II. A descendant of Benjamin, 1 Chr. 8. 2. III. One of Saul's posterity. Also called Rephaiah, 1 Chr. 5. 37, 43.
Raphu, father of the spy selected from Benjamin, Nu. 13. 9.
Rate. See CHURCH-RATES.
RATIONALISM.
RAVEN.
Razor. See HAIR.
READER.
Reading-desk. See LECTERN.
Readings. See BIBLE.
Reaia, a descendant of Reuben, 1 Chr. 5. 5. Same as Reaiah, 1 Chr. 4. 2.

Reaiah, I. One of Judah's posterity, 1 Chr. 4. 2. II. One whose children returned with Zerubbabel, Ezra 2. 47; Neh. 7. 50.
Real presence. See TRANSUBSTANTIATION.
Reaping. See HARVEST.
Reason in religion. See RATIONALISM.
Reba, a chief of the Midianites slain by the Israelites, Nu. 31. 8; Josh. 13. 21.
Rebecca, Ro. 9. 10, Greek form of REBEKAH.
REBEKAH.
Recantation. See ABJURATION.
Rechab, I. One of the murderers of Ishbosheth, 2 Sa. 4. 1–9. See DAVID; ISHBOSHETH. II. Ancestor of the Rechabites, 2 Ki. 10. 15. 23. III. A person, Neh. 3. 15.
RECHABITES.
Rechah, a place probably in Judah, 1 Chr. 4. 12.
Recluse. See MONACHISM.
Recognition of friends in heaven. See HEAVEN.
Reconciliation, Le. 8. 15; 2 Chr. 29. 24; Da. 9. 24; He. 2. 17. See ATONEMENT.
RECORDER.
RECTOR.
RECUSANT.
Red. See COLORS.
REDEMPTION.
RED SEA.
REED.
Reelaiah, one who returned with Zerubbabel, Ezra 2. 2. Same as Raamiah, Neh. 7. 7.
REFINER.
REFORMATION.
REFORMED CHURCH.
Reformed Church of France; Reformed Dutch Church; Reformed German Church. See REFORMED CHURCH.
Reformed or Radical Jews. See JEW.
Reformed Protestant Episcopal Church. See EPISCOPALIANS.
Refuge. See CITIES OF REFUGE.
Regem, a descendant of Judah, 1 Chr. 2. 47.
Regem-melech, a person sent in the reign of Darius to the house of God, Zec. 7. 2.
REGENERATION, or new birth, Jno. 1. 13; 3. 3–21; Ro. 6. 23; 12. 2; 2 Co. 4. 16; 5. 17; Gal. 6. 15; Eph. 2. 1–5; 4. 22–24; Col. 3. 10; Ti. 3. 5; 1 Pe. 1. 23; 1 Jno. 3. 9, 14; 4. 7; 5. 4, 18. Represented by baptism, Ro. 6. 4; Col. 2. 12. Applied to the resurrection, Mat. 19. 28.
REGISTER (parish).
REGIUM DONUM.
Rehabiah, a descendant of Moses, 1 Chr. 23. 17.
Rehob, I. Father of Hadadezer, 2 Sa. 8. 3, 12, II. One who sealed the covenant, Neh. 10. 11. III. Two towns in the territory of Asher, Josh. 19. 28. IV. 2 Sa. 10. 8. Same as Beth-rehob.
REHOBOAM. See ABIJAH; JEROBOAM; SHISHAK.
Rehoboth, I. An Assyrian city, Gen. 10. 11. II. The name of a well, Gen. 26. 22. III. The native city of one of the early Edomitish kings, Gen. 36. 37; 1 Chr. 1. 48.
Rehum, I. One who returned from captivity with Zerubbabel, Ezra 2. 2. Called also Nehum and Harim, Neh. 7. 7; 12. 15. II. A Persian governor, Ezra 4. 8–23. III. A Levite who helped to repair the wall of Jerusalem, Neh. 3. 17. IV. One who sealed the covenant, Neh. 10. 25.
Rei, a friend of David, 1 Ki. 1. 8.
REINS.
Rekem, I. A chief of Midian slain by the Israelites, Nu. 31. 8; Josh. 13. 21. II. A name in the genealogies of Judah, 1 Chr. 2. 43, 44. III. A city of Benjamin, Josh. 18. 27.
RELICS.
Relief Church. See PRESBYTERIANS.
RELIGION.
Religious experience. See EXPERIMENTAL RELIGION.
Religious liberty. See CHURCH AND STATE; PROTESTANTS; REFORMATION.
RELLYANISTS.
Remaliah, father of PEKAH, 2 Ki. 15. 25; 16. 1; 2 Chr. 28. 6; Is. 7. 1; 8. 6. See PEKAH.
Remedy. See MEDICINE.
Remeth, a city of Issachar, Josh. 19. 21.
Remission of sins. See FORGIVENESS.
Remmon, a city of Simeon, Josh. 19. 7. Same as RIMMON.
Remmon-methoar, Josh. 19. 13. Same as Rimmon V.
Remonstrants. See ARMINIANS.
REMPHAN.
Renovation. See SANCTIFICATION.
REPENTANCE: nature of true, 1 Ki. 8. 47, 48; Ps. 51. 17; 119. 59; Eze. 18. 21; 36. 31; Hos. 14. 1, 2; Joel 2. 12; Zec. 12. 10; Ac. 3. 26; 2 Co. 7. 10. Exhortation to, Is. 1. 16; Eze. 18. 30; Hos. 6. 1; 12. 6; Zeph. 2. 3; Zec. 1. 3; Lu. 13. 3; Ac. 3. 19; 17. 30; 26. 20; Re. 2. 5, 16; 3. 3, 19. Motives to, 1 Sa. 7. 3; Neh. 1. 9; Job 22. 23; Ps. 32. 5; Is. 55. 7; Jer. 4. 1; Eze. 33. 11; Re. 2. 5. Danger of delay, Ps. 18. 41; Pr. 1. 28; 29. 1; Jer. 7. 16; 11. 11; 14. 10; Eze. 8. 18; Mi. 3. 4; Zec. 7. 13; Mat. 25. 10; Lu. 12. 20; 19. 44; 2 Co. 6. 2; He. 3. 7, 15; 12. 17. Preached by John the Baptist, Mat. 3. 2; Mar. 1. 4; Lu. 3. 3;—by Jesus, Mat. 4. 17; Mar. 1. 15; Lu. 13. 3, 5.
Rephael, a Levite porter, 1 Chr. 26. 7.
Rephah, a descendant of Ephraim, 1 Chr. 7. 25.
Rephaiah, I. One of David's posterity, 1 Chr. 3. 21. II. A captain of the Simeonites, 1 Chr. 4. 42. III. A descendant of Issachar, 1 Chr. 7. 2. IV. A person of the line of Saul, 1 Chr. 9. 43. V. The ruler of the half part of Jerusalem, Neh. 3. 9.
REPHAIM.
REPHAIM, VALLEY OF.
REPHIDIM. See WILDERNESS OF THE WANDERING.
Reprobation. See PREDESTINATION.
Rescripti. See MANUSCRIPTS.
Resen, a city between Nineveh and Calah, Gen. 10. 12.
Reserved cases. See ABSOLUTION.
Resheph, a descendant of Ephraim, 1 Chr. 7. 25.
Residence. See NON-RESIDENCE.
Resignation, instances of, Gen. 22. 3–12 (*Abraham*);—Le. 10. 3 (*Aaron*);—1 Sa. 3. 18 (*Eli*);—2 Sa. 15. 26 (*David*);—2 Ki. 4. 26 (*the Shunamite*);—2 Ki. 20. 19 (*Hezekiah*);—Job 1. 21; 2. 10 (*Job*);—Ps. 39. 9; Mat. 26. 42; Mar. 14. 36; Jno. 18. 11 (*the Lord Jesus*);—Lu. 1. 38 (*Mary*);—Ac. 2. 14 (*Christians*);—2 Co. 12. 9, 10; Phi. 4. 11 (*Paul*).
Responses. See LITURGY; WORSHIP.
Restorationists. See UNIVERSALISTS; FUTURE PUNISHMENT.
RESURECTION, Lu. 20. 35, 36; Jno. 11. 25; 14. 2, 3; Phi. 3. 21; Col. 3. 4. The believer's hope, Job 19. 25–27; Ps. 16. 10; 116. 9, 10; Is. 26. 19; Da. 12. 2, 13; 1 Co. 15.; 2 Co. 4. 13, 14; 5. 1–4; 1 Th. 4. 16–18; He. 11. 10, 16, 19, 40; 1 Pe. 1. 3–9; 1 Jno. 3. 2, 3; Re. 20. 12–15. Preached by Jesus, Mat. 22. 31; Jno. 5. 21, 28; 6. 39, 40, 44. His own foretold, Mat. 16. 21; 17. 9, 23; Mar. 9. 31; 14. 28; Jno. 2. 19. Witnesses of, Ac. 1. 22; 2. 24, 32; 3. 15; 4. 33; 5. 31, 32; 10. 40, 41; 13. 30, 31, 37; 17. 3, 18, 31; 23. 6; Ro. 1. 4; Eph. 1. 19, 20; Phi. 3. 10; 1 Th. 1. 10; 1 Pe. 1. 3–11.
Resurrection, first and second. See MILLENARIANS.
RESURRECTION OF JESUS CHRIST.
Retribution. See FUTURE PUNISHMENT.
Reu, a patriarch in the line of Shem, Gen. 11. 18–21; 1 Chr. 1. 25. Called Ragau in Lu. 3. 35.
REUBEN.
Reubenites, descendants of REUBEN.
Reuel, I. A son of Esau, Gen. 36.; 1 Chr. 1. 35. II. Father of Eliasaph, Nu. 2. 14. III. A Benjamite, 1 Chr. 9. 8. IV. Ex. 2. 18. Prob. same as JETHRO.
Reumah, a concubine of Nahor, Gen. 22. 24.
REVELATION. See INSPIRATION.
REVELATION, BOOK OF.
Revenue. See TAXES.
REVEREND.
REVIVALS.
Rezeph, a place destroyed by the Assyrian kings, 2 Ki. 19. 12; Is. 37. 12.
Rezia, a chieftain of Asher, 1 Chr. 7. 39.
REZIN, I. King of Damascus. Rezin, II. Ancestor of certain NETHINIM, Neh. 7. 50.
REZON.
RHEGIUM.
Rhemish Version. See AUTHORIZED VERSION.
Rhesa, an ancestor of our Lord, Lu. 3. 27.
Rhoda, a damsel mentioned in Ac. 12. 12–15.
RHODES.
Ribai, father of Ittai, 2 Sa. 23. 29; 1 Chr. 11. 31.
RIBLAH.
Riches: vanity and uncertainty of, Pr. 11. 4; 23. 5; 27. 24; Ec. 5. 12; Mat. 6. 19; 1 Tim. 6. 17; Ja. 1. 11; Re. 18. 16, 17;—danger of possessing, De. 8. 13, 14; 32. 15; Pr. 22. 7; 30. 9; Eze. 28. 5; Da. 5. 4, 23; Mat. 13. 22; 19. 22; Mar. 10. 23–25; 1 Tim. 6. 9, 10, 17; Ja. 5. 1–3; proper use of, 1 Chr. 29. 3, 12–14; Pr. 3. 9; Mat. 19. 21; 27. 57; Lu. 16. 9; Ro. 12. 13; 1 Tim. 6. 18; 1 Jno. 3. 17;—God, the giver of, De. 8. 18; 1 Sa. 2. 7; 2 Chr. 1. 12; Ec. 5. 19;—the true, Pr. 3. 16; 8. 18; 10. 22; Mat. 6. 20; Ro. 11. 33; 1 Co. 4. 8; 2 Co. 8. 9; Phi. 4. 19; Re. 3. 18.
RIGHTEOUSNESS.
Rig-véda, a sacred book of the Hindoos. See BRAHMANISM.
RIMMON, I. A Syrian deity. Rimmon, II. A Benjamite, 2 Sa. 4. 2–9. III. A city in the south of Palestine, Josh. 15. 32. Same as AIN. IV. A rock near the desert, Judg. 20. 45, 47. V. A town in Zebulun, 1 Chr. 6. 77. Same as Remmon-methoar.
Rimmon-parez, a station of the Israelites, Nu. 33. 19, 20.
Rings. See ORNAMENTS.
Rinnah, one of Judah's posterity, 1 Chr. 4. 20.
Riphath, a son of Gomer, Gen. 10. 3.
Rissah, a station of the Israelites in the wilderness, Nu. 33. 21, 22.

RITE; RITUALISM.
Rithmah, a station of the Israelites in the wilderness of Paran, Nu. 12. 16; 33. 18, 19.
Ritualist. See EPISCOPALIANS.
RIVER.
River of Egypt. See NILE.
RIZPAH.
Road. See WAY.
ROBBERY.
Robe. See DRESS.
Robe of the ephod. See EPHOD.
Roboam, Mat. 1. 7. Greek form of REHOBOAM.
Rochet. See VESTMENTS.
Rock, a symbol of God, 2 Sa. 22. 2, 47; 23. 3; Ps. 28. 1; 31. 2; Isa. 26. 4; 32. 2; 44. 8; 1 Co. 10. 4.
ROD.
Rodanim, in some copies for Dodanim.
ROE. See GOAT.
ROGATION DAYS.
Rogelim, a town in Gilead, 2 Sa. 17. 27; 19. 31.
Rohgah, a chieftain of Asher, 1 Chr. 7. 34.
Roll. See MANUSCRIPTS; WRITING.
Romamti-ezer, a chief of one of the courses of singers, 1 Chr. 25. 4, 31.
Roman (citizen). See CITIZENSHIP.
ROMAN CATHOLIC CHURCH.
ROMANS, EPISTLE TO.
ROME, CITY OF.
ROME, EMPIRE OF.
Roof. See HOUSE.
ROOM.
ROSARY.
ROSE.
Rosetta stone. See EGYPT.
Rosh, a son of Benjamin, Gen. 46. 21.
Rosicrucians. See SECT.
Roundheads. See PURITANS.
Rowites. See SECT.
RUBRICS.
RUBY.
RUE.
Rufus, a Christian. Possibly the son of Simon, the Cyrenian, Mar. 15. 21; Ro. 16. 13.
Ruhama, Hos. 2. 1. See AMMI.
Ruler of the feast. See BANQUET.
Rumah, a place, 2 Ki. 23. 36.
Runner. See FOOTMAN.
Rush. See REED.
RUSSO-GREEK CHURCH.
RUTH.
RYE.

S.

SABAOTH, LORD OF.
SABBATH, Gen. 2. 2, 3. Charge to keep it, Ex. 16. 23–29; 20. 8, 10; 31. 13–16; 34. 21; 35. 2; Le. 23. 3–38; De. 5. 12, 14; Jer. 17. 21. Offerings on it, Nu. 28. 9, 10. Breaker of, stoned, Nu. 15. 32–36. How to be kept, Neh. 10. 31; 13. 15–22; Is. 58. 13; Eze. 44. 24. Given as a sign to the Israelites, Eze. 20. 12. The Lord's teaching and actions concerning, Mat. 12. 1–13; Mar. 2. 23–28; 3. 2, 4; Lu. 13. 14–16; Jno. 5. 9–18; 7. 23; 9. 14–16. Reasons for the Christian observance of the first day instead of the seventh, Mat. 28. 1; Mar. 16. 2, 9; Jno. 20. 1, 19, 26; comp. Ac. 2. with Le. 23.; Ac. 20. 7; 1 Co. 16. 1, 2; Re. 1. 10.
Sabbath-day's journey. See MEASURES.
SABBATH-SCHOOLS.
Sabbatarians, a name given to the Seventh-day Baptists. See BAPTISTS.
SABBATICAL YEAR.
SABEANS.
SABELLIANS.
Sabta, Sabtah, a son of Cush, Gen. 10. 7; 1 Chr. 1. 9.
Sabtecha, youngest son of Cush, Gen. 10. 7; 1 Chr. 1. 9.
Sabureans. See DOCTOR (*Jewish*).
Sacar, I. The father of Ahiham, one of David's warriors, 1 Chr. 11. 35. Same as Sharar, 2 Sa. 23. 33. II. A Levite porter, 1 Chr. 26. 4.
Sackbut. See MUSICAL INSTRUMENTS.
SACKCLOTH.
SACRAMENTS.
Sacred College. See CARDINAL.
Sacrificate. See LAPSED CHRISTIANS.
SACRIFICE.
Sacrist, Sacristan, Sacristy. See SEXTON.
Saddle. See ASS.
SADDUCEES.
Sadoc, a person in the line of our Lord's ancestry, Mat. 1. 14.
Sadue. See CALIPH.
SAFFRON.
Saints. See COMMUNION OF SAINTS; INVOCATION OF SAINTS; BEATIFICATION; CANONIZATION; INTERCESSION.
Sakti. See SIVA.
Sala, Lu. 3. 35, Greek form of Salah.
Salah, one of the patriarchs in the line of Shem, Gen. 10. 24. Same as Shelah, 1 Chr. 1. 18, 24.
SALAMIS.
SALATHIEL.
SALCAH.
Salchah. See SALCAH.
SALEM.
Salem witchcraft. See WITCHCRAFT.
SALIM.
Sallai, I. A Benjamite, Neh. 11. 8. II. A priest, Neh. 12. 20.
Sallu, I. A Benjamite, 1 Chr. 9. 7; Neh. 11. 7. II. A priest, Neh. 12. 7.
SALMA, SALMON.
Salmah. Same as SALMA.
Salmon, I. Ruth 4. 20, 21. Same as SALMA. II. A hill, Ps. 68. 14. Same as Zalmon.
Salmone, east point of the island of Crete, Ac. 27. 7.
SALOME.
SALT.
Salt, city of, a town in the wilderness of Judah, Josh. 15. 62.
Salt, pillar of, Gen. 19. 26. See LOT.
SALT SEA.
SALT, VALLEY OF.
Salu, a Simeonite chief, Nu. 25. 14.
SALUTATION.
Salvation. See REDEMPTION. God the author of, Ex. 15. 2; Job 13. 16; Ps. 3. 8; 27. 1; 62. 1; Is. 12. 2; Jer. 3. 23. By Christ Jesus, Ps. 20. 6; Mat. 1. 21; Lu. 2. 11; Jno. 3. 17; Ac. 4. 12; 16. 30, 31; Ro. 1. 6; He. 5. 9; Re. 1. 5, 6. Through the Spirit, Jno. 3. 5; 2 Th. 2. 13; 1 Pe. 1. 2, 5. Offered to all, Eze. 18. 32; 33. 11; Jno. 1. 9, 29; 1 Tim. 2. 4; Ti. 2. 11; 2 Pe. 3. 9. The day of, Is. 49. 8; 2 Co. 6. 2. Manifestation and full enjoyment of, Is. 26. 1; 52. 10; 60. 18; 62. 1; Ro. 13. 11; 1 Th. 5. 9; He. 9. 28; 11. 39, 40; 1 Pe. 1. 7–11; Re. 12. 10.
SAMARIA.
SAMARITAN PENTATEUCH.
SAMARITANS.
Samgar-nebo, a prince of Babylon, Jer. 39. 3.
Samlah, an ancient king of Edom, Gen. 36. 36, 37; 1 Chr. 1. 47, 48.
SAMOS.
Samosatians. See SECT.
SAMOTHRACIA.
SAMSON. See LEHI.
SAMUEL.
SAMUEL, BOOKS OF.
SANBALLAT.
SANCTIFICATION. See PERFECTIONISTS.
Sanctuary. See TEMPLE.
Sanctuary, right of. See CITIES OF REFUGE.
Sanctus bell. See ORNAMENTS.
SANDAL.
SANDEMANIANS.
SANHEDRIM.
Sansannah, a city in the south of Judah, Josh. 15. 31.
Saph. See GOLIATH.
Saphir, a place in the Philistine plain, Mi. 1. 11.
Sapphira. See ANANIAS.
SAPPHIRE.
Sara, He. 11. 11. Same as SARAH, Ro. 4. 19.
SARAH.
Sarai, Gen. 11. 29, the original name of Abraham's wife, SARAH.
Saraph, a descendant of Judah, 1 Chr. 4. 22.
Sarcophagus. See BURIAL.
Sardine, Re. 4. 3. Same as SARDIUS.
SARDIS.
Sardites, a family of Zebulun descended from Sered, Nu. 26. 26.
SARDIUS, or SARDINE.
SARDONYX.
Sarepta, a town, Lu. 4. 26. Same as ZAREPHATH.
SARGON.
Sarid, a place on the border of Zebulun, Josh. 19. 10, 12.
Saron, a district or town, Ac. 9. 35. Same as Sharon II.
Sarsechim, a Babylonian prince, Jer. 39. 3.
Saruch, a patriarch, Lu. 3. 35. Same as Serug.
Satan. See DEVIL.
Satisfaction. See ATONEMENT; PENANCE; SACRIFICE.
Saturnians, a sect of GNOSTICS.
SATYRS.
SAUL, I. King of Israel. Saul, II. Of Tarsus. See PAUL. III. A king of Edom, Gen. 36. 37, 38. Called also Shaul.
Saviour. See REDEMPTION.
Savoy Confession of Faith. See CREED.
Saw. See HANDICRAFT.
Scab. See MEDICINE.
Scala Santa (holy staircase). See PILATE'S STAIRCASE.
SCAPE-GOAT. See ATONEMENT, DAY OF.
Scapular. See VESTMENTS.
Scarlet. See COLORS.
Sceptre, a rod or staff of authority, Eze. 19. 11; Am. 1. 5; Est. 4. 11; 5. 2; 8. 4. Figuratively used, Gen. 49. 10; Nu. 24. 17; Ps. 45. 6; Is. 14. 5; He. 1. 8.
Sceva, a Jewish priest whose sons were exorcists, Ac. 19. 14.
Schism, Schismatic. See HERESY.
Schœnus or measuring-line. See MEASURES.
SCHOLASTICS, SCHOLASTICISM.
SCHOOLS.
Schools of the Prophets. See PROPHETS, SCHOOLS OF THE.
SCHWENKFELDERS.
SCORPION.
Scotists. See SECT.
SCOURGING.
Screech-owl. See OWL.
SCRIBES.
Scrip, a bag for carrying provisions, 1 Sa. 17. 40; Mat. 10. 9, 10.
Scriptures. See BIBLE. Given by inspiration, Ac. 1. 16; 2 Tim. 3. 16; He. 3. 7; 2 Pe. 1. 21. Use of, Ps. 19. 7, 8; 119. 93, 130; Pr. 1.; 2.; 3.; 4.; 8.; 9.; Jno. 17. 17; 20. 31; Ro. 15. 4; 1 Co. 10. 11; Eph. 5. 26; 6. 17; 2 Tim. 3. 15; Ja. 1. 21, 25. To be frequently meditated upon, De. 6. 6–9; 11. 18–20; 17. 18–20; Ps. 1. 2; 119.; Jno. 5. 39; 2 Pe. 3. 2. To be preserved entire, De. 4. 2; Pr. 30. 5, 6; Re. 22. 18, 19. A privilege

to possess, De. 4. 7, 8; Ro. 3. 2. Danger of rejecting, Pr. 1. 20–31; Is. 65. 12; Jno. 12. 48; He. 2. 3; 10. 28, 29; 12. 25.
Scroll, Is. 34. 4; Re. 6. 14. The allusion is to the roll of a book. See WRITING; BOOK.
Scurvy. See MEDICINE.
SCYTHIAN.
Sea. See BRAZEN SEA; LAVER.
Sea of the plain, De. 4. 49; 2 Ki. 14. 25;—the east sea, Joel 2. 20; Eze. 47. 18; —the sea, Eze. 47. 8; —former sea, Zec. 14. 8: names of the SALT SEA.
Sea: uttermost sea, De. 11. 24;—utmost sea, De. 34. 2; Joel 2. 20;—sea of the Philistines, Ex. 23. 31;—the sea, Gen. 49. 13; Ps. 80. 11; 107. 23, etc.: names of the Mediterranean Sea. See GREAT SEA.
Sea of Galilee, Mat. 4. 18, etc.;—of Chinnereth, Nu. 34. 11;—of Cinnereth, Josh. 11. 2;—of Cinneroth, 1 Ki. 4. 20;—of Tiberias, Jno. 6. 1: names of the Sea of Gennesaret. See GENNESARET, SEA OF.
Seah. See MEASURES.
SEAL.
Sea-monsters. See DRAGON.
Seance. See SPIRITUALISM.
Seas of Palestine: Dead Sea or SALT SEA; Sea of Galilee, or Tiberias, or Gennesaret. See GENNESARET, SEA OF; Mediterranean Sea. See GREAT SEA; RED SEA; JAAZER.
SEASON.
SEBA.
Se-baptists. See BAPTISM 6.
Sebaste. See SAMARIA 1.
Sebat, Zec. 1. 7. See MONTH.
Secacah, a town in the wilderness of Judah, Josh. 15. 61.
SECEDERS.
Sechu, a place near Ramah, 1 Sa. 19. 22.
Second Advent. See MILLENARIANS.
Second Adventists. See MILLERITES; MILLENARIANS.
Secret chambers. See HOUSE.
SECRET DISCIPLINE.
SECT.
Secundus, a Christian of Thessalonica, Ac. 20. 4.
Sedilia. See CHANCEL; ORNAMENTS.
See. See APOSTOLICAL.
Seed-time, Gen. 8. 22. See SEASON.
Seer, 1 Sa. 9. 9. See PROPHETS.
Segub, I. Youngest son of Hiel, 1 Ki. 16. 34. II. A descendant of Judah, 1 Chr. 2. 21, 22.
SEIR, I. A mountain in Edom. II. A mountain in Judah. Seir, III. A Horite chief, Gen. 36. 20, 21; 1 Chr. 1. 38. See HOR; HORITE.
Seirath, a district, Judg. 3. 26.
SELA, SELAH.
Selah. See PSALMS.
Sela-hammahlekoth, a rock in the wilderness of Maon, 1 Sa. 23. 27, 28.
Seled, a descendant of Judah, 1 Chr. 2. 30.
SELEUCIA.
Self-denial, Mat. 5. 29, 30; 16. 24; Mar. 8. 34; Lu. 9. 23; 1 Co. 8. 13; 9. 17–27; 10. 23, 33; 2 Co. 10. 5; Gal. 5. 24; Ti. 2. 12. Christ our great example, Jno. 5. 19, 30; 13. 12–17; Ro. 15. 3–5; 2 Co. 8. 9; Phi. 2. 5–7; He. 12. 3, 4.
Sem, Lu. 3. 36, Greek form of SHEM.
Semachiah, a Levite porter, 1 Chr. 26. 7.
Semei, father of Mattathias, Lu. 3. 26.
Semi-Arians. See ARIANS.
Semi-Pelagianism. See ORIGINAL SIN.
Semitic race. See ETHNOLOGY.
Senaah, a town in Judah, Ezra 2. 35; Neh. 7. 38.
Senate, the body of elders, Ac. 5. 21.
Seneh, a rock, 1 Sa. 14. 4. See MICHMASH.
Senir, Mount Hermon, 1 Chr. 5. 23; Eze. 27. 5.
SENNACHERIB.
Sententiarii. See BIBLICISTS.
Sennah, a Benjamite, Neh. 11. 9. Prob. Hasenuah, 1 Chr. 9. 7.
Seorim, a priest, 1 Chr. 24. 8.
Separatists. See SECT.
Sephar, a city, Gen. 10. 30.
Sepharad, a district, Oba. 20.
SEPHARVAIM.
Sepharvites, inhabitants of SEPHARVAIM.
SEPTUAGINT.
Sepulchre. See BURIAL.
Serah, daughter of Asher, Gen. 46. 17; 1 Chr. 7. 30.
Seraiah, I. Son of Neriah, Jer. 51. 59, 61. II. Son of Kenaz, 1 Chr. 4. 13, 14. III. A scribe or secretary of David, 2 Sa. 8. 17. Also called Sheva, Shisha, and Shavsha, 2 Sa. 20. 25; 1 Ki. 4. 3; 1 Chr. 18. 16. IV. A high-priest in Zedekiah's time, 2 Ki. 25. 18–21; 1 Chr. 6. 14; Ezra 7. 1; Jer. 52. 24–27. V. Son of Sanhumeth, the Netophathite, 2 Ki. 25. 23. VI. And various others, 1 Chr. 4. 35; Ezra 2. 2; Neh. 10. 2; 11. 11; 12. 1, 12; Jer. 36. 26.
SERAPHIM.
SERAPIS.
Sered, a son of Zebulun, Gen. 46. 14; Nu. 26. 26.
Sergius Paulus. See DEPUTY; PAUL.
SERMON ON THE MOUNT.
Sermons. See PREACHING.
SERPENT.
Serpent, brazen. See BRAZEN SERPENT.
SERPENT-CHARMERS.
Serug, a patriarch, Gen. 11. 20, 23; 1 Chr. 1. 26.
Servants. See SLAVERY. Jewish laws concerning, Ex. 20. 10; 21. 1–11, 20–27; De. 23. 15, 16; 24. 14, 15. General commands concerning, Pr. 18. 9; Jno. 6. 12; Eph. 6. 5–8; Col. 3. 22–25; 1 Tim. 6. 1, 2; Ti. 2. 9, 10; 1 Pe. 2. 18–25.
Servetians. See SECT.
Seth, son of Adam, Gen. 4. 25, 26; 5. 3–8; Lu. 3. 38. Called Sheth in 1 Chr. 1. 1.
Sethites, a sect of GNOSTICS.
Sethur, the Asherite spy, Nu. 13. 13.
Seven, a sacred and mystical number. Seven years' service, Gen. 29. 18;—famine, Gen. 41. 30; 2 Sa. 24. 13; 2 Ki. 8. 1;—madness of Nebuchadnezzar, Da. 4. 23. Seven prophetic weeks, Da. 9. 25. Seventy prophetic weeks, Da. 9. 24. Ceremonial use of the number, Ex. 29. 30, 35, 37; Le. 4. 6; 12. 2; 13. 4; 14. 7–16; Nu. 23. 1. Use of the number in laws of Moses, Ex. 12. 15; 22. 30; Gen. 2. 2, with Ex. 20. 10; Le. 23. 15; 25. 8. In O. T. history, Gen. 7. 2; 21. 28; Le. 23. 18; Nu. 29. 32; 1 Chr. 15. 26; Josh. 6. 4; 1 Ki. 18. 43; 2 Ki. 5. 10; Da. 3. 19. In N. T. history, Mat. 12. 45; 18. 22; Mar. 16. 9. In prophecy, Am. 5. 8; Zec. 3. 9; 4. 10; Re. 1. 16; 5. 1, 6; 8. 2; 11. 13; 12. 3; 15. 1; 17. 9, 10.
Seventh-day Baptists. See BAPTISTS.
Seventy. See JEW I.; SEPTUAGINT, seventy elders, Ex. 24. 1, 9; Nu. 11. 16, 24, 25. Seventy disciples, Lu. 10. 1, 17.
Severians. See MONOPHYSITE.
Sext. See CANONICAL HOURS.
SEXTON.
Shaalabbin, a city of Dan, Josh. 19. 42. Identical with Shaalbim.
Shaalbim, a place not far from Ajalon, Judg. 1. 35; 1 Ki. 4. 9.
Shaalbonite, an inhabitant of Shaalbim, 2 Sa. 23. 32; 1 Chr. 11. 33.
Shaaph, I. Son of Jahdai, 1 Chr. 2. 47. II. Son of Caleb, 1 Chr. 2. 49.
Shaaraim, I. A city of Judah, 1 Sa. 17. 52. Called Sharaim in Josh. 15. 36. II. A city of Simeon, 1 Chr. 4. 31. See Shillim.
Shaashgaz, chamberlain to Ahasuerus, Est. 2. 14.
Shabbethai, a Levite, Ezra 10. 15; Neh. 8. 7; 11. 16.
Shachia, a Benjamite, 1 Chr. 8. 10.
Shaddai, an appellation of the Deity, Gen. 17. 1; Ex. 6. 3. See GENESIS.
Shadows. See TYPES.
Shadrach, a friend of DANIEL, Da. 1. 7–20; 2. 49; 3. 8–30.
Shage, a Hararite, 1 Chr. 11. 34.
Shaharaim, a Benjamite, 1 Chr. 8. 8.
Shahazimah, a border-place of Issachar, Josh. 19. 22.
SHAKERS.
SHALEM.
Shalim, a district of Ephraim, 1 Sa. 9. 4.
Shalisha, a district of Ephraim, 1 Sa. 9. 4; 2 Ki. 4. 42.
Shallecheth, a gate of the Temple, 1 Chr. 26. 16.
SHALLUM, I. Fifteenth king of Israel. Shallum, II., same as JEHOAHAZ I., 1 Chr. 3. 15; Jer. 22. 11. III. Husband of HULDAH, 2 Ki. 22. 14. IV. The name of several persons, 1 Chr. 2. 40, 41; 4. 28; 6. 12, 13; 7. 13; 9. 17, 19, 31; 2 Chr. 28. 12; Ezra 7. 2; 10. 24; Neh. 3. 12; Jer. 32. 7; 35. 4.
Shallun, son of Col-hozeh, Neh. 3. 15.
Shalmai, children of, Ezra 2. 46; Neh. 7. 48.
Shalman, Hos. 10. 14. Same as SHALMANESER.
SHALMANESER.
Shama, one of David's warriors, 1 Chr. 11. 44.
Shamariah, a son of Rehoboam, 2 Chr. 11. 19.
Shamed, son of Elpaal, 1 Chr. 8. 12.
Shamer, I. A Levite, 1 Chr. 6. 46. II. An Asherite, 1 Chr. 7. 34.
SHAMGAR.
Shamhuth, one of David's captains, 1 Chr. 27. 8.
Shamir, I. A Levite, 1 Chr. 24. 24. II. A town in Judah, Josh. 15. 48. III. A place in Ephraim, Judg. 10. 1, 2.
Shamma, a chieftain of Asher, 1 Chr. 7. 37.
Shammah, I. A descendant of Esau, Gen. 36. 13, 17; 1 Chr. 1. 37. II. Third son of Jesse, 1 Sa. 16. 9; 17. 13. III. Two of David's warriors, 2 Sa. 23. 11, 25, 33.
Shammai, three descendants of Judah, 1 Chr. 2. 28, 32, 44, 45; 4. 17.
Shammoth, 1 Chr. 11. 27. Same as Shammah, David's warrior.
Shammua, I. A Reubenite, Nu. 13. 4. II. Son of David, 1 Chr. 14. 4. Same as Shammuah, 2 Sa. 5. 14; and Shimea, 1 Chr. 3. 5. III. A Levite, Neh. 11. 17. IV. A priest, Neh. 12. 18.
Shamsherai, a Benjamite, 1 Chr. 8. 26.
Shapham, a Gadite, 1 Chr. 5. 12.
Shaphan, scribe or secretary to Josiah, 2 Ki. 22. 3–14; 25. 22; 2 Chr. 34. 8–20; Jer. 26. 24; 29. 3; 36. 10–12; 39. 14; 40. 5–11; 41. 2; 43. 6; Eze. 8. 11.
Shaphat, I. The Simeonite spy, Nu. 13. 5. II. Father of Elisha, 1 Ki. 19. 16, 19. III. A descendant of David, 1 Chr. 3. 22. IV. A Gad-

ite, 1 Chr. 5. 12. V. One of David's herdsmen, 1 Chr. 27. 29.
Shapher, a mountain, Nu. 33. 23, 24.
Sharai, son of Bani, Ezra 10. 40.
Sharaim, a city, Josh. 15. 36. See Shaaraim.
Sharar, father of Ahiam, 2 Sa. 23. 33. Same as Sacar.
Sharezer, son of SENNACHERIB, 2 Ki. 19. 37; Is. 37. 38.
Sharon, I. A plain, 1 Chr. 27. 29. See PALESTINE III. II. A district or town east of the Jordan, 1 Chr. 5. 16.
Sharonite, inhabitant of Sharon, 1 Chr. 27. 29.
Sharuhen, a city of Simeon, Josh. 19. 6. See Shilhim.
Shashai, son of Bani, Ezra 10. 40.
Shashak, a Benjamite, 1 Chr. 8. 14, 25.
Shastra, the sacred books of the Hindoos. See BRAHMANISM.
Shaul, I. See SAUL, son of Simeon, Gen. 46. 10; Ex. 6. 15; Nu. 26. 13. II. An Edomite king, 1 Chr. 1. 48, 49. III. A Levite, 1 Chr. 6. 24.
Shaulites, a family of Simeon, Nu. 26. 13.
Shaveh, a plain or valley, Gen. 14. 17.
Shaveh Kiriathaim, a plain near the city of Kirjathaim, Gen. 14. 5. See Kiriathaim.
Shaving. See HAIR.
Shavsha, a scribe to David, 1 Chr. 18. 16.
Shawm. Same as cornet. See MUSICAL INSTRUMENTS.
Sheal, son of Bani, Ezra 10. 29.
Shealtiel, Ezra 3. 2, 8; 5. 2; Neh. 12. 1; Hag. 1. 1–14; 2. 2, 23. See Salathiel.
Sheariah, a descendant of Saul, 1 Chr. 8. 38; 9. 44.
Shear-jashub, a symbolical name given to a son of Isaiah, Is. 7. 3.
Sheba, I. A Benjamite, 2 Sa. 20. 1–22. See JOAB. II. A Gadite chieftain, 1 Chr. 5. 13. III. A place, Josh. 19. 2. Perhaps same as BEERSHEBA. IV. A descendant of Cush, Gen. 10. 7; 1 Chr. 1. 9. See SABEANS. V. A son of Joktan, Gen. 10. 28; 1 Chr. 1. 22. See SABEANS. VI. A son of Jokshan, Gen. 25. 1; 1 Chr. 1. 32.
Sheba, queen of. See SABEANS.
Shebah, the well at Beer-sheba, Gen. 26. 33.
Shebam. Same as SIBMAH.
Shebaniah, I. Two priests, 1 Chr. 15. 24; Neh. 10. 4. II. Two Levites, Neh. 9. 4, 5; 10. 12.
Shebarim, name of a place, Josh. 7. 5.
Sheber, son of Caleb, 1 Chr. 2. 48.
SHEBNA.
Shebuel, I. A descendant of Moses, 1 Chr. 23. 16; 26. 24. Also called Shubael, 1 Chr. 24. 20. II. A Levite singer, 1 Chr. 25. 4. Also called Shubael in verse 20.
Shecaniah, I. A priest under David, 1 Chr. 24. 11. II. A priest under Hezekiah, 2 Chr. 31. 15.
Shechaniah, I. A descendant of David, 1 Chr. 3. 21, 22. II. Two persons whose descendants returned with Ezra, Ezra 8. 3, 5. III. An associate of Ezra, Ezra 10. 2. IV. One whose son repaired the wall of Jerusalem, Neh. 3. 29. V. Father-in-law of Tobiah, Neh. 6. 18. VI. Head of a priestly family, Neh. 12. 3. Also called Shebaniah and Shecaniah.
SHECHEM, I. A city. Shechem, II. Son of Hamor, Gen. 33. 19; 34. III. Two descendants of Manasseh, Nu. 26. 31; Josh. 17. 2; 1 Chr. 7. 19.
Shechemites, descendants of Shechem, Nu. 26. 31.
Shechinah. See SHEKINAH.
Shedeur, a Reubenite, Nu. 1. 5; 2. 10; 7. 30, 35; 10. 18.
SHEEP.
SHEEP-FOLD.
Sheep-gate. See GATE.
Shehariah, a Benjamite, 1 Chr. 8. 26.
SHEIK.
Shekel. See MONEY; WEIGHTS.
SHEKINAH.
Shelah, I. Third son of Judah, Gen. 38. 5; 46. 12; Nu. 26. 20; 1 Chr. 4. 21, 22. See ACHZIB. II. Son of Arphaxad. Same as Salah.
Shelanites, descendants of Shelah I., Nu. 26. 20.
Shelemiah, I. A priest, Neh. 13. 13. II. Son of Cushi, Jer. 36. 14. III. A person, 1 Chr. 26. 14. Same as Meshelemiah, 1 Chr. 26. 1. IV. The name of several persons, Ezra 10. 39, 41; Neh. 3. 30; Jer. 36. 26; 37. 3, 13; 38. 1.
Sheleph, son of Joktan, Gen. 10. 26; 1 Chr. 1. 20.
Shelesh, a chieftain of Asher, 1 Chr. 7. 35.
Shelomi, father of Ahihud, Nu. 34. 27.
Shelomith, I. A Danite woman, Le. 24. 11. II. Daughter of Zerubbabel, 1 Chr. 3. 19. III. Three Levites, 1 Chr. 23. 9, 18; 26. 25, 26. IV. A child of Rehoboam, 2 Chr. 11. 20. V. Sons of, Ezra 8. 10.
Shelomoth, a form of Shelomith, 1 Chr. 24. 22.
Shelumiel, a prince of Simeon, Nu. 1. 6; 2. 12; 7. 36, 41; 10. 19.
SHEM.
Shema, I. A descendant of Judah, 1 Chr. 2. 43, 44. II. A Reubenite, 1 Chr. 5. 8. III. A Benjamite, 1 Chr. 8. 13. IV. An assistant of Ezra, Neh. 8. 4. V. A city of Judah, Josh. 15. 26.
Shemaah, a Benjamite, 1 Chr. 12. 3.
Shemaiah, I. A prophet, 1 Ki. 12. 22–24; 2 Chr. 11. 2–4. II. One of David's posterity, 1 Chr. 3. 22. III. A Simeonite, 1 Chr. 4. 37. IV. A Reubenite, 1 Chr. 5. 4. V. Six Levites, 1 Chr. 9. 14, 16; Neh. 11. 15; 1 Chr. 15. 8, 11; 24. 6; 2 Chr. 17. 8; 29. 14; 35. 9. VI. First-born of Obed-edom, 1 Chr. 26. 4–7. VII. Father of Urijah the prophet, Jer. 26. 20. VIII. The name of several persons, Ezra 8. 13, 16; 10. 21, 31; Neh. 6. 10–13; 10. 8; 12. 6, 18, 34, 35, 36, 42; Jer. 29. 24–32; 36. 12.
Shemariah, I. A Benjamite, 1 Chr. 12. 5. II. Two who had married foreign wives, Ezra 10. 32, 41.
Shemeber, king of Zeboiim, Gen. 14. 2.
Shemer, the original owner of Samaria, 1 Ki. 16. 24. See OMRI; SAMARIA.
Shemida, Shemidah, a Manassite, Nu. 26. 32; Josh. 17. 2; 1 Chr. 7. 19.
Shemidaites, descendants of Shemida, Nu. 26. 32.
Sheminith. See MUSICAL INSTRUMENTS.
Shemiramoth, I. A Levite musician, 1 Chr. 15. 18. II. A Levite teacher, 2 Chr. 17. 8.
Shemitic race. Same as Semitic race. See ETHNOLOGY.
Shemuel, I. A Simeonite, Nu. 34. 20. II. 1 Chr. 6. 33. Same as SAMUEL. III. A chieftain of Issachar, 1 Chr. 7. 2.
Shen, a place, 1 Sa. 7. 12.
Shenazar, a descendant of David, 1 Chr. 3. 18.
Shenir, a name of Hermon or a part of it, De. 3. 9; Sol. Song 4. 8. See HERMON.
Sheol. See DEATH; HELL.
Shepham, a place, Nu. 34. 10, 11.
Shephathiah, a Benjamite, 1 Chr. 9. 8. In some copies Shephatiah.
Shephatiah, I. David's son, 2 Sa. 3. 4; 1 Chr. 3. 3. II. A warrior of David's, 1 Chr. 12. 5. III. A Simeonite, 1 Chr. 27. 16. IV. Son of King Jehoshaphat, 2 Chr. 21. 2. V. Two persons, Ezra 2. 4, 57; Neh. 7. 9, 59. VI. A descendant of Judah, Neh. 11. 4. VII. An eminent man, Jer. 38. 1–4.
SHEPHERD.
Shephi, a descendant of Seir, 1 Chr. 1. 40. Same as Shepho, Gen. 36. 23.
Shepho, Gen. 36. 23. Same as Shephi.
Shephuphan, a descendant of Benjamin, 1 Chr. 8. 5.
Sherah, daughter of Ephraim, 1 Chr. 7. 24.
Sherebiah, a chief Levite, Ezra 8. 18, 24; Neh. 8. 7; 9. 4, 5; 10. 12; 12. 8, 24.
Sheresh, a descendant of Manasseh, 1 Chr. 7. 16.
Sherezer, a person sent in the reign of Darius to the house of God, Zec. 7. 2.
Sheshach, a symbolical name of Babylon, Jer. 25. 26; 51. 4.
Sheshai, son of Anak, Nu. 13. 22; Josh. 15. 14; Judg. 1. 10.
Sheshan, a descendant of Judah, 1 Chr. 2. 31–35.
Sheshbazzar, Ezra 1. 8, 11; 5. 14, 16, the Persian name of ZERUBBABEL.
Sheth, I. Same as Seth, 2 Chr. 1. 1. II. Prob. mistranslation for tumult, Nu. 24. 17.
Shethar, one of the seven princes of Persia, Est. 1. 14.
Shethar-boznai, a Persian officer in Syria, Ezra 5. 3, 6; 6. 6, 13.
Sheva, I. David's secretary, 2 Sa. 20. 25. Same as Shavsha; Seraiah III. II. Son of Caleb, 1 Chr. 2. 49.
SHEW-BREAD.
Shibboleth, used only in Judg. 12. 6. The meaning is uncertain.
Shibmah, a place, Nu. 32. 38. Same as SIBMAH.
Shicron, a place, Josh. 15. 11.
Shield. See ARMS.
Shiggaion, Ps. 7 (*title*). See MUSICAL INSTRUMENTS.
Shigionoth, Hab. 3. 1. See MUSICAL INSTRUMENTS.
Shihon, a city of Issachar, Josh. 19. 19.
Shihor, 1 Chr. 13. 5. See NILE.
Shihor-libnath, a boundary of Asher, Josh. 19. 26.
Shilhi, father of King Jehoshaphat's mother, 1 Ki. 22. 42; 2 Chr. 20. 31.
Shilhim, a city in Judah, Josh. 15. 32.
Shillem, a son of Naphtali, Gen. 46. 24; Nu. 26. 49. Same as Shallum, 1 Chr. 7. 13.
Shillemites, descendants of Shillem, Nu. 26. 49.
Shiloah, Is. 8. 6. Same as SILOAM.
SHILOH, I. A place. II. Prob. a person.
Shiloni, prob. a descendant of Shelah, Neh. 11. 5.
Shilonite, I. An inhabitant of SHILOH. II. A descendant of Shelah, 1 Chr. 9. 5. Same as Shelanites.
Shilshah, a chieftain of Asher, 1 Chr. 7. 37.
Shimea, son of David, 1 Chr. 3. 5. Called also Shammua and Shammuah. II. Two Levites, 1 Chr. 6. 30, 39. III. A brother of David, 1 Chr. 20. 7. Same as Shammah in 1 Sa. 16. 9; 17. 13; Shimeah in 2 Sa. 13. 3, 32; 21. 21; and Shimma in 1 Chr. 2. 13.
Shimeah, I. Same as Shimea III., 1 Chr. 20. 7. II. A Benjamite, 1 Chr. 8. 32.
Shimeam, son of Mikloth, 1 Chr. 9. 38.

Shimeath, an Ammonitess, 2 Chr. 24. 26.
Shimeathites, a family who dwelt at Jabez, 1 Chr. 2. 55.
SHIMEI, I. A Benjamite. Shimei, II. A descendant of Gershon, Nu. 3. 18; 1 Chr. 6. 11, 42; 23. 7, 10. Called Shimi in Ex. 6. 17. III. One of David's mighty men, 1 Ki. 1. 8; 4. 18. IV. A descendant of David, 1 Chr. 3. 19. V. A Simeonite, 1 Chr. 4. 26, 27. VI. A Reubenite, 1 Chr. 5. 4. VII. Four Levites, 1 Chr. 6. 29; 25. 17; 2 Chr. 29. 14; Ezra 10. 23. VIII. A Ramathite, 1 Chr. 27. 27. IX. Son of Hashum, Ezra 10. 33. X. Son of Bani, Ezra 10. 38. XI. A Benjamite, Est. 2. 5.
Shimeon, son of Harim, Ezra 10. 31.
Shimhi, a Benjamite, 1 Chr. 8. 21.
Shimi, grandson of Levi, Ex. 6. 17.
Shimites, descendants of Shimi, or Shimei, Nu. 3. 21.
Shimma, son of Jesse, 1 Chr. 2. 13.
Shimon, a man of Judah, 1 Chr. 4. 20.
Shimrath, a Benjamite, 1 Chr. 8. 21.
Shimri, I. A Simeonite, 1 Chr. 4. 37. II. Father of Jediael, 1 Chr. 11. 45. III. A Levite, 2 Chr. 29. 13.
Shimrite, 1 Chr. 11. 45, an appellation of Jediael.
Shimrith, a Moabitess, 2 Chr. 24. 26. Called Shomer in 2 Ki. 12. 21.
Shimrom, 1 Chr. 7. 1, a form of Shimron.
Shimron, I. Son of Issachar, Gen. 46. 13; Nu. 26. 24. II. A Canaanitish city, Josh. 11. 1; 19. 15. Same as Shimron-meron, Josh. 12. 20.
Shimronites, a family of Issachar, Nu. 26. 24.
Shimron-meron, Josh. 12. 20. See Shimron.
Shimshai, an officer or scribe, Ezra 4. 8–23.
Shinab, king of Admah, Gen. 14. 2.
Shinar, a plain. Same as CHALDEA, Gen. 10. 10; 11. 2; 14. 1; Is. 11. 11, etc.
SHIP: Noah's ark the first, Gen. 6. 14–22; 7. 8. Early in use, Gen. 49. 13; Judg. 5. 17; 1 Ki. 9. 26–28; 10. 11, 22; 22. 48, 49; 2 Chr. 20. 36, 37; Mat. 4. 22. Prophecies concerning, Is. 33. 21; Da. 11. 30; Re. 8. 9; 18. 17, 19.
Ship-building. See HANDICRAFT.
Shiphi, a Simeonite, 1 Chr. 4. 37.
Shiphmite, an inhabitant of Shiphmoth, 1 Chr. 27. 27.
Shiphrah, an Egyptian midwife, Ex. 1. 15.
Shiphtan, father of Kemuel, Nu. 34. 24.
Shisha, father of Elihoreph and Ahiah, 1 Ki. 4. 3.
SHISHAK.
Shitrai, overseer of herds to David, 1 Chr. 27. 29.
SHITTAH-TREE, SHITTIM.
Shittim, I. Nu. 25. 1; Josh. 2. 1; 3. 1; Mi. 6. 5. Same as ABEL-SHITTIM. II. A valley mentioned in Joel 3. 18, perhaps of Jehoshaphat. See JEHOSHAPHAT, VALLEY OF.
Shittim-wood. See SHITTAH-TREE.
Shiza, a Reubenite, 1 Chr. 11. 42.
Shoa, a district of Assyria, Eze. 23. 23.
Shobab, I. Son of David, 2 Sa. 5. 14; 1 Chr. 3. 5; 14. 4. II. Son of Caleb, 1 Chr. 2. 18.
Shobach, commander of the forces of Hadarezer, 2 Sa. 10. 16, 18. Same as Shophach, 1 Chr. 19. 16, 18.
Shobai, children of, Ezra 2. 42; Neh. 7. 45.
Shobai, I. A Horite duke, Gen. 36. 20, 23, 29; 1 Chr. 1. 38, 40. II. Founder of Kirjath-jearim, 1 Chr. 2. 50, 52; 4. 1, 2.
Shobek, an associate of Nehemiah, Neh. 10. 24.
Shobi, an Ammonite, 2 Sa. 17. 27.
Shocho, Shochoh, Shoco, 1 Sa. 17. 1; 2 Chr. 11. 7; 28. 18. See SOCOH.
Shoe. See SANDAL. Taken off, a token of reverence, Ex. 3. 5; Josh. 5. 15; Ec. 5. 1; Ac. 7. 33;—of humiliation, 2 Sa. 15. 30; Ps. 60. 8; Is. 20. 2–4; Eze. 24. 17;—of a surrendered right, De. 25. 9; Ruth 4. 7.
Shoham, a Levite, 1 Chr. 24. 27.
Shomer, I. An Asherite, 1 Chr. 7. 32. Called Shamer in ver. 34. II. Name of a person, 2 Ki. 12. 21.
Shophach, a captain, 1 Chr. 19. 16, 18. Same as Shobach.
Shophan, a town, should be joined with the preceding word, Atroth, in Nu. 32. 35.
Shoshannim, Shoshannim-eduth. See MUSICAL INSTRUMENTS.
Shovel, Is. 30. 24. See HARVEST.
Shrines. See DEMETRIUS.
Shroud. See FUNERAL RITES.
SHROVE-TUESDAY.
Shua, I. Father-in-law of Judah, 1 Chr. 2. 3. Same as Shuah, Gen. 38. 2, 12. II. A daughter of the house of Asher, 1 Chr. 7. 32.
Shuah, I. Son of Abraham, Gen. 25. 2. II. Gen. 38. 2, 12. Same as Shua, 1 Chr. 2. 3. III. A descendant of Judah, 1 Chr. 4. 11. IV. A district. See BILDAD.
Shual, I. An Asherite, 1 Chr. 7. 36. II. Land of, 1 Sa. 13. 17.
Shubael, 1 Chr. 24. 20; 25. 20. See Shebuel I., II.
Shuham, son of Dan, Nu. 26. 42. Same as Hushim, Gen. 46. 23.
Shuhamites, descendants of Shuham, Nu. 26. 42.
Shuhite, prob. a descendant of Shuah, Job 2. 11; 8. 1; 17. 1; 25. 1; 42. 9.
Shulamite, a symbolical name given to a maiden in Sol. Song 6. 13.
Shumathites, the designation of a tribe, 1 Chr. 2. 53.
Shunammite, an inhabitant of Shunem, 1 Ki. 1. 3, 15; 2. 17, 21, 22; 2 Ki. 4. 12, 25, 36.
SHUNEM.
Shuni, son of Gad, Gen. 46. 16; Nu. 26. 15.
Shunites, descendants of Shuni, Nu. 26. 15.
Shupham, son or grandson of Benjamin, Nu. 26. 39. Same as Muppim and Shephuphan.
Shuphamites, descendants of Shupham, Nu. 26. 39.
Shuppim, I. A Benjamite, 1 Chr. 7. 12. Possibly the same with Shupham. II. A Levite porter, 1 Chr. 26. 16.
SHUR.
SHUSHAN.
Shushan-eduth. See MUSICAL INSTRUMENTS.
Shuthalites, descendants of Shuthelah, Nu. 26. 35.
Shuthelah, son of Ephraim, Nu. 26. 35, 36; 1 Chr. 7. 20, 21.
Shuttle, Job 7. 6. See HANDICRAFT.
Sia, Siaha, Ezra 2. 44; Neh. 7. 47, one whose descendants returned with Zerubbabel.
Sibbecai, Sibbechai, one of David's warriors, 2 Sa. 21. 18; 1 Chr. 11. 29; 20. 4; 27. 11.
Sibboleth, Judg. 12. 6. Same as Shibboleth.
SIBMAH, SHEBAM, SHIBMAH.
Sibraim, a city, Eze. 47. 16.
Sichem, a city, Gen. 12. 6. See SHECHEM.
Sickle. See HARVEST.
Sickness: sent as punishment for sin, Nu. 12. 10; De. 28. 21, 22, 27, 28, 35, 45; 1 Sa. 5. 6, 12; 2 Sa. 12. 15; 2 Ki. 5. 27; 15. 5; 1 Co. 11. 30;—as chastening, Job 2. 7, 8; Is. 38. 1, 3. Tenderness of the Lord in, Ps. 41. 3; Is. 53. 4; 63. 9; Zec. 2. 8; Mat. 8. 7, 17; Jno. 11. 35. How to be borne, 2 Chr. 16. 12; Job 5. 17; Ps. 94. 12; Ac. 14. 9; Ja. 5. 13–15.
SIDDIM.
SIDON, or ZIDON.
Sidonians, inhabitants of SIDON.
Sieve. See HARVEST.
Sign. See MIRACLES.
Signal. See BANNERS.
Signet. See SEAL.
Sign of the cross. See CROSS.
SIHON.
Sihor, a Hebrew name of the NILE.
Sihor-libnath. Same as Shihor-libnath.
SILAS.
SILK.
Silla, a place, 2 Ki. 12. 20.
Siloah, Neh. 3. 15. Same as SILOAM.
SILOAM.
Silvanus. Same as SILAS, 2 Co. 1. 19; 1 Th. 1. 1; 2 Th. 1. 1; 1 Pe. 5. 12.
SILVER.
Silverling, Is. 7. 23, prob. a shekel. See MONEY.
Silversmith. See HANDICRAFT; SILVER.
SIMEON, I. Son of JACOB. Simeon, II. An aged saint, Lu. 2. 25, 35. III. An ancestor of Christ, Lu. 3. 30. IV. A Christian teacher at Antioch, Ac. 13. 1. V. Ac. 15. 14. Same as PETER.
Simeonites, descendants of SIMEON I.
SIMON, I. Brother of Jesus. II. The Canaanite. III. Of Cyrene. IV. Simon Magus. Simon, V. The leper, Mat. 26. 6. See MARTHA. VI. Simon Peter, Mat. 4. 18, etc. See PETER. VII. A Pharisee, Lu. 7. 40. VIII. The tanner, Ac. 9. 43. IX. The father of Judas Iscariot, Jno. 6. 71; 13. 2, 26.
Simonians. See SECT.
SIMONY.
Simplicity of moral action. See PERFECTIONISTS.
Simri, a Levite, 1 Chr. 26. 10.
SIN, a city.
SIN: origin of, in the world, Gen. 3. 1–5; Jno. 8. 44; Ro. 5. 12. Curse consequent on, Gen. 3. 14–19; 4. 11, 12; Eze. 18. 20; Jno. 3. 19; Ro. 6. 23; 1 Co. 15. 56; Re. 19. 12–14; 22. 15. All are born in, Gen. 5. 3; Job 15. 14; 25. 4; Ps. 51. 5. All commit, 1 Ki. 8. 46; Ps. 53. 2, 3; Ec. 7. 20; Gal. 3. 22. Jesus alone without, Jno. 14. 30; 2 Co. 5. 21; He. 4. 15; 7. 26; 1 Jno. 3. 5. His blood, the remission for, Lu. 22. 20; Jno. 1. 29; Ro. 3. 25, 26; Eph. 1. 7; He. 9. 12–14, 22; 1 Pe. 2. 24; 1 Jno. 1. 7. One unpardonable, Ex. 23. 21; Mat. 12. 31, 32; Mar. 3, 28, 29; 1 Jno. 5. 16.
SIN, WILDERNESS OF.
Sina, Mount, Ac. 6. 30, 38, Greek form of SINAI.
SINAI.
Singing. See MUSIC.
SINIM.
SINITE.
SIN-OFFERING.
SINTO-ISM.
Sion. Same as HERMON. See ZION.
Siphmoth, one of David's haunts, 1 Sa. 30. 28.
Sippai, a Philistine giant, 1 Chr. 20. 4. Also called Saph. See GOLIATH.
Sirah, name of a well, 2 Sa. 3. 26.

Sirion, a name given to HERMON, De. 3. 9; Ps. 29. 6.
Sisamai, a descendant of Judah, 1 Chr. 2. 40.
SISERA, I. A general. See also Barak-Jael. Sisera, II. One of the Nethinim, Ezra 2. 53; Neh. 7. 55.
Sister of Charity, of Mercy, etc. See MONACHISM.
Situah, a well, Gen. 26. 21.
SIVA.
Sivan. See MONTH.
Six-principle Baptists. See BAPTISTS.
Skepticism. See INFIDELITY; RATIONALISM.
Slander, censured, Ex. 23. 1; De. 22. 19; Ps. 15. 3; 50. 19, 20; 64. 3, 4; 101. 5; Pr. 10. 18; Ro. 1. 30; 2 Co. 12. 20; Ti. 3. 2; Ja. 4. 11;—how to be borne, Mat. 5. 11; 1 Co. 4. 12, 13; 1 Pe. 2. 21–23.
Slave. See SLAVERY.
SLAVERY.
Sleep, deep, sent by God, Gen. 2. 21; 15. 12; 1 Sa. 26. 12; Job 4. 13;—figurative, Ps. 13. 3; Da. 12. 2; Mar. 13. 36; Ro. 13. 11; 1 Co. 11. 30; 15. 20; 1 Th. 4. 14.
Slime. See BRICK; MORTAR; CITIES OF THE PLAIN.
Sling, Slinger. See ARMS.
Smith. See HANDICRAFT.
SMYRNA.
SNAIL.
Snare. See HUNTING.
Snow: in Palestine, 2 Sa. 23. 20. In Uz, Job 6. 16; 9. 30. On Lebanon, Jer. 18. 14.
Snuffers, snuff-dishes, Ex. 25. 38, golden utensils used for trimming the candles in the Temple.
SO.
SOAP.
Sobriety. See TEMPERANCE.
Socho, Sochoh, 1 Ki. 4. 10; 1 Chr. 4. 18. Same as SOCOH.
SOCIALISM.
SOCINIANS.
SOCOH.
Sodi, father of the Gadite spy, Nu. 13. 10.
SODOM. See CITIES OF THE PLAIN.
Sodoma, Ro. 9. 29. Greek form of SODOM.
SODOMITES.
Soldier. See ARMY.
Solemn league and covenant. See COVENANT.
SOLOMON.
Solomon's Porch. See TEMPLE.
SOLOMON'S SERVANTS.
SOLOMON'S SONG.
Solomon, the wisdom of. See WISDOM OF SOLOMON, BOOK OF.
Son. See CHILDREN; BIRTHRIGHT.
Son of God. See CHRISTOLOGY.
Son of Man. Equivalent to man, Nu. 23. 19; Job 25. 6; Eze. 2. 1, 2, etc. Equivalent to the Messiah, Da. 7. 13, 14; Mat. 8. 20; 9. 6, etc.
Song. See HYMN; MUSIC; POETRY.
Song of Solomon. See SOLOMON, THE SONG OF.
Song of the Three Holy Children. See DANIEL, APOCRYPHAL ADDITIONS TO.
SONGS OF DEGREES.
SONS OF GOD.
Sons of Temperance. See TEMPERANCE.
Soothsayer. See DIVINATION.
Sop, Jno. 13. 26–30. See LORD'S SUPPER.
Sopater, a Christian of Berea, Ac. 20. 4.
Sophereth, children of, Ezra 2. 55; Neh. 7. 57.
Sorcerer, sorcery. See DIVINATION; MAGIC; WITCHCRAFT.
Sorek, a valley, Judg. 16. 4.
Sorrow: Just causes of, 2 Sa. 12. 13; Ps. 119. 136, 158; Mat. 26. 38, 75; Phi. 2. 27. Good effects of, Ps. 34. 18; 51. 17; 126. 6; Ec. 7. 3; Mat. 5. 4; 2 Co. 7. 10; Ja. 4. 9, 10. Bad effects of, Pr. 12. 25; 15. 13, 15; 17. 22. Signs or expressions of, Gen. 37. 34; 2 Sa. 1. 2; 13. 19; 15. 32; 1 Ki. 21. 27; 2 Chr. 34. 27; Ezra 9. 3, 5; Job 1. 20; 2. 12; Eze. 27. 31; Jno. 11. 35.
Sosipater, a kinsman or fellow-tribesman of St. Paul, Ro. 16. 21. Prob. Sopater of Berea.
SOSTHENES.
Sotai, children of, Ezra 2. 55. Neh. 7. 57.
SOUTH.
Southcottians. See SECT.
South Ramoth, a city in the south of Palestine. Same as Ramath, 1 Sa. 30. 27.
Soutras. See BUDDHISM.
SOW; SOWER; SOWING. See AGRICULTURE.
Sow, 2 Pe. 2. 22. See SWINE.
Spain. Mentioned only in Ro. 15. 24, 28. But see TARSHISH.
Span. See MEASURES.
SPARROW.
Spear. See ARMS.
Spearmen, light-armed troops, Ac. 23. 23.
Speckled bird. See HYENA.
Speech: directions concerning, De. 6. 7; Pr. 4. 24; 10. 19; 15. 4; 18. 6, 7, 13, 21; Ec. 10. 12, 13; Mat. 5. 22; 12. 36; Eph. 4. 29; 5. 4; Col. 3. 8; 4. 6; 1 Th. 4. 18; Ti. 2. 8; 3. 2; Ja. 1. 26; 3. 2–18; 1 Pe. 3. 10. Benefit of, when seasonable, Pr. 12. 25; 15. 23; 16. 24; 25. 11, 15.
SPICES.
SPIDER.
SPIKENARD.
Spinning. See HANDICRAFT.
Spinozism. See PANTHEISM.
SPIRIT.
Spirit, Holy. See HOLY GHOST.
Spiritual body. See RESURRECTION.
SPIRITUALISM.
Spirituals. See SECT.
SPONGE.
SPONSORS.
Spouse. See MARRIAGE.
Spring. See SEASON; FOUNTAIN.
Sprinkling. See BAPTISM.
Stachys, a Christian at Rome, Ro. 16. 9.
STACTE.
Staff. See ROD.
Stairs. See HOUSE. In Neh. 3. 15, reference is made to a flight of steps on the south-east slope of Jerusalem.
Stalls. See CHURCH EDIFICES.
Standard. See BANNERS.
Star. See ASTROLOGY; ASTRONOMY.
Star-gazers. See ASTROLOGY.
STAR IN THE EAST.
Stater. See MONEY.
Statute. See LAW.
St. Barnabas's Day. See BARNABAS.
Stealing. See ROBBERY.
STEEL.
Stephanas, a Corinthian Christian whose house, or family, St. Paul baptized, 1 Co. 1. 16.
STEPHEN.
St. John's bread. See HUSKS.
Stoa Basilica. See TEMPLE.
Stocks, an ancient instrument of punishment, Job 13. 27; 33. 11; Jer. 20. 2; Ac. 16. 24. See PUNISHMENT.
STOICS.
Stole. See VESTMENTS.
Stomacher, an article of female attire, Is. 3. 24.
Stone, Stoning. See PUNISHMENT.
Stones. See PILLARS.
Stones, precious. See GEMS.
Stone-squarers, 1 Ki. 5. 18. The Giblites, a skillful people.
Stone-worship. See PILLARS.
STOOL.
Store-house. See BARN.
STORK.
STRANGER.
Strange woman. See HARLOT.
Straw. See BRICK.
Stream of Egypt, Is. 27. 12. See NILE.
Street. See CITIES.
Stripes. See PUNISHMENT.
Strong drink. See WINE.
St. Simonians. See SECT; SOCIALISM.
STYLITES.
Suah, an Asherite, 1 Chr. 7. 36.
SUB-DEACON.
Sublapsarians. See SUPRALAPSARIANS.
Succession. See APOSTOLICAL SUCCESSION.
SUCCOTH, I. A town east of the Jordan. Succoth, II. An encampment of the Israelites, site unknown, Ex. 12. 37; 13. 20.
SUCCOTH-BENOTH.
Suchathites, a family of scribes, 1 Chr. 2. 55.
Sufferings, how to be borne, exemplified by the apostles, Ac. 5. 40; 9. 6; 13, 50, 51; 14. 19, 20; 16. 23–25; 20. 24; 21. 13; 1 Co. 4. 12; 2 Co. 1. 4; 4. 8–18; 6. 4, 5; 11. 23–33; Phi. 1. 29, 30; 1 Tim. 4. 10; 1 Pe. 2. 19; 3. 14; 4. 12–19; Re. 12. 11.
Sufferings of Christ, Ps. 22.; 55. 4–14; Is. 53.; Zec. 13. 6, 7; Mat. 2. 13–15; 8. 20; 11. 19; 26. 56, 67; 27. 27–35, 46; Mar. 14. 34–36, 65; 15. 19–24; Lu. 22. 41–44; 23. 33; Jno. 12. 27; 18. 22, 23; 19. 1–18; He. 5. 7, 8; 1 Pe. 2. 21–25.
SUFFRAGANS.
SUFFRAGE.
Sukkiims, an African people, 2 Chr. 12. 3.
Summer. See SEASON.
Sun, Gen. 1. 14; Ps. 136. 7, 8. Not to be worshiped, De. 4. 19; 17. 3; Job 31. 26, 27; Eze. 8. 16, 18. Miracles connected with, Josh. 10. 12, 13; 2 Ki. 20. 9–11; Lu. 23. 44, 45. Prophecies concerning, Is. 24. 23; 30. 26; 60. 19, 20; Joel 2. 10, 31; 3. 15.
Sunday. See SABBATH.
SUN-WORSHIP.
Sun-dial. See DIAL.
SUPERNATURAL.
Superstition. See ANIMAL WORSHIP; BRAHMANISM; BUDDHISM; CONFUCIANISM; FETICHISM; IDOLATRY; IMAGE-WORSHIP.
SUPEREROGATION.
Supper. See MEALS; LORD'S SUPPER.
SUPRALAPSARIANS.
Sur, a gate of the Temple, 2 Ki. 11. 6; 1 Chr. 23. 5.
Suretyship, evils of, Pr. 6. 1; 11. 15; 17. 18; 20. 16; 22. 26; 27. 13.
Surplice. See VESTMENTS.
Susanchites, inhabitants of Shushan, Ezra 4. 9.
Susanna, one of the women who ministered to our Lord, Lu. 8. 3.
Susanna, history of. See DANIEL, APOCRYPHAL ADDITIONS TO.
Susi, father of the Manassite spy, Nu. 13. 11.
Suttee. See FUNERAL RITES.
SWALLOW.
SWAN.
Swear, Swearing. See OATH.
Sweat, bloody. See GETHSEMANE.
SWEDENBORGIANS.

SWINE.
Sword. See ARMS.
SYCAMINE-TREE.
SYCAMORE-TREE.
Sychar, Sychem, Ac. 7. 16. See SHECHEM.
Syene, a city in the southern extremity of EGYPT, Eze. 29. 10.
SYMBOLISM.
SYNAGOGUE.
Synergism. See MONERGISM.
Synod. See PRESBYTERIANS.
Syntyche, a Christian female at Philippi, Phi. 4. 2.
Syracuse, a celebrated city of Sicily, Ac. 28. 12.
SYRIA.
Syria-maachah, 1 Chr. 19. 6. Same as Aram-maachah. See ARAM.
Syrians, inhabitants of SYRIA.
SYRO-PHŒNICIAN.

T.

TAANACH.
Taanath-shiloh, a place on the border of Ephraim, Josh. 16. 6.
Tabbaoth, children of, Ezra 2. 43; Neh. 7. 46.
Tabbath, name of a place, Judg. 7. 22.
Tabeal, a person, Is. 7. 22.
Tabeel, an officer of the Persian government, Ezra 4. 7.
Taberah, a station in the wilderness, Nu. 11. 3. See WILDERNESS OF THE WANDERING.
TABERNACLE: ordering and building of, Ex. 25.; 26.; 27.; 36.; 37.; 38. Preparations for, Ex. 35. Set up, Ex. 40; Nu. 7 *(in the wilderness)*;—Josh. 18. 1 *(at Shiloh)*; —2 Sa. 6. 17 *(in Zion)*. Service of, Nu. 4. Removal of to the Temple, 2 Chr. 5. 1–10. Typical import of, He. 8.; 9.; 10.
TABERNACLES, FEAST OF.
TABITHA.
Table. See BANQUET.
Tables of Covenant. See TEN COMMANDMENTS.
Tablet, an ornament, Ex. 35. 22; Nu. 31. 50.
TABOR, I. The mount. II. The Levitical city. Tabor, III. An oak or grove of oaks, not a plain, in the territory of Benjamin, 1 Sa. 10. 3.
Taborites. See MORAVIANS.
Tabrets. See MUSICAL INSTRUMENTS.
Tabrimon, the father of Ben-hadad, king of Syria, 1 Ki. 15. 18.
Taches, hooks used to fasten the curtains of the Tabernacle, Ex. 26. 6, 11, 33; 35. 11; 36. 13, 18; 39. 33. See HOOK.
Tachmonite, 2 Sa. 23. 8. Same as Hachmonite.
TADMOR.
Tahan, an Ephraimite, Nu. 26. 35; 1 Chr. 7. 25.
Tahanites, descendants of Tahan, Nu. 26. 35.
Tahapanes, a city, Jer. 2. 16. Same as TAHPANHES.
Tahath, I. A Levite, 1 Chr. 6. 24, 27. II., III. Two descendants of Ephraim, 1 Chr. 7. 20. IV. A station of the Israelites, Nu. 33. 26, 27.
TAHPANHES.
Tahpenes, 1 Ki. 11. 19, 20, Queen of PHARAOH 6.
Tahrea, a descendant of Saul, 1 Chr. 9. 41. Called Tarea in 1 Chr. 8. 35.
Tahtim-hodshi, land of, a district near Gilead, 2 Sa. 24. 6.
Tale-bearing, Le. 19. 16; Pr. 11. 13; 17. 9; 18. 8; 20. 19; 25. 9; 26. 20, 22; 1 Tim. 5. 13; 1 Pe. 4. 15.
Talent. See MONEY; WEIGHTS.
TALLETH.
Talmai, I. A son of Anak, Nu. 13. 22; Josh. 15. 14; Judg. 1. 10. II. A king of Geshur, whose daughter Maacah was David's wife and Absalom's mother, 2 Sa. 3. 3; 13. 37; 1 Chr. 3. 2.
Talmon, I. A Levite porter, 1 Chr. 9. 27; Neh. 11. 19; 12. 25. II. Children of, Ezra 2. 42; Neh. 7. 45.
TALMUD.
Tamah, or Thamah, children of, Neh. 7. 55; Ezra 2. 53.
Tamar, I. Daughter-in-law of Judah, Gen. 38. 6–30; Ruth 4. 22. Same as Thamar. II. Sister of Absalom, 2 Sa. 13; 1 Chr. 3. 9. III. Daughter of Absalom, 2 Sa. 14. 27. IV. A town on the south-east border of Palestine, Eze. 47. 19; 48. 28.
TAMMUZ. See MONTH.
Tanach, a city, Josh. 21. 25. See TAANACH.
TANAITES.
Tanhumeth, father of a captain who joined Gedaliah, 2 Ki. 25. 23; Jer. 40. 8.
Tanis, Greek name for Zoan.
Tanner, Tanning. See HANDICRAFT.
Tanquilinians. See SECT.
Tantras, sacred books of the Hindoos. See BRAHMANISM.
TA-OISM.
Taphath, a daughter of Solomon, 1 Ki. 4. 11.
Tappuah, I. A person named among the descendants of Judah, 1 Chr. 2. 43. II. A town in Judah, Josh. 15. 34. III. A city or district, Josh. 16. 8; 17. 8.
Tarah, a station of the Israelites, Nu. 33. 27, 28.
Taralah, a city of Benjamin, Josh. 18. 27.
Tarbé. See MOSQUE.
Tarea, a descendant of Saul, 1 Chr. 8. 35. Same as Tahrea.
TARES.
Target. See ARMS.
Targums. See VERSIONS.
Tarpelites, a tribe settled in Samaria, Ezra 4. 9.
TARSHISH, I., II. Two cities. Tarshish, III. A son of Jovan, Gen. 10. 4; 1 Chr. 1. 7. IV. One of the seven princes of Persia, Est. 1. 14.
TARSUS.
Tartak, an Avite idol, 2 Ki. 17. 31.
Tartan. Prob. the official title of a general under Sargon and Sennacherib, 2 Ki. 18. 17; Is. 20. 1.
TARTARUS.
Tatnai, a Persian governor in Palestine, Ezra 5. 3, 6; 6. 6, 13.
Taverns, Three. See APPII FORUM.
TAXES.
Tear-bottle. See BOTTLE.
Teachers. See PREACHING.
Teachers of the Law. See DOCTOR (Jewish).
Tebah, son of Nahor, Gen. 22. 24.
Tebaliah, a Levite, 1 Chr. 26. 11.
Tebeth. See MONTH.
TE DEUM.
Tehaphnehes, Eze. 30. 18. See TAHPANHES.
Tehinnah, a descendant of Judah, 1 Chr. 4. 12.
Teil-tree, Is. 6, 13, a species of OAK.
TEKOA.
Tekoites, 2 Sa. 23. 26; 1 Chr. 11. 28; 27. 9; Neh. 3. 5, 27. The inhabitants of Tekoah.
Telabib, a place in Babylonia, Eze. 3. 15.
Telah, a descendant of Ephraim, 1 Chr. 7. 25.
Telaim, a place, 1 Sa. 15. 4.
Telassar, the name of a district, Is. 37. 12. Also called Thelasar, 2 Ki. 19. 12.
Telem, I. A door-keeper, Ezra 10. 24. II. A city of Judah, Josh. 15. 24. Prob. same as Telaim.
Tel-haresha, or Tel-harsa, a Babylonian town, Ezra 2. 59; Neh. 7. 61.
Tel-melah, a Babylonian town, Ezra 2. 59; Neh. 7. 61.
TEMA.
TEMAN.
Temani, Gen. 36. 34. See TEMAN.
Temanite, an inhabitant of TEMAN, 1 Chr. 1. 45.
Temeni, a descendant of Judah, 1 Chr. 4. 6.
TEMPERANCE, Le. 10. 8–11; Pr. 23. 1–3, 29–35; Is. 5. 11, 22; Gal. 5. 23; Eph. 5. 18; Ti. 1. 8; 2. 2; 2 Pe. 1. 6.
TEMPERANCE SOCIETIES.
TEMPLARS.
TEMPLE, the first, David's preparations, 1 Chr. 22. 2–5, 14–16; 29. 2–5. Built by Solomon, 1 Ki. 6.; 7. Dedication of, 1 Ki. 8. Repaired by Joash, 2 Ki. 12. 1–15;—by Hezekiah, 2 Chr. 29.;—by Josiah, 2 Chr. 34. Burned by the Chaldeans, 2 Ki. 25. 9; 2 Chr. 36. 19. The second, building of, Ezra 3.; 5.; 6.; 7.; 8. Cleansed, Neh. 13. 9. Described in vision, Eze. 40.; 41.; 42.; 44.; 46.; 47.; 48.; Re. 11. 1. 2.
TEMPTATION OF OUR LORD, or trial from God, Gen. 22. 1; De. 8. 2, 5; 2 Chr. 32. 31; Job 23. 10; Ps. 17. 3; 66. 10; Da. 12. 10; Zec. 13. 9; He. 11. 17; Ja. 1. 12; 1 Pe. 1. 7; 4. 12, 13;—or incentive to sin from Satan, Gen. 3. 1–13; 1 Chr. 21. 1; Mat. 6. 13; 26. 41; Lu. 22. 40, 46; Eph. 6. 10–18; 1 Th. 3. 5; 1 Pe. 5. 8, 9. Of Jesus, Mat. 4. 1–11; Mar. 1. 13; Lu. 4. 1–13; He. 4. 15.
Tempter. See DEVIL.
TEN COMMANDMENTS.
TENT.
Tenth deal. See MEASURES.
Tent-makers. See HANDICRAFT.
TERAH.
TERAPHIM.
Terce. See CANONICAL HOURS.
Teresh, chamberlain to Ahasuerus, Est. 2. 21; 6. 2.
Tertius, an amanuensis for Paul, Ro. 16. 22.
Tertullus, an advocate employed to accuse Paul, Ac. 24. 1–9.
Testament. See COVENANT; BIBLE; GOSPEL.
Testimony. See TEN COMMANDMENTS.
TETRARCH.
Text. See BIBLE.
Thaddeus, Mat. 10. 3. Same as JUDAS 4.
Thahash, son of Nahor, Gen. 22. 24.
Thamah, Ezra 2. 53. See Tamah.
Thamar, Mat. 1. 3. Same as Tamar I.
Thank-offering. See OFFERINGS.
THANKSGIVING-DAY.
Thara, father of Abraham, Lu. 3. 34. See TERAH.
Tharshish, I. 1 Ki. 10. 22; 22. 48. Elsewhere written TARSHISH. II. A Benjamite, 1 Chr. 7. 10.
THEATRE.
THEBES.
Thebez, a town not far from Shechem, Judg. 9. 50; 2 Sa. 11. 21.
Theft. See ROBBERY.
Theism. See DEISM.
Thelasar, 2 Ki. 19. 12. See Telassar.
THEODICY.
THEOLOGY.
Theopaschites. See SECT.
Theophilanthropists. See SECT.
THEOPHILUS.
Therapeutæ. See ESSENES.
THESSALONIANS, EPISTLES TO THE.
THESSALONICA.
THEUDAS.
Thieves. See CRUCIFIXION; ROBBERY.

Thimnathah, a Danite city, Josh. 19. 43.
Thirty-nine articles of the Church of England. See CREED.
Thistle. See THORN.
THOMAS.
Thomists. See SECT.
THORN.
Thread. See FLAX.
Three denominations. See DISSENTERS.
Three Taverns. See APPII FORUM.
Threshing. See HARVEST.
Throne: of kings, Gen. 41. 40; Ex. 11. 5; 1 Ki. 2. 19; Jon. 3. 6. Near the gate, 1 Ki. 22. 10; Est. 5. 1. Solomon's ivory throne, 1 Ki. 7. 7; 10. 18–20; 2 Chr. 9. 17–19. Sitting on, signifies ruling and honor, 1 Ki. 1. 13; Zec. 6. 13; Re. 20. 4. Illustrative, 2 Chr. 19. 18; Ps. 9. 47; Jer. 17. 12; Mat. 25. 31; Re. 3. 21. Symbolical, Eze. 1. 26; 10. 1; Re. 4. 2–10; 20. 11. See CATHEDRAL.
THUGS.
Thummim. See URIM.
Thunder, Job 40. 9; Ps. 29.; 46. 6; 77. 17, 18; 104. 7. Thunder-bolts, Ps. 78. 48. Miraculous, Ex. 9. 23–34; 19. 16; 1 Sa. 7. 10. Symbolical, Re. 4. 5; 10, 3; 11. 19.
Thurible. See CENSER; ORNAMENTS.
Thurificate. See LAPSED CHRISTIANS.
THYATIRA.
THYINE-WOOD.
TIARA.
TIBERIAS.
TIBERIUS.
Tibhath, a city of Zobah, 1 Chr. 18. 8.
Tibni, an unsuccessful aspirant to the throne of Israel, 1 Ki. 16. 21, 22. See OMRI.
Tidal, a prince, Gen. 14. 1–9.
TIGLATH-PILESER.
Tigris, a noted river of the East; the Hiddekel of Scripture.
Tikvah, I. Father of Shallum, 2 Ki. 22. 14. Spelled Tikvath in 2 Chr. 34. 22. II. Father of Jahaziah, Ezra 10. 15.
Tikvath. Same as Tikvah I.
Tile. See BRICK.
Tilgath-pilneser, a variation of TIGLATH-PILESER.
Tillage. See AGRICULTURE.
Tilon, a descendant of Judah, 1 Chr. 4. 20.
Timbrel. See MUSICAL INSTRUMENTS.
Timeus, father of blind Bartimeus, Mar. 10. 46.
Timna, I. Concubine of Eliphaz, Gen. 36. 12, 20, 22; 1 Chr. 1. 39. II. Duke of Edom, Gen. 36. 40; 1 Chr. 1. 51. Also called Timnah.
Timnah, I. A town, Josh. 15. 10; 2 Chr. 28. 18. II. A town in the mountains of Judah, Josh. 15. 57.
Timnath, Timnathah, a city, Gen. 38. 12, 13, 14; Judg. 14. 1, 2, 5.
Timnath-heres, a city, Judg. 2. 9.
Timnath-serah, a city in Mount Ephraim, Josh. 19. 50; 24. 30.
Timnite, an inhabitant of Timnah, Judg. 15. 6.
Timon, one of the seven officers of the early church, Ac. 6. 5.
Timotheus, the Greek name of Timothy, 1 Co. 4. 17; 16. 10.
TIMOTHY.
TIMOTHY, EPISTLES TO.
TIN.
Tiphsah, a city, 1 Ki. 4. 24; 2 Ki. 15. 16.
Tiras, a son of Japheth, Gen. 10. 2; 1 Chr. 1. 5.
Tirathites, a family of scribes, 1 Chr. 2. 55.
Tires. See HEAD-DRESS; ORNAMENTS.
TIRHAKA.
Tirhanah, son of Caleb, 1 Chr. 2. 48.
TIRSHATHA.
TIRZAH, I. A city. Tirzah, II. A daughter of Zelophehad, Nu. 26. 33; 27. 1; 36. 11; Josh. 17. 3.
Tishbite, the designation of the prophet Elijah. See ELIJAH.
Tisri. See MONTH.
TITHES.
TITTLE.
TITUS.
TITUS, EPISTLE TO.
Tizite, the designation of one of David's heroes, 1 Chr. 11. 45.
Toah, a Levite, 1 Chr. 6. 34.
TOB.
Tob-adonijah, a Levite, 2 Chr. 17. 8.
TOBIAH, I. An Ammonite. Tobiah, II. One whose descendants returned from the captivity with Zerubbabel, Ezra 2. 60; Neh. 7. 62.
Tobijah, I. A Levite, 2 Chr. 17. 8. II. One to whom a crown was given, Zec. 6. 10, 14.
TOBIT, THE BOOK OF.
Tochen, a place, 1 Chr. 4. 32.
Togarmah, a son of Gomer, Gen. 10. 3; 1 Chr. 1. 6.
Tohu, an ancestor of Samuel, 1 Sa. 1. 1.
Toi, king of Hamath, 2 Sa. 8. 9, 10. Called Tou in 1 Chr. 18. 9, 10.
Tola, I. A son of Issachar, Gen. 46. 13; Nu. 26. 23; 1 Chr. 7. 1, 2. II. A judge of Issachar, Judg. 10. 1, 2.
Tolad, a city of Simeon, 1 Chr. 4. 29. Same as Eltolad.
Tolaites, descendants of Tola, Nu. 26. 23.
Tomb, Tombstone. See BURIAL.
Tongue (see GIFT OF TONGUES), power of, Ps. 10. 7; 12. 4; 52. 1–4; 57. 4; Pr. 18. 21; Jer. 9. 5; Ja. 3. 2–12. Control of, Ps. 31. 20; 34. 13; Pr. 21. 23; 25. 15; Ja. 1. 26; 1 Pe. 3. 10. Evil of, Ps. 120. 2–7; Pr. 10. 31; 25. 24; 26. 22.
TONGUES, CONFUSION OF.
TONSURE.
TOPAZ.
Tophel, name of a place, De. 1. 1.
Tophet. See HELL.
Torch. See LAMP.
TORTOISE.
Tou, 1 Chr. 18. 9, 10. Same as Toi. A king of Hamath.
Tower of Babel. See BABEL.
Town. See CITIES.
TOWN CLERK.
Trachonitis, Lu. 3. 1, a region called Argob in the O. T.
Tractarian controversy. See EPISCOPALIANS.
Tractarians. See PUSEYITES.
Trade. See COMMERCE.
TRADITION. See TALMUD.
Traditores. See LAPSED CHRISTIANS.
Traducianism. See CREATIONISM.
TRANCE.
Transept. See CHURCH EDIFICES.
Transfiguration of Christ, Mat. 17. 1–8; Mar. 9. 2–8; Lu. 9. 28–36; 2 Pe. 1. 17, 18.
Trans-Jordanic region. See PEREA.
Transmigration of souls. See FUTURE STATE.
TRANSUBSTANTIATION.
Trap. See HUNTING.
Treasure cities, Ex. 1. 11. See RAMESES; PITHOM.
Treasury, Lu. 21. 1; Jno. 8. 20, etc. See TEMPLE.
TREE OF LIFE.
——— OF KNOWLEDGE OF GOOD AND EVIL.
Trees. See PLANTS.
Trent, Council of. See ECUMENICAL COUNCIL 21.
Trespass-offering. See SIN-OFFERING.
Triad of Hindoos, a threefold god. See BRAHMA; BRAHMANISM; SIVA; VISHNU.
TRIAL.
Tribe. See JEW 1; and for various tribes, under their respective titles.
TRIBUTE.
Tridentine Catechism. See CATECHISM 7.
Triformians. See SECT.
TRINITARIANS.
Trinity. See TRINITARIANS; GOD.
Tritheists. See TRINITARIANS.
TROAS.
TROGYLLIUM.
TROPHIMUS.
Trumpet. See MUSICAL INSTRUMENTS.
Trumpets, Feast of the. See MOON; NEW YEAR, FEAST OF THE.
Trust: the only object worthy of, Ps. 52. 8; 71. 5; 144. 2; Is. 12. 2; Mat. 12. 21; 2 Co. 1. 9; Eph. 1. 12, 13; 1 Tim. 4. 10. Motives to, 2 Sa. 22. 31; Ps. 32. 10; 34. 8; 125. 1; Pr. 28. 25; 29. 25; Is. 26. 3; 50. 10; Da. 3. 28. Folly of, in any thing but God, Job 31. 24–28; Ps. 49. 6, 7; 52. 7; 62. 10; 146. 3; Is. 30. 1–3; 31. 1; Jer. 17. 5; Mar. 10. 24; 1 Tim. 6. 17.
Truth, the, Jno. 14. 6; 17. 19; 18. 37; 2 Co. 4. 2; Gal. 3. 1; Eph. 4. 21; Ja. 5. 9; — or sincerity, Josh. 24. 14; 1 Sa. 12. 24; Ps. 15. 2; 51. 6; Pr. 3. 3; 8. 7; 12. 17, 19; 1 Co. 5. 8; Eph. 4. 25; — or faithfulness, Gen. 24. 27; Ps. 58. 10; 90. 4; 93. 3.
Tryphena, a Christian woman at Rome, Ro. 16. 12.
Tryphosa, a Christian woman at Rome, Ro. 16. 12.
TSABIANS.
TUBAL.
TUBAL-CAIN.
TÜBINGEN SCHOOL.
Tumuli. See BURIAL.
Turtle. Turtle-dove. See DOVE.
TYCHICUS.
Types of Christ. Persons, before the law: Adam, Gen. 1. 26; Ro. 5. 14; 1 Co. 15. 45; — Abel, comp. Gen. 4. 8, 10 with Ac. 2. 23; He. 12. 24; — Melchizedec, Gen. 14. 18–20 with He. 7. 1–17; — Abraham, Gen. 17. 5 with Eph. 3. 14, 15; — Isaac, Gen. 22. 1–14 with He. 11. 17–19; — Joseph, Gen. 50. 19, 20 with He. 7. 25; Ps. 106. 17–22 with Phi. 2. 6–11, etc. Persons, under the law; Moses, comp. Ex. 32. 11–13, 30–32 with Ro. 8. 34 and 1 Pe. 2. 24; Nu. 12. 7 with He. 3. 2; Da. 18. 15 with Ac. 3. 20–22; — Joshua, Josh. 1. 5, 6 with He. 4. 8, 9; Josh. 11. 23 with Ac. 20. 32; — Samson, Judg. 16. 30 with Col. 2. 14, 15; — David, 2 Sa. 8. 15 with Eze. 37. 24; Ps. 89. 19, 20 with Phi. 2. 9, etc.; — Solomon, 2 Sa. 7. 12, 13 with Lu. 1. 32, 33; — Jonah, Jon. 1. 17 with Mat. 12. 40; — Zerubbabel, Zec. 4. 7–9 with He. 12. 2, 3. Orders of Persons: first-born, comp. Ex. 13. 2 with Ro. 8. 29; — Nazarites, Nu. 6.; He. 7. 26; — prophets, Lu. 24. 19; Jno. 7. 40; — priests, He. 4. 14, etc.; — kings, Mat. 2. 2; 21. 5; 1 Tim. 6. 15; Re. 17. 14. Things: Jacob's ladder, comp. Gen. 28. 12 with Jno. 1. 51; — manna, Jno. 6. 32, 33, 48–51; — the rock, 1 Co. 10. 4; — the brazen serpent, Jno. 3. 14, 15; — the vail, Ex. 40. 21; 2 Chr. 3. 14 with He. 10. 20. Actions: deliverance out of Egypt, Gal. 1. 4; passage over the Jordan, comp. Josh. 3. 4 with Ps. 16. 9–11; He. 2. 14, 15; — entrance into Canaan, He. 4. Rites: circumcision, Col. 2. 11, 12; — sacrifices, He.

9. 12–14, 19–26;—first-fruits, Le. 23. 10–12; Jno. 20. 1, 17; 1 Co. 15. 20; —purifications, comp. Le. 16. 30 with Jno. 15. 3; — baptism, Ro. 6. 3–5; 1 Pe. 3. 21;—the Sabbath, He. 4. 3. Places: cities of refuge, comp. Nu. 35. 6 with He. 6. 18;—tabernacle, Ex. 40. 2, 24 with Col. 2. 9; He. 8.; 9.:—Temple, Jno. 2. 19–21; Eph. 2. 20–22. Types of the Church: Eve, comp. Gen. 2. 23 with Eph. 5. 30–32 and 2 Co. 11. 2, 3; — Rebekah, Gen. 24 with Mat. 10. 37;—Isaac, Gen. 21. 10–12 with Gal. 4. 22–31;—the priesthood, Le. 8 with 1 Pe. 2. 9 and Re. 1. 6;—two wave loaves, Le. 23. 15–17 with Ac. 2. 1, 41;—Jerusalem, Is. 62. 4 with Gal. 4. 26, 27; Re. 21. 9, 10.
TYPES, TYPOLOGY.
Tyrannus, a person at Ephesus in whose school Paul disputed, Ac. 19. 9.
TYRE.
Tyrus. Same as TYRE.

U.

Ubiquitarians. See SECT.
Ucal, a person to whom Agur addressed his maxims, Pr. 30. 1.
Uel, one who had a foreign wife, Ezra 10. 34.
ULAI.
Ulam, I. A descendant of Manasseh, 1 Chr. 7. 16, 17. II. A Benjamite, 1 Chr. 8. 39, 40.
Ulla, a chieftain of Asher, 1 Chr. 7. 39.
Ultramontanes. See ROMAN CATHOLIC CHURCH.
Ummah, a city of Asher, Josh. 19. 30.
Unbelief. See INFIDELITY; RATIONALISM.
UNCLEANNESS.
Unction. See EXTREME UNCTION.
Undergirding. See SHIP.
UNICORN.
UNIFORMITY, ACT OF.
UNION CHURCHES.
UNITARIANS.
United Brethren. See MORAVIANS.
United Greek Church. See GREEK CHURCH.
United Methodist Free Churches. See METHODISTS.
United Society of Believers. See SHAKERS.
Universal Friends. See SECT.
UNIVERSALISTS.
Unleavened Bread, Feast of. See PASSOVER.
Unni, I. A Levite, 1 Chr. 15. 18, 20. II. A Levite, Neh. 12. 9.
Unpardonable sin. See BLASPHEMY.
Upharsin, Da. 5. 25. See Mene.
Uphaz, a place, Jer. 10. 9; Da. 10. 5. Same as OPHIR.
UR, a place. Ur, II. Father of one of David's heroes, 1 Chr. 11. 35.
Urbane, a Christian at Rome, Ro. 16. 9.
Uri, I. Father of Bezaleel, Ex. 31. 2; 35. 30; 38. 22; 1 Chr. 2. 20; 2 Chr. 1. 5. II. Father of one of Solomon's commissariat officers, 1 Ki. 4. 19. III. A Levite who had a foreign wife, Ezra 10. 24.
URIAH, I. Commander under David. II. A high-priest. Uriah, III. The head of a course of priests, Ezra 8. 33. Called Urijah in Neh. 3. 4, 21.
Urias, Mat. 1. 6. Same as URIAH I.
Uriel, I. A Levite, 1 Chr. 6. 24. II. A chief of the Kohathites, 1 Chr. 15. 5, 11. III. Father of Michaiah, wife of Rehoboam, 2 Chr. 13. 2.
URIJAH, I. A prophet. Urijah, II. A high-priest, 2 Ki. 16. 10. Same as URIAH II. III. Father of Meremoth, Neh. 3. 4, 21. Same as URIAH III. IV. A priest and assistant of Ezra, Neh. 8. 4.
URIM AND THUMMIM.
Ursulines, an order of Nuns.
Ustrinum. See FUNERAL RITES.
Usury. See LOAN.
UTENSILS.
Uthai, I. Son of Ammihud, 1 Chr. 9. 4. II. Son of Bigvai, Ezra 8. 14.
Utilitarianism. See MORAL SCIENCE.
Uz, I. A place — land of JOB. II. Son of Aram, Gen. 10. 23; 1 Chr. 1. 17. III. A descendant of Seir, Gen. 36. 28; 1 Chr. 1. 42.
Uzai, father of Palal, Neh. 3. 25.
UZAL.
Uzza, I. A son of Abinidab. 1 Chr. 13. 7. Same as UZZAH. II. Ancestor of certain NETHINIM, Ezra 2. 49. III. A Benjamite, 1 Chr. 8. 7. IV. A Levite, 1 Chr. 6. 29. V. Garden of, 2 Ki. 21. 18, 26. See MANASSEH.
UZZAH.
Uzzen-sherah, a town, 1 Chr. 7. 24.
Uzzi, I. A priest, 1 Chr. 6. 5, 6, 51; Ezra 7. 4. II. A descendant of Issachar, 1 Chr. 7. 2, 3. III. Son of Bela, 1 Chr. 7. 7. IV. A Benjamite, 1 Chr. 9. 8. V. An overseer of the Levites, Neh. 11. 22. VI. A priest, Neh. 12. 19, 42.
Uzzia, one of David's warriors, 1 Chr. 11. 44.
UZZIAH.
Uzziel, I. Son of Kohath, Ex. 6. 18; Le. 5. 4; Nu. 3. 19, 30; 1 Chr. 6. 2, 18. II. A Simeonite captain, 1 Chr. 4. 42. III. Son of Bela, 1 Chr. 7. 7. IV. Son of Heman, 1 Chr. 25. 4. V. A Levite, 2 Chr. 29. 14. VI. Son of Harhaiah, Neh. 3. 8.
Uzzielites, descendants of Uzziel, Nu. 3. 27; 1 Chr. 26. 23.

V.

Vajezatha, son of Haman, Est. 9. 9.
Valentinians. See GNOSTICS.
VALE, VALLEY. See BACA; JEHOSHAPHAT.
Vaniah, son of Bani, Ezra 10. 36.
Vashni, a corruption for Joel, comp. 1 Chr. 6. 28; 1 Sa. 8. 2.
VASHTI.
Vatican Manuscript. See MANUSCRIPTS.
Vatican, Council of. See ECUMENICAL COUNCIL 22.
Vaudois. See WALDENSES.
Vault. See BURIAL.
Vedas, sacred books of the Hindoos. See BRAHMANISM.
VEIL.
Veil, taking of the. See NUN.
Veil of the tabernacle. See TABERNACLE; TEMPLE.
Venial sins. See SIN.
VERGER.
Vermilion. See COLORS.
Verschoorists. See SECT.
VERSIONS.
Vespers. See CANONICAL HOURS.
VESTMENTS (ECCLESIASTICAL).
VESTRY.
Vials: full of odors, Re. 5. 8. The seven vials of God's wrath, Re. 15. 7;—poured out, Re. 16.
VIATICUM.
VICAR.
VICARIOUS.
Vienna, Council of. See ECUMENICAL COUNCIL 15.
Vigils. See EVES.
VILLAGES.
Vinaya, Sacred writings of. See BUDDHISM.
VINE, VINEYARD, VINTAGE.
Vine-dresser. See VINE.
Vine of Sodom. Prob. the *Osher* of the Arabs. See APPLE OF SODOM.
VINEGAR.
Viol. See MUSICAL INSTRUMENTS.
Violet. See COLORS.
Viper. See SERPENT.
Virgin: laws concerning, Ex. 22. 16, 17; Le. 21. 3, 14; De. 22. 23, 28; 1 Co. 7. 25, 28, 34. Prophecy concerning, Is. 7. 14.
Virgin Mary. See IMMACULATE CONCEPTION; MADONNA; MARIOLATRY; MARY I.
VISHNU.
Vision. See PROPHETS; TRANCE.
Visions: of God, Ex. 24. 10; 1 Ki. 22. 19; Is. 6. 1; Da. 7. 9, 10; Ac. 7. 55, 56; Re. 4. Under different symbols: baskets of figs, Jer. 24.; —burning bush, Ex. 3. 2–6; Ac. 7. 30–32; — candlestick, Zec. 4. 1, 2; Re. 2. 1–5; — carpenters, Zec. 1. 20;—chariots, Zec. 6. 1;—cherubim, Gen. 3. 24; Eze. 1. 4; 10.; 11. 22; Re. 4.;—dry bones, Eze. 37. 1–10;—ephah, Zec. 5. 6;—frogs, Re. 16. 13; — horns, Zec. 1. 18;—horses, Zec. 1. 8; Re. 6.; — kine, Gen. 41. 2–4; — leopard, Da. 7. 6; Re. 13. 2; — olive-tree, Zec. 4.;— ram, Da. 8.;— seraphim, Is. 6. 1–4;—sealed book, Re. 5.;—trumpets, Re. 8. 6;—vials, Re. 15.; 16.; 17.; 18.; — waters, Eze. 47. 1–12; Zec. 14. 8; Re. 7. 17; 22. 1, 17;— wheels, Eze. 1. 15–21; 10. 10–22;— whore, Re. 17.; — witnesses, Re. 11. 3–14;—woes, Re. 8. 13;—woman, Re. 12. To Abraham, Gen. 15. 1, 17; — Jacob, Gen. 46. 2;— Samuel, 1 Sa. 3. 2–15;—Nathan, 2 Sa. 7. 4–17;—Ezekiel, Eze. 1.; 8.; 10.; 11. 22–25; 37. 1–10; 40.; 48.; —Nebuchadnezzar, Da. 2. 28; 4. 5;—Daniel, Da. 2. 19; 7.; 8.; 10.; —Amos, Am. 7. 1–9; 8. 1–6; 9. 1; —Zechariah, Zec. 1. 8; 3. 1; 4. 2; 5. 2; 6. 1;—Paul, Ac. 9. 3, 6, 12; 16. 9; 18. 9; 22. 18; 27. 23; 2 Co. 12. 1–4;—Ananias, Ac. 9. 10, 11;— Cornelius, Ac. 10. 3;—Peter, Ac. 10. 9–17;—John, Re. 1. 12, etc.; 4; 22.
VISITATION.
Voice of God: in Eden, Gen. 3. 8, 10; — on Mount Moriah, Gen. 22. 11;—at Sinai, Ex. 19. 19; 20.; De. 4. 12, 33, 36; 5. 22–26;—from the mercy-seat, Nu. 7. 89;—to Samuel, 1 Sa. 3. 4–10;—to Elijah, 1 Ki. 19. 12, 13;—to Job, Job 38. 1, etc.; —to Isaiah, Is. 6. 8;—to Ezekiel, Eze. 1. 24, 25, 28; 9. 1; 43. 2;—to Nebuchadnezzar, Da. 4. 31; — to Daniel, Da. 8. 16; 10. 9; — at the baptism of Jesus, Mat. 3. 17; Mar. 1. 10; Lu. 3. 22;—at the transfiguration, Mat. 17. 5; Mar. 9. 7; Lu. 9. 35; 2 Pe. 1. 18;—in the Temple, Jno. 12. 28.
Vophsi, father of the Naphtalite spy, Nu. 13. 14.
VOW: rules concerning, Le. 27.; Nu. 30.; De. 23. 21–23; Ps. 50. 14; 56. 12; 66. 13; 76. 11; 116. 18; Ec. 5. 4. Instances of, Gen. 28. 20–22; 31. 13 (*Jacob*); —Nu. 21. 2 (*Israelites*);—Judg. 11. 30, 31 (*Jephthah*); —1 Sa. 1. 11 (*Hannah*);—Ps. 132. 2–5 (*David*);—Jer. 35. 6, etc. (*Jonadab, the son of Rechab*);—Jon. 1. 16 (*Jonah*);—Ac. 18. 18 (*Paul*);— Ac. 21. 23–26 (*certain Jews*).
VULGATE.
Vulture. See KITE; EAGLE.

W.

Wady. See RIVER; VALE.
WAFERS. See MASS.
Wages: of laborers not to be detained, Le. 19. 13; De. 24. 15; Ja. 5. 4. Of sin is death, Ro. 6. 23.
Wagon. See CART.
Wail, Wailing, Wailing-place of the Jews. See MOURNING.
Wake. See MOURNING.
WALDENSES.
Walls. See CITIES; GATE.
Wandering. See WILDERNESS OF THE WANDERING.
WAR: Jewish laws concerning, De. 20.; 23. 9; 24. 5. Ordered by God, Ex. 17. 16; Nu. 31. 1, 2; De. 7. 1, 2; 1 Sa. 15. 1–3. As a judgment, Le. 26. 25; Judg. 3. 8, 12; 4. 2; 6. 1; 10. 7; 2 Chr. 16. 9; Jer. 5. 15; Eze. 14. 17. The original cause of, Ja. 4. 1.
Ward, a prison, Gen. 40. 3, 4; sometimes a watch station, Is. 21. 8; or the guards themselves, Neh. 13. 30.
Wars of the Lord. See BOOK.
WASHING: a ceremonial rite, Ex. 29. 4; Le. 6. 27; 13. 54; 14. 8, 9; 17. 16; De. 21. 6; 2 Chr. 4. 6. Superstitious practice of, Mar. 7. 3; Lu. 11. 38. The feet, Lu. 7. 38; Jno. 13. 5–14; 1 Tim. 5. 10.
Washingtonians. See TEMPERANCE SOCIETIES.
WATCHES OF NIGHT.
Watchfulness, Mat. 24. 42; 25. 13; Mar. 13. 37; Lu. 12. 39, 40; 21. 36; 1 Th. 5. 6; 1 Pe. 5. 8; Re. 3. 2; 16. 15.
Water. See IRRIGATION; WASHING; WELL, etc.
Waterlanders. See SECT.
Wave-offering. See PEACE-OFFERING.
WAY.
Weapon. See ARMS.
WEASEL.
Weaving. See HANDICRAFT.
Wedding, Wedding ceremonies. See MARRIAGE.
Wedding garment. See BANQUET.
WEEK.
Weeks, Feast of. See PENTECOST.
WEIGHTS, required to be just, Le. 19. 35; De. 25. 15; Pr. 11. 1; 16. 11; 20. 10, 23; Eze. 45. 10; Mi. 6. 10.
WELL.
Welsh Calvinistic Methodists. See METHODISTS.
Wesley, John. See METHODISTS.
Wesleyan Reform Union. See METHODISTS.
Wesleyans. See METHODISTS.
Westminster Assembly's Catechism. See CATECHISM 5.
Westminster Assembly's Confession of Faith. See CREED.
WHALE.
WHEAT.
Wheel. See CART.
Whip, 1 Ki. 12. 11. See PUNISHMENTS; SCOURGINGS.
Whirlwind. See WINDS. 1 Ki. 19. 11–13; 2 Ki. 2. 1, 11; Job 38. 1; 40. 6; Pr. 1. 27; Jer. 25. 32; Eze. 1. 4; Am. 1. 14.
White. See COLORS.
Whitsunday. See PENTECOST.
Whitsun-farthings. See PENTECOSTALS.
Whitsuntide. See PENTECOST.
Whore. Same as HARLOT.
Wife. See MARRIAGE.
Wild boar. See SWINE.
Wild bull. See CATTLE.
Wilderness. See DESERT.
WILDERNESS OF THE WANDERING.
Wild goat. See GOAT.
WILL, FREEDOM OF.
Will, testamentary, Gen. 49. 1; 1 Ki. 2. 1; He. 9. 16, 17. See INHERITANCE.
Wilhelminians. See SECT.
WILLOWS.
Wimple, a woman's shawl, Is. 3. 22. See DRESS.
WINDOW.
WINDS.
WINE.
Wine-press. See VINE.
Winebrennerians. See CHURCH OF GOD.
Winnowing. See HARVEST.
Winter. See SEASON.
Wisdom: of God, Job 36. 4, 5; Ps. 139. 6; Is. 40. 13–28; Jer. 10. 7; Ro. 11. 33. Manifestations of, Job 38.; 39.; 40.; 41.; Ps. 104. 24; 136. 5; Pr. 3. 19; Jer. 10. 12; 32. 19; 1 Co. 1. 24; Eph. 1. 6–8; 3. 10. Personification of, Pr. 1. 20–33; 8.; 9.; Lu. 7. 35; 1 Co. 1. 30. The true, De. 4. 6; Job 28. 12–28; Ps. 111. 10; Pr. 9. 10; 28. 7; Ec. 2. 13; 7. 19; 9. 13; Jer. 9. 24; Mat. 7. 24; Ja. 3. 13, 17.
Wisdom of Jesus the Son of Sirach, book of. See ECCLESIASTICUS.
WISDOM OF SOLOMON, THE BOOK OF (1).
Wise men. See MAGI.
Witch. See DIVINATION; WITCH OF ENDOR; WITCHCRAFT.
WITCHCRAFT.
WITCH OF ENDOR.
Withered hand. See MEDICINE.
Witness. See TRIAL; OATH.
Wizard. See WITCHCRAFT; DIVINATION.
WOLF.
Woman: created, Gen. 1. 27; 2. 21–23. Deceived, Gen. 3. 1–6; 2 Co. 11. 3; 1 Tim. 2. 14. Punishment of, Gen. 3. 16. Promise to, Gen. 3. 15; Is. 7. 14; 1 Tim. 2. 15. Position of, Gen. 3. 16; 1 Co. 11. 3; 14. 34, 35; 1 Tim. 2. 11, 12; 5. 14; Ti. 2. 3–5; 1 Pe. 3. 1–6. Virtuous, Pr. 31. 10–31; Lu. 10. 39, 42; Ro. 16. 1, 6, 12. Wicked, Pr. 6. 24–28; 7.; Ec. 7. 26. Directions for her dress, 1 Tim. 2. 9; 1 Pe. 3. 3.
Wood. See FOREST.
WOOL.
Woolen and linen, garment of. See WOOL.
Words of the covenant. See TEN COMMANDMENTS.
WORD OF GOD.
Works, good, necessarily the fruit of faith, Mat. 5.; 2 Co. 9. 8; Eph. 2. 10; Col. 1. 10; 1 Tim. 2. 10; 2 Tim. 2. 21; 3. 17; Ti. 2. 14; 3. 8, 14; He. 13. 16, 21; Ja. 2. 14–26; 3. 13.
WORM.
WORMWOOD.
WORSHIP, due to God only, Ex. 20. 1–6; De. 5. 7–10; 6, 13, 14; Mat. 4. 10; Lu. 4. 8; Ac. 10. 25, 26; 14. 13–18; Col. 2. 18; Rev. 19. 10; 22. 8, 9. Paid to the Lord Jesus, Ac. 7. 59; 9. 14; 1 Co. 1. 2; 2 Co. 12. 8 (see ver. 9). By angels, Is. 6. 8 (see John 12. 41); He. 1. 6. In heaven, Re. 5. 8, 9, 10.
WRITING.
Wrestling. See GAMES.
Wycliffe. See LOLLARDS.

Y.

Yarn, 1 Ki. 10. 28. See LINEN.
YEAR.
Yellow. See COLORS.
YOKE.
YOUNG MEN'S CHRISTIAN ASSOCIATION.
Yule, name for CHRISTMAS.

Z.

Zaanaim, a plain, Judg. 4. 11. Same as Zaananim.
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